

# Historical and Sociological Analysis of the Value World of the Cultural Policy of the Siberian Tatars (The Case Study of the Russian Archive Documents of the 18th – 19th Centuries)

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**Abstract:** The nature of the cultural policy of the Siberian Tatars and its connection with the value world is described for the first time. This material singles out and describes three levels in the development of the anthroponymys value world in the national cultural policy (ancient, middle-aged, and new Turkic). The authors used comparative methods (investigation of archives) and empirical methods, namely, the generalization of the great human experience, which is formed at the levels of cultural policy forming (ancient, middle-aged, and new Turkic). According to the level of religiousness of the ancient Turks, the system of ideas, which is reflected in the needs and desires due to naive mental activity, the authors singled out the ancient model of constructing their cultural policy or the first ancient level of values in the cultural policy of the Siberian Tatars. The anthroponymys system of the Siberian Tatars is an axiological worldview observing objective and subjective evaluative attitudes. The subject in the cultural policy becomes familiar with the value world of name-giving, the system of ideas or ideology appears, which is transformed into a certain stage of development. Cultural policy in the ancient period was created but it is changed in the modern world. The novelty of the study is in the fact that the object category was studied in the cultural policy of Siberian Tatars indefinitely. Our investigation showed interrelation between human being and his experience (object and subject). Our motivation to study the value world of the cultural policy of the Siberian Tatars is supported by the idea that harmony and peace between cultures is possible only in the way of value world and its priorities understanding. New research results complement theoretical generalizations, open up new conceptual opportunities in solving national problems, and make it possible to formulate new strategic goals in our multinational state. They can improve the implementation of cultural policy by social society in goal setting and identification of national cultural values and priorities in the creation on their basis of targeted programs and expenses.

**Keywords:** Historical and sociological analysis, Values, Policy, Anthroponyms, Culture, Religion.

## INTRODUCTION

The rationale for the article is determined by the fact that national cultural policy, being one of the important elements in the formation of a systematic view of the social state of Russia, is gaining special significance today and needs conceptual research. The subject of this study is the formation of cultural policy and the value system of the Siberian Tatars in their relationship. In this work, we consider the cultural policy and value system in evolution (e.g., ancient, medieval, and New Turkic periods of development), herewith defining concepts, their ideological and value priorities, goals, and objectives.) Our motivation to study the value world of the cultural policy of the Siberian Tatars is supported by the idea that harmony and peace between cultures are possible only in the way of value world and its priorities understanding.

The work by Genisaretsky (1989) is the closest to our study, namely, his idea that cultural policy should be focused on people. The methodology of such scientists from California as Adams and Goldbard

(1995) is used in this work to identify cultural values, goals, and priorities in cultural policy. Our study confirms professor D'Angelo and Vesperini's opinion (1994) that the implementation of cultural policy always involves actions to ensure the functioning of culture and the distribution of human, creative and other resources. We adhere to the targeted approach in determining cultural policy, which was developed by the Serbian researchers Dragicevic-Sesic and Stoykovich (2000). They note that cultural policy is a conscious regulation in the field of culture when making necessary decisions on all issues related to the cultural development of society as a whole. The authors of this article follow the idea of famous French scholars Girard and Gentil (1983), who determine cultural policy in terms of not only specified goals but also the state of institutions. That is, the cultural policy can be implemented within the framework of an association, organization, and group of people, but regardless of the subject of policies, it assumes the existence of goals and objectives combined into an extremely complex system. Many researchers, defining the political institution, "a state", as the main subject of cultural policy, assign a secondary role to the creators of cultural policy and institutions. This study shows the mutual influence, interrelation, and interdependence of

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subjects and objects in cultural policy, as they are interconnected by axiological-attitudinal relationships, namely, the more the field of activity of the subject expands in cultural policy, the greater the role the object begins to play in it.

The concept of “cultural policy” was introduced into academic circles at UNESCO, in Monaco, in 1967 at a roundtable, where it was noted that the implementation of cultural policy represents “the whole amount of conscious and deliberate actions (or lack of actions) in society aimed at the achievement of certain cultural goals, through the optimal use of all the physical and spiritual resources available to society at a given time” (1969).

Our previous works deal with the study of the semantics of adjectives in the anthroponyms system of the Tobolsk Tatars in the lingua-axiological aspect, the peculiarities of the formation of their system in different periods of historical development, starting from the middle of the 18th century until the end of the 19th century according to archival records. They made it possible to see that values were formed together with the name from ancient times, they underwent changes, and have survived to this day (Gilfanova, Chamsutdinova, & Gilfanov, 2019).

The research objective is to investigate how the Siberian Tatars’ cultural policy was formed, how it influenced values, what connection they were in, and what is the conceptual level of the ideology of their cultural policy at different periods of development based on their axiological-attitudinal relationships in naming.

The significance of the study lies in the fact that we were able to identify three models of national cultural policy, show the role of creators and their place in society, the role of the state, subjects, and objects involved in the value world of anthroponyms cultural policy, where the highest value level is the level of religiosity, which manifested itself in the selection of rational value judgments at all stages of development. We found that the evaluation and semantic guidelines took place in the paradigm of faith – disbelief, worship – non-worship, saint – unholy, which became the individual’s values, the choice of which depends on the level of development of ideology (the system of subjects’ ideas), the goal-setting of a society that reflects needs, desires, special experiences of the inner world of a self-fulfilling and self-affirming individual.

## MATERIALS AND METHODS

In this article, we used Russian archival records, namely, an inspection of the population of the mid-18th– 19th centuries and the First All-Russian Census of 1897, currently available in the Tobolsk branch of the State Archive of the Tyumen Region (TB SATR, f. 154, 417. op. 8). We referred to the works by Sattarov (1998), Makhpirov (1997) to characterize the features of the functioning of anthroponyms in the ancient Turkic era and the Middle Ages

With the help of linguistic materials, we conclude the interrelation of language and culture. The authors used comparative methods (investigation of archives) and empirical methods (experiments), the generalization of the great human experience, which is formed at the levels of cultural policy forming (ancient, middle-aged, and new Turkic). According to the level of religiousness of the ancient Turks, the authors singled out the first ancient level of values in the cultural policy of the Siberian Tatars.

The applied methods helped to reveal the anthroponyms system of Siberian Tatars as an axiological picture of the world, where object-subject evaluative relationships can be seen in the cultural policy of the Siberian Tatars changed during three periods of historical development. Considering the system of values of Siberian Tatars in evolution, it should be noted that their ethnic features in the medieval period (10-15 centuries) include their connection with the ancient Turkic, ancient Kipchak ethnic groups, close contacts with the Volga Tatars, which significantly influenced their culture.

The basis for writing this article was the following *theoretical methods*, such as the study and analysis of the works of Russian linguists, for example, the problem of philosophical axiology was developed in the works of Serebryannikova (2011), Vasilenko (1979), etc. Arutyunova (2000), Temirgazina (2010), Zamaletdinov (2004), etc. addressed linguistic axiology issues in different periods, evaluative semantics was considered by Blagova (1998), Retunskaya (1989), and others, the problems of semasiology were dealt with in the works of scientists of the Kazan Turkic-Tatar onomastic scientific school supervised by G.F. Sattarov, his followers Shaykhulov (1976), Yusupov (2003) and others. A new *empirical method*, i.e. generalization of human experience was formed at the level of intuitive perception of the external world; observation, carried out in ordinary natural conditions,

for example, survey, testing, interpretation of research results, performance study; logical analysis, synthesis, systematization, classification, comparison, and terminological analysis were also applied. The experimental base of the study was the Tyumen State University, namely, its branch in the city of Tobolsk. The work was carried out in three interrelated stages.

The selection, study, and theoretical analysis of philosophical scientific literature on the research problem was carried out at the first search-theoretic stage (2005-2006), where the research topic, its relevance, scientific novelty, and practical significance were determined; the main tasks, object, subject, scientific apparatus, and research base were defined. The work in the TB SATR (f. 154, 417. op. 8), where the inspections of the population, the so-called "yasak foreigners of Siberia" were studied, was carried out at the second experimental stage (2007-2010). The content of our work included the initial type of Russian census materials that make up family records containing valuable data for anthroponymic research: surname, name of the father, mother, and their children. Another part of the materials were taken into consideration: cadasters, inventories, Yasak commission's reports, household books, which demonstrated a wide range of activities of the Siberian Tatars of that time. The authors' trips to the Tobolsk Tatars' places of residence and the collection of ethnographic and linguistic material through a direct survey of the population was of great importance. The processing of empirical data, the generalization and systematization of the research results, and the detailing theoretical and experimental conclusions were carried out at the third, generalizing stage (2011–2019).

## RESULTS

The definition of the term "policy" as "conscious activity aimed at achieving the goals demanded by society" makes it possible to consider the goals and conscious activities of a person in the axiological world of the name-giving, that is, in the anthroponyms system of the Siberian Tatars (Dragicevic-Sesic & Stoykovich, 2000). The anthroponyms system is an axiological picture of the world, where object-subject evaluative relationships can be seen, which allows examining the subject, object, evaluative relationships in cultural policy, as the name is a recorder of the state of culture in society. Anthroponyms value concepts of the cultural policy of the Siberian Tatars changed during three periods of historical development, namely in the

ancient, medieval, and New Turkic periods, accordingly, it becomes possible to consider three models or levels of cultural policy.

The goals and objectives of the subject (his mental activity, needs, desires, special experiences of the inner world in the ancient and medieval periods of development) should be correlated with the real evaluative meanings of the object (the choice of names with a logical meaning). Defining the political institution, "a state", as the main subject of cultural policy, an important role is also given to the creators of cultural policy and institutions, as subject and object are interconnected by axiological-attitudinal relationships. Three models of the national cultural policy of the Siberian Tatars are a complex model of national culture, where the highest axiological level is the degree of religiosity, which depends on the level of development of ideology (the system of ideas of the subjects), the goal-setting of a society that reflects the needs, desires, and special experiences of the individual's inner world (Yunus & Ghazali, 2020).

Let us consider the model of cultural policy in the ancient Turkic period, which concepts, ideological priorities, and cultural values were laid on its basis. The center of the cultural policy model is the subject involved in the process of mastering the value world of the name-giving, i.e. object of value relations. The subject builds the character of the assessment, i.e. evaluation and semantic guidelines, priorities, in a word, a system of ideas or ideology. Also, the subject is a recorder of the level of religiosity, which is the basis of the assessment when choosing a value judgment. During this period, a group of people having kinship relations was involved in the process of cultural policy, where one circle of people as opposed to another circle, i.e. individual names belonged only to certain clans and tribes (Makhpirov, 1997). The evolution of ancient cultural policy is reflected in the object of value judgment, for example, there was a name for a tribe, then a clan, family-clan community, an ancient person, which ensures the functioning of the ancient culture. The name performs several functions, one of which is the designation, that is, the name of individuals for communication within certain social media, and another function is manifested in the reflection, recording the state of their culture.

During this period, the cultural policy is carried out within the amalgamation of a group of people, which has its goals and objectives. The ancient Turks reflected the ancient Turkic cultural policy in the choice

of the evaluative meaning. The level of ideology, i.e. the system of ideas in cultural policy can be traced to the fact that ancient people adhered to rational evaluation, i.e. reasonableness, the expediency of a name choice. Their task was to reflect verbally customs in the name (respect for elders' opinion), morals (comply with the rules of a particular social community), religious rituals (Kipchak rituals), and their meaningful attributes (faith in the protective function of dolls). Therefore, to a greater extent, proper names performed an enhanced social function, namely, the function of distinguishing (personifying) an individual in society, as a result of which such personal values as obedience, discipline, maintenance of order, etc. appear.

Ancient Turkic anthroponymy was given special originality with the status of anthroponym, which was reflected in the concept of identification of a name and its carrier, i.e. an ancient man was characterized by such an understanding of the name, which had a deep inner essence. This concept concludes a system of ideas of an ancient person, which means that the name protects a person, i.e. patronizes on the part of good supernatural forces and provides its bearer with protection from evil spirits. These ideas were formed thanks to pagan faith, worship of dolls.

The main evaluation and semantic guidelines of the cultural policy of ancient society are held in the dynamics of axiological-attitudinal relations, the semantics of adjectives in anthroponyms vocabulary, which clearly shows how subjective and individual representations of a person about a name were. The essence of the value guidelines was that the meaning of the name in the pre-Islamic period was grounded on the child's external qualities, the internal features of the child, which were manifested at the time of birth, or if the parents would like to see them in their child. As for the external form of the name, in the pre-Islamic period, parents did not take into account how the name sounds, i.e. did not consider the sonority of the name but took into consideration the quantitative relations of children in the family (the first Alttam, the sixth Altim, etc.), temporary relations (Tanbiga, Yazbiga, Sabakh, etc.), relations expressing parents' feelings (Suyutbak, Kuandyk, Puliak), relations to color (Karabay, Karabika), physical condition (Bikbulat, Bektimer). This was the priority of ancient people when choosing names that are preserved in archival documents only in surnames. As the examples show, along with rational evaluative meanings, sensory evaluations increase.

Considering the role of the creators and their place in cultural policy, it should be noted that in the ancient

period, the creators were persons with a heroic name, who gained fame, proved themselves valiant fighters in battles. The sphere of functioning of the heroic name went beyond the boundaries of the tribe, it was much broader than the personal name, it went beyond the family-clan community, and occupied an important place in cultural policy. The role of the state was played by the Turkic Khaganate, for example, only members of the Ashina clan had the right to supreme power, therefore all subsequent rulers who replaced each other in the West Turkic Khaganate had a clan name in their title. Explicated forms of naming were used in the official sphere about the supreme rulers (khagans). Models of ancient Turkic anthroponyms have typological similarities with all anthroponyms systems of the Turkic medieval world, which indicates the commonality of the initial appellatives, the borrowing of anthroponyms units, and their mutual influence on each other (Superanskaya, 1978).

According to the level of religiosity of the ancient Turks (the dominance of the pagan faith, worship of dolls), a system of ideas that is reflected in the needs and desires of subjects due to their naive mental activity, and the model for constructing their cultural policy, the first ancient level of values in the national cultural policy of the Siberian Tatars can be distinguished. Considering the model of creating a national cultural policy and system of values of Siberian Tatars in evolution, it should be noted that the ethnic features of Siberian Tatars in the medieval period (10th – 15th centuries) include their connection with the ancient Turkic, ancient Kipchak ethnic groups, Oguz-Kipchak tribes, Ugrians, and at a later time, their close contacts with the Volga Tatars, Bashkirs, Bukharans, Kazakhs, which significantly influenced their culture.

Anthroponyms cultural policy during this period involved the parents of newborns, the older generation, and mosques with their ministers, who intensely began to introduce the Islamic religion. The model of cultural policy was based on the traditional family of Siberian Tatars with a large number of children born (Tomilov, 1992). Archival sources that have preserved inspection of the population (from 1782 to 1858) and the First General Census of the Russian population (1895, 1897) are proof of the above fact that, on average, from 7 to 9 babies were born in Tatars in one marriage. The presence of a large number of names-charms indicates that the Tatars saw the cause of the death of children in the will of the Almighty. The Siberian Tatars, like the Volga Tatars, kept to the saying: "allapirgen, allaalğan" (the Lord gave, and the Lord hath taken away). To

save children from death, parents resorted to the choice of rational evaluative meanings in the name, such as Timerbek, i.e. as strong as iron, which remains important in a given period. The system of ideas in cultural policy was based on new evaluative and semantic guidelines such as the creation of large families, respect for elders' opinions, discipline, and order, which continued to be maintained among the Siberian Tatars in the New Turkic period.

The constantly changing nature of the cultural policy of the Siberian Tatars is associated with the Turkization of the local population and the adoption of Islam by the Golden Horde. There are various classifications of this period. For example, Iskhakov (2006) divides the Middle Turkic period into the Bulgarian stage (10th – 18th centuries), which is characterized by the fact that the main tribes were the Bulgars, among which there were Kipchaks, Karluks, Uyghurs. Then the Golden Horde stage (13th – 15th centuries) was marked by the fact that during this period consolidation of tribal associations within the framework of the Russian centralized state took place, Muslim religious figures arrived in Western Siberia in the first half of the 15th century. Islam spread with great difficulty among the population in the Irtysh basin, where the Tobolsk Tatars lived because local Tatars worshiped dolls; they had a strong pagan faith. This period is also called the pre-Islamic period of development (Iskhakov, 2006).

The main evaluation and semantic guidelines of cultural policy were expressed in the rationality of the value judgment of the Siberian Tatars, in the naming of such anthroponyms as Kachkurbay, Kashkurbay, Kortbay. The etymology of such names, according to Sattarov (1998) returns us to the ancient Turkic language, where the synonyms of the word 'bure' "wolf" were eponyms such as Kashkar, Kachkur, and Kort, to which other anthroponyms lexical units such as Bai and Kai joined, and as a result names-charms appeared. In the same way, the anthroponym Kubyak originated, which in the ancient Turkic language means "dog". The main idea of naming was the desire of parents to protect their children from evil spirits, from diseases. Thus, rational evaluations that lost their stability and were not widely spread, continue to persist. Thanks to the surnames, ancient Turkic names have survived to the present day, for example, in the baptized Tatars' names Kashkarov, Kashkarbaev, Chanyshev, Kurtov, Kurtaev, in the Siberian Tatars' surnames Kachkurov, Kachkurbaev, in Russian surnames Kurtyaev, Chinkin. The names-charms are expressed by nouns, the semantics of the adjective, like in the name Timerbek

'as strong as iron', is hidden behind the semantics of the noun in the axiological-attitudinal relationship in the Tatar language.

Considering the ideological priorities and the role of creators in the cultural policy of the Siberian Tatars at the late Golden Horde stage or the Tatar-Khan period (mid-15th – 16th centuries), it should be noted that Kuchum Khan was the creator of cultural policy. The Siberian Khanate was transformed into a Muslim state system. The anthroponyms system of Tobolsk Tatars for the indicated period was replenished with proper names of common Turkic origin and Arabic borrowings, the latter were penetrating during several centuries, although there was a strong opposition of the local paganism to the new religion. This period is also called the Islamic period of development. The concept of Islamic culture was that the person's individuality and name had an organic connection, and most importantly, the name should contain the epithets of the Almighty, thereby fulfilling a protective function, which was the rationality of the evaluative meanings, their reasonableness according to the ideas of the Tatars of that time. In the semantic meanings of proper names expressed by adjectives, a component is singled out that conveys a common logical concept – these are epithet names of Allah, for example, Aptunasar, Aptukarim, Aptukalil, etc. Thus, because of evolutionary processes, a transformed shift occurred in the cultural policy of the Siberian Tatars, i.e. transition to a new Islamic religion, which can be described as the *second medieval level* of the value world of the Siberian Tatars' cultural policy. Nevertheless, mastering the value world of the naming by the subject took place in a strong-willed goal setting and the subject's decision of the mental activity during the transition to a completely new religion, incomprehensible to him.

In the next New Turkic, Islamic period (15th – 19th centuries), the religious leaders, mullahs, imams, i.e. persons other than parents and the older generation, became the subjects that took part in the development of the value world of the naming. The basis of the cultural policy model was a system of ideas related to the belief in the power of the word, due to which spell names arose (Kachkur, Kortbay (ancient Turkic) – wolf, Kubyak (ancient Turkic) – dog, etc.), where the name-giver resorted to rational evaluations that lose their steadiness in a given period. The subject expresses his emotions and feelings using sensory evaluations (Atsyk – openhearted, Ilem – pleasant, charming, etc.). The name giver chooses names with psychological and

intellectual evaluations (Ualy – astute, Shayly – agreeable, easy-going, etc.). The name giver resorts to sublimated evaluations, trying to exalt the person named, put him in a better position, to predict what place in society he will occupy, for example, Amir (Arabic) – being in the lead, Ahmet / Ahmed / Ahmad (Arabic) – praised, Valit (Arabic) – the head of the family, Iltsa (feminine) from Ilche (other Turkic) – ambassador, emissary, Ismail (Arabic) – commanding, which belong to the category of ethical evaluations related to morality, honor, dignity, representing the value world of cultural policy in modern times.

In the Islamic period, the Siberian Tatars began to expand their name list not only with religious names but also with secular anthroponyms. A new worldview and a new ideology in the model of national cultural policy were formed. Because of the language evolution, Radlov (1888) classified all Siberian Tatars by the dialect divisions of their language, which is of great importance for a new linguistic picture of the Siberian Tatars. In the second half of the 19th century, he divided all Siberian Tatars by language into 4 groups: Barabinsk, Tara, Tobolsk, and Tyumen. Based on Radlov's classification (1888), Tomilov (1992) identified four local entities inside one of the large ethnic groups of the Tobolsk Tatars, and this study adheres to this classification of Siberian Tatars, considering the value world of the cultural policy of the Siberian Tatars.

The new linguistic picture of the world, which influenced the meaning of proper names, the relevance of its semantics, was reflected in the new concept of national cultural policy. The concept of the new anthroponyms cultural policy was that the name began to be perceived as just a symbol, a beautiful sign of a new culture. The system of ideas in the value world of culture consisted in the sonority of the name, national character, the appropriateness of combining with the names of parents and other children, and the basis of such an evaluation was the traditions of the Arab-Persian culture, which were still not entirely clear to the Siberian Tatars, but the sound of names attracted their attention, so there was a gradual transition to a new cultural policy, which can be described as the third New Turkic level of the value world of the Siberian Tatars' cultural policy.

## DISCUSSION

The evolutionary processes connected to a greater degree with culture, and the transformed shifts that led to a change in ethnic self-consciousness, were most

pronounced in this country at the beginning of the 20th century, when mass atheization of the population began, the separation of religion from the state took place, and at this time the disappearance of names with religious content started. The new state policy led to a gradual change in the identity of the Siberian Tatars, which also affected the value system: axiological and meaningful focuses began to fluctuate in the paradigm of faith – unbelief, worship – non-worship, saint – unholy, which gave rise to a weakening of family values (families had few children than earlier, not all families lived with elders), unbelief gave rise to more crime, crimes among the young, not all traditions and customs were observed (visiting mosques became a rare occurrence, their mass closure, and persecution of imams), but person's inner experience of the world, his feelings kept respect for the older generation. The authors contributed to the sociological analysis of the evolutionary processes connected with culture. It is early to make scientific conclusions because the 3 levels period of society development needs long term observations and more concrete data. The results of our research disagree with some authors' investigations because of the differences in the scientific approach to the language patterns (e.g. Radlov 1888).

The research can serve as a definite contribution to linguistics since the lexicon is relevant but the cultural and historical development of ethnic groups is directly connected to theoretical generalization. The creation of the targeted programs for the formation of the national cultural policy is a plan of the study.

The subject's mental activity was aimed at self-realization and material well-being. The religion policy in Russia changed qualitatively at the beginning of the 21st century with the revival of religious national self-consciousness and the lost values. The cultural policy began to resemble the Islamic period of development of the Siberian Tatars. The concept of Islamic culture was revived, *but the intrinsic link of a person's identity and his name was already weakening in it*, and the contained epithets related to the Highest most likely reflected a person's belonging to the Muslim religion, thereby fulfilling a religious function, which was the rationality of the connotative meanings, their logic. The issues related to which extent the national policy and values are unique to Russia in modern conditions, to which extent the new directions of cultural policy coincide in Russia and economically developed countries, for example, in Germany, would be of interest to consider in further studies.

## CONCLUSION

Many researchers, as previously stated, defined the category of cultural policy, because of which there are theoretical generalizations. In existing interpretations of cultural policy, the category of the object in the proposed definitions either is absent or present, but vague. In this study, we were able to show the mutual dependence of the subject and the object in cultural policy, which is in direct relation, namely, the more the field of activity of the subject expands in cultural policy, the greater the role the object begins to play in it. We examined the categories where the subject and object components are presented comprehensively in the Siberian Tatars' national cultural policy.

## LIMITATIONS AND STUDY FORWARD

This research can serve as a definite contribution to linguistics, as the study of the linguistic units of any language is relevant since its lexicon has been and remains valuable in its learning. The cultural and historical development of society and ethnic groups is directly reflected in linguistic processes that can raise the level of theoretical generalization. In practice, the results of our research may break new ground in addressing national problems and will make it possible to formulate new strategic goals in our state. According to this study, the implementation of cultural policy by a social society involves *goal setting*, i.e. firstly, the identification of national cultural values and priorities. Secondly, the creation of targeted programs and costs for the formation of this national cultural policy on their basis. Monitoring is a means to achieve the established cultural policy, i.e. a process to evaluate the cultural impact of each social action in terms of established standards.

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