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Article



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SOCIAL AND POLITICAL EXPERIENCE AS A NEW IMPETUS FOR INTEGRATION IN RELATION TO CRIMEAN TATARS IN RUSSIA

Abstract: In the article, the authors consider various aspects of the relationship between Russians and Tatars both in the 19th-20th centuries and in earlier times, both rural and urban populations. The historical experience of living together and enriching cultures during close and long-term contacts are illustrated by examples of mutual borrowings in material culture (tools, housing, food), mutual linguistic influence. The authors pay attention to the reflection in folklore of stereotypical ideas of Russians and Tatars about each other, showing the origins of negative and positive stereotypes. In the article, the authors also examine the integration experience of Russia in relation to the Crimean Tatars. In 2014, the Crimean Tatar issue received a new impetus to internationalization, which was associated with a number of factors. The foreign information space was filled with news reports, reports of international organizations on human rights violations in Crimea and the oppression of the Crimean Tatars. At the same time, in historical retrospect, Crimea is integrated into the Russian space not for the first time.

Key words: Russians, Tatars, ethnic contacts, Volga-Ural region, ethnography, folklore, political technologies, socio-political experience, integration, Russian Empire, Crimean Tatars, government decrees.

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Introduction

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Dear Supreme Ataman of the World Union of
Cossack Atamans Zakharov Yuri Filippovich!!!

I appeal to you with a request to support and
bless us for a good cause - to restore the church that
was burned by migrants on the territory of the museum
- estate named after Timofey Vasilyevich Prokhorov.
He was by the will of fate far from his homeland, but

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all 114 years, of which 50 years he lived in the city of Munich, he was devoted to it - Russia, and ready at any moment to come to the aid of everyone who turned to him for support, which gave rise to love and respect for him among the residents and guests of Munich during this entire time, namely: from 1953 to 2004, that is, until his death at the age of 114. With the help of your participation, we - his relatives, citizens of Munich, believers and sympathizers, will provoke the opportunity to visit the museum - estate of my father by the will of fate found himself far from the Motherland, in the preservation of the original values of Russian-speaking people, in their adaptation to a new place. It is on the basis of these values that the comfortable integration of believers into the life of German society should be carried out. My father, Timofey Vasilyevich Prokhorov, was born on January 19, 1890, on the farm Fedolov, Bagayevsky district, Rostov region, in the family of a Don Cossack, in which six children were raised in the spirit of patriotism and devotion to the Motherland, which later caused their rejection of the Soviet power. The punishment for this rejection was cruel - the parents were dispossessed, three of Timofey's brothers were shot, his sisters suffered hardships all their lives, and my father, his wife and two young children were forced to flee to the city of Shakhty, where my father worked as a miner before the war, and in 1941 he was called up for war. In 1942, he and his division were surrounded near Rostov-on-Don, returned home and, in order to feed his family, was forced to work in the occupation until February 12, 1943, as a groom and then was taken prisoner by the retreating Germans, where he remained until the summer of 1953 in a concentration camp in Vienna, Austria. He loved horses since childhood, this love more than once helped my father survive both in captivity and already in Munich, where he moved after being liberated by the British from a concentration camp in 1953. In Munich, Timofey Vasilyevich Prokhorov, with his own hands, with the participation of the same former Russian prisoners, built his "estate" and the Church of the Virgin Mary on the territory of an abandoned airport, which the Germans turned into a dump after the war, thereby fulfilling the order revealed to him in a vision at the most critical moment of his life, namely: in 1943. And this despite the fact that in Germany he had always been a foreigner without citizenship and essentially lived in Munich illegally. For this, at first he even ended up behind bars. But much water has flowed under the bridge since then, and there have been many other attempts to demolish Timofey Prokhorov's home from the vacant lot in the suburb of Oberwiesenfeld (Munich). The Russian Cossack "Feterchen Timofey" survived and even expanded the borders of his abode. The mayor of those years, Christian Ude, had reasons for affection and a good attitude towards the man brought to German soil by the war. At the time when Timofey was just setting

up his home, Young Christian and other children climbed over the fence to get apples from him. The boys teased the strange bearded Russian, made faces at him. "Feterchen" Timofey never held a grudge against the children, but only repeated: "Come through the gate, I will always be glad to see you!" The Oberburgomaster of Munich Christian Ude personally contacted the Olympic Committee, and the committee changed its decision. And after my father's death in July 2004, a decision was made to assign the estate the status of a museum. This fact contains all the respect the Germans have for the "foreigner", who lived with dignity, did good, and inspired universal respect and pride among the townspeople for the Russian priest. People turned to him in both joyful and sad moments of life, and he always found words of consolation, encouragement, and prayed for the suffering. It was amazing how the usually prim and reserved Germans in the company of Father Timofey turned into relaxed, open people, and their children happily touched the beard of the "feterchen" with their little hands and chirped something in their own language, which he, although he did not know German perfectly, still understood them perfectly.

And today, when my father has been gone for more than 20 years, people come to his museum-estate, including for help. I urge everyone to help restore the church on the territory of my father's estate-museum. I am my father's son - a Third Generation Cossack - I will be grateful to you and everyone who will lend a helping hand in restoring the burned church. With respect, Vladimir Timofeevich Prokhorov - now the oldest living relative of the Prokhorov family. Prokhorov V.T. Doctor of Technical Sciences, Professor, Third Generation Cossack. In memory of the words of the wonderful poet Boris Chichibabin: Do not paint shameful deeds into good, oblivion is not given to the living, quickly erase the black spot from the face of Soviet power! You can't hold water with water, you can't extinguish fire with fire, return the homeland to the people, their soul remained in it!!! If we look deeply into the history of the relationship between the Tatars and the Russians, we can conclude that these two peoples and their ancestors have always been together and are so inextricably linked with each other and with other peoples of Russia that to break their unity means to destroy Russia itself. In addition, just as the Russian people today are divided by the borders of different states, so the multicultural Tatar people are divided by the same borders, because the Great Russians, Belarusians, Ukrainians, and Rusyns are the heirs of Rus and special branches of the Russians, just as the Kazakhs, Nogais, Crimean, Meshchera, Dobrudzha, Lithuanian, Kazan, Astrakhan, Siberian and other Tatars are the heirs of the Horde and special branches of the Tatars. Thus, through Orthodox Christianity, two large divided nations are united - the Tatars and the Russians, this union is the successor of Rus and

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the Horde at the same time, and if you look more broadly, the successor of Byzantium and the Great Mongol Ulus. And the key connecting link in this union are the Orthodox Tatars. However, this union has enemies - these are those who want to separate the Tatars from the Russians. Some want to build a Russian state without the Tatars, others want a Tatar state without the Russians, and still others are foreign "partners" who want to break the united heritage of Rus and the Horde. However, there are also differences, for example, the large Russian people were initially formed on the basis of Orthodox Christianity, but the large Tatar people were initially formed on the principles of the Yasa of Genghis Khan, primarily based on a Christian basis, but at a certain period of time they were subjected to Islamization, and since then 7 centuries have passed before the Muslim Tatars officially recognized that Orthodoxy is traditional for the Tatars, and the Tatar people are a confessional spirit, which is enshrined in the development strategy of the Tatar people "TATARS: STRATEGY OF ACTION", adopted on August 29, 2020, in Kazan at the expanded "Milli Jiyeni" ("National Assembly") of the World Congress of Tatars with the participation of the President of Tatarstan Rustam Minnikhanov, State Counselor of Tatarstan Mintimer Shaimiev, Deputy Prime Minister of Russia Marat Khusnullin and the entire elite of the republic, as well as delegates of the Tatar communities of Russia and from abroad. All three groups of opponents of the Tatar-Russian union want to build small national states on the fragments of the empire and see the spiritual unity of the Tatars and Russians as their main obstacle, which is achieved not by unification of language or cultures, but by the unity of the Orthodox Christian Faith and Eucharistic communion. In addition, in cultural terms, the branches of the Russian and Tatar peoples are also close, this is true for Russia, as well as for Kazakhstan, Ukraine and other countries. As for the language and the language issue, objectively today the language of interethnic communication is the modern literary Russian language, and not the Russian, Belarusian, Ukrainian, etc. language, or the Tatar, Kazak, Nogai, etc. language. This is an objective reality and the Tatar language has lagged behind the Russian language. The Tatar language today, for various reasons, is not the language of interethnic communication that it used to be; its use in Russia, including in one of the Russian regions, Tatarstan, is limited to rural areas, Sabantuy, Tatar concerts and events of the All-Russian Cultural Union and other Tatar public organizations; in everyday and business communication, urban Tatars even communicate with each other in Russian and there is nothing shameful about this.

Main part

The annexation of Crimea by Russia on February 20, 2014 became a new test for the indigenous

population of the peninsula – the Crimean Tatars, who were able to return to their homeland only after 1989. While Crimea and the Russian Federation celebrated the new status of the peninsula, there was no word at all about the reaction of the Crimean Tatars. In February-March 2014, the interethnic situation in Crimea escalated again. In March 2014, the Mejlis of the Crimean Tatar people called for a boycott of the referendum and expressed the opinion that 99% of Crimean Tatars are against Russia's annexation of Crimea. It is important to note that according to the census conducted in 2014, the Crimean Tatars are the third largest population on the Crimean peninsula¹¹⁶. The reasons for such a contradictory attitude towards the new government on the part of the Crimean Tatars will be discussed in this article.

Mistrust of the Soviet government was caused by the events of 1944, when about 200 thousand Crimean Tatars were deported from the peninsula by the Decree of the State Defense Committee. The Tatars were able to return to their homeland only after 40 years had passed. The purpose of this study is to examine the reasons for the policy pursued by I.V. Stalin towards the Crimean Tatars and to find out the consequences of the events, the echoes of which we still hear today. This topic has been covered in historical science more than once. The scientific and documentary journal "Gasyrlar Avyzy" ("Echo of the Ages") widely covers the problem of the deportation of the Crimean Tatars on its pages.

For example, in 1997, the article "At the Origins of the Crimean Tragedy" was published, which presented a report by M. Sultan-Galiev on the social and political situation in Crimea. In his memoirs, Erich von Manstein "Lost Victories" describes the relationship between the Crimean Tatars and the German occupiers. Alexander Werth in the book "Russia in the War of 1941-1945", traveling through Crimea in April 1944, describes the actions of the Crimean Tatars as accomplices of the Nazis.

The Crimean Khanate ceased to exist at the end of the 18th century as a result of the Russo-Turkish wars. The peninsula became part of the Russian Empire. The imperial manifesto "On the acceptance of the Crimean Peninsula, Taman Island and the entire Kuban region under the Russian State" of 1783 stated that the population of this territory would be supported, protected and defended by the Russian Empire equally with the rest of the population of the state. The property, churches, and faith that existed in this territory before the annexation remained inviolable, the upper class of Crimea received the rights and privileges of the Russian nobility, except for "the right to buy, acquire and have serfs or subjects of the Christian faith."

The deportation of the Tatars was first discussed during the reign of Nicholas I. During the Crimean War of 1853-1856, when Russia's forces were united against the enemy, the Crimean Tatars again began

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robbing and killing the Russian population, which displeased Nicholas I. A.D. Menshikov was given an order to resettle the Crimean Tatars. The Semipalatinsk Governorate was to become the place of resettlement of the Tatars. However, due to the death of the emperor, no action was taken regarding the "Crimean question". By the beginning of the 20th century, the majority of the Crimean Tatars lived outside the Crimean Peninsula, most of them in Turkey. A census conducted in 1939 showed that the Tatar population of Crimea was 218.18 thousand people, which was 19.4% of the entire population of the peninsula. For comparison, the Russian population was 49.6%, Ukrainians - 13.7%. A significant part of the population was made up of Germans, Greeks, Jews and Armenians. Thus, the Crimean Tatars were the second largest population of the Crimean ASSR. The Crimean Tatars, like other peoples of the peninsula, were full citizens of the USSR. The official languages in this territory were Russian and Tatar. The administrative division of the autonomous republic was built on the national-territorial principle: in 1928-1929. In the territory of the Crimean ASSR, national village councils were created: Russian – 209, Tatar – 184, German – 45, Jewish – 14, Bulgarian – 8, Greek – 7, Armenian and Estonian – 3 each. National Crimean Tatar districts included Sudak, Alushta, Bakhchisaray, Yalta and Balaklava districts. Throughout the territory, national minorities were taught in their native language.

The Great Patriotic War, which began in 1941, reached the territory of Crimea in a few months. On September 24, 1941, German troops led by General Erich von Manstein began an offensive on Crimea. In 1941, the German army failed to take this territory. However, on July 1, 1942, the resistance of the Soviet troops in the Sevastopol region was broken. With the arrival of the Nazis on the territory of the Crimean ASSR, mass desertion of the Crimean Tatars was recorded: their transition to the side of fascist Germany. Some defended the idea of national independence of the Crimean Tatars, others tried to protect their relatives from the occupiers. This is evidenced by the memoirs of contemporaries and reports of the commanders of partisan detachments. In the fight against the partisans, Erich von Manstein hoped to involve the Tatars and Muslims, who were hostile to the Russian population. The commander of the partisan detachment Vergasov reports that out of 130 Tatars under him, 40 deserted, 30 of whom were Tatars. In connection with this, Germany launched a broad propaganda campaign among them: leaflets and brochures were dropped from airplanes, promising to resolve the issue of independence for this nationality. From among the Tatars who voluntarily surrendered, agents were trained, who were subsequently sent to the Crimean ASSR to conduct anti-Soviet propaganda and pro-fascist agitation. In a report by the First Deputy of the USSR State Security B. Kobulov and

the Deputy People's Commissar of Internal Affairs I. Serov, written in the name of L. Beria on April 22, 1944, it is stated: "...All those called up to the Red Army amounted to 90 thousand people, including 20 thousand Crimean Tatars... 20 thousand Crimean Tatars deserted in 1941 from the 51st Army during its retreat from Crimea..."

The commander of the 11th German Army, General Erich von Manstein, recalls that when German troops entered the territory of Crimea, the Tatars sided with the enemy. In their eyes, Nazi Germany was a symbol of liberation from Bolshevik oppression. Manstein also writes that the Tatars came to him with a delegation and brought handmade fabrics as a gift to "Adolf Effendi". The occupiers respected the customs and traditions of the Crimean Tatars, their language and religion. Erich von Manstein's memoirs also indicate that the occupiers were tolerant of the civilian population, especially women.

The newspaper "Azat Krym", published in the Crimean ASSR, which was published in the occupied territory in 1942-1944, called Hitler "the Great", "liberators of peoples and religions". Documents published in March 1942 said that the Crimean Tatars were praying and asking Allah to bless the Germans for victory. The victory over the common enemy in alliance with the German troops was recognized as a victory for the entire Muslim world. The grandson of the former mayor of Bakhchisaray, A.M. Ablaev, expressed sincere "gratitude to His Highness Mr. Hitler" on behalf of the Crimean Tatars under Jewish-communist oppression. He assured that partisan detachments in the territory would soon be destroyed. Thus, as written sources note, the majority of the Tatars called up for service in the Red Army went over to the side of the Reich. In November 1941, "Muslim committees" were created in the Crimean ASSR - a collaborationist organization that acted on the side of Nazi Germany under the SS. The first Muslim committee was formed in Bakhchisarai, then transferred to Simferopol. The main goal was to assist the German administration in the occupied territories, to support volunteers who went over to the side of Germany. Members of the "Muslim committee" published their works in the newspaper "Azat Krym". In 1943, Mustafa Kurtiev wrote that the newspaper "Azat Krym" played an important role in propaganda activities, thanks to which Tatar youth joined the German army. The main task of "Azat Krym" was to cover all orders of the German Empire. Crimean Tatars were called upon to actively cultivate the land in order to increase crop yields. The occupiers were provided with warm clothing and food. These actions were taken to fight against the Jews and Bolsheviks who had ruined the country. The slogan of the "Muslim committees" became "Crimea only for Tatars", which was expressed in all actions carried out by deserters on the territory of the Crimean ASSR.

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Some of the Tatars were involved in punitive detachments, while others were sent to the Kerch Front and partly to the Sevastopol section of the front to fight the Red Army.

The Crimean Tatars who went over to the side of the Reich were part of the German army, organized police units, formed part of punitive detachments, SD security battalions, and were employees of prisons and camps organized in the occupied territory.

Thus, it is clear how widely anti-Soviet forces operated in Crimea. They were directed not only at Soviet soldiers and their allies who came to the territory of Crimea, but also against the peaceful, "unwanted" population.

The uniform of the "volunteers" who went over to the enemy side was German, they were fully provided with weapons. Loyal figures of the German army in the person of the Crimean Tatars could be appointed to command positions. A report from the High Command of the German ground forces from March 20, 1942 reports: "The Tatars are in a good mood. They treat the German authorities with obedience and are proud if they are recognized in the service or outside. The greatest pride for them is to have the right to wear a German uniform."

In 1943, the Turkish emissary Amil Pasha arrived in Feodosia, calling on the Tatars to help organize events held by the German command. In Berlin, the Germans created a Tatar national center, whose representatives came to Crimea in June 1943 to familiarize themselves with the work of Muslim committees.

In April-May 1944, battalions consisting of Crimean Tatars fought against Soviet soldiers liberating Crimea. Thus, on April 13, in the area of the Islam-Terek station in the east of Crimea, three Crimean Tatar battalions were operating against units of the 11th Guards Corps.

In 1944, the evacuated Crimean Tatar battalions in Hungary organized the SS Tatar Mountain Jaeger Regiment, which was later expanded into the first Tatar Mountain Jaeger Brigade. Some of the Crimean Tatars joined the reserve battalion of the Volga Tatar Legion, which was in France. The ideological basis of the Volga Tatar Legion was the idea of fighting Bolshevism and Jews. The legions were controlled only by Germans, and the command of the legions was also supposed to be German. The legionnaires were taught German¹³².

However, even in this situation, when the support of the German occupiers by the Crimean Tatars was recorded by many Soviet and foreign sources, we cannot say that all 180 thousand deportees were traitors. Speaking about the Crimean Tatars, we cannot fail to mention those who were members of the partisan movement operating in the occupied territory. Partisan detachments became the main active force against the German invaders. Therefore, the German troops organized an anti-partisan movement. For

example, the chief of the Southern headquarters of the partisan movements Seleznev reported in the spring of 1944 that at the moment the transition to the partisan movement of the Crimean Tatars was typical. The fourth partisan brigade under the command of Mustafa Selimov noted that there were 501 Crimean Tatars in his brigade. A small part of the Tatar population heroically fought against the fascist invaders along with other citizens of the Soviet Union. For example, A.I. Reshidov made 222 combat sorties during the entire war and was awarded the title of Hero of the Soviet Union. Military pilot Amet-khan Sultan shot down 30 German planes and was twice awarded the title of Hero of the Soviet Union. Abdul Teyfuk was awarded the title of Hero of the Soviet Union in December 1943, U.A. Ubdurmanov was a squad commander of the 321st separate engineering battalion. S. Seitveliev, I.B. Berkutov, A.A. Abilov, E-U. Chalbash, U.A. Adamanov are Crimean Tatars who received the title of Hero of the Soviet Union. S.N. Abdurmanov, N. Velilyaev, B. Settarov, A. Umerov, S.A. Afuzov - received the title of Knights of the Order of Glory of 3 degrees.

But despite the feats performed by the Crimean Tatar people, despite the partisan units they joined, the mass defection to the side of Nazi Germany was obvious. After the liberation of Crimea in May 1944, investigations into treason cases began. 48 members of "Muslim committees" were arrested, more than 5 thousand people were detained, including persons who served in German intelligence, 266 traitors, 363 accomplices and activists of punitive detachments. Let us recall that treason under the Criminal Code of the RSFSR was regulated by Articles 58.1 a), 58.1 b); desertion - Article 193.7 g), 193.22. However, despite the fact that not all Crimean Tatars fought on the side of the Reich, they were also subject to deportation.

L.P. Beria developed a project on the deportation of the Crimean Tatars. According to the Decree of the State Defense Committee No. 5859-ss "On the Crimean Tatars" of May 11, 1944, in connection with the mass desertion of the Crimean Tatars, their going over to the enemy's side, joining the volunteer Tatar military units organized by the Nazis, by June 1, 1944, the entire Crimean Tatar population was subject to deportation to the territory of the Uzbek SSR, Kazakh SSR and Kirghiz SSR. Special settlers were allowed to take with them personal belongings, inventory, food no more than 500 kg, however, this condition was not met, since the collections were carried out in the shortest possible time. Crimean Tatars were forced to leave their homes, farms, livestock, which were handed over to local authorities. Echelons were formed for transportation according to a schedule. Echelons were provided with hot meals and boiling water. Each train was staffed by one doctor and two nurses.

Those who arrived in the territories of the Uzbek, Kirghiz and Kazakh SSR were used in agriculture and

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industry. Special settlers were settled in state farm settlements, existing collective farms, subsidiary farms of enterprises and factory settlements. Commissions were created in these territories to monitor the reception and placement of Crimean Tatars. Special settlers were given a loan of up to 5 thousand rubles per family with an installment plan of up to 7 years for construction and acquisition of property. In the first few months, special settlers were also provided with flour, cereals and vegetables. Garrisons and trucks were stationed in the areas of their settlement. Of the 180-190 thousand deportees, 191 died en route. From the time of deportation to October 1, 1948, 44,887 people from among those deported from Crimea (Tatars, Bulgarians, Greeks, Armenians and others) died.

However, contrary to popular belief, not all Crimean Tatars were deported. Only members of the Crimean underground and their families, front-line soldiers and their relatives were able to stay. Women who married representatives of other nationalities were left or, in rare cases, returned to their homeland. About 1,500 Crimean Tatars remained in Crimea. The Decree of the Presidium of the Supreme Soviet, adopted in 1967, removed the accusation of collaborationism from the Crimean Tatars, however, they were unable to return to their small homeland, since, according to the Resolution of the State Defense Committee No. 6372s of August 12, 1944, in order to quickly develop the liberated lands, 51 thousand people were resettled to the territories where the Crimean Tatars previously lived. Clause 3 of the Resolution of the Presidium of the Supreme Soviet of the USSR of September 5, 1967 "On the procedure for applying Article 2 of the Decree of the Presidium of the Supreme Soviet of the USSR of April 28, 1956" states: "To recognize it as necessary for the President of the USSR and the Cabinet of Ministers of the USSR to cancel, within one month, the decisions of the former State Defense Committee of the USSR and the Government of the USSR on issues of forced displacement of individual peoples and restrictions on the rights of citizens from among these peoples.

The Tatar population was able to return to Crimea only in 1989, when the post-war deportation was deemed illegal. To sum up, we can conclude that there were reasons for the mass deportation of an entire nationality from the territory of the Crimean ASSR. Desertion, participation in German punitive detachments, anti-Soviet propaganda, the creation of "Muslim committees", memoirs of contemporaries, official documents - this is evidence that the Resolution of the State Defense Committee "On the Crimean Tatars" is not an unfounded event, it has its reasons. However, against the background of these events, it is important to clearly understand that there were also those who fought in the ranks of the Red Army. Those who were not convicted of treason were able to continue living in their homeland.

Turkic-Slavic interaction has a rich and long history in the Volga-Urals. By the beginning of the 19th century, when the mass migration and settlement of Russians in the region was basically completed, a system of their interaction with the Tatars as representatives of the largest ethnic group in the Volga-Urals had also developed. In the interaction of Russians and Tatars (starting from the time of early Slavic-Bulgar contacts up to the period of Muscovite Rus and the Kazan Khanate), two levels should be distinguished. At the institutional – interstate – level, these relations were antagonistic and led, as is known, to the annexation of the Kazan Khanate. The second level of relations is everyday, intergroup, interpersonal. Despite the fact that from the moment of the Mongol invasion the interstate relations between Rus' and Volga Bulgaria lost their intensity, the common population, especially the merchant class, continued to maintain relations with the Bulgars, and throughout the entire Horde period they were mostly peaceful. Mutual migrations were observed, which made the settlement over a huge territory interspersed, and the interaction more intense. From the middle of the 16th century, Kazan became a Russian support city, a center for the advancement of Orthodoxy to the east. It was from this historical moment, according to L. V. Sagitova, that two main stereotypes began to form in Tatar society, in which the actions of Russians in relation to the Tatar state can be traced: the stereotype of "Russians as colonizers" and in relation to faith - "Russians as persecutors of Muslims" - stereotypes that have survived to a certain extent to the present day. Obviously, these stereotypes were formed as a result of the policy of the Russian state and had no relation to the bulk of the Russian population. In Kazan, already during the period of the Kazan Khanate, Russian merchants permanently lived and Russian settlements existed. One of these settlements was on the site of the former Admiralty settlement. Here the Russians had their own church and cemetery. Every year at the Gostiny Dvor, opposite the old mouth of the Kazanka, a large trade was held, which brought together merchants from different countries, including Rus'. The absence of antagonism in interethnic relations (including Russian-Tatar) in this and subsequent periods, as L. Sagitova rightly noted, "we can deduce from the fact of the unification of Russians and Tatars on the basis of the common interests of various social groups in opposition to their state."

Other researchers also point to objective circumstances that contributed to the rapprochement of Russians and Tatars in various historical periods. Thus, E. Tagirov, reflecting on the implementation of national and state interests in modern Tatarstan, notes: "The Tatar and Russian civilizational subcultures have much in common. In the thousand-year process of communication and transformation, a mechanism of

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cooperation between the Russian and Tatar peoples was developed. This mechanism covered a wide variety of areas: economics, land use, distribution of natural resources, the education system, peaceful coexistence of the two communities, knowledge of each other's everyday characteristics, and proficiency in spoken language." And the famous Tatar educator K. Nasyri wrote in the 19th century: "Thanks to the fact that a Russian person and a Muslim (Tatar) live on the same land, eat the same bread, these two peoples know each other's customs well and have close relationships.

At the state-political level, the relations between the Tatar and Russian people (represented by its ruling state elite) from the moment of the annexation of the Kazan Khanate until the October Revolution of 1917 (although with some weakening from the end of the 18th century) were not so much ethnic as ethno-confessional confrontation, in which economic and cultural elements were subordinate. At the same time, at the everyday level, no such serious confrontation between the Tatars and Russians has been identified according to historical sources. On the contrary, mixed Russian-Tatar villages arose already in the 16th century. And such villages with mixed national composition existed in all subsequent periods. At the same time, in mixed villages, representatives of different nationalities were often approximately equal in population. Representatives of different nationalities lived in villages "at the ends", quite autonomously, but at the same time they were part of one community ("society", or "world"). The so-called complex communities (including the population of several settlements with different national compositions), as noted by researchers, were found only in the Volga region and were a widespread phenomenon (in some districts of the Kazan province, they accounted for more than half of all communities). The inclusion of people of different nationalities in one community was the most important factor in interethnic interaction in the region. In complex communities, common traditions were formed that regulated the processes of coexistence. At the head of such a nationally mixed community stood a village meeting and a common elder, elected in turn from representatives of different nationalities. The procedure for elections to other positions was the same. The norm of the communal way of life was "pomochi" - joint construction of a house or other outbuildings, logging, etc. Girls had common get-togethers. Even the barge hauler artels were multinational in the Volga region (Busygin, 1966, p. 80).

Despite the rapid growth in the number of urban Tatars, from the end of the 18th century in Kazan their interaction with the Russian population that dominated the city was limited to the economic sphere. The reasons for this were not only the enclave nature of their settlement, but to a greater extent the

increased influence of Islam on the culture of urban Tatars as a result of the softening of the state's missionary policy, especially since this was facilitated by the intensification of their trade and economic ties with Central Asia. Therefore, historians note that the influence of Russian culture on the Muslim peoples of the region (Tatars, Bashkirs) in a number of areas, primarily spiritual, including language, was less pronounced than on the Finno-Ugric peoples (Kuzeev, 1992, p. 209).

Meanwhile, the channels of ethnocultural interaction between Russians and Tatars only expanded over time, and the forms were diverse and mutual, as evidenced by various sources from the 19th - early 20th centuries. It should be noted that in the 19th century, researchers of the region focused their attention exclusively on non-Russian peoples, believing that the Russians of the Volga region were an exact copy of the Russians of the indigenous ethnoregion and had already been sufficiently studied there. "We will not touch on the peculiarities of the Russian people of the Kazan province," wrote the famous ethnographer of the region A. F. Rittikh, "since they are much more developed than the non-Russians, while differing in very few deviations from the customs and traditions of the internal provinces." It is quite natural that in matters of interethnic interaction, the main emphasis was placed on the influence of Russians on other local peoples ("non-Russians," as they were usually called). In the works of N. V. Nikolsky, devoted to the ethnography of the Chuvash, we find the following observations:

"Among young people, the custom of dressing in the Russian style is spreading... Russian clothing is considered a beautiful outfit for a man. Russian clothing is seen among those Chuvashes who live closer to cultural centers-cities. It is more difficult to see a woman in Russian costume. Only 1 in 200 wears a Russian sarafan.

...At gatherings with a mixed composition, there is a preponderance of more cultured nationalities... When there are no more than one third of Russians at a gathering, the Russians will prevail.

...Thanks to native literature, a desire to get acquainted with Russian literature has appeared. In a Chuvash home, you can now find a Russian Bible, newspaper, dream book, etc."

In one of the ethnographic descriptions of the Mordvins, the following remarks are found: "The Mordvin huts are almost no different from the same huts of the Great Russians... There are no other foreigners in the neighborhood, and therefore the Mordvin costumes have remained pure... When speaking, the Mordvins call themselves only by Russian names. For words such as narod, mir, rod, and plemya, there are Mordvin designations. Kinship terms – father, mother, grandfather, grandmother, son, daughter, father-in-law, mother-in-law, father-in-law, mother-in-law, brother-in-law, sister-in-law,

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grandson, granddaughter, stepson, adopted child, groom, bride – are called in Mordvin. For the names: brother-in-law, nephew, etc., there are no corresponding Mordvin words and Russian ones are used... A wedding is little different from a Great Russian one... The burial ceremony is also little different from the Russian one."

There are references in literature that among the Udmurts, by the end of the 19th century, the inhabitants of some villages were no different from Russians, had forgotten their language, and knew of their Udmurt origin only from legends.

The Tatars, despite the significant cultural and religious distance, also adopted many cultural elements from their foreign-language neighbors. Professor Karl Fuchs of Kazan University, considered the first researcher of the everyday life of the Kazan Tatars, noted their mutual influence with the Russians as a result of long-term cohabitation. "Their houses are built by Russians, who even work on repairing mosques, and vice versa, I often saw that Tatar men were engaged in the construction of wooden houses in Russian villages ... The houses of rich merchants differ little in appearance from the houses of Russian nobles and merchants. Inside the house, the walls are often painted by Russian painters, where landscapes with trees, flowers, a river are depicted; sometimes the sea with ships is imagined; but you will never see people, animals, or birds there - this is strictly prohibited" (Fuchs, 1991, pp. 22-24). As a result of close cultural and everyday contacts between the Tatars and Russians, Fuchs notes that both sides borrowed various elements of material and spiritual culture: "... the Tatar women wore headdresses... covered with Russian gilded ruble coins"; "... all the women they knew came to the woman in labor and each brought a tooth just like the Russians"; "Now the Tatars have invited the Russians to their holiday for the first time through a herald... walking along the streets of Kazan... At this holiday there is a large gathering of Russians from all classes; and in the last days of the holiday, many of the most distinguished nobles in the city often attend"; "so-called ichegi, or boots, are embroidered in large quantities with silk and gold. Not only Tatar women are engaged in this work, but also many Russian girls"; "The Tatars willingly take part in our public entertainments, in theaters and masquerades, and some of their honorable citizens attend dinners given by the Kazan Merchant Society"; "Tatar townspeople trade in small items at the Tatar town hall... but Tatar merchants are already trading with Russians at the common inn"; "For Maslenitsa, according to an ancient custom, Tatars from 3,000, and sometimes up to 5,000 people come to Kazan from nearby Tatar villages and give Russians a ride through all the streets for a very small fee." The researcher does not ignore the differences between Russians and Tatars and the negative, in his opinion, nuances of their relationship: "... Tatars

exceed Russians in terms of helping the poor not from the desire of the heart, but out of fear and dread they will fulfill the law of their strict prophet"; "Tatars suffer from diseases less than Russians... Not having their own doctors, they invite local Russian or foreign doctors, but pay them very sparingly or nothing for their work"; "...sometimes Russian coachmen scold a Tatar on the streets, calling him a dog, if he does not quickly turn off the road to make room for them to pass. But the Tatar in such a case quietly mutters under his breath - Dongus, and thinks to himself: you are an alkafer." The authors were quite surprised by the Tatars' reluctance to learn Russian: "It is remarkable that the local Tatars, being in the midst of Russians, with whom they have many contacts in trade, so few try to know the Russian language, and even fewer who could write in it. When I asked why they were not taught in Russian in schools, I received the answer that such a student, in their opinion, would become a scoundrel and would have no place in their society"; and further: "You will almost never find a Tatar who would speak and pronounce Russian well and clearly, and it is even more difficult to find among them someone who could read and write correctly in this language. They do not try to learn Russian, but are content to speak somehow, from habit." But, nevertheless, we will conclude our study on a very positive note: "The Tatars now live in great harmony with the Russians." As the most authoritative researcher of the Tatars N. I. Vorobyov believed, the Tatar culture has absorbed influences of the most diverse origins. The main forms of Tatar culture were supplemented by external influences (in order of strength): "Persian, mostly refracted through the culture of the Central Asian Turks, European - through the Russians and, finally, Finnish - through the Mari, Votyaks and Mordvins. One can also note the Chinese influence, since the Turkish peoples were often in contact with China both culturally and politically. In almost all elements of everyday life, these influences are reflected in various combinations, and untangling these influences is extremely difficult and often even impossible, so much so that these elements have come together to form a single whole, which can be called the Kazan-Tatar culture. The difficulty of ethnographic analysis is complicated by the fact that all the peoples of the region, having lived together for almost 500 years, have become very close culturally, thanks to common interests in both material and spiritual culture, a mass of features common to all the peoples of the region, which can be called the Kazan-Tatar culture. The difficulty of ethnographic analysis is complicated by the fact that all the peoples of the region, having lived together for almost 500 years, have become very close culturally, thanks to common interests both in material culture and in spiritual culture, a lot of features common to all the peoples of the region, which can be called the Kazan-Tatar culture. The difficulty of ethnographic analysis is

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complicated by the fact that all the peoples of the region, having lived together for almost 500 years, have become very close culturally, thanks to common interests both in material culture and in spiritual culture, a lot of features common to all the peoples of the region.

...Tatar estates are no different in size from Russian ones. The layout of buildings in the estate is specifically Tatar, but in large trading villages this plan is not followed and the placement of houses is carried out in exactly the same way as among Russians.

...The kazakin came to the Tatars, apparently, from the Russians, being a uniform of the Tatar Cossack servicemen, of the same cut as the Russian Cossacks; the peasants usually wear bast shoes, the so-called Tatar model, which in appearance and manufacturing technique is a simplified Chuvash bast shoe; in jewelry there is a huge number of the most diverse influences, including Chinese, a lot of imported forms, some of which are successfully executed by local Tatar and Russian jewelers), Tatar bracelets are the like, widespread not only among the Turkish peoples, but even among the Finns; vegetables are used comparatively little and then only recently under the influence of the Russians; the Tatar loom is a fully developed loom of the Great Russian type, with some distinctive details (the frame is so low that you have to sit almost on the floor), but completely unlike the loom of other Turkish peoples, or the Finnish; Tatar agriculture is structured in general terms in the same way as all the peoples of the region: the same land use systems are used, the same grains are sown, the same agricultural implements are used, the same breeds of cattle are used; in summer, the main means of transportation is a cart, the so-called "Cheremis" model, which differs from the Russian peasant cart in its higher back." Most of the cultural elements borrowed by the Tatars date back to the early stages of Russian colonization of the Volga-Ural region; as, for example, G. S. Gubaidullin notes, "Russian colonization forced the rural population of the territory to more intensive forms of agriculture. In the census books of monastery and metropolitan villages of the mid-17th century, we already see three-field systems in some Tatar villages." The Russians certainly had a great influence on the culture and life of the local peoples. Russian peasants brought with them more advanced farming methods: as noted, the three-field system of agriculture, which had previously had a relatively limited distribution, began to be widely used; new, more advanced agricultural implements (plows, harrows, scythes, threshing implements, etc.). Under the influence of the Russians, the Tatars developed gardening, which had previously been practically uncommon among them, and adopted a number of household items and clothing (chairs, tables, cupboards for storing dishes, Russian felt boots, knitted stockings). N. I. Vorobyov will

write that under the influence of the Russians, the Chuvash switched to a three-field system, borrowed many agricultural implements and methods of tillage. The Russians contributed to the creation of Chuvash literacy, laid the foundations of Chuvash literature. Professional Tatar literature and art (painting, sculpture, music) experienced the strongest influence from Russian culture.

According to A. Sh. Yusupova, the Russian language played a special role in enriching the lexical composition of the Tatar language. The Tatar language was in particularly close contact with Russian, starting from the 16th century. In the process of general development, words related to various areas of life (power, court, trade, military affairs) penetrated from the Russian language into the Tatar language. The overwhelming majority of Russianisms can only be considered etymologically borrowings. In fact, they have long been mastered by the Tatar language and are not perceived as foreign-language elements. Already in the bilingual dictionaries of the 19th century, they are listed along with the Tatar vocabulary. The author concludes that some of them settled in the Tatar language as a result of oral communication between Tatars and Russians, and the other part could have penetrated in the process of Tatars' familiarization with Russian written texts. Enrichment of the Tatar vocabulary with Russian-European borrowings in the 19th century was caused by changes in the socio-political, economic and cultural life of the Tatar people. At the beginning of the 20th century, in connection with the rise of the educational movement among the Tatars, the active displacement of Arabic-Persian borrowings from the Tatar vocabulary and their replacement with Russian and European words began. A. Sh. Yusupova classifies this vocabulary according to thematic features, which makes it possible to find out in which particular sphere of society's activity the most significant changes took place. Based on the semantics of Russian-European vocabulary, the authors identified 17 thematic groups:

- 1) names of dishes and household utensils: kukshin, padnus, tyarlinkya, samavir, etc.;
- 2) household and everyday objects: munchala, ponar, slab, bstyal, etc.;
- 3) tools: loom, shpaler, shotka, ystan, etc.;
- 4) units of measure: lot, ger, birshuk, pot, etc.;
- 5) names of buildings: matcha, mich, zhdeshe, zastun, etc.;
- 6) names of plants, food products: kyabestya, kryan, anise, grbzda, upunka, etc.;
- 7) names of clothing and materials: eshlape, kartus, material, plis, etc.;
- 8) agricultural items: bitch, kamyt, buryanya, burazna, salam, etc.;
- 9) school supplies: map, vacation, compass, ruler, etc.;

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10) military vocabulary: drushka, pulyn, shtik, attack, etc.;

11) names of professions: apikun, piser, patriot, passenger, etc.;

12) vocabulary related to the financial sphere: cash register, sum, bank, pankrutlyk, etc.;

13) legal terms: contract, essence, agreement, etc.;

14) medical terms: pharmacy, liqueur, chakutka, etc.

15) musical terms: violin, argan, gbslya, guitar, etc.;

16) names of minerals: lazur, magnit, izbis, labasteer tashy, etc.;

17) religious vocabulary: monastery, group, navel, porphyry, Christmas Eve, etc.

Among the selected thematic groups, the largest in volume, i.e. including the largest number of Russian borrowings, is the group of words denoting the names of different spheres of life, namely: names of plants, drinks, food products, etc.; the smallest thematic group is terms from the field of medicine; the main part of Russian and European borrowings relate to the sphere of everyday life. The penetration of everyday vocabulary of the Russian language was carried out in the course of everyday communication of Tatars with Russians. Many Russian borrowings were subject to the phonetic laws of the Tatar language, some of them have not changed. Some borrowings have adapted to the system of the Tatar language so much that their foreign origin is not felt by native speakers and is detected only with the help of etymological analysis. In many ways, similar processes occurred with Tatar borrowings in the Russian language.

The Tatars, in turn, influenced their neighbors, which is also reflected in the literature on local history. There is mention of the influence of the Tatar national cuisine on the cuisine of other peoples of the region, borrowings in clothing and jewelry; there are especially many references to the influence of the Tatar language: some groups introduced "Tatarisms" into their native speech, in places of joint settlement the non-Tatar population spoke the Tatar language quite fluently. Unfortunately, there was some bias in the coverage of these topics. As N. I. Vorobyov rightly noted, "the previous study of the Tatars, conducted, with the exception of a few researchers, from the angle of the need to prove the superiority of Russian culture over Tatar, gave very insignificant results for an impartial analysis, because there are very few facts and many of them are distorted." I. N. Smirnov, for example, wrote in the preamble to his "Program for collecting information on the Russification of the natives of Eastern Russia": "The capital issue, in the development of which the Kazakh OAE would like to attract the attention of as many workers as possible, is the issue of assimilation, the Russification of local natives." True, a little further on he stipulates: "To bring together, over the course of at least a number of

years, all the material that literature and life offer on this issue is of essential importance in view of those risky general conclusions that are given about the assimilative capacity of the Russian people on the basis of several particular and insufficiently researched facts." The general ideological attitude was reflected in the following statement by A. F. Rittikh, a generally very objective researcher: "...the Russified Tatars, Chuvashes, Cheremis, Votyaks, and Mordvins mixed with the Russians and so strongly dotted them with a variety of facial features that one can easily take the Russians of the Middle Volga region for a completely separate type. But two or three centuries will pass and the Tatars, Chuvashes, Cheremis, Votyaks, and Mordvins will merge with the constantly arriving Russian element; then only the signs revealed by careful research will speak of these obsolete and lost peoples, as they now speak of the Burtases, Khazars, Vesi, Meri, and other tribes who increased the Russian family by their merger." Undoubtedly, such a biased perception of reality could not but affect real relationships. The negative factors that influenced interethnic interaction included both forced Christianization and attempts at Islamization. It is possible that there were clashes of ethnic interests on everyday grounds. Elements of ethnophobia among the Volga peoples are mentioned very rarely, but they are still found in descriptions of the past. For example, N. V. Nikolsky, citing his informant, gives the following statements: "The Chuvash have no idea about the way of life of the Tatars. They see Tatars only in bazaars, which are full of Tatar traders. They have a concept of Tatars as people with a bestial nature. To get into a Tatar village, according to their ideas, means to go to certain death. Tatars serve as a scarecrow for children. "Don't be naughty, if you do, I'll give you to the Tatar," - says the mother to the mischievous child... The Chuvash are reluctant to let Tatars into the apartment. The authors remember one incident with Tatars from their childhood. Once, when they were about 7-8 years old, a Tatar came to visit them. He immediately began to cry and ask his father not to let the Tatar in. For some reason, it seemed to me that the Tatar would definitely kill us that night. My parents, despite my tears, let him in, and he spent the night with us. He couldn't sleep all night. Why do the Chuvash of this region have a bad idea of Tatars? After all, they know almost nothing about Tatars? Now we understand why all this happened: our imagination worked under the influence of the bad things we heard from adults." G.K. Shklyayev cites impressions of participants of academic expeditions of the end of the 18th century, confirmed by materials of the mid-19th century, about the Udmurts' desire for isolation, their extremely hostile attitude towards Russians. At the same time, other researchers of the past cited evidence of mutual rapprochement between Russians and Udmurts, in particular, Russians quickly adopted the Udmurt language, and the Udmurts did

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not interfere with Russians' attendance at pagan prayers.

In general, however, as evidenced by sources from the past, fairly strong traditions of friendly relations have developed between the peoples of the region. In particular, the fact of tolerant interethnic relations in the region is indicated by numerous references in local history literature to interethnic marriages. Interethnic marriages have been known in the region for a long time. Beginning with dynastic marriages during the times of the Bulgar state and the Golden Horde, documents and local history literature note their spread in subsequent periods. Ethnically mixed families in Rus' began to form as the Slavs penetrated and developed new territories, including the Volga-Ural region. The Moscow government, even under Tsar Mikhail Fedorovich, issued several decrees on church marriages between Russian service people and baptized foreign women. One of the earliest references to interethnic marriages in the Middle Volga region, contained in a letter by Metropolitan Hermogen (15th century), is cited by the famous pre-revolutionary researcher G. I. Peretyatkovich: "...many Russian captives and non-captives live with the Tatars and the Cheremis and the Chuvashes and drink and eat from the same people and marry them." However, before the 1917 revolution, interethnic marriages were not widespread, which was greatly facilitated by the legislation of the Russian Empire, which prohibited marriages between people of different faiths, as well as the sufficient isolation of rural communities and traditional circles of pre-marital acquaintances, mainly from one or several neighboring villages with a population of the same nationality. The latter obstacle, however, was easily overcome by changing the religion of one of the future spouses. The works of regional historians of the 19th century are full of information about interethnic marriages in the territory of the Kazan province. Among this information, some features are easily discernible, namely:

Firstly, adhering to official policy, most authors viewed interethnic marriages as a means of assimilating "foreigners" into Russians, since the state encouraged mixed marriages, seeing this as the easiest way to convert non-believers to Orthodoxy;

Secondly, there are practically no references to Russian-Tatar marriages: while maintaining close economic and friendly ties with their foreign-ethnic neighbors, the Tatars, nevertheless, stubbornly resisted Christianization, and different religions became an insurmountable obstacle to the conclusion of mixed marriages.

At the same time, examples of interethnic marriages between Tatars and Chuvashes and sedentary Bashkirs, as well as with Mari, Udmurts and Mordvins in areas of joint settlement are mentioned. A large role in this process was played by the

proximity of language, common features in the economy and culture, the influence of the Muslim religion, the transition to which was accompanied by the Tatarization of the new converts. Finally, differences are revealed related to the gender of those entering into interethnic marriages: among Russians, women entered into mixed marriages much more often than men; among other Volga peoples, the opposite trend was observed. Russian men preferred marriages within their own ethnic group and rarely took a representative of non-Russian peoples as a wife; meanwhile, men of non-Russian nationalities willingly married Russian women, which was considered very prestigious in connection with the special position of Russians and the high priority of Russian culture. Udmurt researcher G.K. Shklyayev, noting this feature of the Udmurts, gives a different idea: "The criteria of beauty that had developed among the Udmurts by the end of the 19th century were to a certain extent connected with the influence of the aesthetic traditions of neighboring peoples: a girl was considered beautiful if she did not look like an Udmurt woman, but had either "Slavic" (in the area of contacts with Russians) or "Turkic" features." Such a factor could undoubtedly have taken place, but we believe that the "criteria of beauty" were rather socially conditioned not only in relation to Russians, but also in relation to the Tatars, who since the time of the Bulgar state were the dominant ethnic group in the region. The traditions of interethnic marriage among the peoples of the Volga-Ural region were carried over into Soviet and post-Soviet times, confirming the strength of their roots, laid down in previous historical eras.

Since the mid-20th century, when systematic studies of the population of the Middle Volga region began, a gap that pre-revolutionary researchers had ignored began to be filled: the influence of the Volga peoples on the local Russians. Before that, only isolated evidence of such an impact could be found in sources. For example, the writer S. T. Aksakov, whose childhood and youth at the beginning of the 19th century were spent on his grandfather's estate in Zakamye, surrounded by the Mari, Mordvins, Chuvash and Tatars, left in his biographical works ethnographic information that was truthful down to the smallest detail and was "invaluable in terms of reliability and richness of factual material about the time, people and events". S. T. Aksakov noted that the peoples who settled together, differing in language, culture and religious affiliation, had the most friendly, good-neighborly relations. He testified that the clothing, language and way of life of the Russians of Zakamye were a motley mixture of Tatar and Russian customs; emphasizing that the Russians knew the languages of their neighbors well. He wrote about the saban, a Tatar plowing tool known in the region since Bulgar times and borrowed by the Russians; cited facts of mutual Russian-Tatar borrowings in clothing

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and food; mentioned the marriage of a Russian landowner with the daughter of a Tatar nobleman, positively assessing this fact as a natural manifestation of high human feelings.

In fact, as shown in the works of recognized authorities in the study of the Middle Volga Russian population E. P. Busygin and N. V. Zorin, their associates and students, the Russian regions did not simply enter into contacts with local peoples; this interaction was a powerful factor in the formation of a special ethnoterritorial group of Russians in the Volga-Urals - the Volga Great Russians. The influence of other peoples, including the Tatars, on the ethnocultural appearance of the Russians can be traced through many components. This is due to a number of reasons, namely:

Firstly, the ancestors of some of the Russians in the region were non-Russian groups that underwent assimilation, as a result of which they adopted the Russian language and culture, but at the same time retained individual features of the previous ethnocultural complex - those that were most convenient and best adapted to local conditions. For example, Russian old-timers of the village of Aysha in the Zelenodolsk district of the Republic of Tatarstan remembered in the mid-20th century that their ancestors were Tatars. The population of the village of Shigali in the Tetyush district of the Republic of Tatarstan in the 1950s - 1980s was mainly Russian, but sources from the beginning of the century noted that half a century ago the population was Mordvin, Tatar and Chuvash. However, by the time of the events described, there was no trace of the Tatars and Chuvashes either in costumes or in language; the Mordvin speech also disappeared without a trace. "Shigali has become a Russian village in terms of nationality." I. Iznoskov cites a similar fact for the Mamadysh district of the Kazan province. The founders of the village of Gorokhovoye Pole (Burgas-yas) were baptized Tatars, to whom Russians from the village of Pomarovka went over; as a result, "the children of the Russians married the baptized ones, and the latter merged with them so much that now they cannot be recognized either by their clothes or by their language." In a number of cases, the opposite processes were observed - the assimilation of Russians by non-Russian peoples of the Volga region. According to ethnographers, in the Menzelinsky district of Tatarstan there are villages where the inhabitants, considering themselves Russian, speak Tatar, sing Tatar songs, and differ little in their way of life from the surrounding Tatars. The ancestors of this population may have been either runaway peasants who hid among the Tatars, or missionaries who, unable to cope with the duty entrusted to them, merged with the local population. As E. P. Busygin notes, the process of merging Russians with the local population was not extensive, but the facts themselves

indicate that the influence of local peoples in a number of cases was quite significant;

Secondly, the presence in the ethnic culture of the Volga Russians of a layer containing elements of the culture of other Volga peoples - direct mutual influences. The interaction of Russians with other Volga peoples was manifested in everyday life, language, and anthropological appearance. Thus, the Tatar plow - saban, known since the Bulgar times, well adapted to the development of virgin lands, fallow lands, was widely used by Russians throughout the region. With the most common in the past U-shaped connection of the house with outbuildings, when the house and outbuildings form a continuous U-shaped line, leaving the inner part of the yard open, the Russians widely used yards with separate outbuildings (the estate consists of several outbuildings not connected to the house and to each other). This form of estate in the past was typical for the Tatars. In places where Russians lived interspersed with Tatars, the interior of Russian dwellings was characterized by a free position of the stove (in a traditional Russian dwelling, the stove is always pressed tightly against the wall of the house, in a Tatar dwelling, free passages are left around the stove); the presence of built-in and suspended boilers in the stove, which is typical for Tatar and Chuvash dwellings; Tatar curtains (kashag), separating the living parts of the house. A characteristic feature of the dwellings of the Russian population of the region was the presence in many areas where Russians lived next to Tatars, of polychrome (multi-colored, in three, four and even five colors) painting of the house. The polychrome painting of the Tatar dwelling has an ancient origin and dates back to the Bulgar times of the Golden Horde period. If in other places of settlement of Russians the painting of houses is a comparatively late phenomenon connected with the influence of the city, then in places of interspersed settlement of Russians and Tatars of the Volga region it has an early origin and was borrowed from the Tatars. This is evidenced by the nature of the painting itself, the combination and composition of colors, as well as the distribution of painted houses mainly in the zone of settlement of Tatars. Among the Russian peasants in the Volga region, jewelry making, processing of very high-quality leather (yuft) and products from it, felt, making various artistic products from metal were widespread - skills and traditions that became widespread in the region even during the period of the Bulgar state and the Kazan Khanate. Russian blacksmiths (from the captives) worked in the region, undoubtedly, even before its annexation to the Russian state and were well acquainted with the traditions of ancient blacksmithing, in particular, the manufacture of jewelry from twisted iron, the ability to make small ornamented items. In clothing, the Volga Russians adopted from the local peoples some types of robe-like and sleeveless clothing, felt shoes

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with leather galoshes, Tatar hats and Bashkir malakhai. Tatar hats were bought by Russian peasants at bazaars or made to order by Tatar tailors who visited Russian villages. In Russian villages, Russian women were noted to tie scarves "in the Tatar style", wearing black onuchi (like the Mari), using ornamental motifs of the Volga region peoples in decorating individual parts of the costume, tambour embroidery. There were enough borrowings in food. In the eastern regions of Tatarstan, Russians have long used kaymak (a thick brown fatty mass of baked milk). The preparation of kaymak and the term itself are typical for the Tatars and Bashkirs, who served it at the table instead of butter. Sour milk was a common dish among the Russians. To prepare it, milk was "heated" until red hot, and after cooling, fresh milk and cottage cheese were added. In many Russian settlements, especially those located near Tatar settlements, sour milk was made in the same way as Tatar katyk: milk was boiled, leaven was added (usually cottage cheese), kept in a warm place, and when the milk curdled, it was kept in a cellar for several days. In this case, sour milk was more pungent. Arem (airan in Tatar) was made from sour milk by stirring one spoon of katyk in a mug of water. The water was slightly sour and quenched thirst well; arem was drunk during the harvest season and during haymaking. In a number of Russian villages in Tatarstan and Bashkortostan, salma was used - a typical Tatar dish, which retained the same name among the Russians. Salma was made from tightly kneaded rye dough, cut into wide oblong strips. It was boiled in boiling water and eaten either "empty", or whitened with milk. "Koldonchiki" were also cooked - dough mass, cut into small squares, which were dropped into boiling water. "Koldonchiki" were eaten with vegetable oil, after draining the water. Boiling dough products in water is a technique typical for Turkic-speaking peoples. cut into wide oblong strips. It was boiled in boiling water and eaten either "empty" or whitened with milk. "Koldonchiki" were also boiled - a dough mass cut into small squares that were dropped into boiling water. "Koldonchiki" were eaten with vegetable oil, after draining the water. Boiling dough products in water is a technique typical of Turkic-speaking peoples. cut into wide oblong strips. It was boiled in boiling water and eaten either "empty" or whitened with milk. "Koldonchiki" were also boiled - a dough mass cut into small squares that were dropped into boiling water. "Koldonchiki" were eaten with vegetable oil, after draining the water. Boiling dough products in water is a technique typical of Turkic-speaking peoples.

Among household utensils, it is worth noting the use of Tatar kumgans by Russians - copper or tin jugs for washing with a spout, handle and lid, in which Russians stored beer and kvass. The production of kumgans by Russian peasants is noted in materials on the Kazan province of the 19th century. The Russians of the region also had some originality in traditional

means of transport. Throughout the territory, the Russians very widely used unique tarantasses - from primitive wicker to improved urban-type carriages. Tarantasses were common among all the Volga peoples. For example, the Tatars had a special purpose: before the wedding, they rode the bride with her friends in them, they went out into the fields for the first harvest in tarantasses, and they arranged ceremonial outings. Taking into account the name "tarantass" (according to V. Dahl, a term of eastern origin), the high skill of Russian and Tatar artisans in their manufacture, the long tradition of making wicker products in the region, it is necessary to consider the tarantass a very old, typical Volga type of transport, which was more widespread in the Middle Volga region than in other areas populated by Russians. Small hand carts of the Tatar type were widely used by the Russians. The use of some types of decorations, harness, and the custom of covering horses with colored blankets should undoubtedly be associated with the Tatar influence. Of course, the commonality of some cultural elements cannot always be explained by borrowings; rather, it can be considered as a result of long-term coexistence and joint creativity of Russians and other peoples living in the same socio-economic and natural-geographical conditions. Long-term labor communication and alternating residence also influenced the nature of folk festivals. Russians took part in the celebration of the Tatar Sabantuy and Dzhien. The festive rituals of the Volga Russians included sports competitions, games and entertainment typical of the Tatars. Even in Russian wedding rituals, a number of elements typical of neighboring peoples can be traced. This is the use of non-Russian terminology (for example, kalym instead of masonry), the inclusion of local national dishes in the festive and ritual food, a change in beliefs about the ethnicity of individual components of the wedding. The language of the Russian population of the Middle Volga region over a long period of cohabitation was enriched with a number of words and expressions typical of the Volga peoples. The works of local historians of the 19th century contain many references to the fact that Russians living between the Tatars, Chuvashes, Mordvins speak their languages well, and even conclude that the languages of non-Russian peoples penetrate the Russian environment more widely than vice versa. The Russians used local terminology to designate individual parts of villages, dwellings and estates, items of clothing, utensils, etc. Linguists studying Turkic-Slavic mutual influences on linguistic material cite a number of Tatar words, widely used by the Russian old-timers of Tatarstan. Among them, for example, chilyak - a wooden bucket (in the Tatar language - any bucket); sarcha - a sheep; ash - flour soup (in Tatar - any soup); beshmet - an old coat (in Tatar - the name of a type of insulated outerwear); bashmak - a yearling calf; kazan - a cauldron; maidan - a square; urman - a forest;

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bagan - a pillar; urema - a bush, thickets along a river; saban - a plow, etc. It is not for nothing that Gabdulla Tukay wrote:

“We have become related to the Russians over the centuries, We have exchanged vocabulary and language, We have created the same songs and sung the same events.”

Kazan linguists noted the influence of a foreign language environment in the Russian dialects of Kazan and adjacent regions, which is reflected in the presence of individual lexical borrowings from the Tatar language that are not characteristic of the Russian language and its dialects outside the Kazan zone.

Even the anthropological appearance of the Volga Great Russians was influenced by the local peoples (both through interethnic marriages and through the Russification of individual groups of non-Russian peoples). This is often written about in regional studies literature; see, for example, the above-mentioned quote from the work of A. F. Rittikh or: "Look how many purely Russian surnames there are in this region, in the names of which foreign roots are clear and whose members retain in their physiognomies the characteristic features of the Tatar, Kalmyk, Kirghiz, Chuvash, Mordvin and other nationalities." The features of the sublapinoid (Volga-Kama, mixed European-Mongoloid) anthropological type are manifested in the Russians of the Volga region in the presence of epicanthus, high cheekbones, and a lower overall height indicator in certain individuals (the latter difference was particularly noted by the participants of the anthropological academic expedition of the second half of the 19th century to the Middle Volga region).

Thus, the history of the development of the territory by the Volga peoples and their cohabitation spans more than one century; the circumstances and factors of interethnic interaction were different, among which there was room for far from peaceful forms. However, tolerance, cultural and linguistic mutual influences, and joint economic activity remained the dominant features of interethnic relations as a whole. The works of scientists of the pre-revolutionary and subsequent periods convincingly testify to the positive results of interethnic interaction.

Conclusion

If we look deeply into the history of the relationship between the Tatars and the Russians, we can conclude that these two peoples and their ancestors have always been together and are so inextricably linked with each other and with other peoples of Russia that to break their unity means to destroy Russia itself. In addition, just as the Russian people today are divided by the borders of different states, so the multicultural Tatar people are divided by the same borders, because the Great Russians, Belarusians, Ukrainians, and Rusyns are the heirs of

Rus and special branches of the Russians, just as the Kazakhs, Nogais, Crimean, Meshchera, Dobrudzha, Lithuanian, Kazan, Astrakhan, Siberian and other Tatars are the heirs of the Horde and special branches of the Tatars. Thus, through Orthodox Christianity, two large divided nations are united - the Tatars and the Russians, this union is the successor of Rus and the Horde at the same time, and if you look more broadly, the successor of Byzantium and the Great Mongol Ulus. And the key connecting link in this union are the Orthodox Tatars. However, this union has enemies - these are those who want to separate the Tatars from the Russians. Some want to build a Russian state without the Tatars, others want a Tatar state without the Russians, and still others are foreign "partners" who want to break the united heritage of Rus and the Horde.

However, there are differences, for example, the large Russian people were initially formed on the basis of Orthodox Christianity, but the large Tatar people were initially formed on the principles of Yasa Genghis Khan, primarily based on the Christian basis, but at a certain period of time they were subjected to Islamization, and since then 7 centuries have passed before the Muslim Tatars officially recognized that Orthodoxy is traditional for the Tatars, and the Tatar people are bi-confessional, which is enshrined in the development strategy of the Tatar people "Tatars: Strategy of Action". In addition, in cultural terms, the branches of the Russian and Tatar peoples are also close, this is true for Russia, as well as for Kazakhstan, Ukraine and other countries. As for the language and the language issue, objectively today the language of interethnic communication is the modern literary Russian language, and not Ruska, Beloruska, Ukrainian, etc. language, or Tatar, Kazak, Nogai, etc. language. This is an objective reality and the Tatar language has lagged behind the Russian language. The Tatar language today, for various reasons, is not the language of interethnic communication that it used to be, the realm of its use in Russia, including in one of the Russian regions - Tatarstan, is limited to rural areas, sabantuis, Tatar concerts and events of the VKT and other Tatar public organizations, while in everyday and business communication, urban Tatars even communicate with each other in Russian.

However, the Kryashens have other problems:

firstly, there are catastrophically few Kryashen churches, especially in the cities;

secondly, some of the Kryashens, for various reasons, do not have Tatar self-awareness;

thirdly, knowledge of the Kryashen version of the Tatar language requires special additional efforts.

The modern literary form of the Tatar language differs from the form of the Tatar language created and spread by Nikolai Ilminsky and Father Vasily Timofeev for the Divine Service in approximately the same way as the modern Russian language and the Russian language of the Russian Empire with "yat",

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"er", "er", etc. More and more Tatars are stating the already accomplished fact that the future belongs to Russian-speaking Tatars, who are one of the highly urbanized peoples. In cities, they grow up in a Russian-speaking environment from childhood, until recently, their parents knew the Tatar language, but the current generation of Tatar parents no longer knows it, and accordingly, they will not be able to pass it on to their children. Some "hotheads" from the Tatar side do not want to accept this fact and are trying to correct the situation with the Tatar language through the popularization of repressive measures, for example, to force everyone in Tatarstan to speak Tatar through the mandatory study of it in school, or through ignoring the already existing large number of Russian-speaking Tatars and attempts to push them into an imaginary marginal sector compared to the Tatar-speaking Tatars, but what comes of this? Exactly the opposite effect: the marginals are those who do not accept the established reality of the existence of Russian-speaking Tatars as a special significant Tatar group, while it is easier for the Russian-speaking Tatars themselves to lose their Tatar identity due to the position of their Tatar-speaking fellow tribesmen, who do not accept those who do not know Tugan Tel.

Of course, ordinary Tatars do not like this state of affairs with their native language, which used to be the language of interethnic communication along with Russian, and now the area of its use has narrowed to rural areas, but it is also impossible to ignore the already established fact of the existence of a large group of Russian-speaking Tatars, and trying to force them to learn the Tatar language is a completely useless exercise. Moreover, any repressive measures in this matter will somehow undermine the Tatar-Russian unity that has been formed over centuries and ensures the existence of Russia. After all, on the one hand, these measures will not lead to an expansion of the area of use of the Tatar language, and the Tatars will always be unpleasant to realize the continuing weakening of its position, and the Russians will always be unpleasant to realize that the Tatars do not like the already established Russian-speaking nature of some Tatars and that in one of the regions of Russia - Tatarstan, they are trying to fight Russian-speaking nature by imposing the Tatar language through the education system, which in itself is still ineffective.

In any case, both nations will be left with an unpleasant aftertaste. What is the way out of this situation? In our opinion, there is a way out and it can be called in one word - harmony. To do this, the Tatars need to recognize the realities of today, and not live in illusions. "Ideal realities" (let's call them that) are as follows:

1. The majority of Tatars (about 30%, including that part of the Kryashens of Tatarstan and Bashkortostan who consider themselves Tatars, but not limited to them) profess Orthodox Christianity.

2. Most modern Tatars (both Orthodox and Muslims) are bilingual or only Russian-speaking, and, as a rule, the ethnic Kryashens of Tatarstan and Bashkortostan, not always having Tatar self-awareness, have a better command of the Tatar language. And this is exclusively the merit of the system of education and worship in the Tatar language of Ilminsky-Timofeev. Where this system did not exist, Orthodox Tatars, like urban Muslim Tatars, for the most part did not preserve their native language.

3. The majority of Russian-speaking Tatars profess Orthodox Christianity or have Orthodox close relatives.

4. Tatar-Russian marriages are widespread, the children of which, as a rule, become Russian-speaking in any case and in more than 80% of cases choose Orthodox Christianity rather than Islam.

5. The modern literary Tatar language does not take into account the peculiarities of the languages, dialects and accents of different Tatars, which makes it uncompetitive as a candidate for the language of interethnic communication in the name of "the age of new information and telecommunication technologies", and yet another reform of the Tatar language may become the finishing one, not the one reviving it. Only after recognizing the existing reality can we talk about harmonious actions that will contribute to the preservation and development of both Tatar identity, culture, language, and Tatar-Russian unity.

To sum up, it is necessary to note the following, namely:

Firstly, the policy of the Russian government towards the Crimean Tatars in the 19th-early 20th centuries has evolved compared to the 18th century and reached a new qualitative level. This is clearly demonstrated by the quantitative indicators and the diversity of integration technologies;

secondly, the integration of the Crimean Tatar ethnic group into the all-Russian space since 1783 has been a permanent and difficult to achieve process due to a number of objective reasons. Therefore, it requires systematic work by the regional and federal government to resolve this issue;

thirdly, the identified experience of integration of the Crimean Tatar ethnic group into the Russian space of the 18th-21st centuries can be functional in the modern historical period of integration of Crimea into the all-Russian space.

Speculation on history is the most terrible kind of speculation. Because the result of such actions is the growth of hatred. And the result of hatred can be a new war or a new conflict. Therefore, the rule is this: if you want peace and friendship, do not allow speculation on history, if you want to sow a future war, immediately start pedaling the topic, distorting the facts and whipping up emotions.

So, if we are to tell the truth, it is fundamentally wrong to talk about collaborationism among only the

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Crimean Tatars. It is also important to note that, according to the 1939 census, the Crimean Tatars were the second largest nationality on the peninsula - 19.4% (218,179 people) of the total population (Russians - 49.6%, 558,481 people). Therefore, based on the national policy pursued by the Nazis, they were a priority even compared to the Ukrainians, of whom there were only 13.7% on the peninsula at that time. And the Germans directed their main efforts to oppose the Russians and Crimean Tatars. However, not all representatives of the Crimean Tatar people chose this path. For example, the chief of the Southern headquarters of the partisan movement, Comrade Seleznev, reported in a radiogram closer to the spring campaign of 1944 to liberate Crimea: "The atrocities, robberies, and violence of the Germans exacerbate and embitter the population of the occupied territories. Discontent with the occupiers is growing daily. The population is expecting the arrival of the Red Army. It is characteristic that the Crimean Tatars are joining the partisans en masse." Thus, the commissar of the 4th partisan brigade was Mustafa Selimov. The brigade itself included 501 Crimean Tatars, which was about a quarter of its total. In general, with the beginning of the Great Patriotic War, many Crimean Tatars stood up to defend the USSR together with its other peoples. In particular, Abdraim Reshidov served as a regiment commander of bomber aviation. During the entire war, he made 222 combat sorties and was awarded the title Hero of the Soviet Union. Fighter pilot Akhmet Khan Sultan personally shot down 30 German planes, for which he was twice awarded the title Hero of the Soviet Union. 15 fascist tanks were destroyed by guns under the command of Seitnafa Seitveliyev during the defense of Odessa, in the battles near Kerch and Sevastopol, in the Battle of Kursk and during Operation Bagration.

During the 26 months of fighting the occupiers in Crimea, 80 partisan detachments with a total of over 12.5 thousand people, as well as 220 underground groups and organizations operated. During this time, over 29 thousand German soldiers and police were destroyed, over 250 battles and 1600 operations were conducted. In response to the actions of the partisans, the Nazis began to commit atrocities. For example, 127 settlements were burned and destroyed in the mountainous Crimea. In the Greek village of Laki on March 24, 1942, the Germans burned 38 people alive. In the village of Ulu Sala (now Sinapnoye), which is located 18 kilometers southeast of Bakhchisarai, in the upper reaches of the Kacha River, the Nazis burned 34 people alive - old people, women and children. Moreover, all of them, with the exception of one person, were Crimean Tatars.

In May 1944, Crimea was liberated by our army. And almost immediately a decision was made to deport the Crimean Tatars. In addition to the Tatars, Bulgarians, Greeks, and Armenians were evicted from the peninsula. The Crimean Tatars certainly suffered

the most. However, when assessing these events, one must understand the conditions under which decisions were made, the cruelty that was committed by the Nazis and their accomplices, and the terrible war in which our country participated. In addition, the Crimean military commissariats mobilized 6,000 Tatars of draft age, who, according to orders from the Main Directorate of the Red Army, were sent to the cities of Guryev, Rybinsk, and Kuibyshev. Of those sent, according to your instructions, 8,000 special forces personnel were placed at the disposal of the Moskovugol trust.

One of the widespread myths is that all Crimean Tatars were deported. This is not true. Participants in the Crimean underground and their families, front-line soldiers and their relatives were exempt from deportation. Women who married representatives of other nationalities were left in place or even returned to Crimea. In 1967, a decree of the Presidium of the Supreme Council was adopted, which removed the accusations of collaborationism from the Crimean Tatars and recognized them as full-fledged Soviet citizens. But the Crimean Tatar people were able to return to their small homeland only in 1989, after the post-war deportation was recognized as illegal. Today, when Russia regained Crimea, the Crimean Tatar language has become one of the three state languages here. "The Crimean Tatars have returned to their land. I believe that all necessary political decisions must be made that will complete the process of rehabilitation of the Crimean Tatar people, decisions that will restore their rights and good name in full," President Putin noted in his address on March 18, 2014.

Today, only enemies can try to stir up hatred between Russians and Tatars. Enemies of the people – in full measure, because the suffering and blood in new conflicts always fall to the people. And who can wish war and suffering for their people? Only an enemy...

But should we remember history? Of course. But we should only talk about what brings us together, makes us strong and fills us with pride. And the terrible pages? They were there. But they are gone. They are closed. Mistakes are acknowledged, crimes are condemned. Period.

This is what we need to talk about. We can even sing it. And what is it – it is very unifying, and it will sound beautiful. The song is about the Yalta Conference of the three allied powers! It took place almost a year after the liberation of Crimea – from February 4 to 11, 1945, and I. V. Stalin, F. Roosevelt and W. Churchill, the Ministers of Foreign Affairs, representatives of the General Staffs of the USSR, USA and Great Britain took part in its work. It was here that an agreement was reached on the United Nations Conference, which began work on April 25, 1945 in San Francisco. In fact, on February 11, 1945, the leaders of the USSR, USA and Great Britain

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publicly declared their determination to establish the UN.

This is how Crimea once again became the center of world politics. This is what we must remember, talk about and sing about.



Figure 1. The Church of the Feodorovskaya Icon of the Mother of God in Bakhchisarai is consecrated in honor of the family icon of the Romanov dynasty. The church is not an ancient shrine, but has already celebrated a significant anniversary - 100 years. Address: Russia, Republic of Crimea, Bakhchisarai district, Bakhchisarai, Makedonsky st., 2. The church is located in the western part of the city limits, not far from the Bakhchisarai railway station, the city administration and the house of the merchant Dmitry Pachadzhi.



Figure 2. The St. Nicholas Church in Belogorsk traces its history back to 1793, when a Greek cathedral in the name of St. Nicholas was built in Karasubazar (as Belogorsk was called until 1944). The construction of the church was blessed by His Grace Job (Potemkin), Bishop of Feodosia and Mariupol. Infantry General Count M. V. Kakhovsky and parishioners provided considerable assistance. Over the course of its history, the church has been rebuilt several times: an extension was gradually added, the wooden bell tower was replaced by a stone one, and the building acquired features of the Byzantine style. The first cathedral archpriest was John Vasilkioti, who served here for about 50 years, until the end of his life. According to Bishop Hermogenes, he was highly respected not only by the Greeks, but also by the Tatars.

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	JIF	= 1.500	SJIF (Morocco)	= 7.184	OAJI (USA)	= 0.350



Figure 3. The history of the village of Chernopolye (Karachool) is inextricably linked with the difficult fate of the Greeks of Crimea. At the end of the 19th century, the Greek settlement of Karachool was formed near a sacred spring. In 1913, a large stone church was built, which was consecrated on the Day of the Holy Equal-to-the-Apostles Tsar Constantine and his mother Helena. These saints were most revered by the Greeks of Thrace, the region of Greece where the inhabitants of Chernopolye came from. In the 1920s, the church was plundered, and a village club was opened in the church building. In 1944, the Greek population was deported and was able to return to Crimea only in the 1970s. In 1992, the dilapidated church building was handed over to the Greek community and, thanks to financial assistance from the National Bank of Greece, the temple was restored in 1999. Today, the temple is active and attracts many visitors, especially on June 3, the day of the church holiday of St. Constantine and Elena.



Figure 4. The main relic of the Church of St. Luke Voyno-Yasenetsky is an icon with a particle of the holy relics of St. Luke. There are also icons with the relics of the great martyr healer Panteleimon and the Optina elders.

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Figure 5. The house church of St. Alexander Nevsky was started to be built simultaneously with the construction of the palace for Princess Anastasia Davydovna Gagarina in 1904-1907. The church, like the palace, was built according to the design of the architect N. P. Krasnov and has an octagonal shape. The corners of the building are cut off, on the northern and southern sides there are three-arched windows, separated by thin columns. A bell tower rises above the church, crowned with a dome with a cross. The mosaic icons were made by academician Shokarev. When a sanatorium was established in the estate in Soviet times, the church was closed.

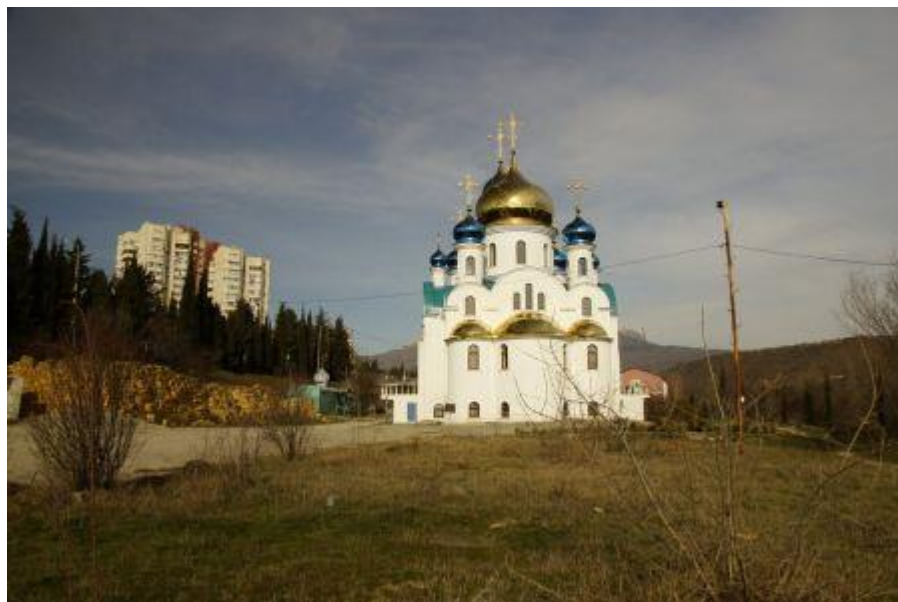


Figure 6. The Church of the Holy Royal Passion-Bearers is a two-altar, five-domed church with a chapel of St. Seraphim of Sarov in the basement, built on the site of a former helicopter pad.

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Figure 7. The Church of St. Nicholas the Wonderworker was built in the 18th century. After the revolution it was listed as lost, but has now been restored and is an active church.



Figure 8. The history of the temple dates back to the eighties of the last century, when the believers of Armyansk, having learned that one of the buildings was a surviving part of the St. George Church destroyed in the past, began to petition the authorities to open prayer services in this building. Only in June 1989, the Krasnoperekopsk City Council of People's Deputies allowed the Church Council of the Russian Orthodox Church of the village of Armyansk to begin construction of the facility on Shkolnaya Street. The foundation for the temple was created by the PMK-41 brigade under the leadership of Vitaly Gandembul, which created the aniline dye plant and the Titan plant from scratch.

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Figure 9. The Pokrovsky Cathedral is a five-domed, five-tent stone church built according to a standard design close to the designs of K. A. Ton. Construction began in 1990 and was consecrated on November 10, 2005. In 2008, it became the cathedral of the newly established Dzhankoy diocese. The church of the icon of the Mother of God "Tenderness" is located on the territory of the cathedral complex.



Figure 10. At the beginning of the 21st century, construction of a new church in the name of the Holy Apostle Andrew the First-Called began on the allocated land plot (at the entrance to the village of Novoozerno). Through the joint efforts of the rector, Archpriest Vasily Rudy, the leaders of military formations stationed at the Donuzlav base, patrons, and residents of the village, a majestic church was built in Novoozerno. On December 27, 2019, His Grace Nestor, Bishop of Yalta, Vicar of the Simferopol and Crimean Diocese, consecrated the church. At the end of the consecration ceremony, the Divine Liturgy was celebrated.

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Figure 11. One of the most prominent buildings in Yevpatoria is a remarkable architectural monument – an impressive in size and majestic in outline Orthodox cathedral, visibly towering over the surrounding urban development. The cathedral is, without a doubt, the main dominant feature of the historical part of Yevpatoria, along with the Juma-Jami Mosque and the Greek Church of St. Elijah, defining the architectural silhouette of the city from the sea. At the turn of the 19th and 20th centuries, this building was perceived by the city’s residents and visitors as even more grandiose due to the fact that it was located mainly among one-story and very modest buildings. Only between it and the creation of Hadji Sinan were there two two-story European-style buildings from the mid-19th centuries. The main surroundings of the cathedral began to take shape after its completion and largely thanks to it. The Church of St. Nicholas was built by Anatolian and other Greeks back in the late 18th century; in any case, it was already in operation in 1794. Saint Nicholas is the patron saint of navigation and trade, and this gives the church special significance in a port city, which Evpatoria has always been.



Figure 12. The Church of the Apostle Andrew the First-Called in Kerch was built in 2007-2011.

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It is a five-domed temple with a bell tower. The minor consecration took place on April 24, 2011, the great one in 2013. Since 2001, the hospital church in

the name of the icon of the Mother of God "All-Tsaritsa" at the oncology dispensary has been attached to the Church of the Apostle Andrew the First-Called.



Figure 13. The community was organized on July 24, 2000. Previously, the building allocated for the church belonged to the Crimean Cooperative Trade Administration; it was used as a store, which was later closed. At the request of the newly created Orthodox community, the building was leased to it. The building was repaired and reconstructed, a bell tower was added. Since November 17, 2008, the rector of the Church of Our Lady of Kazan is priest Mikhail. Since 2000 and to this day, services have been held in the church on holidays and Sundays. Before the closure of comprehensive school No. 21 in the village of Mayak, the rector of the church, priest Mikhail, held talks with students and teachers of the comprehensive school. At the moment, the school is closed and the parishioners of the church are mainly people of retirement age.

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Figure 14. The Church of the Nativity of the Most Holy Theotokos traces its history back to 2000, when the Church was given a civil building at 161 Leo Tolstoy Street, which at various times housed children's institutions: the House of Pioneers, a kindergarten. According to old-timers, in 1938, a representative of the Greek Church consecrated a place for the church where the church is now located. Regular morning prayers and vespers began in September 2000. The religious community "Nativity of the Most Holy Theotokos" was registered on October 24, 2000. The church has two chapels: a church on the second floor in honor of the Nativity of the Most Holy Theotokos, and a church on the first floor in honor of Saint Blessed Xenia of Petersburg. In March 2001, the first Divine Liturgy was celebrated in the lower church. Regular services began. In February 2003, full-scale construction and refurbishment began. The bell tower, drum, main dome and onion were erected. The same year the cross was consecrated and installed. Then the bell tower dome was built. In 2004 the first 5 small bells appeared, on Easter 2005 the blagovest was raised. On the patronal feast day of September 21, 2008 the Divine Liturgy was served in the upper church for the first time.

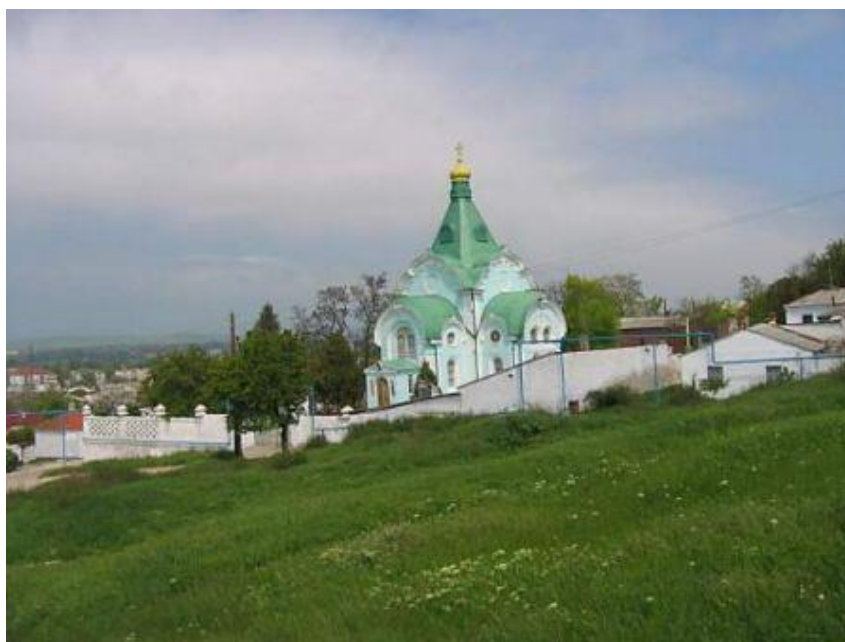


Figure 15. The Afanasyevsky Church was built in 1864 using capital bequeathed by a local resident, Afanasy Stavravich Marinaki. The church was consecrated in the name of its patron saint, Saint Athanasius the

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Great, Archbishop of Alexandria. The Church of Saint Athanasius the Great ceased to serve the Lord on October 30, 1923. At that time, it was closed by the Bolsheviks. Later, the church was reopened, this time as a parish church. The church reopened only during the Nazi occupation. Divine Liturgy in the church has not ceased throughout the war and to this day. During the Great Patriotic War, the church building was damaged. The parishioners restored the church and its appearance remained unchanged.



Figure 16. The Church of St. John the Baptist is an Orthodox church in the center of Kerch, the oldest in Crimea. A monument of Byzantine architecture. The building is classified as a cross-domed church, built in the traditions of the Eastern Christian architectural school. The most similar churches in terms of construction existed in the Asian regions of the Byzantine Empire, in Constantinople and Cyprus. The oldest part of the church is made of rows of white stone and flat brick. The striped white and pink masonry is typical of Byzantine architects - this is how builders strengthened buildings in case of seismic shaking. The presumed time of construction of the church is between the 8th and 9th centuries, but disputes about this continue, and most experts are inclined to believe that the church was built in the 9th or even 11th century. The temple's antiquity is confirmed by the amphorae from the 8th century found in its masonry, used as resonators, as well as an inscription on one of the columns that supports the temple's vault. The inscription reads: "Here lies the servant of God, the son of George. The mummy died on the 3rd (day) of the month, the 10th (year) of Adam, 6260" (which corresponds to the year 752 after the birth of Christ).

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Figure 17. Before the construction of their own church, Orthodox residents of the village of Stary Karantin (now the Arshintsevo district) had to travel along dirt roads to the center of Kerch to attend services, where the nearest Alexander Nevsky Church was located. In the fall of 1903, State Councilor Alexander Vasilyevich Novikov donated a plot of his land to the city, and he donated part of it, in the center of the village, on a hill, for the construction of the church. On June 18, 1904, the project by the provincial architect A. Karapetyan was approved, and on August 1, 1905, construction of the church began with funds from the residents of this village. On February 5, 1907, a relatively small church with a height of 18.1 m, designed for 350-450 people, was consecrated in honor of the Ascension of the Lord. It had three entrances, 15 windows, a stone three-tiered bell tower 19.2 m high. The central drum, bell tower and four cupolas were crowned with helmet-shaped domes. Inside there was a wooden iconostasis covered with brown varnish, and the church yard was surrounded by a stone fence.

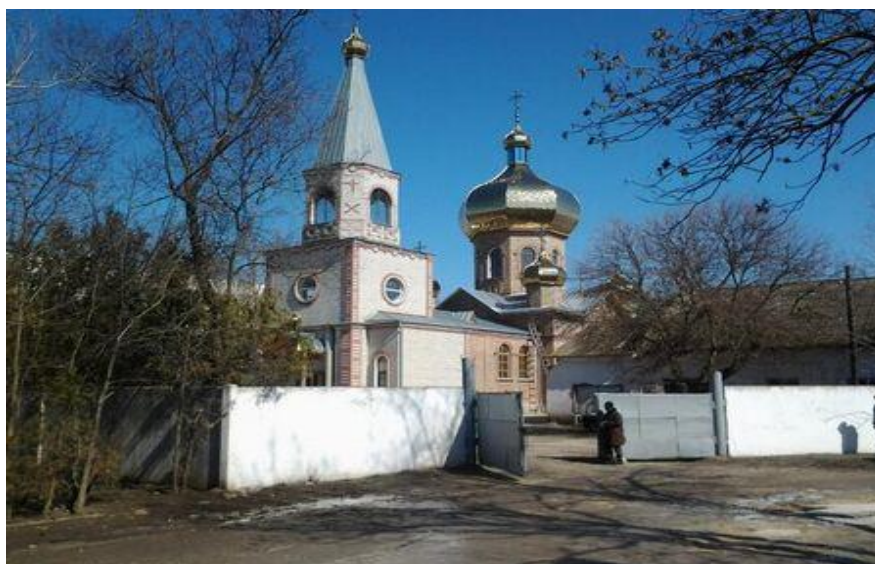


Figure 18. The Church of the Ascension of the Lord in Krasnoperekopsk is an Orthodox church of the Krasnoperekopsk deanery of the Dzhankoy diocese of the Ukrainian Orthodox Church of the Moscow Patriarchate. The church was built in the style of ancient Russian architecture in the form of a cross. It is decorated with a bell tower with eight bells and seven golden domes with crosses. There is a Sunday school for children at the church.

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Figure 19. The Church of St. Elijah is located in the central part of the city, the former Market Square of the village of Saki. The bell tower was laid here in 1894, so there was no need to choose the place for the construction of the church. The building of the church was designed by the famous architect H.K. Vasiliev, who combined the bell tower and the church with an identical design. The construction engineer Ya.A.Rykov was responsible for the construction. The church in the diagram is cross-domed, executed according to the motives of Russian-Byzantine architecture.

The solemn consecration took place on October 15, 1903 in honor of Saint Elijah. Prophet Elijah, one of the prophets of the Old Testament, is recognized as

a holy man by Christians and Muslims. His name is translated from Hebrew as "My God Yahweh." Elijah lived in the 9th century BC.



Figure 20. The temple was originally founded to perpetuate the Baptism of Saint Prince Vladimir, but during construction it was transformed into a burial vault for outstanding admirals of the Russian fleet, a monument to the heroes who died in the Crimean War. On the northern and southern sides of the temple are diorite slabs with the names of the admirals whose ashes rest in the cathedral: M.P. Lazarev, V.A. Kornilov,

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V.I. Istomin, P.S. Nakhimov. A total of thirteen are buried in the cathedral admirals. In the upper church there are marble slabs with the names of seventy-two naval officers who took part in the Crimean War. The construction of the Prince Vladimir Cathedral lasted more than thirty years, from 1854 to 1888. Almost as long, from 1932 to 1965, was the period of destruction and oblivion of the church, unique in its architecture and interior decoration.



Figure 21. The foundation of St. Vladimir's Cathedral was laid in 1861. The royal family attended the ceremony. The first stone in the foundation of the cathedral was laid by Emperor Alexander II. He also approved the project of the future temple on the territory of the Chersonesus Monastery. The author of the project was academician of architecture David Grimm. It is interesting that St. Vladimir's Cathedral in Chersonesus became the first outstanding building designed by this architect. For his work, D. Grimm was awarded the title of professor and the right to teach at the academy. Funds for the construction of St. Vladimir's Cathedral were collected by subscription from all of Russia. When the subscription expired, people demanded that the collection of money be extended. Due to the lack of funds, the construction of the temple dragged on for three decades. In 1924, the Chersonesus Monastery was closed, and St. Vladimir's Cathedral was transferred to the museum. During the Great Patriotic War, the building of the temple suffered greatly: the walls cracked, the interior decoration was almost completely destroyed. The cathedral remained in this state until recently.

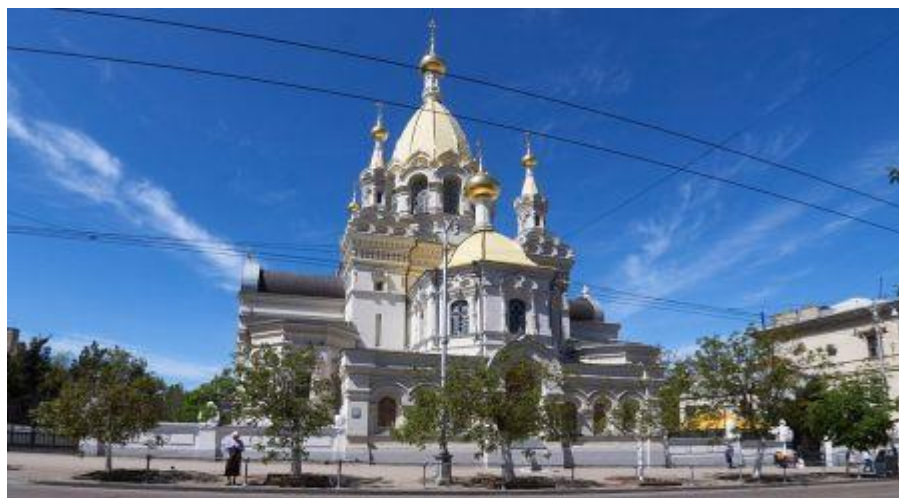


Figure 22. Construction of the cathedral began in 1892 under the direction and design of architect V. A. Feldman. The cathedral was consecrated in 1905. In May 1917, the remains of Lieutenant P. P. Schmidt and several sailors shot on Berezan Island were temporarily buried in the cathedral. On February 23, 1919, the ordination was performed there. Archimandrite Veniamin (Fedchenkov).

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Bishop of Sevastopol. The cathedral, closed by the Bolsheviks, was reopened during the occupation during the Great Patriotic War. During the military actions, the building was badly damaged: two southern aisles were destroyed. In 1947, John Krashanovsky was appointed rector of the Sevastopol Pokrovsky Cathedral. He was engaged in the restoration of the upper church of the cathedral, badly damaged during the war. Through the efforts of Father

John, the church was restored and consecrated in 1948 and services were held there until 1962. Then the cathedral housed a gym and a city archive. In 1992, the northern aisle of the cathedral was handed over to the community of believers and consecrated on April 8 in the name of the Holy Great Martyr Panteleimon. In early 1994, the entire building was given to the believers.



Figure 23. The initiator of the construction of the cathedral church in honor of the Holy Royal Passion-Bearers on Krasnaya Gorka was the community in the name of St. Tsar Nicholas, formed in 2001.

On December 6, 2007, Metropolitan Lazar of Simferopol and Crimea laid the foundation stone for the church in the name of the Holy Royal Passion-Bearers. The main aisle of the cathedral is dedicated

to the Holy Royal Passion-Bearers, the right aisle to Saint Blessed Matrona of Moscow, and the left aisle to Saint Righteous John of Kronstadt.



Figure 24. The Church of the Ascension of the Lord is a stone church built in 1903-1905 in memory of the successful retreat of the Russian army to the Northern side of Sevastopol during the abandonment of the

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city on August 27, 1855. A single-domed building in the neo-Byzantine style with a bell tower above the western entrance. Closed in 1933, damaged during the war, demolished in 1956. Restored in the old location in 2004-2007 in reduced dimensions, but in forms close to the original.



Figure 25. The Church of the Holy Twelve Apostles in Balaklava, along with other Orthodox churches in Crimea, is a unique architectural monument of the 18th century. It was erected in the name of St. Nicholas the Wonderworker in 1794. The construction material was rubble limestone mined in the stone quarries of Crimea, and the building itself was erected on the foundation of an ancient church built here in 1375. In 1861, during reconstruction work on the church, a stone was discovered above its entrance, hidden under a layer of plaster, with an inscription reading: "1357, on September day, this construction was begun during the reign of the humble man Simone de Orto, consul and castellan." Genoese craftsmen left such stone boards in the buildings they built. According to researchers, the stone with the inscription was used a second time during the construction of the Church of the Holy Twelve Apostles.

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Figure 26. The community in the name of the Holy Tsar Nicholas was created in 2001. In the same year, a place on Krasnaya Gorka was chosen for the construction of a church in honor of the Holy Royal Passion-Bearers, but at the suggestion of Archpriest Vladimir Karpets, who was the dean of the Sevastopol district at that time, it was decided to first build the Church of the Sovereign Icon of the Holy Mother of God, the construction of which was successfully completed by the end of 2007. And the golden domes of the new church illuminated the Korabelnaya Storona area with their brilliance. At the moment, exterior finishing work is being carried out in the church and the interior walls are being prepared for painting. A Sunday school has been built next to the church, where canons and akathists are regularly read: to the Sovereign Icon of the Holy Mother of God, the Holy Royal Passion-Bearers Nicholas II and his family, St. John of Kronstadt, St. Matrona of Moscow.

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Figure 27. The Church of Our Lady of Kazan in Vishnevoe is located in a converted former school building. The church contains parts of the relics of St. Andrew the First-Called, St. Luke, the holy righteous warrior Theodore Ushakov, St. Theodore of Sanoksar, and other relics. The church contains parts of the relics of St. Andrew the First-Called, St. Luke, the holy righteous warrior Theodore Ushakov, St. Theodore of Sanoksar, and other relics. The life-size Jerusalem cross is especially revered in Vishnevoe. The rector of the church, Fr. Alexander, took it on a pilgrimage to the Holy Land. He ascended Golgotha. The cross was placed at the Lord's tomb. Fr. Alexander immersed it in the waters of the Jordan, where our Lord Jesus Christ was baptized. Father Alexander placed silt, which he personally extracted from the bottom of the holy river, in a small reliquary under glass.

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Figure 28. The church was built in 1998 in a store. From 1999 to 2002, the parish completely reconstructed the building into a standard church. The first rector of the church was Hieromonk Abraham. On June 26, 2011, Metropolitan Lazar of Simferopol and Crimea celebrated the Divine Liturgy with the rite of consecration of the altar of the Church of the Nativity of the Prophet Forerunner and Baptist of the Lord John in the village of Khmel'nitskoye. The second rector, for 10 years now, has been priest Vladimir Vorobey. In the Sevastopol deanery, he works with young people, on the Law of God and military-patriotic education. Not far from Khmel'nitskoye, in the village of Oboronnoye, there are healing springs of John the Baptist and the Great Martyr Healer Panteleimon. In the spring of 2012, a carved iconostasis was installed in the church. Currently, the community is raising funds to paint icons for the new iconostasis.

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Figure 29. The church was built in the 1850s, during the founding of the monastery coenobitic community. During the Crimean War of 1854-55, the church and all the monastery buildings were destroyed; a battery and powder magazines of the French were located here. After the departure of the allied troops, the monastery resumed its life. In 1857, the restored wooden church was consecrated. In April 1881, a stone church of the Seven Holy Martyrs of Chersonesos was consecrated on this site. During the defense of Sevastopol in World War II, a military ammunition warehouse was located in the church; recruits left for the front lines from here. In subsequent years, the church was repeatedly rebuilt and used as a hall of the Chersonesos Museum. Currently, the church has been transferred to the permanent use of the Orthodox Church.

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	GIF (Australia)	= 0.564	ESJI (KZ)	= 8.100	IBI (India)	= 4.260
	JIF	= 1.500	SJIF (Morocco)	= 7.184	OAJI (USA)	= 0.350



Figure 30. There is a hotel for pilgrims at the Church of the Apostle Andrew the First-Called. Among the relics of the church are a piece of the belt of the Holy Mother of God and an icon of St. Nicholas with a piece of his relics. The icon was renewed in 1997 on Easter.

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Figure 31. In February 2008, the foundation stone of the church was laid at 23 Tokareva Street.

Three and a half years later, the church under construction acquired a cross on its dome. The rite of consecration of the cross was performed by Bishop Lazar, Metropolitan of Simferopol and Crimea. On December 20, 2015, the first Divine Liturgy with a water blessing service was held in the church under construction. Priest Vasily Gumarov led the service. On September 17, 2017, a Sunday school was opened

in the Church of the Holy Great Martyr Theodore Tyrone. Plans for the children's education were developed and agreed upon with the rector. A Sunday school operates at the church. Pupils of the school not only study the Law of God, but also participate in organizing and holding charity fairs, Christmas and Easter matinees, and attend concerts organized by the Sevastopol deanery.

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Figure 32. The temple was built with funds from the Sevastopol Dairy Plant, the idea of construction belongs to its owner Sarkisov A.A. The temple is located directly next to the entrance of the plant next to the trolleybus stop. Small in appearance, quite roomy inside. Since January 1, 2012, after repairs, services have been resumed in the temple in the name of the icon of the Mother of God "Joy of All Who Sorrow".



Figure 33. It was laid on May 30, 2004, with the blessing of His Eminence Lazar, Metropolitan of Simferopol and Crimea. The temple was built with money from philanthropist Sergei Zaborsky. On October 8, 2006, the church was consecrated in front of a large crowd of people and the first Divine Liturgy in the history of the temple was celebrated within its walls.

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Figure 34. The Church of St. Guria, Archbishop of Taurida, is located on the Kamchatka lunette, not far from Istomin Street. The foundation stone for the church in honor of St. Guria, Archbishop of Taurida, was laid on September 2, 2018. The church was cut down and brought from the village of Soygino, Alatyrsky District, Chuvashia Republic. The church was built by craftsmen from Chuvashia with the help of caring believers.

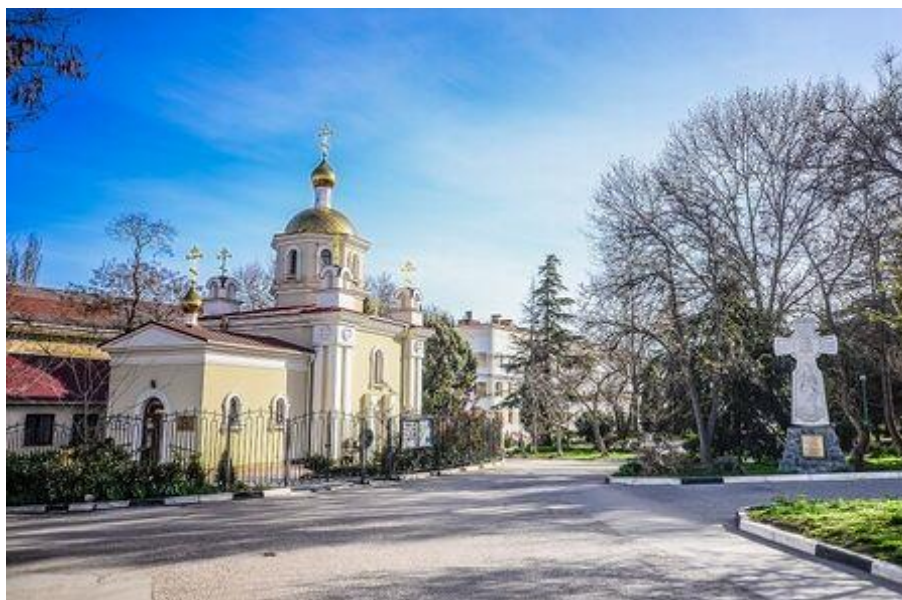


Figure 35. The Church of St. Luke in Sevastopol is located on the territory of the First City Hospital named after Pirogov. The temple was built in 2012 in just four months, with funds from two city entrepreneurs, Pavel Lebedev and Sergey Zaborsky.

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Figure 36. The community of St. Nicholas in Kamyshovaya Bay was created on December 26, 2000. For three years the community sought permission to build a church, and on December 25, 2003, Metropolitan Lazar of Simferopol and Crimea laid the first stone in the foundation of the Cathedral of St. Nicholas. In parallel with the construction of the cathedral, a Sunday school was built, where since 2007 services have been held in a temporarily equipped church. A library has opened, classes are held in a Sunday school for children, and a charity society is active.



Figure 37. The Church of St. Philip, Metropolitan of Moscow is a single-domed, two-story, two-altar church in the Byzantine style, founded on March 16, 2000 and built in 2000-2007 according to the design of architect G. S. Grigoryants. In 2015-2017, it was significantly expanded, and a two-tiered tented bell tower was added.

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Figure 38. Construction of the Church of the Holy Great Martyr Demetrius of Thessaloniki began on May 13, 2011. At present, a 2-story building with a prayer room and utility rooms, as well as a bell tower, has already been erected using funds from parishioners and benefactors. The parish community plans to build a main, more spacious church and an almshouse. Construction of the almshouse began on November 14, 2014. A sisterhood of mercy was created at the church, the main obedience of which will be serving the residents of the almshouse, organizing and holding charity dinners for the homeless. The first service in the church took place on February 15, 2012, on the feast of the Meeting of the Lord.



Figure 39. Against the sky, making the surrounding hills even more beautiful, the chapel-temple of the New Martyrs and Confessors of Russia seems to float. It is hard to imagine that the Lyubimovo landscape once did without this white-walled church, and yet it was built quite recently. The foundation of the chapel-temple was laid on April 7, 2002, on the bright day of the Annunciation. Three years later, the domes of the church began to sparkle with gold and it was consecrated. The temple was erected with funds from ZAO im. Sofia Perovskaya and donations from Lyubimovka residents. The project was completed by the Sevastopol Institute KrymNIOproekt under the supervision of the Honored Architect of Ukraine Georgy Grigoryants. The external appearance of the building is strict and at the same time elegant.

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The five domes of the church – four small and the central one – can be seen from many kilometers away, because the chapel was erected on a dominant height, next to the towers of the 30th coastal battery, famous for its unparalleled feat during the Great Patriotic War. The composition turned out to be impressive. The huge calibers of the impregnable fortress rise above the church, as if protecting it, and the church itself stands in front, as a symbol of wise

leadership and selfless self-sacrifice. A straight path from the church goes down to a monument erected on the mass grave of the defenders of the legendary fort and soldiers of the 95th rifle division. The connection of times is also emphasized by the fact that during excavation work, the remains of three Russian soldiers who died during the Crimean War of 1853-56 were found in this place.



Figure 40. The most famous mosque in Crimea is also called Khan-Jami, which means "the Khan's mosque".

The name is connected with the historical fact that the Crimean khans, after receiving the authority to rule in Istanbul, began their rule by visiting this shrine. They signed a special document - it has survived, and it contains the signatures of 18 khans. The mosque was built in 1552-1564. The project was developed and the work was supervised by the chief court architect of Sultan Suleiman the Magnificent (the same one whose wife was Roxolana). Juma-Jami is the only multi-domed mosque in Europe. Its plan is close to a square, the main hall reaches 22 m in height and is covered with a dome with 16 windows. There are also windows in the side galleries, which are also

covered with domes (3 next to each other). There are two minarets, they are attached to the main building on both sides. It is believed that the architectural design could have been based on the St. Sophia Cathedral in Istanbul, and indeed there are similarities between it and Juma-Jami. The mosque is currently operational, but it is one of the most important tourist attractions in Yevpatoria, and is part of the "Little Jerusalem" route. The building is protected as an object of federal significance, a historical and cultural monument. In 2016, a coin depicting Juma-Jami was issued in the Russian Federation.

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Figure 41. Refat Veliulla Jamisi new — built and opened in 2015.

The funds were provided by a local businessman, who named the new temple after his father. The building is richly decorated with wood carvings and national Tatar symbols. It is rather square in plan, crowned with a dome. The mosque has

two minarets, each 33 m high. The inside of the building is also richly decorated, the dome is decorated with ornaments, the choir (upper tier, intended for women) — with wood carvings.

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Figure 42. Avdet Jami

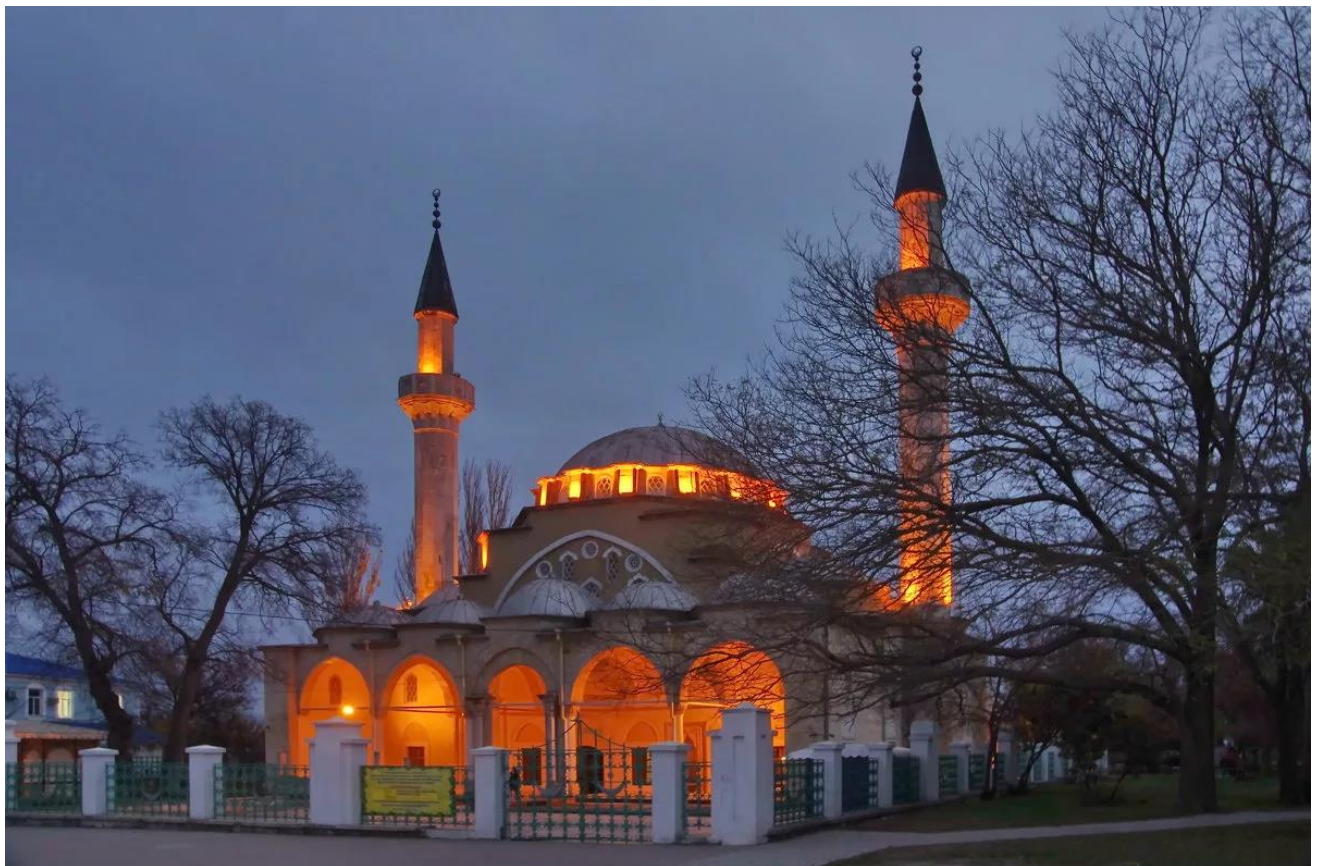


Figure 43. Yukhari Jami Mosque is a historically and religiously significant place in Alushta, Crimea, Russia. Here is some information about it: Yukhari Jami Mosque is located in the center of Alushta, which makes it accessible for both locals and tourists.

1. **Architecture:** The mosque was built in the late 19th century and reflects the architectural features typical of Muslim temples. It has a domed shape and

a minaret, which serves to call the faithful to prayer.

2. **Story:** The Yukhari Jami Mosque has a rich history. During the Soviet era, like many other

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religious buildings, the mosque was closed, but later, in 1996, it was returned to the Muslim community and restored.

3. **Interior:** The interior of the mosque had to be restored after its return to the Muslim community.

This includes wall and ceiling paintings, stained glass windows and carved wooden balconies.

4. **Pilgrimage:** The Yukhari Jami Mosque serves as a place of prayer for local Muslims and pilgrims visiting Alushta.



Figure 44. Cathedral Mosque of Crimea

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