

Influence of the Geographical Environment on the Deported Chechens in the Places of Special Settlements

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Abstract. It was extremely difficult for the deported peoples to adapt to new natural conditions, and to a new ethnic environment, and to a new humiliating situation. K.D. Ushinsky wrote that the influence of natural conditions on people is so powerful that the destruction of these conditions (and in this case separation) torments a person with painful homesickness. A number of government regulations established a cruel special regime. Settlers scattered in small groups from Kyrgyzstan to Kazakhstan did not have the opportunity to keep in touch with each other. In order to survive physically and morally, the settlers had to prove their innocence every minute of their existence. Adaptation in new geographic and climatic conditions, different from historical ones, had a dominating and depressing effect on the moral and psychological state of people.

1 Introduction

In the history of each ethnic group, one can find concrete evidence of the significant influence of its geographical environment. Ethnic groups are directly and closely connected with nature through their economic activities [1]. Most of the tribes and nationalities of antiquity and the Middle Ages fit into the landscape without trying to change it. Such are all hunters, fishermen, pastoralists and gatherers, as well as a part of the agricultural tribes that do not use artificial irrigation. The connection of the established ethnic groups with the landscapes containing them is manifested in the adaptation of the ethnic group and its economic activity to certain conditions. Over time, the ratio of ethnicity-landscape becomes optimal for both. This means that a stable landscape stabilizes an ethnos, and there is no point in creating a new ethnos. If the landscape changes due to drastic climatic changes, then the ethnos, losing its usual conditions, is depleted, its numbers are reduced, either extinction or migration in search of familiar conditions is possible [3]. The processes of ethnogenesis arise without the participation of climatic changes, but the starting points of ethnogenetic processes arise in certain parts of the earth's surface. Some habitable territories have never been the homeland of peoples, although already established ethnic groups inhabit them and reach a high level of development.

Man has always lived in a geographic environment. Therefore, there is inevitably a certain interaction between them. Two sides are obvious in this interaction: the influence of nature on man and the influence of man on nature [6]. Before considering the complex

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problem of interaction between society and nature, it is necessary to define the basic concepts. Among the mass of different approaches and definitions of nature, one of the most well-established is the understanding of nature (in the broad sense of the word) as the entire world around us in all the infinite variety of its manifestations. Nature is an objective reality that exists outside of human consciousness and independently of it. In the narrow sense of the word, nature is understood as the entire material world (with the exception of society) as a set of natural conditions for its existence. Society as a form of joint life activity of people is a separate part of nature and at the same time is inextricably linked with it [5]. Problems of interaction between nature and society have always been the subject of philosophical discussions. The need to live in harmony with nature already among ancient authors gave rise to the idea of a golden age, when man lived in complete harmony with nature. Later, within the framework of Christian apologetics, the idea arose that nature is immeasurably lower than man. She embodies the base beginning. In the Renaissance, the idea of harmony between man and nature reappears. In modern times, the idea arose of nature as an object of knowledge and human activity. Under the influence of the ideas of F. Bacon and R. Descartes, a pragmatic, utilitarian approach became stronger. The contemplator is replaced by an energetic figure, involving her in the production process. The dialectic of nature and society is always and everywhere mutually directed. Just as nature continuously and constantly affects society, so society continuously and constantly affects nature. There are many interesting theories that address issues related to the influence of the environment on a person.

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 affected by climate, soil and food, and the spiritual - by the general appearance of nature [4]. Scientists of ancient Greece drew attention to the dependence of man on the natural environment. The first was Hecataeus [7]. Then Hippocrates [8] 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 [8].

2 Research Methodology

The classics of Marxism-Leninism noted: "The geographical environment is undoubtedly one of the constant and necessary conditions for the development of society. But its influence is not a determining influence, since the changes and development of society are incomparably faster than the changes and development of the geographical environment" [4]. E. A. Arab-Ogly writes: "Historical materialism teaches that the main determining force in social development is the mode of production of material goods. The degree of influence of the geographic environment on society and the nature of this influence cannot be correctly understood without taking into account this basic tenet of historical

materialism” [5]. “Influence of the geographical environment on the material Science of the earth Geographical environment and the development of society “Science. INNOVATION. TECHNOLOGIES” North Caucasian Federal University 66 the life of human society and its change in the geographical environment, — emphasizes I. I. Ivanov-Omsky, — are not two independent processes, but only different sides of a single process of interaction with the decisive influence of social development” [1] . 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. 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.

3 Results and Discussions

The Kazakh steppes met the deportees with new hardships: an unusual harsh climate, people were settled in premises not adapted for life, there was no food, they were morally humiliated, they were called special settlers. At first, the Chechens did not have their own cemeteries, and therefore they had to bury their dead in Kazakh cemeteries.

Thus, official data on a single local area of settlement of these deported peoples, in the first year of their stay in the special settlement, show that out of the total number of deaths, 20% were those who died of starvation, more than 47% died of diseases as a result of climate change, poor food and the lack of normal living conditions, and almost 33% are the dead, according to the “vague” wording – “for other reasons.” Even if we exclude these 33%, there are 67% of people whose cause of death without any doubt is deportation.

Day after day - from the clatter of wagon wheels to blizzard snowstorms in the Kazakh steppes - the writer describes a thirteen-year exile. Under “the sound of wheels on a frozen railway, the creak of loose wagons, the clang of buffers” [6], people were taken “to the east and west, to Kazakhstan, to the republics of Central Asia, to Siberia, where cheap power was required, where displacement was provided languages and peoples” [3]. Everyone is to blame for what - it is not clear. But contrary to the plans of the arbiters of the destinies of the people, the peoples, forcibly evicted “to foreign, unacceptable in terms of climate, nature, food, way of life lands”, “overcoming the insurmountable”, survived in an alien environment for them, retained their national community, without compromising their human dignity.

There was another problem that aggravated the situation of the special settlers - an unusual sharply continental climate: in summer it is hot up to 30 degrees, in winter it is cold down to minus 40 degrees. Hunger, cold, lack of housing and normal drinking water turned out to be disastrous for the settlers from the North Caucasus, who for many centuries got used to the mild climate. So, in the Decree of the Council of People's Commissars of Kaz. SSR and the Central Committee of the Communist Party (b) of Kazakhstan “On the state of the economic structure of special settlers from the North Caucasus” noted that on October 1, 1944. - 29,812 families do not have housing. “Families of special settlers living in barracks and in compacted apartments of collective farmers and workers of enterprises are extremely crowded, the premises are kept in an unsanitary condition, as a result of which there is lice, epidemic diseases occur, accompanied by high mortality.” Further, the Decree stated that major violations were committed during the distribution of flour, cereals and food grains, and in many collective farms and industrial enterprises, outright arbitrariness, expressed in a decrease in the norm and the complete deprivation of special settlers of food due to him [5]. This was noted in official documents. And the actual state of affairs in the life of the special settlers was even worse.

4 Conclusions

Unaccustomed climatic conditions, moral depression, infringement of constitutional rights, insults and rudeness on the part of leaders and individual officials, hunger and constant need were, unfortunately, the norm in the then daily life of Chechens and Ingush. In the spring of 1944 and in the winter of the next year, it was especially hard. Chechens and Ingush, like other special settlers, literally had to survive in incredibly difficult conditions. The same V. Chernov was forced to admit this in one of his memorandums on October 24, 1944. In particular, he wrote that “the deportees are forced to huddle in semi-basements, former warehouses without heating, in dugouts with dirt floors, without windows, heating and without light” [8]. Life in such unsuitable premises without food, warm clothes was a nightmare for the highlanders. Many archival sources confirm the lawlessness in relation to the special settlers. Individual heads of collective farms, state farms and industrial enterprises did not pay any attention to them. In the North-Kazakhstan region, on the Khleborob collective farm in the Konyukhovskiy district, 260 to the question of a correspondent of the regional newspaper how the special settlers are arranged, the chairman of the collective farm frankly stated: “I don’t know where they are even settled and how many there are. If you came to check on animal husbandry, that is another matter, but for special settlers, let them live as they wish.” [7]. These are just some of the facts from the life of special settlers who were deported to Northern Kazakhstan and Central Asia in 1944. But even these individual facts testify to the scale of the tragedy, to the inhuman policy of the Stalinist regime in relation to entire peoples. Those who today are trying to whitewash the existing regime, I would like to recall that Stalin was acquainted with each of the documents presented in this work. He approved each of them with his signature, he gave each of them a start in life, without thinking about the tragic fate prepared for many repressed peoples.

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