

Influence of the Natural and Geographical Environment on the Adaptation of the Deported People During the Great Patriotic War (on the Example of the Chechens)

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Abstract. The purpose of the article is to identify the mechanisms of reproduction and transformation of the mental and behavioral aspects of traditional ethno-social practices in extreme conditions of exile and ethnic deportation of the Chechen people. The question of the influence of the geographical environment on the socio-political processes and mores of society was raised by ancient authors, but the great geographical discoveries that caused the rapid economic and socio-political development of Europe served as the historical prerequisites for the emergence of an integral concept of geographical determinism.

1 Introduction

The topic of the deportation of the North Caucasian peoples to Central Asia and Kazakhstan has not yet been fully explored and, therefore, is the object of interest of many scientists. Work continues to declassify archival funds and update methodological approaches to the study of problems associated with forced resettlement. The eviction of Chechens and Ingush from their historical homeland was accompanied by irreparable losses of tens of thousands of people who could not stand the road and living conditions in the special settlement regime [7].

Many geographic materialists attributed great power to climate. They believed that the climate affects the psyche of people, and the psyche - on life, customs, social system, laws. Despite the outwardly materialistic character, according to S. V. Kalesnik, this theory turns out to be essentially idealistic, since it considers the human psyche to be the starting point in the field of social phenomena. According to this theory, the fertility of the soil also allegedly affects the way the country is governed. Other representatives of geographic materialism argue that the material culture of mankind is influenced by climate, soil and food, and the spiritual - by the general appearance of nature. Gumilyov and others. A.L. Chizhevsky (1897–1964) came to the conclusion that the Sun has a significant influence on the physiological and social processes on Earth. In his work “Physical Factors of the Historical Process”, he proved the connection of solar activity with an increase in the activity of peoples and great personalities at these moments [1]. The 11-year historiometric

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cycle of peaks of the most important historical events calculated by Chizhevsky exactly coincided with the greatest disturbances occurring at these moments on the Sun. LN Gumilyov (1912–1992) dealt with the problem of ethnogenesis. Ethnos he considered “a geographical phenomenon, always associated with the enclosing landscape, which feeds the adapted ethnos” [2-3]. He saw a direct dependence of ethnogenesis on the geographical environment. In turn, this environment is a fragment of the Earth's biosphere, which is part of the Solar System - a section of the Galaxy. Thus, man and society are an integral part of the Universe and exist in a common chain of hierarchical compatibility of the microworld (man) with the macrocosm (cosmos).

An attempt to justify the geographical predestination of social development was undertaken by the French geographer E. Reclus: “Between nature and man,” he believed, “there is a close relationship, the essence of which lies in the fact that no matter what degree our freedom reaches in relation to the natural environment, it still relative, because the development of mankind ... is written in advance in majestic letters on the plateaus, valleys and shores of our continents [4].

LN Gumilyov (1912–1992) dealt with the problem of ethnogenesis. Ethnos he considered “a geographical phenomenon, always associated with the enclosing landscape, which feeds the adapted ethnos” [5]. He saw a direct dependence of ethnogenesis on the geographical environment. In turn, this environment is a fragment of the Earth's biosphere, which is part of the Solar System - a section of the Galaxy. Thus, man and society are an integral part of the Universe and exist in a common chain of hierarchical compatibility of the microworld (man) with the macrocosm (cosmos) [6]. S. V. Kalesnik, discussing geographical determinism, wrote: “The natural environment affects the development of human society, but geographical determinism is an extreme in this matter, which did not stand up to criticism and was rejected ... Now we have another extreme that can be designate as social determinism in the development of nature. It must also be rejected. Human society and its geographical environment have different specific laws of development, therefore, there is only one conclusion from this: neither the geographical environment can be a decisive factor in the development of human society, nor human society can be a decisive factor in the development of the geographical environment”. These directions reflected the metaphysical understanding of the relationship between society and nature, in which either one or the other side of the dialectical unity was absolutized. According to K. Marx, even before a deep analysis of dialectically unified phenomena, their continuity and polarity are revealed. Such, according to him, are the poles of dialectically unified phenomena, each of which represents an inextricable belonging to each other and at the same time mutual exclusion [7]. Consequently, the contradictions that the representatives of these concepts came to were not a delusion, were not the subjective result of an error contained in the method of thinking, but reflected objective dialectics, reflected the essence of the phenomena under consideration.

2 Research Methodology

The geographical environment is the main driving force behind the development of human society. Life and customs, the mental characteristics of people, the way of life, the social system, laws, the distribution of wealth - all this is allegedly predetermined by the geographical situation in which society exists [8].

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allegedly affects the way the country is governed. Other representatives of geographic materialism argue that the material culture of mankind is affected by climate, soil and food, and the spiritual - by the general appearance of nature [10]. Scientists of ancient Greece drew attention to the dependence of man on the natural environment. The first was Hecataeus. Then Hippocrates introduced the concept of “fusus”, giving it the meaning of the nature surrounding the human body. He sees man in cosmic harmony. Man is a microcosm, he is part of the mesocosm and the macrocosm. Only the macrocosm is ideal, while the mesocosm (environment) may be better, more varied and temperate, or worse, hot or cold. The disharmony of a person with the environment gives disease. According to the conditions of life, he divides the ecumene into three bands: cold northern, moderate middle and hot dry southern. Comparing the inhabitants of these bands, Hippocrates concluded that their body and spirit depend on the climate. This was the beginning of geographical determinism. However, many historians, for example, Xenophon, Aristotle and Plato used this provision for political purposes, explaining the right of the Greeks to rule other peoples, the flourishing of Greek culture, due to favorable natural conditions [11]. In the Middle Ages, there was a certain decline in European culture, which did not contribute to the development of the problem of the influence of the geographical environment on the development of society. Only in Eastern literature did the Arab sociologist Abdurakhman Abu-Zeid ibn-Khaldun (1322–1406) in his “Book of Examples on the History of the Arabs, Persians, Berbers and the Peoples Who Lived with them on Earth” try to deduce the uniqueness of the development of individual countries from their natural conditions. He believed that the geographical environment has an impact on the character and consciousness of people, and through them on the development of society as a whole.

3 Results and Discussions

“The influence of the geographical environment on the material life of human society and the change in the geographical environment by it,” emphasizes I. I. Ivanov-Omsky, “are not two independent processes, but only different aspects of a single process of interaction with the decisive influence of social development” [12]. He noted that depending on the level of development of the productive forces and the production relations conditioned by this level, the role of the same elements of the geographic environment also changes [13]. The role of the geographical factor in history is manifested due to the fact that in the process of the progressive development of society, unchanging natural conditions acquire different meanings - favorable in one era become unfavorable in another and vice versa. The geographical environment can only be a necessary condition for the economic life of society, but it can never be the cause of the emergence of social phenomena. E. A. Arab-Ogly writes on this subject: The problem of the role of the geographical factor in history arises when, while investigating social development, we move from the general to the particular and the individual, when historical materialism faces the question of why social development takes place in different countries unevenly” [5-6]. The scientist is faced with an alternative: either all this is the accumulation of chance in history, or the accumulation of the influence of the geographical environment. The denial of the influence of the geographical environment as a “natural” necessity leads to voluntarism, while the denial of the role of chance leads just as inevitably to fatalism, to providentialism [14].

The culture of the Chechen people is original and unique. Its roots are nourished by the life-giving moisture of the spiritual self-consciousness of the people, which through the millennia carried the cultural experience of previous generations, constantly filling it with new meaning and new ideas. It, like any culture, is universal to a certain extent. It exists and develops in diverse connections with the cultures of other peoples, primarily those living in the same landscape-geographical zone [7]. Through these connections, mutual

enrichment and mutual influence of cultures of different peoples occur, the formation of certain cultural archetypes, and in the case of the intensity and duration of cultural interaction, the formation of cultural communities that have a supranational and supra-confessional character.

The English scholar Henry Thomas Buckle (1821–1862) in his *History of Civilization in England* wrote that “the life and destinies of peoples are determined by four main factors: climate, soil, food and landscape. He emphasized that of all the consequences that occur for any people from climate, food and soil, the very first and in many respects the most important is the accumulation of wealth. “The distribution of wealth and its production is subject exclusively to the geographical laws of nature.” An attempt to justify the geographical predestination of social development was undertaken by the French geographer E. Reclus [15]: “Between nature and man,” he believed, “there is a close relationship, the essence of which lies in the fact that no matter what degree our freedom reaches in relation to the natural environment, it still relative, because the development of mankind ... is written in advance in majestic letters on the plateaus, valleys and shores of our continents.

4 Conclusions

The predominantly difficult living situation of the special settlers in the region was affected by the lack of material and economic resources, harsh climatic conditions, especially during the war years, and in some cases, the negligence and disloyalty of local authorities. As a result, morbidity and mortality led to demographic losses among the special settlers. Nevertheless, at individual enterprises in Central Kazakhstan, satisfactory living conditions were created for the deported Chechens and Ingush. In the stressful conditions of forced resettlement with the label of “unreliable”, under the pressure of the repressive policy of the totalitarian regime, the Chechens and Ingush, who arrived in Kazakhstan without means of subsistence, could only survive thanks to the fraternal help of the Kazakh people. The Kazakh people, who themselves experienced the greatest tragedy of famine in their history, all the hardships of mass political repressions, sacrificing the latter, endangering themselves, provided invaluable assistance to these peoples at the most critical moment of their lives. Chechens and Ingush not only survived, survived as ethnic groups, but found a second home for themselves and their descendants, taking a worthy place in the community of multinational Kazakhstan.

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