Ethnicity Preservation of Various “Socio-Diversity” Forms as One of the Important Principles of Sustainable Development

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Abstract. The contemporary stage of society development is characterized by the inconsistency of two very ambiguous processes – the strengthening of the economy globalization and the growth of its regionalization in the system of interregional relations. The globalization of the economy is manifested by the market, which blurs the boundaries between countries, but regionalization, especially within the boundaries of national economic complexes, develops through the decentralization of management as a special type of economic relations management. The regional policy implementation can be effective only providing a specific objective assessment of the situation in the region, tasks and prospects of its development in the context of national priorities.

For the Republic of Crimea, issues related to interethnic conflicts are relevant within the framework of the conceptual regulations of socio-economic sustainable development. According to mentioned above issues, the analysis of the situation and processes preventing their development in multi-ethnic society are carried out. Sustainable development of the region proves to happen only as a result of ethic society renovation, the formation of a new system of values, new moral imperatives.

1. Introduction

Nowadays two principles can be identified among regional sustainable development, which unite economic, social, ecological and other spheres of human activities such as [1]:

- Elimination of all forms of violence against a person and nature: i.e. first of all wars, terror and ecocide as peace, development and nature are interdependent and inseparable;
- Preservation of all “socio-diversity” forms including minorities, ethoses in adequate ways of their traditional culture life;
- Getting up social justice and social partnership, confirming spiritual values of a society and values of priority for its environment, political commitment and collective intelligence in implementing policy of holistic development.

Regional economic development may be seen as a result of ethical community renovation, the formation of a new system of values, new moral imperatives [2, 3].
Complex processes running in various spheres of life are followed by escalation of conflicts both on ethnical and religious basis. The problems in economic, social and political life, struggle for power, material and property welfare enable some leaders of political elite to provoke conflicts, incite xenophobic sentiments in different regions [4]. Crimea is considered to be one of the most difficult region but interesting one where polyethnic population had been formed for many centuries, where peoples’ community got its experience in opposition to negative influence of ethnical and religious contradictions. It settled the relations of some ethnoses, taking into account tolerant and respectful attitude to interests of each other [5-8]. It is of extreme importance at present when the Crimean population reunited with Russia. It was said that it could lead to conflicts like in Abkhazia, South Ossetia, Chechnya and Dagestan recently. However Crimea gave an example to the whole world that tolerant attitude of peninsula’s peoples, their patience and respect to other ethnoses in spite of political ambitions of their leaders could avoid serious inter-ethnical conflicts.

The purpose of the article is to analyze the situation and processes preventing inter-ethical conflicts in poly-ethical society taken Republic of Crimea taken as an example after reuniting it with the Russian Federation.

The suggested topic for discussion is an absolutely critical nowadays where different subjects like culturology, psychology, sociology, political science, management, and ethnology are intermingled. Nowadays tolerance attracts much public attention while society tries to transform these activities to settling the problem of intolerance in various spheres of life.

The problems of tolerance are considered in works by Y. V. Bromley, L. N. Gumilev, Yu. V. Arutjunyan [9-11]. The problems of ethnical and religious tolerance are seen in researches of M. B. Hkomyakov, V. I. Garadg, E. V. Sokolov, V. M. Storchak, K. V. Korostelina etc. [12-14]. Tolerance issues in poly-ethical society are discussed by J. W. Berry and M. Walzer [15].

Despite a lot of publications, ethnical identity and tolerance issues in the system of social identities in poly-ethical and poly-cultural society of Crimea have not been studied carefully yet.

Social identity is a connecting link between personal psychology, structure and processes in social groups in which this personality develops. Identity is formed by means of social interaction. Once appeared, it can be supported, changed or transformed in the process of social relationships. On the one hand specific identity is stipulated by the history, society culture where it is formed but on the other hand this culture and history are formed by people of these specific identities.

By identity we mean awareness and assessment by the personality his involvement in a particular social group. Identity development is an interaction of three processes: biological, social, public and self-development. Moreover an individual should find and accept values for himself and his activity. Such concepts as social division of labour, cultural diversity, social status, historical destiny of peoples, specific interests of each society are the common grounds for social identity. As noted, social identity is a part of I-concept forming on the basis of individual knowledge about membership in social group together with emotional importance and significance of membership in this group [15-19].

The process of national identity development varies among representatives of different ethnic minorities. The more people identify themselves with the group, the more prejudices they won’t show towards other groups. Strong ethnical identification among dwellers of different regions influences their intention of group solidarity, antipathy to other groups, perception of a threat and intolerance to them recently.

Pendency of language problems or acceleration of language assimilation became the basis of inter-ethical conflicts which are fraught with for growing into extremist movements.

In our opinion it is necessary to create conditions for a citizen development, capable for intensive activity in poly-ethical and poly-cultural society in the epoch of world globalization and mutual influence of various cultures. It is important to associate national identity with the harmonization of coexistence and the development of other ethnoses.
The principle of tolerance in contemporary conditions of culture development in inter-ethnical relations should become a standard of relations between citizens of different ethnooses, preserving at the same time their cultural, language, religious and other differences between them.

In many cultures the concept “tolerance” is a synonym to the word “patience” [18, 19]. Patience shows respect to other opinions, refusal to dominate, admit equity with other ethnooses. The level of ethnic tolerance is affected by education, place of residence and age group.

The higher level of education is, the lower level of xenophobia is. Most ethno phobias are rooted in national inferiority complex. Historic injustice provokes a desire to restore it and then this ethnic society rallies around the idea of revenge to that ethnic group which is considered to be the cause of all ills. How can people be overpersuaded that they are wrong in the culprit of inter-ethnical conflicts?

First of all it is required stereotypes in inter-ethnical relations should be abandoned, new values eligible for all ethnic groups should be worked out, which would strengthen social consolidation of the society. It is necessary to move from counteraction of “I and They” into a dialogue. But any dialogue must be well organized. That is not an easy task.

After reunification with Russia the tasks in strengthening international consent, satisfying cultural and educational needs of national minorities are carried out step by step in Crimea. Three languages Russian, Ukrainian and Tatar are declared as state ones. A law of rehabilitation of early deported peoples Germans, Bulgarians, Greeks, Armenians and Crimean Tatars is passed. Such holidays as Uraza-Byrum and Kurban-Byrum are declared national holidays. Social cultural events play a great role, i.e. new houses are built, microdistricts are equipped and arranged, infrastructure is being improved, the publications of fiction literature and educational and methodical literature are financed, the material status of national schools as well as creative collectives, museums, libraries, medical centers are improved and so on.

The most important aspect of national minority security is the native language acquisition and the revival of national cultures [20-22].

Special attention is paid to the revival and the development of national cultures, to the support of folk distinctive creative collectives. There are 91 Crimean Tatar, 89 Ukrainian and 81 Russian collectives. There are also Greek, German, Belarus, Armenian, Bulgarian, Karaim and other collectives. At present “Dom Druzby” (A Friendship House) has been opened in Crimea.

Publishing houses like “Hoffnung”, “Golub’ Massisa”, “Yyl dys”, “Kasevet”, “Yan-Dunya”, “Kyrym” are supported. On TV state company “Krym” there are “Krym-1” and “Krym-24” channels with national editions. Crimean Tatar channel “Milet” works successfully [23, 24].

The removal of tension promotes the improvement of relations between ethnic groups and stimulates the sustainable development of the region. Ethnographic objects are widely used in the recreational sector, as resources facilitating the possibilities of tourist and excursion activities, new jobs are being created. In the process of social development of the region, the structure and volume of recreational needs are changing. These factors result in the involvement of new elements of both natural and cultural-historical character in the industry of recreation and hospitality.

The population of Crimea today is a community of people, including representatives of more than 100 different ethnic groups. Each ethnic community finds its place in different aspects of life.

The Crimean land is rich in natural, material and human resources that our society faces a task – to create all necessary conditions for the maximum involvement of the unoccupied population in economic activity, revealing its abilities and talents. Many places of compact residence of different national groups on the peninsula are becoming attractive in developing rural and ethnic tourism. The growth of small business in this direction can solve a number of significant problems related to employment and self-employment, self-realization and self-organization of the working population of Crimea [23].

Much attention is paid to the emergence and support of new initiatives in the tourism sector, especially to those that will contribute to the economic development and promotion of the ethnic cultures of Crimea. This creates a reliable mechanism that serves to unite ethnic groups on the basis of
a common human goal, to prevent inter-ethnic conflicts and promote the sustainable development of the region's economy. The revival of traditional economic structures and everyday life of ethnic groups, the improvement of the economy of the agricultural areas of the region is a powerful factor in upbringing national-patriotic feelings of the local population.

2. Conclusion
There is no alternative to sustainable development today, but implementing a sustainable strategy is an extremely important task, as it requires the development of new scientific and ideological approaches. Based on the vital needs of modern society, the formation of a new technological lifestyle requires not only intensive implementation of advanced technologies. As a result, it is necessary to conduct a comprehensive assessment of the resource potential of the region using new geo-information technologies, to revival economic structures and life of ethnic groups, to improve the infrastructure of their residence and on its basis to develop a system of socio-economic indicators characterizing the level of sustainable development of the region.

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