

**ETHNOCULTURAL DIVERSITY AND CONSOLIDATION  
OF CAUCASUS PEOPLE UNITY:  
THEORETIC-METHODOLOGIC ANALYSIS**

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Caucasus occupies special place in the Eurasian region – a unique geographical, ethno-political, ethno-cultural education. Even in ancient times through the Caucasus various trade routes moved from nomadic conquerors, here rushed brave heroes for adventure and peaceful travelers. It is a place of extraordinary accumulations of peoples, tribes, with their amazing culture, historical events and grandiose battles.

Particular attention is paid to the various problems of the cultural and social life of the North Caucasus people. It is noted that the current Russian political elite does not realize enough advantage of the host of the North Caucasus as a part of the country's total population. There are no close economic and cultural ties with the peoples of the South Caucasus, the system successfully overcome the inter-state and inter-ethnic conflicts. Its usage is not enough, developed in the past and diffuse lingering in this educational, scientific and cultural and economic ties between universities, research centers, theaters, businesses and so on. At deficiency of these relationships are targeted intellectuals, youth, political elites in the anti-Russian political and military blocs, transnational corporations.

One of the issues pointed out in the given article is the problem of migration. In particular, it is noted that all kinds of speculation of some researchers about the "internal migration", "aliens" from the North Caucasus are counterproductive, they are directed against the region's ethnic and cultural diversity, unity of its folk, as well as a whole Russia. Unfortunately such statements do not determine the strategy of strengthening of interethnic relations in the country, but only a superficial solution to the existing problems in this area. The challenge is to identify the deeper social and economic base of solutions to these problems and to suggest ways of their successful solution. Only in this case it is possible the successful development of the North Caucasus and to strengthen their unity.

Key words: Caucasus, North Caucasus, the Caucasian peoples, culture, migration, unity.

Caucasus is the unique, geographical, ethnopolitical, ethnocultural formation, situated in the south between two warm seas, having the exit to the north-south, east-west takes the special place in Eurasian space. In old times various trade routes passed through Caucasus, where nomads and conquerors migrated, courageous heroes and peaceful travelers directed to this place. This is the place of extraordinary accumulation of people, tribes with their wonderful cultures, historical events and mighty battles. Caucasus has the amazing situation in the world geopolitical space, taking the main position in it, and speaking in the language of classics of world geopolitics, it is considered to be Heartland. Caucasus allotted with significant natural resources. After USSR disintegration it seemed that the game on the world chessboard ended with failure of Russia. However today it should be admitted that this game is still continuing, and it has new continuation. The new party began, where Russia having experienced ninetieth and millennium years economic, political, cultural humiliation, manifests decisive activity. Mainly in this years the writing of Z. Bzhezinskii was written, named "The great chessboard", where he gives his estimation of the world, after USSR disintegration and new Russia formation, analyses economical, financial, political processes in Eurasia, on the territory of which chess party for the possession and deforcement of its gigantic resources takes place. Z. Bzhezinskii characterizes Russia, as regional power, weak to resist to NATO, going forward to the East of Europe, under the its silent agreement.

Global processes, the world integration try to turn Russia into alien, remove it to the background of the modern history, geopolitical dynamics. Conflicts, appearing in the Caucasus include international, interstate, international, inter-confessional aspects. Their understanding – is cross-disciplinary challenge. Herewith it is important to consider interests of Russia and other states, having their goals in the given region. One more important aspect: Caucasus geostrategic significance is worth mentioning. As some experts suppose, Caucasus is:

- passage for carbohydrate delivery from Central Asia and Caspian Sea to Turkey and to the ports of the Black Sea;
- region directly adjoining to the significant petroleum deposits to the Caspian Sea;
- center, where the most important communications according to axes of East-West, North-South intersect;
- from the military point of view it is the profitable base for the expansion of ground forces groups, aviation and fleet.

But the most important is that Caucasus – is beautiful nature, recreational system, ancient culture, life and labour of more than hundreds of people with their traditions, customs, believes, cultures. And it is very important to safe ethnical, cultural diversity, achieve fortification of political, cultural, intellectual unity of its people.

### **Spirit of Caucasus**

Along with ethnical diversity of Caucasus, rich spiritually-cultural specificity of its people it is worth to emphasize the extreme concentration of human spirit in this region. It is rather difficult to live in Caucasus for a person who is unknown with its specificity, history, mental peculiarities and culture of its people. Caucasus society is based on rather tough responsible etiquette requirements. The Caucasians are from childhood raised in chivalry, they are pointed to honor preservation, assertion of freedom and independence, be devoted to words, friendship, and strike at enemy in return. The spirit of Caucasus, its spiritual ontology was expressed by M.Yu. Lermontov in poetical form in the poem “Ismail Bey”.

*“And tribes are wild of those chines,  
Their God – is freedom, their law is – war...  
...To strike the enemy there is not a crime;  
Friendship there is faithful, but revenge is more truthful;  
There for welfare – is welfare, and blood– is for blood,  
And hatred is uncountable, as love”.*

Ethics, code of honor dictates to every representative of Caucasus nation how to behave oneself for men and women, father and mother, child and youth.

There related bonds, brotherhood, friendship are very firm. The man should live not only for himself, but for the family, relatives, friends, people...One cannot refuse them in attention. He is loaded with various obligations in front of people, God, government. If one was born as avar, vainakh, georgian, karachai, lezgin and etc. he is already born with obligations and responsibilities. The specific emansipation and temerity of west youth towards the whole society is not permissible for the Caucasian. But mainly this tough pressure of society, generation, family, mainly this unfreedom of the Caucasian inside his society makes him extremely responsible in external relations. The main feature of selfconsciousness, spiritual state of any Caucasian ethnoses representative – is to maintain honor of family, generation, and people. Ya.V. Chesnov in his original article “How difficult to be Chechen” [4, 5] uncovers entity of the Chechens being, rootedness in their mentality of national culture fundamental values, determining their self-identification, but also open for interaction with the modern world with its complex sociocultural transformations.

### **Caucasian civilization**

The Caucasus people were not isolates, though their living conditions are often severe that is connected with high-mountains, absolutely bare cliffs, permanent snow, canyons, impetuous rivers, woody rookeries, rich woods, grass, game, natural resources, fertile valleys, warm seas, temperate climate. Most probably there connection of severity and moderation as natural, so cultural features take place.

Polezhaev described majesty of Caucasus nature, its ontological rootedness in poetical form:

*I will demonstrate a Titan him,  
Who is white and old, as a devil,  
In a huge space of mist*

*Always in a war against heaven.  
 From his petrous ridges,  
 Make noise as in summer, so in winter  
 The streams with a fierce celerity.  
 Vainly the midday fever goes under a full head of stream,  
 Will fight with its threefold wreath, –  
 And mad and grey, – he is breathing  
 With only snowstorms and ice.  
 All around from sea to sea  
 There are crests of granite and snow,  
 As Elboros disputing with nature,  
 Stands from centuries being.  
 And shines without overstepping  
 From clouds their altitude;  
 There only impudent desire  
 With king of the feathered tribes flies.*

The Caucasians in these difficult conditions lived, worked, created, were in active socially-economic communications with their nearest and distant neighbors and created unique civilization. Yu. A. Polezhaev wrote: “Persistent, enterprising and industrious people, and maybe even their far relatives assimilated in Caucasus long time ago” [1, p. 4]. The people of Caucasus under the conditions of their being difficulties, abundance of languages, cultures, traditions generated inimitable civilization, differing with their peculiar characteristics. And unique character of this civilization where Caucasus is the member of it, gives the great advantage to the country in front of its competitors. But, unfortunately, today's Russian political elite insufficiently uses advantages of North Caucasus being in the composition of the whole country. Close economical, cultural connections with the people of South Caucasus, system of successful overcoming of interstate and international conflicts are absent. Earlier existing and diffusely preserving nowadays educational, scientific, cultural, and economic connections among universities, scientific centers, theatres, business and etc., are insufficiently used. Under the deficit of these relations orientation of intelligentsia, young people, and political elites takes place to the anti-Russian political and war blocks, multinational companies.

Local elites of the North Caucasus also should mend close relations with the governments of the South Caucasus, it is important to conduct general economical, scientific, sport forums, Olympiads, realize cultural exchange. Genuine Caucasus, representing alloy of will, spirit and honor, active energy, instead of social, cultural and technological jerk forward, that could enrich all system of Russian-Caucasian mutual relation, is impounded to some socially-economical, political reservation. This condition should be overcome. Only in this case one should reach the state of sociocultural stability in all Caucasus, and in Russia in whole.

#### **Russia and Caucasus: from past to the present**

Lots of Russian-Caucasian problems are connected with imperial policy, which acquired expressed character, from Peter the First, striven to impose “war order” in the savage Caucasus, having conquered it. The Caucasians opposition generated centuries-long conflict, Caucasian war, lasting more than 60 years and overcoming of its consequences required more time. Caucasian people in Soviet time as many others were retracted into economical, political, cultural development of the whole country. Administrative, scientific personnel were raised, people got their governmental-territorial formations (Union, autonomous republics, autonomous districts), explicated their writings, developed literature, art, overcame illiteracy, and education, science, agriculture received the wide spread. And there the great role belongs to Russian enlighteners, teachers, engineers, agriculturists and etc. Caucasians, as the other people could not escape repressions, deportations, that was reflected on their political, moral, international well-being. Therewith, one cannot help mentioning that they have a lot of positive moments in their lives, reached in that period.

Caucasus post-Soviet development is connected with formation of independent governments in the south part, having various vectors of political and cultural development. USA clearly formulated their geopolitical and strategic claims to the whole Caucasus. In virtue of these and former interethnic, interrepublican problems the old conflicts reanimated and appeared a new one. Their overcoming, pre-

servation of sociocultural unity of Caucasian people presupposes extension of various communications among the people of Caucasus on the ground of their mental, ethnocultural values.

The problems of the North Caucasus people have their own specificity. Thus, S. Markedonov confirms: "All problems of all Russian internal policy are represented in the North Caucasus, and one can observe symptoms of its diseases". But in the Caucasus all these problems acquire hypertrophic forms. If it is repartition of property, then with obligatory hunting (burning) of losers. If it is fight for power, then with addition of interethnic and inter-confessional confrontation, if it is privatization of power then with obligatory tribal colouring" [2, 3]. Redistribution of property in Moscow, St. Petersburg and other great Russian cities occurred with more hypertrophy, burning and hunting of losers, but their traces lead to "cosmopolitan", global mafia and this comprehension is unapproachable for simple researcher.

S. Markedonov, concerned with absence of crucially different policy in the North Caucasus, considers that "leaders of "Russian idea" in the Caucasus should become not devoted bureaucrats and not corrupted civil servants, but politically motivated people as representatives of Moscow, and also a layer of so called "eurocaucasians", namely natives of the Caucasian republics, aimed to realization of modernization, but not tribalism-traditionalist project".

In the quoted words of the expert one can see "political daydreaming". He is going to realize "Russian idea" in the Caucasus by means of noncorrupted civil servants from Moscow, from the environment of "eurocaucasians" capable to realize modernization in spite of "tribalism-traditionalist project". This author does not give explanation, what "Russian idea" is. And where in Moscow one can find noncorrupted civil servants, who are "eurocaucasians", capable to realize modernization, what is tribalism in the North Caucasus and about what project does one speak? The elementary analysis of terms set and word-combinations, used by the author, demonstrates academese, and in whole informative fatuity of quoted theses.

One more author's quotation which is worth mentioning. "But upbringing is not in traditions of American and European democracy, population can start the fight against unjust privatization of power under Islamic and ethnonationalistic mottos" [ibid]. The author is right in that population in the North Caucasus is not really raised in "traditions of American and European democracy". And what for it should be raised? It is good that he confesses that privatization in Russia – is realized unjustly. But the fight against it, as he considers, can be started with mottos of Islam and ethnonationalism. Why cannot this fight begin with Judeo-Christian and fascist mottos? All conclusions of opposed author are based on unsteady suppositions, though sometimes it is made virtuosic.

Considering positive events in Chechnya, to be the splendid signboard, he uncovers its reverse side. In this context it is suggested to speak about "incorporation price" of Chechnya into composition of Russia. And the components of these price are: a) special political regime is established in the republic; b) the laws of Russian Federation act there not in full force; c) division constitutional principle of religious and education, gender equality are practically ignored; d) federal authorities (courts, public prosecution office and military units on the territory of Chechnya) are restricted in realization of their direct functions; e) Chechen draftees do not undergo the real soldiering beyond in other subjects of RF, and draft itself comprises only small circle of draft youth and etc.

S. Markedonov comes to the conclusion that: special informal status of Chechnya also contributes to perception strengthening of the North Caucasus as government in government [2]. He does not offer anything after these picturesque affirmations. But natural question comes there: who contributed to creation of such anti-State situation and how can it be changed?

The former governor V. Tkachev, the deputy of State Duma V. Zhirinovskii, the supporters of "Russian marches" offered a row of scenarios of Russia prevention from population migration of the North Caucasus, division of Russia from Caucasus, the neighbors of which are called as foreigners, citizens of other countries. S. Markedonov obviously liked the term "carpetbagger", who writes: "One will not be able to insulate oneself from carpetbaggers" migration..." If the population of the North Caucasian republics grows, then there are not enough land resources in Chechnya, Dagestan or Ingooshetia, but the unemployment level (especially among youth) is rather high, then departure of labour superfluous population cannot be stopped with any cordons. Moreover, it is desirable, as social precaution: without internal migration Caucasian "boiler" has much more chances to be burst" [3]. It should be also mentioned that there are not enough land resources in the North Ossetia-Alania, Kabardino-Balkaria, Karachayevo-Cirkassia. Unemployment level is also very high in these republics, a significant part of

young people cannot find a job there. That is why S. Markedonov should be consistent, but not adhere to the half position.

Labour superfluous population should be provided with job, creating working place, sufficient conditions for small and medium business conducting. But outburst danger of so called “Caucasian boiler” is possible only when screaming internal problems of economical, social development will not be solving, first of all one should create working places, increase the living standards of people, their well-being, provide possibilities to earn for normal life of a young person. Internal population migration of the North Caucasus – is the direct consequence of uncertainty by government, business the spectrum of economical, social problems, including the result of excessive corruption, existing in all republics of the North Caucasus. It is not absolutely clear, why the real steps to these problems overcoming are not observed.

Meanwhile speculation of all kinds concerning “internal migration”, “carpetbagger” from the North Caucasus – are counterproductive, they are aimed against ethnocultural diversity of the region, unity of its people, and in the whole of all Russia. Abovementioned judgements of S. Markedonov do not determine the strategy of international relations consolidation in the country, they just only casually fix, existing problems in this sphere. The challenge is concluded in the fact to educe their deeper socio-economic grounds and offer the ways of their successful decision. Only in this case successful development of the North Caucasian people unity and consolidation of their unity is possible. Besides, the North Caucasus developed in economical, cultural, scientifically-technological relation can become the region, attracting people of the South Caucasus, allowing them realize collaboration and integration processes. But understanding of these processes requires sound scientifically-theoretical level, and also concrete actions from the side of people, societies and governments.

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