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SAVING THE ETHNOCULTURAL HERITAGE OF THE PEOPLES OF THE NORTH CAUCASUS AS AN ALTERNATIVE TO ASOCIAL MANIFESTATIONS

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The cultural traditions of the peoples of the North Caucasus are distinguished by their diversity, the mosaic appearance that has developed during their centuries-old creative activities. Regional ethnic and sociocultural reality forms the basis of a certain type of civilization, called Caucasus, which is rich in its material and spiritual heritage. The Caucasus civilization is local, colorful, diverse, unique, which is determined by its material and spiritual achievements, values which were left by the ancestors for younger generations, and the latter, contributing their share, give the legacy of the past a modern character. Caucasus civilization is connected with Eastern, Western civilizational types, Slavic-Russian world, that gives ethnocultural heritage a unique, special character. For many contemporaries, the ethno-cultural diversity of the peoples of the Caucasus, including the North Caucasus, is unclear, not because it is archaic, but because it is diverse, syncretic, and has experienced many developments from different cultures and civilizations. The preservation of the ethnic and cultural heritage of the peoples of the Caucasus and its understanding are now an extremely important problem in scientific and cultural terms.

Key words: ethnocultural heritage, traditions, Russia, North Caucasus, Dagestan, Chechnya, diversity, cultural artifacts, asocial processes.

[В.Х. Акаев, З.Э. Абдулаева Сбережение этнокультурного наследия народов Северного Кавказа как альтернатива асоциальным проявлениям]

Культурные традиции народов Северного Кавказа отличаются своим многообразием, мозаичным обликом, который сложился в ходе их многовековой созидательной деятельности. Региональная этническая и социокультурная реальность составляет основу определенного типа цивилизации, именуемой кавказской, которая богата своим материальным и духовным наследием. Кавказская цивилизация локальна, колоритна, разнообразна, уникальна, что определяется её материальными и духовными достижениями, ценностями, оставившими предками подрастающим поколениям, а последние, внося свою лепту, придают наследию прошлого современный характер. Кавказская цивилизация связана с восточными, западными цивилизационными типами, славянско-русским миром, что придает этнокультурному наследию уникальный, особенный характер. Для многих современников этнокультурное многообразие народов Кавказа, в том числе и Северного Кавказа, непонятно не потому, что оно архаично, а потому что разнообразно, синкретично, испытало много веяний, исходивших от разных культур и цивилизаций. Сохранение этнического, культурного наследия народов Кавказа, его осмысление ныне исключительно важная в научном, культурологическом отношении проблема.

Ключевые слова: этнокультурное наследие, традиции, Россия, Северный Кавказ, Дагестан, Чечня, многообразие, культурные артефакты, асоциальные процессы.

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The study of the ethnocultural heritage of peoples as well as its preservation is an important problem in theoretical and practical terms, requiring special attention of scientists, practitioners who periodically solve its main tasks. They are diverse, often opposite. Some authors implement them, others are pessimistic, others seek to replace them with borrowed innovations. This naturally harms peoples and their cultures, and this position has always been unacceptable and condemned. It is known that in ancient Greece people's lives were based on respect for the traditions of their ancestors, great importance was attached to understanding and honoring them. The laws of Athens prohibited borrowing someone else's things and introducing innovations that allegedly worsening the lives of Greeks, changing their worldview. Thus, the charge brought against Socrates consisted of two points: "Socrates does not honor the gods of those gods whom the Athenian people consider such, and introduces new gods; he also depraves young people" [12, pp. 73-74]. In this way, ancient history has recorded the fact that the slander of the violation of spiritual and cultural traditions, brought against Socrates, "the wisest of the Greeks," was a strong basis for making the most unjust decision, death penalty.

Through the traditions in society there was a management of ethnophors, the representatives of an ethnic group, social groups, forming certain behavioral attitudes, worldview values. They set development vectors, they often serve as a brake of modernization, preventing "other gods" from dominating. The cultural heritage of ethnos is the basis for its existence, and it is conservative, maintaining historically established ties and relations between people, it is also susceptible to modern innovations, adjusting the perspective of social development of ethnos. It is based on local cultural values, achievements of regional civilizations and their adaptations to modern times. In the context of modern globalization, the study of the heritage of the past, the basic values of ethnic culture, is significantly updated, that makes it possible to identify its new meaning intentions.

The understanding of the cultural heritage of peoples has always been significant for Russian humanitaristics, in particular for Caucasian studies. The study of antiquity of peoples of the Caucasus determines its place and influence on modern culture, as well as its reverse outflow. It is still relevant.

Features of ethno-cultural diversity in Russia. The wealth of Russia is not only its enormous natural resources, but also numerous peoples, nations with their individual and special ethnic values such as history, languages, beliefs, customs, traditions, various kinds of produced cultural results, significant architectural monuments, magnificent literature and art. But these sociocultural achievements in Russia are united within the framework of common history and the State, a common constitution, on the basis of the existence of the inter-ethnic and state Russian language, joint economic and sociocultural activities of peoples. We consider that saving all this wealth is a basic part of the strategy of national and cultural development of Russia. Considerable work is being done in the country to preserve, to study and to develop the ethnocultural heritage. State policy in this direction contributes to the cementation of inter-ethnic, intercultural and interfaith relations. It also involves active countering various threats posed by external challenges, asocial, extremist and terrorist manifestations aimed at destabilizing ideological, political, spiritual, and cultural sustainability in the country, in the North Caucasus.

The sociocultural development of the world according to the Western model is focused on simplification, unification of diversity, erasing the lines not only between national States, but

also between ethnos and traditions within society. At the same time, it is very important to proceed from the fact that local civilizations are not only closed up, and in this form, they cannot exist for a long time, but this is also a natural course of history. They are often open, open to the world, susceptible to external cultural trends. In this regard, the thought of the British historian and culturologist Arnold Toynbee is noteworthy, arguing that "local civilizations are milestones of time, and not islands of closed history" [18, 11 p.]. Thus, cultural diversity is emphasized, the dynamics which depends on the time, practical and intellectual activities of a person, ethnic group, society, State.

The culture of the peoples of the North Caucasus, their customs, traditions, myths, material and spiritual artifacts, civilizational achievements have special and common development trends. And this is manifested in the construction of fortresses, temples, sanctuaries, churches, mosques, in the creation of a kind of writing. For example, the Caucasians created Albanian, ancient Armenian, ancient Georgian scripts, wrote works that contain information on the history, geography, ethnogenesis of numerous peoples of the Caucasus. With the adoption of Islam by the peoples of the region, on the basis of their cultural traditions, a specific Arab-Muslim culture was formed, enriched with their cultures, which gives it a syncretic character. Identifying the relationship between general and special in this cultural syncretism is an important research task. The cultural heritage of the peoples of the North Caucasus is diverse, has its own isolated, local features, coupled with local color, developed on the basis of the landscape, manifestations of ethnic customs, traditions, building structures, culture of agriculture, historical, cultural and mental factors, various communications. At the same time, the ethnocultural heritage is conservative, which is an important indicator characterizing the socio-cultural state of the community, tribe, ethnos as a whole. It is an integral part of the existence of an ethnic group, a nation, it is broadcast from generation to generation through memory, hearing, language, writing and building structures.

In this regard, it seems, the statement of V.V. Putin is appropriate: "Russia has emerged and developed for centuries as a multinational State. In the State there was a process of mutual conformation, mutual penetration, mixing of peoples on family, friendly and official levels. Hundreds of ethnic groups live on their land together and next to the Russians. The development of huge territories that filled the entire history of Russia was a joint affair of many peoples." [17] The development of the peoples of Russia, preservation and development of their cultural heritage, seem to us to be a common matter, without which it will not be able to preserve itself as a sovereign State.

The rich cultural heritage of the peoples of the North Caucasus is recorded in architectural monuments created in ancient times, the Middle Ages, new and modern times. In the east of the North Caucasus, Derbent with its "Naryn-Kala" fortress is among the most important cultural and civilizational monuments. In Chechnya and Ingushetia, this is a tower complex, or rather, what remained of it during natural destruction, the consequences of the deportations of the Chechens and the Ingush of 1944, military operations in the 90s and early 2000s. However, the preserved part of the monuments is under the State protection, they are being reconstructed, and the State allocates considerable resources for this.

The ethnic culture of the peoples of the North Caucasus is rich in achievements in the field of folklore, myths, legends, national literature, philosophical vision of the world, preserved Arabic-graphic manuscripts, modern scientific, cultural achievements of the peoples of the region. And this requires careful treatment, identification of new artifacts and thorough study. During the study, it is important to consider the relationship of national culture, the influence of religious culture on it, its ties with Russian and European forms of culture [4, 19 p.]. Yu.A. Zhdanov emphasized the need to integrate the brain powers of the South of Russia in achieving stabilization and sustainable development of the region. Despite the fact that in the North

Caucasus the results of stabilization are obvious, the fundamental task set by the scientist is designed for many decades. We consider that in order to solve it, it is important to mobilize the efforts of universities and research institutes in coordinating their activities at the federal level. The brain powers of the South Caucasus, scientific centers established during the years of Soviet power and having achieved significant results in scientific research studying the development of cultures of the peoples of the Caucasus and Russia, could also play a positive role in this matter. Researchers of the cultural heritage of the peoples of the North Caucasus have done a lot to describe historical processes in the region, analyze ethnocultural, religious, social ideas, identify the features of their worldview and world perception [6, p. 38].

Russian specialist in Caucasian studies S.A. Harutyunov, notes: "At first there was diversity. Grasses of primitive, primeval cultures, which had not turned into powerful trees of civilizations yet, bloomed with their modest field flowers, bore their small berries. Then some of them began to grow into shrubs and trees. These trees began to bloom with large, lush flowers that continued to bear fruit, which we still partially continue to taste today" [9, 49 p.]. In this colorful naturalistic picture portrayed by S.A. Harutyunov, we would like to add several scales of colors: modest wildflowers, shrubs that bear small sweet-sour fruits are still preserved, which is clearly visible when a person secludes himself in various places of the Caucasian landscape, falls into deep gorges, onto high mountains, small glades.

The taste of these fruits contains the odors of antiquity, primeval natural harmony and the person returns to his origins. How important it is today that Caucasians save both nature and the cultural origins that unite them. Yu.A. Zhdanov wrote about this and dreamt of unforgettable memory. His heritage conservation program was to achieve the synthesis of Eastern, Caucasian and Western cultures.

About the regional traditions of studying ethnocultural heritage. The ethnocultural heritage of the peoples of the North Caucasus, both in its material and spiritual manifestations, is diverse, heterogeneous and syncretic. For the eastern part of the North Caucasus, Derbent is of great importance as a unique heritage complex with a rare and integral cluster of historical and architectural monuments of antiquity. The complex monument "Ancient Derbent" is included in the list of UNESCO World Heritage Sites [14, p. 8]. Its preservation is the patriotic duty of citizens, the State and society. Dagestan researchers pay considerable attention to the study of Arabic-graphic, Persian, Turkic texts as cultural values. Centers of scientific, cultural activity, handwritten departments are organized, books reflecting religious, philosophical, scientific heritage of peoples are published. Significant results have been achieved. We would like to name some of them, the following texts are published: "Dagestan Historical Works," "Book of Memoirs" of Abdurakhman from Gazikumukh, "Arabic Manuscript Book in Dagestan," "Letters of Shamil," "Monuments of Turkic-language business correspondence in Dagestan XVIII century" [20] and others.

M.A. Abdullaev has been studying rich ethnocultural, religious and philosophical heritage of the people of Dagestan for many years. His feather possesses numerous researches in which historical and cultural features of penetration of Sufism to the Caucasus, its impact on the culture of the people of Dagestan, Chechnya and Ingushetia are revealed. The role of Sufi sheikhs in the confirmation of Islam comes to light, religious and philosophical views of people of Dagestan during folding of medieval Arab-Muslim culture are revealed [1]. M.I. Bilalov considers features of national cultures, including the people of the North Caucasus from the positions of informative culture, pluralistic approach, plurality and unity of cultures [10].

In the Chechen Republic and the Republic of Ingushetia construction, cultural artifacts are tower complexes, ancient weapon, manuscripts, carpets, many of which were destroyed during deportation and also during the recent military conflicts. Their remained part is under the protection of the State which allocates resources for their protection, preservation and re-

construction. During deportation of the Chechens and the Ingush and also during military operations in Chechnya history and architecture monuments, archives, museums with their valuable exhibits some of which emerge in the black markets in Moscow, Europe were destroyed and other cultural values are forever lost.

In the Academy of Sciences of the Chechen Republic, activities are carried out to reprint multi-volume Chechen folklore in Chechen and Russian languages. In Russian "The Nart saga of the Peoples of the Caucasus" was published, which is the selected works of the professor Uzdiyut Bashirovna Dalgat [13], who had been working for many years at the Institute of World Literature of the USSR Academy of Sciences. She is the daughter of B.K. Dalgat, who studied primeval religion, ancestral life and customary law of the Chechens and the Ingush at the end of the 19th century. This scientific heritage, as well as the research of W.B. Dalgat, still retains its scientific value and requires a new understanding, the identification of new cultural meanings.

An integral part of the spiritual heritage of the Chechens, the Ingush, the Ossetians, the Kabardians and the Adygheis is the Nart saga "Illy", heroic songs of the Chechens. Addressing them, their study, the identification of a new meaning in them, taking into account the modern context, allows to expand and deepen the understanding of the cultural heritage of a particular ethnic group. The ideological, cultural, patriotic potential present in this cultural heritage can be successfully used for the educational purposes of younger generations.

Recently, universities and research centers in the Chechen Republic and Georgia concluded cooperation agreements in the field of education, science, exchange of students and scientists. The Center for Nakh Studies organized at the Chechen State Pedagogical University and its first steps are related to the holding of an international conference on the study of folklore, culture of the peoples of the Caucasus with the participation of scientists from Russia, the North Caucasus, as well as Georgia. Within the framework of the reached agreements Chechen scientists have recently visited Georgia to collect ethnographic, folklore material reflecting Nakh-Georgian cultural relations. We believe that the results of this expedition will be verbalized.

The study of the cultural heritage of peoples involves the description, identification of valuable artifacts that require protection by society and the State. In the regions this is done by museums, research institutes, universities where scientific research is conducted, their results are published, and personnel are being prepared.

The researches carried out under our scientific guidance in the Chechen Republic involve the analysis of the cultural heritage of the peoples of the North Caucasus, the study of peculiarities of ethnic culture and its development in modern conditions, the improvement of inter-ethnic and interfaith relations in the region. In 2014 the unique work "Folk Culture" of Ya. V. Chesnov was published, in which the author based on methods of philosophical and anthropological approach, hermeneutic analysis explores the cultural heritage of the peoples of the Caucasus. In the collected ethnographic material describing the dwelling, language, mythology, magic of the Adygheis, the Balkars, the Georgians, the Ingush, the Russians and the Chechens, he seeks to find what unites them, makes them intelligent, highly cultured peoples. And here one cannot but agree that Ya. V. Chesnov analyzes the personality ("konakh" from Chechen), as an ideal hero in the ethnic culture of the Chechens, many Caucasian ethnic groups, which forms the basis of the ancestral body of the ethnic group [19, p. 353].

Countering asocial manifestations. The resource of cultural traditions and religions is such that it can be used to counter asocial manifestations, in particular, to counter radicalist and extremist tendencies. For these purposes it is important to use the content of sacred texts, traditional spiritual and cultural values, archival materials, folklore publications, Arabic-graphic works of local authors, skillfully interpreting them. Such a cultural heritage, for example, for the

Chechens is a multi-volume folklore publication [5], Arabic-graphic texts that record the statements and teachings of Sufi teachers. Despite the fact that modernity transforms the character, spiritual and cultural values of the ethnic group, knowledge of folk folklore, its comprehension, intellectual resuscitation taking into account modernity, which contributes to understanding the heritage of people, it gives it cultural flexibility.

In Dagestan to counter manifestations of religious extremism, for example, of Wahhabis, the religious works of Saifullah-kadi Bashlyarov, Kasan Kakhibsky, Said-Afandi of Chirkei, which are popular among representatives of Sufi Islam traditional for the region, can be widely used. The spiritual, moral and humanistic values set forth in the works of these authors are reflected in the studies of M. A. Abdullaev [2], V. H. Akaev [5].

In Chechnya and Ingushetia, one of the religious texts reflecting the teachings of Sheikh Kunta-Haji Kishiev is the Arabic-graphic treatise "Tarjamat Makalati... Kunta-sheikh" ("Speeches and statements of Kunta-Haji"). Based on this text, the book "Sheikh Kunta-Haji: Life and Teaching" was published [7]. Based on the identified archival documents, on the ethnographic Arabic-graphic text, on the oral folk tradition, the life and activities of this wonderful Chechen Sufi-mystic are described, while the ascetic, moral-humanistic, peacemaking teachings were formed by him during the brutal Caucasian war [8, pp. 39-53].

The spiritual heritage of the peoples of the North Caucasus in its content does not have provisions that are radicalist, extremist in nature. It is devoid of fanaticism, largely focused on peace and harmony between believers, religions. These points in modern crisis conditions are fundamentally important to be used in spreading ethnocultural, religious traditions for peace-keeping purposes, especially against the ideology and practice of religious extremists belonging to the so-called Wahhabis.

The teachings of Kunta Haji were of particular importance in countering Islamic movements such as Salafism, Wahhabism, which had devastating effects on the historical and cultural traditions of the Chechens. Their goal was to displace the Sufi cultural heritage, radicalize Islam by giving it a political character, directed against ethnocultural traditions adapted to the all-Russian reality and achieve through provocations destabilization of the situation in the region. The ethnocultural heritage of the Chechens contains a powerful moral, humanistic, patriotic potential, which, if skillfully used, can be mobilized to counter manifestations of religious and political extremism, to ensure the spiritual security of society and the State.

The spiritual and cultural heritage of the peoples of the North Caucasus contains ideological, political, moral and humanistic potential, which can be used to counter the manifestations of modern religious and political extremism.

This leads to the conclusion that the study of ethnocultural heritage requires a new impetus, since globalization imposes a modern (more precisely American) way of life, socio-cultural unification, as an alternative to the development of mankind. Meanwhile, it ignores or even destroys the cultural heritage of the country, peoples, which leads to the dissolution of local-ethnic, spiritual-cultural forms of identity. And this situation is realized through the implementation of economic pillaging, political and cultural pressure of the powerful. What the United States has done in Afghanistan, the Middle East, North Africa, accusing these countries of extremism and even terrorism, is a fact that incites us to the expressed thought.

Individual States in order to counter global forces are forced to develop a system of political, military, cultural protection against American expansion. Countries such as Cuba, Venezuela, North Korea, Iran, Syria and their peoples have been forced to defend their national interests, ethno-cultural heritage for many years. Meanwhile, the regimes existing in those countries are being embraced in totalitarianism, terrorism and the threat of modern civilization by the United States. Russia and its peoples directly faced a threat to their sovereignty, cultural heritage. In the so-called "hurricane 90s" cultural values and the country's natural wealth were

plundered on a gigantic scale. That is why Russia and its vanguard force are forced to mobilize their political and intellectual resources to counter the country's transformation into a colonial appendage of Western transnational companies, to preserve the richest cultural heritage of its peoples. There is no alternative.

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