

ISCKMC 2022**International Scientific Congress «KNOWLEDGE, MAN AND CIVILIZATION»****IDEOLOGICAL TRANSFORMATION OF THE CAUCASUS
REGION IN THE CONDITIONS OF GLOBALIZATION**

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Abstract

Literature in the modern communicative space, analyzing the possible writer's urges and their embodiment in the prose of the new century, also does not lose sight of the ideological resources inherited from Soviet history to the new time. And therefore, in view of the existing research interest, we will try to outline the non-existing North Caucasian aspects of the ideological environment of interest to scientists. The author is trying to build the current discussion of the ideological problem of regional specifics in the North Caucasus according to the following logical scheme: 1) the possibility of ideological transformation; 2) transformation of consciousness – how? Through ideological attitudes, the individual acquires tools that contribute to both emotive and mental awareness and comprehension of the global environment. All of the above allowed us to turn to an attempt to comprehend the ideological identity and its transformation in the geographical North Caucasian perspective in the globalization conditions of the new century. Moreover, this raises the immediate problem of the fundamental role: how exactly is it permissible to ideologically transform the thinking of the individual and the group today? Outside the chronicle merging of the past and the current times, ideological richness is capable of losing any progressive futures along with the lost culture. Thus, the ideological transformation in this case is a spiritual restoration of traditional unity in its fundamental priority against the backdrop of chronic catastrophes suffered by Caucasians.

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1. Introduction

The socio-political perspective, and especially in its ideological variability, in a post-perestroika society tired of the Soviet system, tired the public a little. He is actually excluded from the thematic series that attracts the attention of the mass consciousness. At the same time, they are a little embarrassing: little desire to fix ideological aspirations, lack of the required appeal to all kinds of geopolitics, as well as careful perseverance with detailed local thoroughness on the signs of local themes. And this does not make it possible to strengthen the core concept of ongoing studies, and this does not at all contribute to building a continuous system of progression of the corresponding regional geopolitics. The topicality of the study of moral priorities in the North Caucasus has significant meaning. Quite tangible relevance, materiality (both in theory and in practice) today bears a similar facet of problems: these are ideological transformations in the mountain environment, which is one of the most diverse in terms of beliefs (both atheistic and religious) zones. Among all kinds of ministers of religion in the North Caucasus and among their diversity, sheikhs are of significant importance. So, for example, monographic works and scientific articles of a prominent humanist, doctor of sciences, philosopher, professor Vakhit Akaev are tangibly devoted to their ministries and creativity (Akaev, 2003; Akaev, 2004; Akaev & Abdulazieva, 2007). Such results allow us to engage in ideological studies of the attractive object sphere. These focus on marker issues inherent in the ideological field, along with problems bearing aspects of social influence.

This type of marker problem in the ideological sphere is a key and key thesis. The ideological transformation is usually systematized depending on the traditional typical classes and represents liberal, socialist, conservative lines, as well as their various variations that expand the ideological layouts. In our own research, which initially acts as a study of possible ideological modifications and their formation, we turn to humanitarian perspectives. At the same time, we are trying to present and master the possibilities of reconstruction, while at the same time clarifying the leading ideological aspects, in particular, in relation to the activity of consciousness. The systemic trajectory of ideological knots makes it possible to overcome the limiting limits that are typical for the sphere of purely humanitarian studies. At the same time, there is a potential for the use of their considerable significance, this is their true classification information. A significant field for ideological transformations within the geographical boundaries of the North Caucasus has been organizing a field here for more than one millennium, which is manifested in the diverse cultures both ancient and developed by ethnic groups. Such a base determines the noticeable relevance of the problems we have chosen. Probably at the same time understanding the existing ideological variations in the role of direct, stage-by-stage occurring consequences. Similar motives for thinking about the ideological sphere in the regional society thus suggest that reproaches for the small scope or frivolity of studies may appear unfounded.

Let's try to build the current discussion of the ideological problem of regional specifics in the North Caucasus according to the following logical scheme.

1. Opportunities for ideological transformation.
2. Transformation of consciousness, how?

2. Problem Statement

2.1. Opportunities for ideological transformation

Ideology in regional conditions is the core theme of this work. At the same time, "overboard" of their own ethnic histories and cultures, the opportunities inherent in the Caucasian nations, including ideologies, are generally unacceptable. Worldview ideologies inherent in direct bearers, who not only inertly, but also actively participate in the life of specific societies, are manifested in their current practice (administrative, communication, etc.). According to such a profile, understanding oneself by one or another civilizational culture, ethnic group, nation, that is, national self-knowledge, is as follows. It necessarily also includes the comprehension of one's own ethnic chronologies, the chronicles of events inherent in the ethnos, which by no means can remain outside ("overboard") their national destinies and biographies.

At the same time, differentiation in the ideological field suggests the following. Events that take place in society are perceived by its representatives and native speakers from different angles, sometimes receive an opposite assessment. Generating differentiated emotions in them, they sometimes lead to attitudes to differing conclusions. Not infrequently, the ideological attitudes of various representatives of nations, both passive and active in the society, worked out in this way, by no means act as some kind of abstract use of a certain ideology. On the contrary, they are a developed and combined set of beliefs, which are complexly recruited from separate social devices. Often such aggregates are designated by the term "ideological setting". In addition, as the modern Caucasian philosopher Damenia (2018), reflecting on the fate and ideologies of the Adyghe culture, "the historical past and present of culture are essentially one and the same, one and the same culture; they are not different cultures" (p. 109). Thus, there is a mission of ideology that is significant for society, consisting in the regulation of ideological attitudes within the limits of the corresponding ethnic chronicles. Another functional mission of ideology is as follows. It is confidently able to work as a screening tool, since the views, opinions and beliefs inherent in individuals and mass collectives are filtered by such an ideological network. As Filipczak-Bialkowska, a contemporary Polish researcher of ideologies, cited by us, illustrates a similar thesis, "Observation of the participants in socio-political discourse confirms the conclusion of Heywood, who argues that people do not perceive the world objectively as it is, but rather see it the way they expect" (Filipczak-Bialkowska, 2018, p. 14).

3. Research Questions

As is known in traditional philosophical concepts, in global civilizations the past times are the first steps of the current time, at the same time, the current time environment is the result of the past. Thus, the classical axiom of chronicle philosophies is as follows: "The beginning (past) and its result (present) are conceivable only in their concrete unity" (Damenia, 2018, p. 110). At the same time, in the course of comprehending and perceiving the past with a focus on the present, ideology contributes to the development of a promising discourse. Through ideological attitudes, the individual acquires tools that contribute to both emotive and mental awareness and comprehension of the global environment. Outside

the chronicle merging of the past and the current times, ideological richness is capable of losing any progressive futures along with the lost culture. In the course of such complex attitudes, the ideological system is a specifically operating in society, but not only theoretical, but also practical mechanisms, the last of which we will consider in the following paragraph.

4. Purpose of the Study

4.1. Transformation of consciousness, how?

As it was revealed by us above, at the theoretical level, ideology is, on the whole, a fairly well-coordinated ideological complex, which bases events (political, cultural, etc.) planned and implemented by representatives of society. All of the above allowed us to turn to an attempt to comprehend the ideological identity and its transformation in the geographical Caucasian perspective in the globalization conditions of the new century. Moreover, this raises the immediate problem of the fundamental role: how exactly is it permissible to ideologically transform the thinking of the individual and the group today?

At the same time, a reasonable transformation of consciousness, which takes into account the doctrine of globalization that is available today on a planetary scale, must take as a guideline a positive modification of both the individual and the mass mind. With a focus on such an ideological transformation, contemporary writers of the last three decades often come forward, conducting their word-creating activity in certain ethnic circumstances (including in the North Caucasus). In general, the parameters of cultural screening are by no means a strict order. Lachman (2019), quoted by us, testifies in this regard:

The selection criterion is not a sanctioned exit, on the contrary: for me, artists who have just entered the art scene and claim to be writers are largely interesting – it is through the prism of their efforts to appear on this scene”. (p. 398)

At the same time, as the ideas that make up the ideological transformation, theses can be used, which are distinguished by the correlation of the obvious essence with traditional moral attitudes. They are actually perceived as a manifestation of a particular ideology. Indeed, it is necessary to trace the conditional basis of the Caucasian culture, which actually forms a welded configuration here. Without such a basis, an accessible perception, a competent interpretation and the required situational implementation of the mountain culture of the Caucasus itself is excluded. It is possible to assert such a conditional basis as, for example, Allah in Eastern cultures or God in Russia. According to today's researchers, the regional identity inherent in the Caucasian culture, worthy of being built into the construction of differences of various degrees, can turn out to be an effective potential for the integration processes of society. So, for example, as the modern philosopher from Maykop Khanakhu (2018) believes about the Adyghe code of honor, “with any understanding of the Adyghe, everyday consciousness emphasizes its normative-prescriptive, and, consequently, regulatory nature” (p. 28). The embodiment of integration mechanisms is quite accessible in the Caucasian field, due to the fact that most of its cultural components, despite possible differences, are mostly identical.

5. Research Methods

Possible ideological coloring is related to a specific, active in the social sphere, subject, which can be assumed not only as a firm, but also as an individual. Therefore, it is permissible to note the possible personal facets of self-consciousness. This is justified by the fact that an individual or a team is often influenced by their own opinions or external opinions about themselves. Such a virtual reality, hovering around, is able to contribute to tangible changes that occur with subjective thinking, as a result of which the individual or the collective itself is modified. The actors usually, especially in the new century, are transformed quite mobilely. Accordingly, the individual environment is capable of yielding in its inflexibility to the advancing ideology. It can change the ideological coloration, transforming: the way of action, the manner of behavior, the value scale, the system of views, in general, its own layer.

Despite the fact that the natural basis for the transformation of ideals is the value and tactical system inherited from the ancestors, it must be consistent with the educational tactics of the new century and the new millennium. At the same time, independent consideration of the inherited difficulties within the boundaries of a possible transformation of the humanitarian sphere is topical today. This approach involves the modernization of the institutions of society. And this is not feasible without a play of opinions on a numerous ideological (or political) field. As you know, a living person often displays himself, as well as an intensely transforming layer, often in ancient classical figures of self-consciousness. The subjective ideological inclination is seen through initiative both in politics and in the social environment. Accordingly, those for whom the transformed subjects perceive themselves, and those who they act in reality, do not invariably converge. In addition, a truly democratic system is not capable of existing for lack of a pluralistic ideology. Moreover, the assertion that the national identity in the region is capable of acting as a spring of clear discord is very doubtful.

In addition, there is a reason to talk about a common mental (including both mental and behavioral) model in the civilizational Caucasian circumstances. However, there are two types of ideological pluralism: liberal and anarchist. The first of them is somewhat easier to climb, the second is more solid and fundamental. As is often accepted in research findings, the Caucasian society is less often ranked as a liberal innovation than as a solid tradition. The liberal and easy approach in the Caucasian case is often parallel in its implementation to a disordered society. It presupposes the ideological disintegration of society into a number of ideals that are quite similar in their rights, but sometimes very independent, the independence of which greatly prevents society from building a single soldered scheme. Thus, the ideological transformation in this case is a spiritual restoration of traditional unity in its fundamental priority against the backdrop of chronic catastrophes suffered by Caucasians. The current specificity of the Caucasian society is quite convincingly expressed as a propensity for ethnic (or national).

At the same time, as a tactic, scientists often cite the following: the possible impact of events produced by mass culture and modern literature. On the basis of the administrative and creative organization of an ideologically regulated ethnic group, according to Damenia (2018), “there is a certain dominant value as a formative principle, the core of culture, around which the rest of the structural formations are built” (p. 114). Similarly, in modern literature, artistic production is concentrated on the

following concept of word creators. Meaningfully selected as today's writers, they call themselves as such, placing their own lines within the limits and editions established by the world of literature.

6. Findings

The diachronic technique, often used by the humanities within the framework of relevant studies, assumes the current position of ideological facets, as well as its logical tracking in a specific chronicle-periodic perspective. Analyzing the patterns of how this or that ideology was developed in one or another civilizational environment, it is possible to clarify a lot using both linguistic and textual materials. The starting position is often a structural analysis of the available socially justified resources. The final judgment triggers the generalization of a number of logical means containing the essence of the object in question, that is, the formulation of its ideological beginning. The reflections viewed in ideological technologies are correlated with the theses available to the bearers of the corresponding Caucasian cultures. Within the likely limits of the relevant subject, the works of the following analysts of the south of Russia are of significant importance: the works of such South Russian researchers as the already mentioned Chechen philosopher V.Kh. Akaev, as well as, for example, I.P. Dobaev, Z.S. Arukhov, N.P. Medvedev, V.N. Kononov, V.N. Ryabtsev, V.N. Pantin, V.N. Shevelev, V.V. Chernous, besides, – others. For example, Pantin (2008) today believes that “in a number of regions, the processes of establishing their own regional identification models are gaining momentum” (p. 34). Such scientists very intensively, productively and convincingly trace the specifics of local geopolitics in general, as well as its ideological contexts. In addition to domestic issues, the chosen problem attracts research interest of European scientists as well. So, in particular, those are already very noticeable in the new century. For example, at the Polish University of Lodz in 2018, philologist A. Filipchak-Bialkowska. Based on the conventional doctrine of certain ideological markers, in which the widespread reproductions of some theses of ideology are replaced by a tag-like short line. The scientist explains such a urge as follows: “As in computer science, a “tag” is a keyword, a phrase assigned to a certain piece of information; in the described tool, a certain property of the chosen system of views stands behind a certain ideological marker” (Filipczak-Białkowska, 2018, p. 16). Or a noticeable activity of ideological themes is also evident today in the works of European literary critics. So, for example, another Polish researcher M. Lachman, analyzing possible writer's urges and their embodiment in the prose of the new century, also does not lose sight of the ideological resources inherited from Soviet history to modern times. And therefore, in view of the existing research interest, we will try to outline the non-existing Caucasian aspects of the ideological environment of interest to scientists.

7. Conclusion

The call to this subject of research in the current article was a summary produced on the basis of an analytical perspective. In general, the generalization of the society in the Caucasus makes it possible to verify the following: the mental syndrome convincingly affects the life, mental and spiritual organization of the Caucasian ethnic groups. In fact, ideology is a system of opinions about all kinds of vital points that build the current social position. At the same time, the frequent ideological prevalence of the ethnic

code in the Caucasus, if it is recognized worldwide and respected by other nations, can contribute to cultural dialogic optimization. There is a solid doctrine here. Despite the obvious cultural and ethnic diversity, a common cultural tradition was partially formed in the mountains of the Caucasus under consideration. Its core base is the traditional priorities developed over thousands of years and centuries. At the same time, ideological diversity, often anarchic, sometimes does not allow the presence of a generally accepted dominant, which would be accepted by the majority of the inhabitants. In particular, the national code of most of the Caucasian ethnic groups is large-scale, already known to every baby and sacredly revered by every representative of the ethnic group. At the same time, the ideological problem that interests us in this short article within the specific Caucasian geography is guaranteed by a correct perspective in a people bound by an ethnic code. And therefore, it allows you to look at the issues of ideology more broadly, moreover, with the removal of the current stream from the streams of the past. Indeed, thoughts, points of view, hopes compose and illustrate a strict view of reality, with some facts of interest to the individual, others considered unsuitable for the situation. In this case, the ideologically saturated highlanders are obliged to constantly turn to much of what has already taken place chronically, that is, to take into account the opinion of a wise elder and their experienced ancestor. This is the ideological canvas we have considered, which is being transformed by the Caucasian highlanders.

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