

FORMATION AND DEVELOPMENT OF PATRIOTISM AS THE MOST IMPORTANT STABILITY FACTOR OF MODERN DAGESTAN SOCIETY

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All-Dagestan patriotism is considered as one of the most significant components of modern society development, and also as a feature of patriotism expression in especially specific multicultural region, as the Republic of Dagestan appears to be. The authors of the given article consider the concept “all-Dagestan patriotism” as historically formed moral self-identification feature of Dagestan people, as a high step of emotionally-moral positive relation not only to people of their nationality, but to all so called “Dagestan people” of other nationalities. This is the feeling of the common motherland, common destiny and common perspectives of progressive development.

The highest level of all-Dagestan patriotism is the deepest comprehension by people of various nationalities of their own responsibility for destiny of their common all-Dagestan motherland. As authors note this is possible only when a person is free from individual, group and national egoism. Sociological quiz of republic’s population, conducted by the authors in different years of self-identification problems approved that “all-Dagestan” directivity of various nationalities people – personally prevailed on dozens of percent in comparison with ethnonational, nationally – personal identification.

Key words: patriotism, all-Dagestan patriotism, self-identification, traditions, customs, spiritually-moral person, multicultural environment.

Formation and development of all-Dagestan patriotism in especially specific polyethnic conditions of the Republic of Dagestan – is historical and many-sided phenomenon. And one of the edges of its expression one considers to be the manifestation character of socially-patriotic person self-identification. Thus, patriotism of Dagestan people of various nationalities includes moral and political principles and social feelings of people, and also their culturally-historical, socially-political, psycho-pedagogical, spiritual and physical components. The questions about formation of all-Dagestan patriotism and patriotic upbringing under the modern conditions are topical, as they have direct relations to the questions of socio-political atmosphere stabilization in the region. Led by mainly all-Dagestan patriotic consciousness a person of Dagestan at all times have expressed and express allegiance to their common motherland. Patriotic consciousness has acted and still acts as life-long regulator of person activity with the help of it stable links and relations among people of various nationalities have been mended, person obligations in front of multinational Dagestan people and people in front of a person have been formed. It can be confirmed that all-Dagestan patriotism¹ has especially important and active significance in the development of modern Dagestan society. There cannot be any positive changes in the Dagestan society without regardful relation of a person first of all to herself, and then to her generation, family, village, city, to native language, to the richest heritage of her ancestors, and finally to the whole multinational republic.

Heroic and Dagestan traditions and customs of Dagestan people formed during many centuries, are brightly and with high artistic skill disclosed and praised with love in the rich creative heritage of Dagestan literature classics. Pieces of work of Dagestan literature permeated with

¹ *The notion “all-Dagestan patriotism”* as ethnosocial and sociocultural formation of self-identification (self-consciousness) of all nationalities (original, aboriginal) of Dagestan people the authors consider as one of the most important spiritually-constituents components, which consolidates international unity and provides perspectives of progressive development of republic people as unite historically formed ethnosocial society.

love to the common motherland Dagestan have been loved and carefully kept and demised. Patriotic ideas expressed in them significantly influenced on minds and feelings of Dagestan people. Heroism, love of country, hatred of its enemies, expressed by Dagestan people of various nationalities during the years of the Great Patriotic War appeared to be the instance of all-Dagestan patriotic upbringing for the young people and the younger generation.

The historically existing value orientations of our people acquired the great significance under the modern socially-political situation. As researchers notice people should not only be appealed to patriotism, patriotism should be carefully educated. According to M.S. Junusaev "People have abdicated from the old system of education, but the new system is not already created that sometimes leads to earthliness, nihilism, decline of patriotic feelings, patriotic consciousness in the society" [2, p.186]. Considering the modern socially-political situation government regulations of the RF and RD about citizens patriotic upbringing were accepted, programs, where wide events of population patriotic upbringing are provided, were approved.

The necessity of progressive all-Dagestan patriotic traditions and customs under the conditions of society development in the republic is dictated by the fact that they are connected with many sides of world view and relations of people, that they more clearly reflect people's experience, life wisdom accumulated and multiplied by millenniums, they express character and the soul of people, the best history features, family-household life of Dagestan polyethnic society, and spiritual forces and intellectual energy of Dagestan people are concentrated in them. Activity, member's perseverance, determination in fight, and consequently, precipitation or deceleration of historical process depend on what kind of patriotism is indurated in the society. Having possessed by minds and feelings of people, patriotic traditions became real and perceptible material power, serving as powerful instrument of progressive alteration of people's psychology of various nationalities.

Herewith, under the specific conditions of Dagestan value, significance of any scientific ideas, surveys is determined by their all-Dagestan demand. That is why the problems of all-Dagestan patriotic and moral upbringing of the region population under the modern conditions acquire specific significance, special meaning. For instance, the events of 1999 in Dagestan completely affected patriotic feelings and contributed to manifestation of all-Dagestan patriotic self-consciousness of Dagestan people who cardinally changed relation to the activity on patriotic upbringing of population and especially young people. All-Dagestan humanism and internationalism should become the moral norms in relations among the people of the republic. The process of transformation from simple ethical codes and justice to life rules of all people and nations, from one side, and the general features strengthening process of culture, moral and living conditions, – from the other side, comprise two most important sides of one historical formation process of all-Dagestan spiritual image of the republic's people.

Russian culture, traditions and social norms of Russian people have an important significance in the specific, polyethnic conditions of Dagestan. Thus, for instance, under its influence the relation to the woman, her place in the system of social relations was changed. Also Russian culture, Russian language act as the start of friendship and collaboration of all Dagestan people. The upbringing on positive examples of Russian-Dagestan relations historically confirmed itself. No doubt that thanks to the friendship, mutual understanding and credit to the Russian people Dagestan people got the wide freedom in social and cultural life, having traveled the way of social and spiritual formation. Russian language, Russian culture became the part of spiritually-moral image of modern Dagestan people of various nationalities.

Without regard to the desire and will of people in the life of any nation, of any new epoch there are traditions and customs which can be not only useless, but also harmful for social progress. Such traditions of Dagestan people represent blood feud, patriarchal traditions, and relation to the woman. Patriotism dialectic development is such that some of them can be means of people separation and people enmity. One speaks about traditions, cultivating national exclusiveness, raising contempt and hatred to people of other faith, nationality, unbelievers, about traditions, dishonoring the woman etc. Religion plays an integrating role at the level of confession-

al society and religious community. But it simultaneously separates and opposes various religious followers to each other, playing disintegrating role [5, p.43]. Today Dagestan polyethnic society is divided into two parts of very rich and very poor people. The growth of personal and social egoism which manifests in activity of separate socially-ethnic groups, parties, movements, pursuing their group, but not all-Dagestan federal interests, appears to be the most important feature of the given post-Soviet period. Such phenomena, as deception, elastic conscience, corruption and other moral underworlds are more often perceived in ordinary consciousness of some Dagestan people not as anomaly, but as rather feasible variant of mutual relations in the living conditions, political activity, business etc.

Safety is considered to be one of the basic values of modern Dagestan society. Unfortunately, forces aimed to socio-political atmosphere destabilization, act in the republic. Terrorist attacks, aimed to physical destruction of high officials, public figures, representatives of law enforcement agencies become habitual. The researches of the last ten years, conducted in the framework of moral sociology, fix serious changes of Dagestan people moral values, permit to educe the basic tendencies of these changes. *At first*, in the spiritually-moral world of Dagestan person the sphere of all-Dagestan important patriotic objectives was significantly expanded and the part of such personal traits, as social labour significance, consciousness and public duty feeling, honesty and etc., also grew. *Secondly*, consumption values more often come to the first place. *Thirdly*, unfortunately, money cult got broadcast in the mass consciousness. Money not appearing to be moral category, turned into the main power, nourishing amoralism in the society, its most disgusting manifestations: bribery, corruption, murders, alcoholism, drug addiction, prostitution [3, p.18].

According to this, at the modern step of all-Dagestan patriotic consciousness development, the fight with such negative phenomena as corruption, embezzlement, bribery, adulation and toad eating acquires the special meaning. That is why the modern Dagestan society needs traditions and customs not only for enrichment of people's spiritual world, but also for formation of the most effective means and formation methods of all-Dagestan spiritually-moral person. In this process the role of patriotic traditions, customs as one of the mechanisms of individual including into society and social orientation should not be underestimated [5, p. 32].

Patriotic national holidays have an important significance in all-Dagestan value orientations formation. These are such agricultural and labour holidays, as a holiday of "The first furrow", "No Ruz-Bairam", "Flowers" etc. Panhuman, all-Dagestan ideas of industry, patriotism and beauty, international collectivism and mutual aid, peace and nations friendship are at the heart of them. Thus, resorting to progressive patriotic traditions of international agreement, attentive and regardful relation to the needs and interests of every nation, will lead to the unity, creativity, rebirth and welfare of Dagestan [1, p. 61].

The absence of clear unitive spiritually-moral ideals and social ideas logically leads to their disintegration and entropy. Despite extremely negative life conditions, the values of faith, patriotism, conscience, morality, family, industry, welfare and etc. are vivid in Dagestan society. Political leaders should rest on mainly these traditional spiritual aspirations of our people, and also to such deep millenary its archetypical features as collegiality, emotional outgoingness, solidarity to overcome post-Soviet crisis [7, p. 45]. The most important is that all-Dagestan, patriotically-valuable in our history should be preserved and mastered at the new qualitative level, including the good things that were in pre-revolutionary time and during socialist system. Mainly on this basis the Dagestan multinational people are capable to shape the right course of their combined development. But there only all-Dagestan, patriotic, spiritually-moral and ethical objectives can help us.

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