ЯЗЫК, ЛИТЕРАТУРА, ИСТОРИЯ И КУЛЬТУРА В СОВРЕМЕННЫХ ПАРАДИГМАХ НАУЧНОГО ЗНАНИЯ

ЧАСТЬ 2

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Для обучающихся и преподавателей образовательных учреждений разного уровня, научных работников, а также всех лиц, заинтересованных в изучении рассматриваемых проблем и вопросов.

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the need for machine plowing of land, irrigation, protection of crops from pests and diseases, seeds, chemical fertilizers, and the fight against diseases of domestic animals and birds. All this contributed to the successful development of family contracts, modernization of agriculture, as well as the development of the reform as a whole.

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The leading principle of state cultural policy in modern Russia is the recognition of the equal dignity of cultures of all peoples of Russia, as well as strengthening the integrity of the Russian culture by creating different conditions for their preservation and development. Due to the specifics of settling the territory, the modern population of Siberia is a “platform” for studying ethnic values and attitudes as a result of a mixture of culture and traditions. In the XVIII - XIX centuries large ethnic groups referred here, among which were Poles. Several waves of deportation from Poland to Siberia moved the most diverse segments of the population [1: 176]. The Poles fell into completely different cultural conditions, many traditions were unusual, the way of life was incomprehensible. The Poles sent to Siberia and Altai faced with the choice of recognizing and reevaluating ethnic values due to the critical situation they were in. It is precisely as a result of the inevi-
table crisis that the first generation underwent the first revaluation of the “baggage” brought. As a result those values that helped to adapt to the new environment while maintaining their identity took on special significance. During World War II, echelons of exiled Poles and Lithuanians were sent to Biysk, the first in 1940. According to V. Kovalsky, “they were afraid ... to say that you were a Pole. There were a number of limitations when applying for a job or studying. Children of the repressed changed their surname and nationality” [2]. At the same time, in an interview with the Poles, who were taken out by children from the occupied territories of Belarus and Ukraine, a special attitude to Russia and Russians is traced. As Nadezhda Broneslavovna Basmova recalls: “All the Poles who found their homeland worked for its good, the Russians accepted us as theirs, shared joy and sorrow together; after the war, a lone Pole Monovich, who worked as an accountant, lived in the barracks of the Sugar Plant. He was a harmless man; factory workers felt sorry for him and often fed him. Many Poles lived in these barracks; they were friends with the Russians” [3].

According to the results of the 2010 All-Russian Population Census, the number of ethnic Poles and people who consider themselves to be of Polish nationality in the Altai Territory is 580 people [4]. The number of representatives of the Polish center of Biysk is 48 people. The Barnaul Center of Polish Culture unites several hundred people. Of course, people of Polish origin live in the Altai Territory ten times more. Some of them are aware of the presence of Polish roots, but some do not even suspect this. Many are keenly interested in the history and traditions of the Polish people, learn their native language. There are even more of those in whom from Polish “only one last name remained” - they really are not at all interested in the Polish theme - they feel like people of other nationalities. Therefore, in the optimization of national relations, the preservation of national and cultural identity, as well as the implementation of ethno-cultural needs, an important role is played by national centers and public associations. Today, the Polish government, Polish organizations are actively pursuing a policy of helping Russian Poles, promoting the unification of Poles who are far from their historical homeland, intensifying work on the study and promotion of Polish traditions and culture, studying the Polish language and history of Poland, the history of Poles in Siberia. Russian Poles, consolidated into national centers, are a kind of bridge between Russia and Poland, between Poland and Siberia. The main goal of these national associations was the development of ethnic culture, the preservation of their native language, customs, traditions, forms of leisure, and the historical memory of their people.

With the advent of the Polish national center “House of Poland” in Barnaul, everyone can join the Polish culture, learn customs, Polish cuisine and find their relatives in Poland. Particular attention is paid to the development of youth initiatives. The Polish National Center operates in the following areas: organizing Polish language courses (2 times a week), studying the history of the Polish state; holding Polish Culture Days in Barnaul; participation in numerous cultural and art festivals, competitions and open airs organized for living abroad Poles by the Govern-
ment of the Republic of Poland and Polish public organizations; participation in children's and youth programs in studying the Polish language and Polish culture both in Russia - St. Petersburg, Tomsk, Irkutsk, and in Poland - Krakow, Warsaw, Lublin; support of creative contacts with public organizations of Poles in various cities of Russia and the CIS countries; constant cooperation with national-cultural public organizations of the Altai Territory, Russia and abroad; the creation of a Polish song ensemble in Barnaul; organization and holding of festivals dedicated to creativity of outstanding Polish musicians.

Much earlier, the Polish national center was registered in the city of Biysk. Polish National Center Ozhel Bialy (White Eagle) - a public national cultural organization of Poles and people of Polish origin living in the city of Biysk and the surrounding areas was created in 1994 with the aim of uniting the Poles, who were far from their historical Motherland, revitalization work on the study and promotion of Polish traditions and culture, the study of the Polish language and history of Poland, the history of Poles in Siberia. The center was officially registered in 1997. All activities of the center are carried out on a voluntary basis. The public organization Ozhel Byaly builds its activities on the principles of close cooperation with a number of public organizations of the city of Biysk, Altai Territory, Russia and Poland as part of the implementation of joint programs or on the basis of concluded bilateral agreements. Since the moment of its organization, Nikolay Fomin has been the head of the Polish national center Ozhel Byala. After a short time, he was replaced by Valdemar Kowalski. Now the center is headed by Svetlana and Valery Rafalsky. The Polish national center Ozhel Byaly of Biysk is focused on the implementation of several programs: educational, cultural, research and social:

- the organization’s activities in the field of education and learning the Polish language include free courses on learning the Polish language for all comers, organized for three years on the basis of the Catholic community of Biysk; teaching of the Polish language is carried out in the Roman Catholic Church of St. John the Baptist;
- participation in numerous festivals of culture and art of the city of Biysk and Barnaul;
- going of children and adults to have a rest in Poland;
- the traditional organization and holding of the holidays of the Nativity of Christ and the Resurrection of Christ (Easter in Polish "Wielkanocne", that is, "Great Night").

Materials from verbal sources reflect the diverse activities of both the Polish national center of Biysk and the parish community. Money, advisory, legal assistance to low-income and socially vulnerable people is provided by the Catholic community of Biysk. This is due to the great merits of the sisters-nuns from the Order of St. Paul from Chartres Aretta and Agnes – Korean women (South Korea), who arrived at the Roman Catholic Church of St. John the Baptist.

According to respondents, in determining their ethnicity, “parental affiliation” and the religious factor are of particular importance. Therefore, in the activities of the parish community, great attention is paid to family education. This is es-
especially evident in mass attendance by young families with small children. The youngest is three years old. Parents and grandmothers visiting the service every Sunday, bring these children with them. In the parish, they are taught the rules of conduct in the service, reading church books, and prayer. In conducting the Mass for the children, the preaching is prepared by the children themselves. The sisters Aretta and Agnes are actively engaged in the leisure of children. Together they sing songs, draw, organize and conduct holiday performances.

The Polish House and the White Eagle support the revival and popularization of the religious traditions of the Poles. All Polish holidays and related customs and rituals are a tradition that has been perceived through the Christian culture through the ages. A conscious manifestation of interest in Polish culture, songs, dances, or language may be the “call of the ancestors” - a manifestation of ethnic identity with Polish culture. “Loyalty to our ancestors, which has become unconscious, rules us” [5: 27]. Most often, just during the holidays, people turn to their roots and feel a deep connection with their historical Motherland, which at the present time during globalization processes is important.

The most important holidays in Poland, which are also celebrated in the Catholic parish and in the Polish national centers of Altai, are Christmas (Boże Narodzenie) and Easter (Wielkanoc). In the tradition of the Poles, the first star that appeared in the gloomy sky on December 24 is a sign so that on this day – Christmas Eve, to forgive all insults, to be friendly with everyone, not to provoke quarrels, but to sit at the holiday table in a beautiful outfit. In the celebration of Christmas, the festive decoration of rooms, the facade of the house and yard (Christmas trees, garlands, holiday decorations), the laying of a Christmas table (white tablecloth, hay under the tablecloth, candles, spruce branches) are also of great importance. The Christmas ceremony begins with Vigil or Christmas Eve. Vigil is celebrated all together in the family. Everyone joyfully prepares to meet Christ. This meeting should be solemn. It is necessary to cover the table with a white tablecloth, put a large candle in the middle. Smaller candles are put around. There should be as many as people gather at the table. Hay is a sign that Jesus Christ was born on a hay in a manger. The celebration begins when a large candle is lit. From the main candle, everyone else is lit.

A very important element of the Christmas supper is wafer (a thin loaf consecrated in the Church, most often it depicts a fragment from the life of Christ). In Poland, it is customary for the most respected or eldest family member to start the gala dinner by reading the passage of the Holy Scripture “On the Birth of Christ”. After that, he begins dividing the wafer. It happens like this: the head of the family approaches any of those present at the festive table and hands him a wafer, from which he must break a small piece and put it in his mouth. Together with a piece of wafer, a person accepts wishes.

At the festive table one empty seat is always ready, and there is even a gift. This is the place for a lost traveler, a homeless person or someone alone. No one should be alone tonight. Therefore, if they know that, for example, a neighbor does not have a family, and he is single this evening, then he will be invited to dinner.
Dishes on the table should be lean. Typically, dishes are prepared from fish, cabbage, mushrooms, poppy seeds, peas, dried fruits. The most popular Christmas dish in all of Poland is jellied carp or herring in various cooking options. For dessert, usually poppy seed roll, gingerbread and dried stewed fruit are served.

In most families, housewives try to have twelve dishes, corresponding to the number of apostles. In Polish houses, there is also a custom at Christmas to exchange gifts. It does not have to be expensive gifts, but it must be something well thought out and enjoyable for the person to whom it is intended. In some families, gifts are stacked under the tree (beautifully designed and signed). They are handed in after a gala dinner. After the Christmas dinner, in most Polish houses it is customary to sing carols (Christmas songs).

Easter (Wielkanocne). The main spring holiday is Easter or the Resurrection of Christ. They begin to celebrate it from the Great Thursday (Remembering the Last Supper). On Holy Saturday they consecrate food. Beautifully decorated baskets are prepared in which Easter eggs, sausage, bread and salt are placed. Cooking Easter eggs is an old folk custom. After the consecration of food, you can eat it. The egg as a symbol of the rebirth of life is the center of Easter customs. Making ritual eggs dishes, exchanging colored eggs is a part of the Easter greetings, congratulations. Games with eggs are characteristic. Of particular importance was their color in red. This is associated with the blood of Christ.

Equally important for the Poles is the second Thursday after Pentecost - the Blessed Body and Blood of Christ. This event is accompanied by a religious procession. The first day of the holiday is usually spent at home surrounded by family. The second is the day when it is customary to visit and sit at a table full of various dishes, including non-lean ones.

Easter Sunday for the Church is a great feast of resurrection. After the morning mass, believers go home for the so-called Easter breakfast, which begins with the division of the consecrated egg. Everyone says wishes to each other and sits down at the set table, on which there are beautifully decorated plates with all kinds of meat and sausages, as well as salads and, of course, Easter eggs. For dessert, Easter cakes, Mazurkas and Cheesecakes, also called Easter, are served. Elements that make up the calendar rites and customs:

- in the calendar rituals of the Poles, traces of religious fire are very clearly traced, that is, the attitude to it as to something in a special way affecting human life;

- one of the almost mandatory elements that are constantly part of the calendar customs is living vegetation: trees, branches, greens, flowers. They are very diverse and constantly accompany Polish folk holidays. For example, New Year spruce, pussy-willow twigs on Palm Sunday;

- food - entered as one of the components in the customs and rites of the family and calendar traditions. Unlike every day ritual food gradually became part of the custom - in the form of meals or as an object of magical actions. The egg as a symbol of the rebirth of life is the center of spring, in particular Easter customs. From eggs they prepare dishes, exchange and welcome them, play with them;
- a gift is an object that a person transfers forever to another with his will. Each holiday is characterized by certain gifts;
- one of the characteristic features of the calendar rituals of the Poles is the use of masks and fancy dresses which are used in children's holiday performances.

Every holiday celebrated by the Poles is preceded by careful preparation. Much attention is paid to the festive service. The Poles are fasting and therefore there are no meat dishes on the Christmas table. Before you start your meal, they bless the food. Each of those present is actively involved in organizing and conducting the holiday.

Thus, thanks to the activities of national centers, firstly, socialization and ethnic identification of the young generation can be observed; secondly, national centers perform the functions of leisure institutions. In particular, Polish national centers are a way of transmitting oneself to the world as a Pole. National centers successfully fulfill the functions related to the preservation, reproduction and translation of national traditions, language and culture. They construct national identity through cultural elements and enable a person who is far from their historical homeland to realize their ethnocultural needs and feel “themselves” like at home.

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