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**ETHNOCULTURAL DIVERSITY OF PEOPLES OF CAUCASUS
AND WAYS TO STRENGTHEN SOCIAL UNITY**

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Abstract

In the Eurasian space, the Caucasus occupies a special place, associated with its unique geographic, ethnopolitical, ethnocultural diversity, location between two warm southern seas. The Caucasus is one of the first centers of world civilization, created by the ancestors of the autochthonous population and, according to the great F. Hegel: "Only in the Caucasian race does the Spirit reach absolute unity with itself, achieve self-determination, self-development and thereby realize world history. Progress is made only Caucasian race". Moreover, the Caucasus is the cradle of the European ethnoculture, for example, the ancient name of the Indo-European race is the Caucasus race. All the mythological heroes of ancient Greece, their exploits are associated with the Caucasus. Even in antiquity, various trade routes passed through the Caucasus, for example, the Great Silk Road. Today it is a place of an extraordinary gathering of peoples, tribes with their amazing cultures, historical events and great battles taking place. Culturally amazing myths about the Caucasus, and the name of Prometheus associated with it. In the mountain legends there is information about its habitat, in some it was located in Georgia and Abkhazia, in others in Chechnya and Dagestan. Famous Caucasian historians J. Lazarev and M. Klapproth noted that Prometheus lived in Dagestan, in accordance with the Greek Harp, and invented the art of forging iron. Researchers believe that the Chechen mythology has preserved the primary sound of the name of this hero - Pkharmat. No less significant feats committed and the current Caucasians

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1. Introduction

Bzhezinskii (1998) describes Russia as a regional power, powerless to resist NATO, advancing to the east of Europe, with its tacit consent.

Global processes, global integration, are trying to turn Russia into a backyard of modern history, geopolitical dynamics, and even into a pariah. Conflicts arising in the Caucasus contain international, interstate, international, interfaith aspects. Their comprehension is an interdisciplinary task. At the same time, it is important to take into account the interests of Russia and other states that have their own goals in this region (Hegel, 1977).

One more important aspect should be noted here - the geostrategic significance of the Caucasus. And some experts believe that the Caucasus is:

- a corridor for the supply of hydrocarbons from Central Asia and the Caspian Sea to Turkey and to the ports of the Black Sea;
- the region directly adjacent to significant oil fields in the Caspian Sea;
- a node where the most important communications intersect along the East-West, North-South axes;
- from a military point of view, it is a favorable base for the deployment of ground forces, aviation and navy groups.

But most importantly, the Caucasus is a beautiful nature, a recreational system, an ancient culture, the life and work of more than hundreds of peoples with their traditions, customs, beliefs and cultures. And it is very important to preserve this ethnic, cultural diversity, to achieve the strengthening of the political, cultural, and intellectual unity of its peoples.

2. Problem Statement

The spirit of the Caucasus. Along with the ethnic diversity of the Caucasus, the rich spiritual and cultural specifics of its peoples, particular attention should be paid to the extreme concentration of the human spirit in this region. It is quite difficult to live in the Caucasus for a person who is not familiar with its specifics, history, mental features and culture of its peoples. Caucasian society is based on fairly stringent etiquette requirements. Caucasians since childhood are brought up in a knightly spirit, they are aimed at preserving honor, defending freedom and independence, being faithful to the word, friendship, delivering retaliatory strikes to the enemy. The spirit of the Caucasus, its spiritual ontology in a poetic form was expressed by M.Yu. Lermontov in his poem "Ismail Bay".

«И дики тех ущелий племена,	"And the wild of those gorges tribes,
Им Бог – свобода, их закон – война...	To them, God is freedom, their law is war ...
... Там поразить врага не преступленье;	... There is no crime to hit the enemy;
Верна там дружба, но вернее мщенье;	True friendship there, but rather the vengeance;
Там за добро – добро, и кровь – за кровь,	There, for good, good, and blood for blood,
И ненависть безмерна, как любовь».	And hate is as immense as love. ”

Ethics, the code of honor dictates to each representative of the Caucasian people how to behave a man and a woman, a father and mother, a child and a youth.

Here are strong family ties, fraternity, friendship. A man should live not only for his own sake, but also for the sake of his family, relatives, friends, people ... They cannot be denied attention. He is loaded with all sorts of obligations to the people, to God, to the state. If you were born Avar, Kumyk, Chechen, Georgian, Karachai, Lezghin, etc. You were already born with a load of obligations, responsibility.

The emancipation characteristic of western young people and their lag in relation to the whole society is not permissible for Caucasians. But it is precisely this hard pressure of society, kind, family, it is this lack of freedom of the Caucasian within his society that makes him extremely responsible in relations in external relations. Honoring the honor of family, clan, people is the most important feature of self-consciousness, the spiritual state of any representative of the Caucasian ethnic groups.

Chesnov (1999) in his original article "It is difficult to be Chechens" reveals the essence of being Chechens, rooted in their mentality of the fundamental values of folk culture, which determines their self-identification, but open to influence the modern world with its complex sociocultural transformations.

Caucasian civilization. The peoples of the Caucasus were not isolates, although their living conditions are often harsh, associated with high mountains, completely naked steep rocks, eternal snow, deep gorges, swift rivers, wooded slums, rich forests, grass, game, minerals, fertile valleys, warm seas. , temperate climate. Most likely there is a combination of severity and moderation of both natural and cultural properties.

The greatness of the nature of the Caucasus, its ontological rootedness Polezhaev described in a poetic form:

Я покажу ему титана,	I'll show him Titan.,
Который сед и стар, как бес,	Who is gray and old as a devil,
В огромной области тумана	In a huge area of fog
Всегда в войне против небес.	Always in a war against heaven.
Из ребр его окаменелых,	From his fossilized ribs,
Шумят и летом, и зимой	Noise and summer and winter
Ручьи с свирепой быстротой.	Streams with ferocious speed.
Напрасно жар полдневный пышит,	In vain the heat of midday swells,
Сразясь с тройным его венком, -	Fighting his triple wreath, -
Сердит и пасмурен, - он дышит	Angry and overcast - he breathes
Одними вьюгами и льдом.	Just blizzards and ice.
Кругом от моря и до моря	Around from the sea and to the sea
Хребты гранита и снегов,	Ridges of granite and snow,
Как Эльборос, с природой споря,	As Albores, with the nature of arguing,
Стоят от бытности веков.	Are from early centuries.
И непреступная сияет	And unassailable shines
Из облаков их высота;	Of clouds and their height;
Туда лишь дерзкая мечта	There only a daring dream
С царем пернатых долетает.	With the king of birds flies.

Despite the fact that the Caucasus is divided, and in the South Caucasus there are independent states with different vectors of sociocultural and geopolitical development, different from the dynamics of the northern part of the Caucasus, their successful coexistence, close cooperation at the level of economy, culture, education and science allow to integrate in a single socio-cultural space (Akaev, 2015).

Caucasians in these harsh conditions for centuries lived, worked and were in active socio-economic and cultural communications with their close and distant neighbors, created a unique civilization. Unforgettable memory of Zhdanov (1999) wrote: “But since the ancient times of antiquity, persistent, enterprising and hardworking people, and maybe even their distant ancestors, have mastered the Caucasus” (p. 21) (Hegel, 1977). The peoples of the Caucasus, with all the complexity, the problem of their being, the richness of languages, cultures, traditions, gave rise to a unique civilization, distinguished by its special characteristics.

Despite the fact that the Caucasus is divided, and in the South Caucasus there are independent states that have different vectors of sociocultural and geopolitical development, differing from the dynamics of the northern part of the Caucasus, their successful coexistence, close cooperation at the level of economy, culture and education is crucial. Science, allowing to integrate in a single socio-cultural space (Akaev, 2015).

Local elites of the North Caucasus need to establish close relations with the states of the South Caucasus, it is important to hold common economic, scientific, sports forums, olympiads, cultural, scientific and educational interchange more often, which will diversify and deepen the cooperation of peoples and youth. The true Caucasus, which is a fusion of will, spirit and honor, vigorous activity, instead of social, cultural and technological leap forward, which could enrich the whole system of Russian-Caucasian relations, is being driven into a kind of socio-economic and political reservation. This condition must be overcome. Only in this case is it possible to achieve a state of sociocultural stability in the entire Caucasus, and in general in Russia.

3. Research Questions

The Caucasus is a Eurasian region that represents a variety of ethnic groups, languages, beliefs, cultures, on the basis of which they coexist for several millennia, interacting economically, culturally, politically, and often opposing common enemies. Modern interdisciplinary scientific studies allow us to conclude that the contours of Caucasian civilization can be traced back to the 5 Millennium BC “And later, the era of Caucasian civilization begins with its successive cultural characteristics: Kuro-Arak, Maikop, Kayakent-Kharachoevka, Koban and others, as well as relevant achievements and features of rationality, specific identity and self-sufficiency (Dzhamirzaev, 2011). In this regard, it can be said that the Caucasus is one of the origins of human civilization, the most important center of ethnic diversity and cultural syncretism of peoples close not only geographically, culturally, ideologically, but also socio-politically.

4. Purpose of the Study

The object of the research is the culture and civilization of the peoples of the Caucasus, in understanding of which certain ideas and attitudes were formed, which are fixed in the statements of both

Caucasians themselves and non-Caucasians, for example, Russian writers, scientists who show educational interest in this region and its people. The scientific search for the basis of the rapprochement of the ethnic cultures of the peoples of the Caucasus, as well as the identification of ways that strengthen their socio-political unity is the research goal set in the text of the article, revealed through the identification of common and particular aspects of the Caucasian-Russian relations.

5. Research Methods

The theoretical analysis of the ethnocultural processes in the Caucasus, the Caucasian-Russian relationship is based on the extrapolation of philosophical and cultural methods, the principles by which historical and contemporary events concerning the region are examined. An important place in the ongoing study is the principle of historicism, which allows to turn to the events of the past, to reveal their changes, development, modern state. The study of civilizational and cultural values in their diachronic and synchronous plan, of course, represents the most important theoretical issues. Such a theoretical and methodological position allows us to consider historical, sociocultural events in their integrity.

6. Findings

The uniqueness of the Caucasus as a special civilization gives the country, in which it is, a huge advantage over its competitors, which is associated with its rich natural resources, recreational potential, talented and very active people who created a bright unique culture, in which contains in itself so far unintelligible precious moral placers of human existence in the Caucasus (Markedonov, 2013). It is important their new understanding, the inclusion in a modernized form in modern culture, political processes. The modern Russian political elite do not make enough use of the advantages of staying in the North Caucasus as part of the Caucasus as part of a common country. Economic and cultural ties with the peoples of the South Caucasus are not developing very closely, and a system for successfully overcoming interstate and interethnic conflicts has not yet been formed. The educational, scientific and cultural, economic ties between universities, research centers, theaters, business, etc. are not sufficiently used in the past and diffusely in the present. When these relationships are scarce, intellectuals, youth and political elites are often oriented toward anti-Russian political and military blocs, transnational corporations. The realization of the common interests of the peoples of the Caucasus, their sociocultural, economic, scientific cooperation while preserving the diversity of spiritual values is the basis of their unity in the given region.

7. Conclusion

The Caucasus is amazingly located in the geopolitical space of the world, occupying a sound position in it, and in the language of the classics of world geopolitics, it is Hartland. The Caucasus is endowed with considerable natural wealth and resources. After the collapse of the USSR, it seemed that the game on the world chessboard ended in a loss to Russia. However, today it is necessary to recognize that this game has resumed, continues with its own characteristics, with a new sequel. A new party has begun, in which Russia, which has experienced economic, political, cultural humiliation of the nineties and zero years, is showing resolute activity.

It was during these years that the work of Bzhezinskii (1998), called the “Great Chessboard”, was written, in which he gives his vision of the world, after the collapse of the USSR and the formation of a very weak Russia, while carefully analyzing the economic, financial, political processes in Eurasia, in space which plays a chess game for possession and appropriation of its gigantic resources. The Caucasus is at the center of such a game that mobilizes various political actors aimed at a given region. But today, for the peoples of the Caucasus and their allies, it is important not only to improve their existence, lifestyle, achieve individual, personal freedom, but also that much is important, cultural identity, spiritual and cultural diversity, high moral values.

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