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Integration of Islamic terminology in Eastern culture: China

Abstract. This article discusses the question of Islamic terminology in the Chinese tradition and its development. Also defined the peculiarities of Chinese writing, which are used in the process of cultural diffusion. A religious question was determined as a basis for regulating the social and economic, national and political relations in the Chinese society. Clarified the spread and periods of Islam in China, analyzed methods used to translate, words which formulated in the theological literature.

Keywords: cultural revolution, community, religious tradition, syncretism, holocaust, literature, policy.

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Today, in the world from the stability of religion, especially different problems about Islam are very important. As well as today's technology and a lot of information in the age of globalization, the role of religion in society is becoming more important every day. On this side, the religion of Islam in our neighbors of the Chinese national Republic is also a legitimate phenomenon. To date, it is clear that in China, active social groups are Muslim. The country has a significant number of economic trade and development enterprises, financial organizations which were founded by Chinese Muslims. Thus, it can be said that people with faith in Islam influence ethno-religious, political, economic and cultural relations in Chinese society. Therefore, as one indicator of the development of Chinese society to explore the history of Islam religion in it and explore the modern state of the nation where little Muslim gives us a lot.

Muslims in New China have the freedom to practice religion as followers of other religions. At the beginning of 1952, Muslim leaders established the Chinese Muslim organization - the Chinese Islamic Association. It was approved at the 1st Islamic Conference in Beijing in May 1953. Local offices of the organization were opened in the country. Problems such as respect for Muslim traditions in the country have been settled. The Chinese Islamic Association is the supreme body of Muslims in the country. Every four years, the All-China Islamic Conference is held. It supports the central government in pursuing a policy of freedom of worship, protects the legal rights and interests of Islamic groups and Muslims. The Association also plays a major role in the promotion of Muslim representatives abroad, with the aim of promoting Islamic history and theology, Islamic heritage and Islamic institutions, and preparing young imams and Muslim ministers. As we know, Xinjiang Uighur Autonomous Region has not been involved in the preparation of religious clerics for a quarter of a century. Therefore, in the conditions of revival of religion, there was a shortage of specialists. Hence, the state and religious authorities of the XUAR have been actively promoting the system of religious education.

Many studies and translations of Islamic texts have been published in China. Organizes printing of Quran and Muslim classics. Reprinted the Chinese translation of the Quran (Arabic and Chinese texts in a row) In 1957 the magazine «Muslim in China» was published. The delegation of the national Islamic organization actively participates in the activities of international Islamic congresses. Each year, the organization organizes pilgrimage to Mecca. All this will promote friendship and understanding between the peoples of China and in most Muslim countries. The

Chinese Islamic Association supports Muslims in different countries in their defense of their national independence and state sovereignty, contributing to the preservation of peace throughout the world. In 1955 was created the Institute of Islamic theology. In 1983, he graduated from the 34-year-old Muslim Clergy Six-Year Preparatory School in Ningxia, the Autonomous Region of China. There are about 2,000 imams in their elder age, so it is necessary to train young professionals. In September 1985 the Institute of Islamic Theology was set up in Ningxia.

The second widespread distribution of Islam to China was during the Yuan dynasty, and during the reign of this dynasty, the Persian «Muslim» was one of the official languages along with the Mongolian and Chinese languages. After the fall of the Mongolian rule, and after the Ming Dynasty (1368-1644), the linguistic relationships were completely simplified. They were the basis of the peoples of «Huiehui» (descendants of Arabs and Iranians mixed with Chinese). In some cases, the term «huaiczzyao» sometimes occurs. At the new era, the term «musilin» and «isilanzzyao», which is the transcription of Arabic words, is used. The translation of the “zincanghin” can be «purity and sincerity».

As an example of the cultural syncretism of Chinese Muslims, it can be said that the change of their names. Many Muslims who are married to Chinese women usually have the surnames of their wives. For instance, some of them own names, such as Mohammad, Mustafa and Masood, but they will bring as well as Chinese names such as Mo, May, and Mu. Those who can't find Chinese surnames that fit their names have chosen aliases that are similar to the first generation of their names, for example, Ha, for Hassan, Hue for Hussein or Say for Said, etc.

Chinese Muslims who have lost their language (Persian, Arabic, etc.) have lost a classical Islamic dining room, clothing, etc. Currently, China has 20 million followers of Islam, and this has grown by 6 million compared to 1987, due to its well-known policy towards national minorities [1].

The conceptual apparatus of the most influential schools of Islam research is used: China is a country with a long history of Islam. The history of Islam in China is only a few decades apart from that in the Arabian peninsula. The absolute population of Chinese muslims is relatively large, with just 10 ethnic minorities who believe in Islam for the whole people reaching more than 20 million, almost equivalent to the total population of yemen or Saudi Arabia. Therefore, no matter from domestic or international observation, Islam has an important status and role in China, a multi-ethnic country. It is related not only to China's national unity and social harmony, but also to China's relations with many islamic countries and Muslim nations in the asian-african region.

China's Islam has undergone many changes. In-depth study of Chinese Islam, understand Islam of China's major changes under the background of globalization and its development trend, for the government to formulate appropriate ethnic and religious policies, carry out mutually beneficial international exchanges and cooperation, maintain domestic ethnic unity and the stability of the region, improve the international influence of the Chinese government, set up good international image, consolidate and enhance China's international standing has important meaning.

Prayers or salat in Islam are known as “liabay” or “rich” in Chinese. When we look at the etymology of the «rich» hieroglyph, this term refers to ceremonial prayer (worship of the ancestors, devotion to heaven after sacrifice) in ancient China. For example, the first ruler of the Zhou dynasty, Wang (XI century BC), was deceased after being sacrificed in two rituals after the ceremony in honor of the victory over Shan-yin. In addition, according to the ancient Chinese Pekin dictionary, the term «liabay» refers to the religious tradition, which was celebrated by the Chinese historian Bangui (1st century BC). Also, one of the five obligatory parts of Islam is zakat. Religious tax implies «tyankai», meaning «sky tax.» Here you have to pay attention to the semantics of the Chinese word «sky». From ancient times, the sky (from the mid-11th century to

221 BC) was the highest god of China, in the period of Zhou dynasty, the concept of «heavenly mandate», «heavenly son», associated with the ancient sky. The great heavenly creatures were punished for rewarding good-natured people. Thus, for the Chinese, who had no knowledge about Islam, this word had a different meaning.

The main holy book of Muslims is the Chinese translation of the Koran itself. In the «Guanzzin» or, in some cases, the word «clanzin», we have the advantage of the vocabulary of the vocabulary, the Arabic «reading». However, the translation has some Chinese specification, with the word «Jin» many ancient Chinese canons such as «Daodecin», «I-tzin», «Shi-tzin», etc. such as popular canons. In this case, we see some cultural symbiosis based on such translations. The word «mosque» also had a Chinese specification where the Chinese did not take into account the phonetic and meaningful meaning of the word.

The word «Qingjian» can be translated «Islamic Temple», in most cases the word «sy» means a specific Buddhist temple. Another culinary structure of the Muslims - the minaret covers Chinese characters in scarcity. In the Chinese version, it is written as «suantitas» and it is necessary to pay attention to the last hieroglyph, because «ta» refers to the Buddhist temple (fota). It is doubtless that elements of Chinese culture are included in the Islamic terminology. Such a cultural diffusion was largely due to the peculiarities of Chinese writing, not to the phonetics of foreign words, but to the notions used in their culture.

Religious literature was published in Xinjiang in a wide circle to satisfy the needs of religious people in the study of religious books and literature. Different explanations of Quran, Hadith, Bukhar's teachings, Biography of Muhammad, and other Islamic works have been re-released in Arabic, Chinese, Uighur. The Koran was printed in 100 thousand copies in Chinese and Arabic languages, in 1983 by 140 thousand copies in Uyghur in Xinjiang Social Science Academy.

«Bukhar's thoughts» came out in circulation more than 140 thousand copies. The magazine «Chinese Muslims» has been published in Chinese in 1981 and in Uighur in 1983. Hence, it is a great joy for Muslims. Beautifully-decorated albums, calendars, posters, booklets with fragments of «Quran» are widely spread. Multiple circular magazines have been published, depicting the religious life of Chinese Muslims. A Chinese Islamic Theological Institute was established to train Ahuns and Moslems. Since 1984, the Islamic Association has organized its own trade outlets [2]. In addition to religious literature, prayer rugs, bathroom vats and plates were offered for religious service. As a result, freedom of religion was broadly implemented. It was supported by believers. The quaternary contributed to the modernization of the structure.

Such a policy was strongly supported by the local population and recognized the authority as respect for national feelings and dignity. However, representatives of intelligentsia differed. Most educated people consider it a convenient way of avoiding inter-ethnic contradictions without solving key social and economic issues in the autonomous region. On the one hand, it can be agreed, but at the present time, the use of religion for inclusion of believers in society has been justified while the development of productive forces in the XUAR.

In the world Islam, China's Islam and the Muslim occupy the position is very special. From the perspective of Islamic homeland, Chinese Islam is the most Oriental Islam. Islam from the mainland spreads to the center of the Chinese civilization circle with a completely different high culture, and eventually forms the Islam and its Muslims different from the minority groups of Han people. Second, Chinese Islam is Sunni. It is also said that the Hanafi school and part of it belong to the Safi school of jurisprudence, which is based on the jurisprudence, the classics (tafsil) and the doctrinal classics used by the Chinese Islamic jurisprudence. In addition, it is generally known that the Sunni mysticism and the existence of the Sunni sect, and the existence of the Zhynaya and other Sufi sects in Chinese Islam are obvious. Moreover, China's Islam can be said to be independent from the system of the modern world's Islamic patriarchal state Ottoman -

Turkey's sultan-khalifa. Chinese muslims have no political power, so the sudano-harry rule of law is out of the question. There are works by bai shouyi, Chen dasheng, ma shouqian, ma tong, Yang Juan, zhang chengzhi and many other famous Chinese scholars on the formation and development of Islam in China. After studying a lot of studies on Islam in China after the founding of new China, especially after the 1960s, I found that they were quite consistent with my own knowledge and opinions obtained from the hui people's survey in 1944. In fact, the information obtained through the consultation is a supplement to the insufficiency of the actual situation investigation and literature. I deeply feel that the experience and knowledge of the past is very helpful for me to understand modern Chinese islamic studies.

The calculation of the Chinese leadership as the basis for regulating national relations with the religious factor and the achievement of national unity has been justified. Indeed, the largest ethnic groups in the autonomous region - Uyghur, Kazakh, Uzbek, Tatars, Dungans - are the Sunni direction of Islam, and the Kyrgyz and Tadjiks - Shiite. Unanimous on the basis of the Islamic Union, they can undoubtedly address specific issues of inter-ethnic relations, especially between the two major ethnic groups in XUAR - Uighurs and Kazakhs. However, only one aspect of this problem is, and on the other hand - on the basis of such a merger, national spirit of culture, language and tradition, the spirit of national identity is intensified. It goes beyond the limits of a purely trusty, political structure and stability in the country. It is complicated by the unresolved socio-economic and political issues that create a sound basis for the enlargement of religious activity of large masses. It is important to focus on another situation.

It ties in with the struggle of various trends and sects within Islam to combat domestic and spheres of influence. It was repeatedly mentioned in the official documents of the Islamic Association. It is difficult to imagine that in such cases, the unification of Muslims in the Sunni direction will not lead to intensification of interethnic conflicts on a religious basis, but on the contrary, will provide «unity and solidarity». As regards the second international aspect, it is necessary to note the following situation. As a result of China's domestic policy and China's foreign policy strategy during the «Cultural Revolution,» some countries in the world (especially developing countries) were eager to look at China and, as far as possible, not to seek long-term commitments. This is the result of China's isolation from developing countries and their unequivocal integration with China's foreign policy doctrine. Today's requirements related to the implementation of China's foreign policy course and the policy of open door have forced China to seek a basis for expanding contacts with foreign partners. As the problem is about countries with different social structures and different dominant ideologies, it is necessary to look for points of contact in other areas.

Intensive development of trade, economic, cultural and religious relations between these countries and XUARs; Eastern governments are eager to come closer to the economic convergence of XUAR, non-interest loans, and direct subsidies to support religious activities in the autonomous region. This is consistent with the attempts of both clergy and intellectuals, who have maintained Islamic fundamentalism. But for them, the principle of unification is only an external attribute, and the focus is on political integration. It is based on the idea of a global Islamic revolution inviting all believers to form a great Muslim state uniting in Islam. And here may be some negative trends for China. In this case, separatist moods may arise in the autonomous region and there may be conflict between the Chinese provinces and the ethnic groups and Hanes (Chinese) living in this region. That is why the Chinese authors «at the beginning of socialism religion can't be a matter of pure faith or personality.

It is hard to disagree with the conclusion that the main reason for our fears is to believe in religion or atheism, whether or not there are many believers, and in whose hands the religion can contribute to stability and cohesion in the community or to disrupt it or to contribute to socialism.

The Chinese publicity of religious activity is not always directed to the right direction, and it is witnessed by the expansion of Islam as a Sufism in the XUAR that united with secret organizations that have their own structure and program. Thus, the revival of a religious factor in XUAR is now for many reasons, but in our opinion, the unresolved socio-economic and political problems in the Chinese society make it an objective basis for the expansion of religious influence and, on the other, complicates the social role of religion. Because it can be both progressive and reactionary. However, the PRC's experience shows that it can't be deprived of religious beliefs.

Because of the particular socio-political nature of Islam, it was politically significant during the period of dissolution compared with other religions, and social and social life methods became religious. The Islamic religion, which has been embraced by the society, has been found not only in the spiritual life of believers, but also in their everyday life. Islam did not only become a religion of any nation, but also demanded that all people be included in that religion.

As a result of long-lived Islamism and the establishment of the People's Republic of China, Xinjiang has a broad impact on economic, cultural and social life, and even on the traditions of different nationalities. This influx can be seen not only in the performance of religious duties and observance of Islamic rules, but also in the observance of traditions from Islam. For example, when a child is born, he is called to the mullah to name him Koran; puts boys in circumcision at adolescence; eating pork is prohibited; many people greet both hands. Chinese Muslims are mostly engaged in trade and restaurants. Traditionally, Muslims wear green flags with half a moon, and the inscription «kinerzhen» is written, because Islam is called «cinchenzzyao» (pure belief).

Islam is now the religion of many peoples in Xinjiang. The constitution and the legislature of China are in line with religious policies, and are fully guaranteed by the interests of Islamic organizations and Muslims, as well as a normal religious service.

According to new statistical data, there are 79 Muslim communities in Xinjiang who are engaged in religious and legal activities. In 1987, in Xinjiang, Xinjiang Islamic Spiritual Academy was established, with a total of 167 students. At present, the Academy has a 3-year course and 187 people study there. In addition, the academy organizes short courses for the training of religious people.

Since 1990, special chapters have been opened in many districts, districts and cities, and their main task is to train qualified imams for mosques. In the Muslim world, the great influence of the Qur'an, which is the living partner, has created an infinite sense of humor. K. Marx said: «The Koran and it's based on Muslim law allocate geography and ethnography of different peoples to a simple and convenient system, two states and two nations: believers and followers». Currently, there are only 33 divisions, 1762 specialists have been trained, but about 30,000 imams have been retrained, and about 100,000 people have retrained. Additionally, short-term (3-6-month) courses were offered to increase religious, legal and political skills of priests in a number of cities (Urumqi, Kashgar, Khotan). Several young people from XUAR have been sent to the Central Islamic Association of Peking, the largest Muslim educational institution in Cairo, al-Azhar in Cairo, Libya and Pakistan's training centers, renovated in 1982 in accordance with the decision of the Fourth All-China Meeting of Muslim Representatives [3]. Retraining of specialists has improved the level and condition of the religious life of Muslims.

In Russia and in the West, Islam has little spread in China. In fact, Islam is not associated with the undercover. Official Chinese statistics show that China is home to more than 20 million Muslims in the north-west of the country (K.Kotkov, 6/9). In fact, Islam is widespread in China. It is difficult to say the number of Muslims currently in China.

After the reform began, mosques of Islam were replaced, and their number grew rapidly. Today, more than 30,000 mosques are opened and more than 50,000 imams and khuns are guided by the principles of their religion. Compared to other religions, Muslims live in small towns and rural areas, and mosques are their centers of concentration. At the time of the reign of the Yuan

and Ming dynasties, the Ainagar Mosques in Dunsie and Kashgar in Beijing (XUAR) appeared. The Yadykar Mosque in Xinjiang is a large, famous mosque. It is located in the center of Kashgar, having more than 500 year history. It is said that it was built in the 7th year Minhe (1442). Throughout the years it has been rebuilding, reproducing, and upgrading it to date. Including Akbar Mosque. Mosque of Yadykar is a mosque with its own cultural features characteristic of the Uighur people. In Kashgar district in 1985, there were 4,000 mosques and more than 2,000 sacred sites. Today, Xinjiang has 20010 mosques and 3927 religious sites, and today Xinjiang has become a mosque rich. All of them are located in different regions, in district centers and villages, and in each village their number reaches one to two [4].

These mosques are not only evidence of the spread of Islam in China, but also can be an excellent material for studying the history of Chinese architecture. The mosques have been renovated several times and are protected by the state as cultural values. The achievements of the Muslim world in astronomy, year-round, architecture, medicine have become part of the Chinese culture. Moreover, Muslim culture is an enclave and has many features in many aspects, reflecting the fundamental forms of national and «biblical» Chinese tradition. For example, a part of the Muslim population in China has acquired the Chinese origin, which is the purpose of such socialization, which involves the supremacy of power and that includes various mediational techniques - «military art». Islamic teachers have tried to adapt the idea of civilizations to Chinese as a personal, living, transcendental idea of God, the creation of the world, sinfulness, personal responsibility for sin against God, and its preservation of the world. Muslim scholars of China, religion, philosophy, law, acigraphy, Muslim law (linguistics), etc. Even though they work in the fields, Islamic apologetics are much more popular in their field. His «golden age» in China was the period of Qin.

By the time of XVII century, Muslim literature in China was only available in Arabic, Persian and Turkic languages. One of the writers in China, Van Dauyou (XVI century - XVII century). It is noteworthy that he is familiar with Confucian, Biblical and Buddhist literature. In addition to translating Islamic books into Chinese, it includes the creation of the universe, the religious principles explaining the relationship between God and Prophet Mohammad, and the falsehood of the Shundysh Buddhist doctrine. In the beginning of XVII and XVIII century, the Muslim religious teacher Ma Zhu (Ma Wenbin) tried to achieve his apologetic work by the emperor Kanshi, but was unsuccessful. He made a miniature compilation of religious doctrine that is consistent with China's requirements and, first of all, against Confucianism, the Buddhist doctrine of «lost its truthfulness.» Liu Zhi (Liu Zhelien, XVII-XVIII centuries) about the philosophical synthesis of monotheism and neo-confucian ideas, «nature» (syn) and «principle» (ly).

The relationship between the latter two categories in the doctrine of the doctrine of neo-absorption (Lee's syllable) was decorated with the doctrine of the creation of God, the purpose of which was the power of man, the ability to give his profession. There are Sufism and Buddhism in the Liu Zhi philosophy. One of his works is included in the literary collection «Sukhuuan noise» compiled by the Emperor. XVIII-XIX centuries Among the largest Muslim teachers in China, Ma Fuchin (Maheis XVIII centuries, XIX century) and Ma Liangyang (XIX century) are distinguished. Ma Fuchi writes about Islamic religious doctrine about the state of peace in the world of religious traditions and their significance in their salvation, the world before and after the era, before the time of «true steadfast» life. Ma Lanianguan has been taught as an educator and preacher in both Arabic and Chinese. In the 70's of the XIX century, the Qur'an was first published in Arabic. However, its translation into Chinese only appeared in the first half of the 20th century [5].

In 1911, the national anti-monarchy revolution in Xinjiang gave impetus to Muslims in China. The initiators of cultural and educational activities were Muslims Van HanojanAhun and Ma Fusian. The latter made a great contribution to the suppression of Chinese musical thinkers. Representatives of the Muslim intelligentsia have set up «The Society of Mutual Development

of Muslims of China». Its program included strengthening Muslim education, strengthening the Chinese state, and promoting peace and accord among the Muslims and the Chinese (Han) Han. In the early years of the country, traditional Muslim schools and modern educational institutions are characterized by a Muslim education campaign.

Pilgrimage is a major religious duty of Muslims, the main religious activity of Islam. As a rule, every Muslim is obliged to make a pilgrimage to Mecca even once. After the start of reforms in the country in 1978, the standard of living of the population increased and many Muslims expressed their desire to make pilgrimages and perform their duties. But pilgrimage is related to the fact that it is not possible by individuals or individual religious organizations, so the government allocates some funds and orders the Islamic association to help pilgrimage.

For the first time in China, with the support of the Chinese Islamic Association, the pilgrimage service was launched to help Chinese Muslims to pilgrimage to Mecca. In 1979, a group of 16 Chinese Muslims will go to Mecca, and every year about 20 people will go to Mecca. Since 1985 only 100,000 Muslims have gone on pilgrimage. According to the Deputy Chairman of the Islamic Association Yang Jibo, in 2007, more than 8,000 Chinese citizens went on pilgrimage. The number of pilgrims is increasing every year. In the following years, about 20,000 Muslims have fulfilled their dream of pilgrimage. At present, pilgrimages can be made to four cities: Beijing, Lanchzhou, Urumqi and Kunming [6].

Pilgrims will be pilgrimage pilgrims with the pilgrimage mission. The regional branch of the Islamic Association offers to those who go to pilgrimage for the first time to attend a training program. In the future pilgrims will be able to learn emergency medical care, travel abroad, and English. Charter flights directly deliver pilgrims to Mecca. The construction of mosques, pilgrimage, and studying the major theoretical works are an important method of spreading and spreading Islam in China. After spreading in China, Islam adopted the traditional Chinese culture and thus became a Chinese religion.

Today, China is not only a vast country of economic growth, but also a country with many nations and religious beliefs. The Chinese government is moving slowly through the reform path, taking into account the economic potential of national minorities reflected in the arts, craft, trade and tourism development. But it is a threat to the territorial integrity of China. This policy has led to several conflicts and struggles for independence. In a comprehensive analysis of religious, political, social and cultural issues in Xinjiang, complex tastes are needed. The activities of the main Muslim, cultural and scientific organizations of the Chinese Muslims in all the social and cultural spheres of the country greatly enhance the influence of Islam, and today Islam has become an integral part of the cultural and social life of the People's Republic of China, and Muslims have their own political Xinjiang believe that it has a significant effect.

They identify themselves through their religion," says user about Chinese Muslims: "They only identify themselves with Islam. But we identify them as Chinese." Is this the key to the problem of China's relations with its Muslims? Does the majority of China really see their Muslim minorities as 'Chinese'? Do the Muslim minorities see themselves only as 'Muslim'? The truth probably lies in the middle, and relates to problematic questions on what it means to be 'Chinese' or what identifies a 'Muslim' in China.

The wider problem remains; China's relations to its Muslim minorities in the northwest has no sign of progress. Meanwhile, Islam-related terrorist attacks continue. Not enough integration? Too much suppression? China's government, propagating monoculturalism, does not hold the key to the Islam problem. Nor do European leaders, who have advocated multiculturalism. Obama emphasises the importance of Muslim integration, but it needs two things in order to be successful: a free society that protects faith, and a faith that protects free society. Unfortunately, there is still a long road ahead.

Әдебиеттер тізімі

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Ислам терминологиясының Шығыс мәдениетіне енуі: Қытай

Андатпа. Берілген мақалада Ислам терминологиясының Қытай мәдениетіне енуі турасындағы мәселе қарастырылып оның даму жолдары көрсетіледі. Сонымен қатар мәдени диффузия үрдісінде қолданылатын қалыптасқан қытай жазуының ерекшеліктері анықталады. ҚХР-ның діни мәселені ұлттық қатынастарды реттеуде негіз ретінде есептеуі көрсетіліп, Қытай қоғамындағы әлеуметтік-экономикалық және саяси мәселелердің күрделілігі айқындалады. Қытайдағы ислам дінінің таралуы кезеңдерге бөлініп, сатылы түрде сараланады және теологиялық әдебиеттерде негізге алынған қолданыстағы сөздердің аудару тәсілдері жан-жақты талданады.

Түйін сөздер: мәдени революция, қоғам, кірме сөздер, синкретизм, қажылық, әдебиет, саясат

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Интеграция исламской терминологии в Восточной культуре: Китай

В данной статье рассмотрен вопрос о внедрении исламской терминологии в китайскую традицию и его развитие. Также описаны особенности китайской письменности, используемые в процессе культурной диффузии. Выявлен религиозный вопрос КНР как основы для регулирования сложности социально-экономических, национальных и политических отношений в китайском обществе. Рассматривается распространение и периоды ислама в Китае, анализируются методы перевода, используемых слов, сформированные в теологической литературе.

Ключевые слова: культурная революция, общество, синкретизм, паломничество, литература, политика

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