

Some other countries that are gas exporters are ahead of Russia. To resolve this issue, a successful policy should be carried out to reduce costs and attract investors. We should also develop our own technological innovation in order to become more competitive in the global market. And, therefore, it is necessary to attract foreign investors to have enough investment for innovative development in this field.

In conclusion it should be noted that the further development of innovative oil and gas sector of the Russian economy is largely dependent on increasing the volume of investment and the creation of high-performance scientific, technical and technological ideas in the field of innovation. These decisions should be directed to the development of raw material base, creation of new technologies that increase the level of oil and gas processing, efficiency and quality of the oil and gas transporting systems.

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THE CULTURE OF BURYAT PEOPLE: ELEMENTS OF SHAMANISM AS A FORM OF CULTURAL IDENTITY

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Abstract: In ancient times, Buryats were nomads. They were engaged in animal husbandry, various crafts and trade. All resources for existence they had to borrow from nature. In this regard there was unity of all life drilled with nature. That is why the nature of Buryats is a “mother”.

For Buryats, as for other Mongolian peoples, traditional set of beliefs, termed Shamanism “khara shazhan” and Buddhism “shara shazhan”.

In 1741, Buddhism is recognized as one of the official religions in Russia. With the establishment of Buddhism in the region due the spread of writing and reading, science, literature, arts, architecture, crafts and folk art. It became an important factor in shaping lifestyle national psychology and morality. Since the second half of the XIX and the beginning of XX century - a period of rapid flourishing of Buryat Buddhism. In datsans philosophical schools worked; People were engaged in printing, various kinds of arts and crafts; developed

theology, science, translation, publishing, literature. Tibetan medicine was widely practiced. In 1914, there were 48 datsans in Buryatia with 16,000 lamas. But by the end of the 1930s Buryat's Buddhist community ceased to exist. Revival of Buddhism in Buryatia began in the second half of the 1980s.

Since the second half of the 1980s, began the revitalization of shamanism, in the territory of the Republic of Buryatia. The Western Buryats living in the Irkutsk region positively perceived the influence of Buddhism, but for centuries the Buryats living in Ust-Orda Buryat district accepted shamanism a major religious direction.

The main person in shamanism is a shaman-smith. Among shamans-smiths there are no women, because the blacksmith - a purely male profession. Smith-craftsman in the interpretation of shamanism is a creator. Shamans believe that if a family has gifted, talented or simply there are capable people in this family, they would necessarily be blacksmiths. In ancient times, shamans, blacksmiths forged the weapons produced household utensils, treated people.

Shamans use rites to help people. There are many rites against diseases. People could have help from shamans for free. They just must make gifts for nature essence. Shamans believe that if somebody has a disease, it means that he did bad things to nature essence. For example: people can have urinal disease because of desecration of water and did bad to water essence. He must make gifts for water essences for healing. Shamans are not magicians. They are channels or translators between people and nature essence.

Shamanic practices can't be considered as phenomenon contrary to medical concepts. It is in line with the decisions of the same challenges posed by conventional medicine itself. It should be seen as complementary to traditional medical and psychological treatment methods.

Application of these methods is appropriate for the reason that despite the high level of development of modern therapy it is often powerless before a well-known disease.

Conclusion

Buryat national traditions are environmental in nature, which manifests in the fact that religious ideas and concepts of the Buryat people based on the cult of nature. Buryats respect for the environment for centuries, due to the nomadic way of life and religious culture.

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