



Characteristic aspects of patriotic education of the student youth at the border of two cultures (The Russian and the Dagestanian) in the late 19th - early 20th centuries

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Abstract

The topic under research is highly relevant as patriotism is a historical phenomenon, and a central role in patriotic education belongs to learning the historical past of our “big” and “small” Motherlands. Front and foremost for this paper is the determination to ensure the historical succession of generations and promote respectful attitude to the historical and cultural heritage of the peoples of Russia and Dagestan. In connection therewith, the intent of this paper is to instill patriotism in the student youth at the border of two cultures, the Russian and the Dagestanian, and on this foundation to foster their patriotic consciousness, strengthen their sense of inclusion and raise their awareness of the historical and cultural community among the peoples of Russia and Dagestan. The leading approach to examining this topic was a theoretical cognition method allowing for a comprehensive review of the problem under research. This paper reveals the essence and content of the notions *patriotism* and *culture*; overviews distinct characteristics of the Russian culture in the late 19th - early 20th centuries; describes ethno-social conditions and unique features of the Republic of Dagestan; examines the ties and the relationships between Russia and Dagestan; shows the impact the Russian culture has had on the culture of the peoples of Dagestan within a new cultural space.

Keywords: instilling patriotism, patriotism, culture, patriotic education at the border of two cultures, ethno-social conditions, Russian culture, culture of peoples of Dagestan

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INTRODUCTION

The National Doctrine of Education in the Russian Federation till 2025 lays down the following key priorities: ensure historical succession between generations, preservation, dissemination and development of national cultures; promote respectful attitude to the historical and cultural heritage of the peoples of Russia; raise patriots, responsible citizens of the democratic state ruled by law who are capable of socialization in the civil society and respect the rights and freedoms of other people, who have high moral standards and show tolerance to different nations and religions; promote respectful attitude to languages, traditions and cultures of other nations, etc.” (National Doctrine of Education in the Russian Federation till 2025, 2000).

The study of the scientific-methodological foundations for instilling patriotism in the student youth is a rather urgent concern. The methodological pillar for

this research is a specific component of patriotic education. The specific component of patriotic education implies high social aspirations and proactivity. At the core of the specific component of patriotic education is the principle of fostering patriotic consciousness through learning the culture, customs and traditions of own country (Akishina et al., 2017). The implementation of the above principle for patriotic education is aimed at promoting among the youth of a new truly caring attitude to their “small” and “big” Motherlands. We view this specific component of patriotic education as a general pedagogical principle that requires constant enhancement and deepening of knowledge gained through learning, which attests to the appropriateness of

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studying patriotism in the suggested context (Alieva et al., 2018b).

Another methodological pillar for arousing patriotism among students is the focus on studying the history and local lore. This area of focus is relevant since the specific problems of regions receive much attention from the researchers along with the development of global concepts of historical development of Russia. The local lore studies are reinstated as the academic discipline. The study of a "small Motherland" becomes the leading factor in instilling patriotism among the student youth.

A "small Motherland" means surrounding nature, family, home, school, memorable places around a town or village, its historical and cultural centers, industrial enterprises, famous people and glory of the region.

Local lore studies imply a comprehensive exploration of the region by people living therein. A comprehensive exploration involves the study of history, nature, economy, population, culture and way of life. We see local lore studies as incorporating local history studies which aims include the comprehensive exploration of a native region.

Another scientific-methodological foundation for instilling patriotism among the student youth is the specific historical approach which implies consistency between the content, the forms and the methods of patriotic education in a particular historical setting. The specific historical approach is also manifested in a close link between patriotic education and development of student youth encouraged by heroic history and fine traditions of the people of Russia.

Drawing on the above, we have examined the characteristic aspects of patriotic education of student youth at the border of two cultures, the Russian and the Dagestani, in the late 19th - early 20th centuries. This paper reveals essence and content of the notions *patriotism* and *culture*. The content and direction of patriotism primarily depend on a spiritual and moral climate in the society, its historical roots feeding the social life of generations.

The culture is organically connected with the human society, and does not exist without it. It impacts consciousness, behavior and inner world of a person. A person exists in a cultural environment as a bearer and expresser of cultural values. As its subject, the culture implies high intellectual abilities, erudition, knowledge of the masterpieces of art, languages, self-development and material responsibility of a person (Gasanov, 1999; Mutavchi et al., 2018; Kuzembayeva et al., 2019).

The paper also overviews distinct characteristics of the Russian culture in the late 19th - early 20th centuries; describes ethno-social conditions and unique features of the Republic of Dagestan within the indicated period; examines solid ties and relationships between Russia and Dagestan; shows the impact the Russian culture has had on the culture of the peoples of Dagestan in a new cultural space.

LITERATURE REVIEW

Today in literature there are many diverse definitions of *patriotism* notion. According to the dictionary of Russian language by S.I. Ozhegov (1999), patriotism means "devotion and love to the Motherland, to the people, and a patriot is a person imbued with patriotism", i.e. "devoted to some cause, deeply attached to something". The writings of educators Z.T. Gasanov (1999) and M.A. Terentiy (1978) address a broad range of theoretical issues related to patriotic education of the young generation.

The analysis of pedagogical literature and theses has resulted in a conclusion that there exist different interpretations of patriotism. Some researchers regard patriotism as a moral principle, others see it as a new higher manifestation of national pride, a search for love to the Motherland, and only some point to a need to instill patriotism as a trait of personality (Terentiy, 1978).

The modern researchers (Kuznetsova et al., 2018; Avdeev et al., 2019; Alieva et al., 2019; Khairullina et al., 2020) have identified the scientific-pedagogical foundations for the essence and content of the civil and patriotic education of the student youth.

The analysis of the problem under scrutiny indicates the diverse and ambiguous interpretations of the *patriotism* notion which explains the variability of its use. This is largely due to the complex nature of this phenomenon, its multidimensional extraordinary structure, and a multitude of manifestations.

The problems of patriotism and civil consciousness are explored by the authors in different historical, socio-political and economic contexts (Alieva et al., 2018a).

In the experimental research S.A. Alieva et al. (2018a, 2018b) have revealed the mechanisms and factors for triggering social engagement and initiative of students and proved in practice the efficiency of patriotic education of senior school students. The authors used a criteria-level approach to assess the levels of patriotism of Dagestani senior students, which allowed to outline the criteria and indicators measuring patriotism.

S.A. Alieva et al. (2018a) have developed the technologies for promoting value-based attitude to patriotism among Dagestani senior students. Psychological and pedagogical examination helped the authors to identify the values and motivation of a citizen of a new breed: deeply loving their Motherland, having independent and creative thinking, competent, socially engaged and showing initiative, opportunistic, responsible for the fate of the people, the Motherland, having the ability to make the Motherland thrive.

Useful in this research were the workings of such Russian scientists as M.M. Kovalenko (1980), E.N. Kusheva (1963) and others, devoted to the relationships between Russia and Dagestan.

History of the relationships between Russia and Dagestan is recounted in the monograph of V.G.

Gadzhiev (1965) "The Role of Russia in the History of Dagestan", which has one chapter devoted to the impact of the Russian culture on the development of culture of the peoples of Dagestan. As the author notes "It is generally known that the Russian culture had impact on the development of culture of the peoples of Caucasus long before the 19th century. However, the fertile soil for the rapprochement of the peoples of Dagestan and Russia and the assimilation by the Dagestanians of the advanced progressive culture of the Russians was constituted only after this region became the part of Russia" (Gadzhiev, 1965).

R.F. Yusufov (1964) in his research "Dagestan and Russian Literature in the end of 18th century" touches on the issues of Russian-Dagestanian cultural relations. Among the first Dagestanian scientists who pursued specific problems related to the history of culture of the peoples of Dagestan, the name of G.Sh. Kaymarazov (1970) should be mentioned. In his monographs he presents the results of many years of research in the field of culture and education of the peoples of Dagestan.

A significant contribution to the development of cultural relationships between Russia and Dagestan was made by scientists A.G. Agaev (1974) and M.A. Abdullaev (1965). In their works the authors dwell on the history and actual problems of cultural development of the peoples of Dagestan.

METHODOLOGICAL FRAMEWORK

The purpose of this research is to reveal the essence and content of the notions *patriotism* and *culture*, as well as specific factors in the development of patriotic consciousness and the feeling of love for the "big" and "small" Motherlands on the border of two cultures.

The research objectives were as follows:

- Reveal the essence and spiritual content of the notions *patriotism* and *culture*;
- Identify the ethno-social conditions and distinctive characteristics of the multinational state in general and one of its republics, Dagestan, and provide an overview of the Russian-Dagestanian historical ties and relationships;
- Describe the specific features of the process of education of patriotism in young students at the border of Russian and Dagestanian cultures.

The paper employed mainly theoretical methods of research: comparison, generalization, modeling.

RESULTS AND DISCUSSION

Today in literature there are many different definitions of *patriotism* notion. The most numerous are those that define patriotism as "a feeling of love for the Motherland, the Fatherland, the Homeland". Then follow the definitions which interpret patriotism as "an intricate influence of public consciousness", as "a social, moral,

political principle feeding the attitude towards the Motherland". In addition, patriotism is viewed as a combination (system) of emotions, ideas, beliefs and actions aimed at the prosperity of the Motherland. In the same lexical sense, patriotism means "love for the Motherland, devotion to the homeland, to the homelander". In these definitions, the emphasis is mainly made on various shades of attitude of an individual to their homeland. But it is obvious that this attitude cannot be reduced to moral feelings only. It has a broader meaning and includes the inner needs and motivations of an individual, their consciousness and behavior, which as generally being long-lasting characterize patriotism as a moral quality. From this point of view, "patriotism can be defined as a moral quality of an individual, which finds its expression both in love and devotion to the homeland, awareness of its greatness and glory, and the commitment to preserve its honor and dignity" (Alieva, 2017).

We support the assertion that patriotism is an integral moral quality that manifests itself in patriotic beliefs, feelings and skills of patriotic behavior.

Love for the Motherland, a pride in the homeland is not hereditary and does not appear at birth. Patriotism is a historical phenomenon, so a special role in instilling the patriotism belongs to studying the historical past, which is the quintessence of the best civil traditions. The source of national pride is the homeland's contribution to the global culture.

We also agree with the definition of patriotism by Professor Z.T. Gasanov (1999), who writes that: "Patriotism is the love of citizens for their homeland, expressed in their willingness to serve and protect it. It is the attitude towards the state and public order, social relations, natural resources and land, the country's peoples, their cultures and traditions, the compatriots. Patriotism is manifested in pride for the achievements of the home country, bitterness for its failures, respect for the historical past and the present, caring attitude towards traditions and culture. Patriotism is a deep feeling of love for the native land, language, traditions, for the homelander, native land, region, province (Gasanov, 1999).

Patriotic education is a range of systematic and targeted efforts of state authorities, institutions, civil society and families to nurture a high patriotic consciousness, a sense of loyalty to the Motherland, readiness to fulfill a civic duty and constitutional duties to protect the interests of the Motherland (Gasanov, 1999, p. 42).

The next notion to be revealed is *culture*. Culture is an interdisciplinary, general theoretic concept covering various branches of knowledge. Culture means a totality of meaningful symbols, ideas, values, beliefs, traditions, norms and rules of behavior, acquired in socium and undergoing transformations from generation to generation, through which people organize their life.

Culture is also considered as a historically defined level of society development, creative forces and abilities of a person, expressed in various ways of life and forms of activity of people, in their relationships, as well as in the material and spiritual values created by them.

Culture performs a range of social functions. Its most important functions are: cognitive, gnoseological and heuristic; historical continuity (social heredity); perception and transformation of the surrounding world (the role of culture in relation to the family, tribe, people, class); the regulatory function of culture represents a system of norms and requirements of the people, the society.

Normative culture defines how and what people should or should not do. It is based on the standards of good conduct, impressing on a person a general idea of how the one should behave in order to do what is right (Gasanov, 1999, p. 44).

The paper describes the distinctive features of the Russian culture. A period covering the late 19th and the early 20th centuries was called the "Silver Age" of the Russian culture. Though it lasted for only three decades, by value and vibrancy it is comparable to the "Golden Age" of the 19th century. In many respects, the "Silver Age" was a revival and an upswing of the Russian culture. - "It gave the world wonderful examples of philosophical thought, demonstrated vividness and melody of poetry, reinvigorated the Old Russian school, gave impetus to new trends in painting, music, theater. "The Silver Age" was the time when the Russian avant-garde was borne" (Raduzhna, 1999).

This period was extremely fertile for the science, technological searches and inventions, and industrial development. In 1896 was presented the first radiogram in history (Heinrich Hertz), soon in Russia the technical and theoretical foundations were laid for the development of television, aircraft construction, the automobile plant "Russo-Balt" was launched. Russian scientists were among awardees of the Nobel Prize in 1901. Sound-and-light music and its instrumental support were created, an extraordinary musical instrument appeared as a creation of the technical equipment for the arts – thermenvox. The Paris seasons of Russian ballet (music for renewal) were embedded in the history, "the exit from stagnation", the revolutionary moods were particularly evident in literature - futurism, akmeism.

A wave of exciting novelties also swept education. It was a period of daring experiments, amalgamation of scientific analysis and new philosophical concepts, destruction of the old education dogmas.

To understand the general atmosphere in the culture of the "Silver Age", a period of intense search, it should be remembered that Russia had an acute feeling that it reached the crossroads. It was not only that different world perception, which always occurs at the turn of the century, but also the sense of crisis and tragic mood that

engulfed Russia because of the dramatically heightened tensions between social classes, exacerbation of political struggle, revolutionary moods in society. The uniqueness of Russia's historical path and Russian mentality, deep religiousness of the Russian people, including the intelligentsia, were expressed in the eschatological expectation by some people of the end of the world, and in the sense of others that the country had chosen a wrong path. The growing gap between civilization and culture, their aggravating crisis was extremely painful for Russia (Gasanov, 1999).

N.A. Berdyaev (1971) was convinced that "the Russian thought, the Russian searches indicate the existence of the Russian idea which corresponds to the character and the calling of Russian people". Such moods were overwhelming at that turning point, and various thinkers distinguished within "the Russian idea" the ideas of "togetherness", "cosmism", "divinity". It seemed that a man equipped with the scientific knowledge and historical experience was ready to cooperate with God in creating a new man imbued with a sense of togetherness and universal unity (Makarina, 2009).

The Russian cosmism, which united philosophers and scientists (K. Tsiolkovsky, N. Chizhevsky), was premised on an idea that a man is not simply a product of cosmic evolution, but is its organic link and even participant (now in the late 20th - early 21st centuries this amazing idea is embodied in the anthropological principle, which is one of the key principles in modern cosmology).

These ideas permeated literally all artistic creations of this period. Thus, Alexander Skryabin, "a composer of light", an author of the symphonic poem "Prometheus", created "Mystery" for orchestra, light and choir of 7000 voices, which was supposed to be performed on the banks of the Ganges and was intended to unite all mankind, to arouse in people a sense of great brotherhood. As is known, similar hopes were cherished by another great romanticist L. Beethoven in relation to his 9th symphony.

Back in ancient times Dagestan went down in history as an integral ethno-territorial unit. The main distinctive feature of Dagestan is the historical and cultural unity of related ethnic groups in its territory. Until the 15th century, Dagestan was called many different names: "Jebel-kaf" - "kaf-mountains", and "Jebel-ul Emine" - "mountain of languages", and "Jebeli Memleket-ul-Etrak" - "mountains of Turks", and "Jebeli Kubch" - "mountain of Kubachins", and "Jebeli Lan" - "mountain of Alanians". There were a dozen other names all having the same root "mountain" (Gadzhev, 1965).

Dagestan is not just a country of mountains; first of all, it is a country of multiple languages, ethnic groups and cultures. Each ethnic group has its own famous aul. One aul is known for its potters, another for its famous stone-carving masters, third for its shoemakers, and

fourth for its blacksmiths. One aul has excellent bridge and road builders, another is a home to famous masters of cold arms and firearms. This aul is famous for its good grain, the other one for the beautiful apples, and the third one for cabbage and potatoes. In this aul eye-pleasing carpets are woven, and in the other one handkerchiefs and fur hats are produced. Some auls are proud of their scientists, while others boast experts in Arabic, and the rope-walkers may be found in the third. And each aul has its own talented musicians, singers, and dancers, because all the peoples of Dagestan have exceptional musicality. Each aul is a small world with its past, present and future. Each aul is a unique part of Dagestan. At the same time each aul is inextricably linked with other auls, as having a common destiny, history and culture.

They are similar to each other in many ways, but still each single one represents a unique world created by human mind and labor in defiance of the forces of nature, climate and relief.

Originally Dagestania traits of character stemming from the ethno-social specificity of the region and features of character, way of life and culture assimilated by the aboriginal population from the outlanders had intertwined so closely that an integrated general national character and image of the world emerged (Magomedov, 1977).

The joint life of many peoples in a common territory, their economic, political and spiritual relations contributed to the emergence of common character traits, moral norms and commonality of cultural life among all highlanders. They found their manifestation in the moral and ethical code common to all peoples of Dagestan - the *Namus* (a code of honor and conscience of the highlanders). The *Namus* of Dagestania peoples propagates such universal moral values as freedom, equality, respect for human dignity, kindness, faith in friendship, loyalty, mercy, peaceful coexistence, hospitality, respect of people of other nationalities, friendship between peoples. At the same time, *Namus* condemns any disrespect for human dignity, immorality, lies, treachery, cowardice, ethnocentricity, etc. (Magomedov, 1977).

From the history we know that 19th century for Russia was a century of gradual rapprochement with, recognition and exploration of Dagestan, its gentle drawing into the Russia's economic, political and cultural space, the 20th century can be described as a period of strengthening trust and union, an establishment of friendship and solid relationships between the peoples of Russia and Dagestan, wide-ranging and versatile interaction between two cultures. At the same time, the general process of rapprochement of two cultures had certain challenges caused by changes in the socio-political situation in the country and the republic.

According to historical records, in the late 19th century and the first decades of the 20th century, the

development of capitalist relations in Dagestan gained momentum, which was primarily due to the emergence in the 1890s of the railway communication between Vladikavkaz and Baku owing to which the coastal Dagestan was linked to more economically developed central regions of Russia.

Due to the investments from Russia and abroad, a whole range of industrial enterprises appeared: a nettle factory in Derbent, a cotton-paper factory, barrel and nail factories in Port-Petrovsk, wineries, canned food, breweries in Temir-Khan-Shura, and fisheries of the Astrakhan fisherman Vorobyev. In 1913 there were 76 industrial enterprises in Dagestan (Abdulaeva, 2009).

The development of capitalist relations led to the growth of urban population, mainly working professions. From 1886 to 1905 the urban population of Dagestan rose two and a half times, and the number of workers increased from 1400 in 1897 to 9.5 thousand in 1905. On the eve of the revolution of 1917 Russians and Ukrainians accounted for almost half of all industrial, transport and construction workers in Dagestan, and the mountaineers - a little over a third. Being in the overwhelming majority qualified, representatives of Slavic peoples shared their professional experience, taught indigenous peoples of Dagestan their trades.

A considerable role in the promotion and dissemination of Russian culture in Dagestan was played by the resettlement of Russians which started in the first decades of the 20th century. Most resettlers stayed in Port-Petrovsk, Derbent, in Khasavyurt, Temirkhanshura, Kizlyar districts. Some Russians stayed in Dagestania auls, while others established their own villages on the government land. By the end of the 19th century 10,5 thousand Russians settled in Dagestan. According to the records dated 1916, there were around 2116 Russian immigrants residing in Khasavyurt district on the government lands (Abdulaeva, 2009).

The locals adopted from the Russians some advanced cultural skills of field growing and gardening. Resettlers were pioneers in the use of improved agricultural tools and machinery.

As the analysis of the historical setting in Dagestan during the Soviet period has revealed, the support from Russia in the socio-economic development and shaping of a new cultural image of the republic, in providing it substantial material assistance was growing exponentially. High-class specialists and powerful resources were directed to Dagestan. For example, in 1932 through the support of Russia, a number of new industrial facilities, including several rural power plants, were put into operation in Dagestan.

The tangible evidence of their participation in the common social-economic and cultural space the people of Dagestan saw in 1970, during the earthquake response. Authors of the book "Dagestan on the 14th of May in 1970" highlighted that more than two thousand

builders arrived to Dagestan to repair the damage caused by the earthquake, and helped to build and commission around 200 thousand square meters of living space in the cities and the regions affected by the earthquake. Schools and hospitals were restored and rebuilt (Akhmedov, Vagabov & Magomedov, 1971).

During the Soviet period, Dagestan turned from the agrarian into the industrial-agrarian republic. While developing the existing industries - oil, food, consumer goods, canning, wine - the Dagestanians with the help of Russia have also gained knowledge and set up new industries - mechanical engineering, electrical engineering, chemical. New cities emerged around the large industrial enterprises: Kaspiysk, Izberbash, Kizilyurt, Dagestanskii Ognii, Yuzhno-Sukhokumsk. Large industrial facilities operate in Makhachkala, Derbent, Buinaksk. The energy sector of Dagestan has rocketed up to a new level due to the construction of the Chiryurtovskaya, Chirkeyskaia, Miatlinskaya and Irganayskaya hydropower plants, which are part of the national power grid of Russia (Akhmedov, Vagabov & Magomedov, 1971).

Certainly, the outstanding results in the socio-economic sphere were achieved amidst the development of cultural, educational and scientific potential of Dagestan.

After accession of Dagestan in 1813, Russia took certain steps that objectively contributed to the development of the culture of the peoples inhabiting the mountainous region. One of the huge leaps forward was the opening of secular schools in Dagestan. Basically, the Russian-speaking institutions and secular schools appeared on the backdrop of actual integration of Dagestan into the political, economic, cultural and educational space of the Russian Empire.

The Russian authorities promoted the secular education of highlanders by expressing their geopolitical interests. To some extent, it could guarantee social stability in the region. By directly participating in the emergence of the Russian-speaking Dagestani intelligentsia, the Russian government saw it as a guarantee of stability and loyalty to the official authorities.

The secular schools, in turn, became a gateway for the highlanders to the brand new world of different culture and education. While in the sphere of traditional norms of communication the Russian influence became apparent at the level of material culture, the communication with Russian teachers and the learning of the Russian language brought positive results in developing spiritual culture of the highlanders.

Establishment of a system of secular education gave young people in Dagestan a possibility to receive secondary and higher education, and then to continue their studies in different regions of Russia and abroad. The biggest role in introducing young Dagestanians to the European culture was played by: Stavropol

Gymnasium, Kharkov and Moscow Universities, St. Petersburg Medical and Surgical Academy, Moscow Higher Technical School, St. Petersburg Institute of Railway Engineers and Institute of Technology, etc. A secular education guaranteed highlanders the elevation of their social status and facilitated their engagement in the emerging society - the Dagestani Russian-speaking intelligentsia. By the end of the 19th century local specialists with higher education began to appear in Dagestan.

Russian educational institutions started graduating Dagestani teachers. This was important for the progression of public education in Dagestan. At the end of the 19th century the best graduates of mountain schools were trained to become teachers. This facilitated their secure position in schools, local adaptation, and continuity in educational practice. Having preserved the spiritual values of Islam and Arab-Muslim culture, Dagestan embarked on a new path, and joined the Russian cultural space. This is the phenomenon of cultural and educational development of Dagestan in the late 19th century (Gadzhiev, 1966).

With the first secular schools organized in the middle of the 19th century, more and more secular Russian and Dagestani-Russian schools of different types continued to emerge in the first decades of the 20 century.

Great importance was attached to the study of the historical past of the peoples of Dagestan, the study of their material and spiritual culture. G.Sh. Kaymarazov (1970) pointed to the systematic organization of scientific expeditions from the center. In the period from 1921 to 1927 Dagestan was visited by 15 expeditions.

According to A.-G.S. Gadzhiev, in 1930 127 teachers came to Dagestan from Russia for permanent employment and helped to eradicate illiteracy among the local population.

In 1924, the Dagestan Scientific Research Institute was opened in Makhachkala and in 1928 it was transformed into the Dagestan Scientific Research Institute of National Cultures. The Institute had a mission to consolidate under its leadership all research works carried out in the republic. Besides direct organization of all scientific research efforts, the institute had to disseminate scientific knowledge among the people of Dagestan. In 1924 the Dagestan Scientific Library was opened (Gadzhiev, 1966).

During the pre-war decade, specialists from many Russian regions were sent to the Caucasus "on vouchers from various people's commissariats and state agencies". According to G.Sh. Kaymarazov (1971), "in 1940 alone more than 320 primary school teachers and more than 500 seven-year school and secondary school teachers were sent to schools in Dagestan".

For raising local national intelligentsia the youth of indigenous nationalities of Dagestan was sent to higher and secondary educational institutions in Moscow,

Leningrad, Rostov-on-Don, Baku. In 1920-1924, 245 people from Dagestan, including 160 representatives of local nationalities, studied in different educational institutions across Russia, in one academic year 1932-1933 already 300 Dagestanians were trained in 91 educational institutions in Moscow, and 185 of them studied in universities (Kaymarazov, 1971).

CONCLUSION

The idea of state patriotism has historically been the linchpin and conceptual foundation uniting all people regardless of their nationality and religion.

The multinationality of our country, diversity of national cultures and their interpenetration contribute to the material and spiritual progress of all peoples of

Russia. After two cultures (the Russian and the Dagestanian) met, the advanced Russian culture became a kind of benchmark for traditional practices and spiritual life of the highlanders. It is remarkable that the culture of the peoples of Dagestan did not disappear in the new cultural space and preserved its authenticity.

History attests to the fact that those peoples who for various reasons lost their language, their traditions of upbringing, their sense of national dignity, most likely have become a kind of feedstock for the development of other peoples. Without honoring national and cultural traditions, there can be no spirituality and no morality. The national-cultural education of students raises their awareness of the Russian statehood and the development path of science and production, and facilitates their appreciation of the national heritage.

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