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

© Vachit Kh. Akaev, Zaira E. Abdulaeva

Grozny State Oil Technical University, Grozny, Chechen Republic, Russian Federation;
Dagestan State Medical University, Makhachkala, Dagestan Republic, Russian Federation
akaiev@mail.ru
zaina1972@mail.ru

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.

Vachit Kh. Akaev – Ph.D. (Advanced Doctorate) in Philosophy, Professor, Grozny State Oil Technical University, Grozny, Chechen Republic, Russian Federation.
Zaira E. Abdulaeva – Ph.D. in Philosophy, Associate Professor, Dagestan State Medical University, Dagestan Republic, Russian Federation.

Акаев Вахит Хумидович – доктор философских наук, профессор, Грозненский государственный нефтяной технический университет, г. Грозный, Чеченская Республика, Российская Федерация.
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 Uzdiyat 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 Adygeis 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 interethnic 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 Adygeis, 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 Kunt-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 peacekeeping 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 mobi-
lize their political and intellectual resources to counter the country's transformation into a colo-
nial appendage of Western transnational companies, to preserve the richest cultural heritage
of its peoples. There is no alternative.

Литература

1. Абдуллаев М.А. Средневековая арабо-мусульманская культура и её влияние на
Дагестан. Махачкала: Изд. дом «Эпоха», 2005.
2. Абдуллаев М.А. Суфизм и его разновидности на Северо-Восточном Кавказе. Маха-
чкала, 2000.
3. Абдурахман из Газикумуха. Книга воспоминаний. Махачкала, 1997;
4. Акаев В.Х. Исследование общественной и религиозно-философской мысли
народов Северного Кавказа: достижения, трудности и перспективы // Материалы
Всероссийской научно-практической конференции «Изучение культурного
наследия народов России – актуальная задача». 8 декабря 2006 г. Махачкала:
ИД «Эпоха», 2007. С. 19.
5. Акаев В.Х. Суфийская культура на Северном Кавказе: теоретические и приклад-
ные аспекты. Ростов-на-Дону: Изд-во СКНЦ ВШ ЮФУ, 2009.
6. Акаев В.Х. Философская мысль народов Северного Кавказа: современное состоя-
ние, проблемы и перспективы развития // Кавказский мир: проблемы образова-
ния, языка, литературы, истории и религии. Международная научно-
практическая конференция, посвященная 80-летию Чеченского государственного
университета. 25-26 сентября, 2018 г., Грозный. Махачкала: АЛЕФ, 2018.
7. Акаев В.Х. Шейх Кунта-Хаджи: жизнь и учене. Грозный, 1994.
8. Акаев В.Х. Шейх Кунта-хаджи Кишиев в духовной культуре чеченцев: основные
вехи жизни, суть учения и его современное значение // Россия и мусульманский
мир. 2017. № 3 (297).
9. Артуюнов С.А. Сад цивилизаций // Культурное наследие народов Кавказа. М.;
СПб: Нестор-История, 2014.
10. Билалов М.И. Дагестан в культуре и цивилизации. Махачкала: Дагестанское
книжное изд-во, 2010.
11. Билалов М.И. Постижение истины: уловимость, объяснимость, выразимость.
Махачкала: Дагестанское книжное изд-во, 2017.
12. Гегель. Сочинения. Т. Х. Лекции по истории философии. Книга вторая. М., 1932.
13. Далгат У.Б. Научный эпос народов Кавказа. Избранные труды. Грозный, 2015.
14. Оразаев Г.М. Дагестанский исторические сочинения. М., 1993;
17. Путин В.В. Россия: национальный вопрос // Независимая газета. 2012. 23 февра-
ля. 
18. Тойнби А. Дж. Постижение истории. М.: Айрес-пресс, 2010.
19. Чеснов Ян. Народная культура. Философско-антропологический подход. М. «Ка-
нон+» РООИ «Реабилитация», 2014.
21. Шихсаидов А.Р., Тагирова Н.А., Гаджиева Д.Х. Арабская рукописная книга в Дагестане. Махачкала, 2001.

References

1. Abdullayev M.A. Srednevekovaia arabo-musulmanskaia kultura i ee vliianie na Dagestan. [Medieval Arab-Muslim culture and its influence on Dagestan]. Makhachkala: Publishing House "Epoch," 2005 (in Russian).
2. Abdullaev M.A. Sufizm i ego raznovidnosti na Severo-Vostochnom Kavkaze. [Sufism and its varieties in the Northeast Caucasus]. Makhachkala, 2000 (in Russian).
3. Abdurakhman iz Gazikumukha. Kniga vospominanii. [Abdurahman from Gazikumukh. Book of memoirs]. Makhachkala, 1997 (in Russian).
4. Akaev V.Kh. Issledovanie obshchestvennoi i religiozno-filosofskoi mysli narodov Severnogo Kavkaza: dostizheniia, trudnosti i perspektivy. Materialy Vserossiiskoi nauchno-prakticheskoi konferentsii "Izuchenie kulturnogo naslediia narodov Rossii – aktualnaia zadacha". [Research of social and religious-philosophical thought of the peoples of the North Caucasus: achievements, difficulties and prospects. Materials of the All-Russian Scientific and Practical Conference "Study of the cultural heritage of the peoples of Russia is an urgent task."] December 8, 2006 Makhachkala: Publishing House "Epoch," 2007, 19 p. (in Russian).
5. Akaev V.Kh. Sufiiskaia kul'tura na Severnom Kavkaze: teoreticheskie i prikladnye aspekty. [Sufi culture in the North Caucasus: theoretical and applied aspects]. Rostov-on-Don: Publishing House of North Caucasus Scientific Center of Higher Education Southern Federal University, 2009 (in Russian).
6. Akaev V.Kh. Filosofskaja mysli narodov Severnogo Kavkaza: sovremennoe sostoianie, problemy i perspektivy razvitiiia. Kavkazskii mir: problemy obrazovaniia, iazyka, literatury, istorii i religii. Mezhdunarodnaia nauchno-prakticheskaia konferentsiia, posviashchennaia 80-letiiu Chechenskogo gosudarstvennoho universiteta. [Philosophical thought of the peoples of the North Caucasus: the modern state, problems and prospects for development. Caucasian world: problems of education, language, literature, history and religion. International scientific and practical conference dedicated to the 80th anniversary of the Chechen State University]. September 25-26, 2018, Grozny. Makhachkala: ALEF, 2018 (in Russian).
7. Akaev V.Kh. Sheikh Kunta-Khadzhi: zhizn i uchenie. [Sheikh Kunta-Haji: life and teaching]. Grozny, 1994 (in Russian).
8. Akaev V.Kh. Sheikh Kunta-Khadzhi Kishiev v dukhovnoi kulturoi kulture chechentsev: osnovnye vekhi zhizni, sut uchenia i ego sovremennoe znachenie. Rossiia i musulmanskii mir. [Sheikh Kunta-Kaji Kishiev in the spiritual culture of the Chechens: the main milestones of life, the essence of teaching and its modern significance. Russia and the Muslim world]. 2017. No. 3 (297) (in Russian).
9. Harutyunov S.A. Sad tsivilizatsii. Kulturnoe nasledie narodov Kavkaza. [Garden of Civilizations. Cultural heritage of the peoples of the Caucasus]. Moscow; Saint Petersburg: Nestor-History, 2014 (in Russian).
10. Bilalov M.I. Dagestan v kulture i tsivilizatsii. [Dagestan in culture and civilization]. The State University "Dagestan Book Publishing House," 2010 (in Russian).
11. Bilalov M.I. Postizhimost istiny: ulovimost, ob"iasnimost, vyrazimost. [The comprehensiveness of the truth: catchability, explicableness, expressiveness]. Makhachkala: State Autonomous Institution of the Republic of Dagestan "Dagestan Book Publishing House," 2017 (in Russian).
12. Hegel. Sochinenia. T. Kh. Lektsii po istorii filosofii. [Thesis. T. H. Lectures on the history of philosophy]. The second book. Moscow, 1932 (in Russian).

13. Dalgat U.B. Nartskii epos narodov Kavkaza. Izbrannyae trudy. [The Nart saga of the peoples of the Caucasus. Selected works]. Grozny, 2015. 640 p. (in Russian).

14. Kasumov N.K. Derbent - vorota Kavkaza. [Derbent is the gate of the Caucasus]. Derbent, 2007 (in Russian).

15. Nokhchiin folklore (Chechenskii folklore). [Nokhchiin folklore (Chechen folklore)]. V. 1-5. Grozny, 2007 (in Russian).

16. Orazayev G.M.-R. Pamiatniki tiurkoiazychnoi delovoi perepiski v Dagestane XVIII v. [Monuments of Turkic-language business correspondence in Dagestan XVIII century]. Makhachkala, 2002 (in Russian).

17. Putin V.V. Rossiia: natsionalnyi vopros. [Russia: the national question]. Nezavisimaiia gazeta. January 23, 2012 (in Russian).

18. Toynbee A.J. Postizhenie istorii. [Comprehension of history]. Moscow: Ayres Press, 2010 (in Russian).

19. Chesnov Ya. Narodnaia kultura. Filosofsko-antropologicheskii podkhod. [National culture. Philosophical and anthropological approach]. Moscow. "Canon +" ROOI "Rehabilitation," 2014 (in Russian).

20. Shikhsaidov A.R., Aitberov T.M., Orazayev G.M.-R. Dagestanskii istoricheskie sochinenia. [Dagestan historical works]. Moscow, 1993 (in Russian).

21. Shikhsaidov A.R., Tagirova N.A., Gadzhieva D.Kh. Arabskaia rukopisnaia kniga v Dagestane. [Arabic manuscript book in Dagestan]. Makhachkala, 2001 (in Russian).
As a result, the first theater in the Caucasus, the first museum, art nouveau mansions, and culture mixing because people from all over the Caucasus came there to set up their ateliers and shops. It is not surprising that we will get a chance to visit an Orthodox church, a mosque, an Armenian church, and even a Lutheran church on our way.

In the morning, we are going to the mountainous part of Ingushetia to see the famous defensive towers. We will walk through several medieval tower complexes – Erzi, Vovnushki, Egikal and get to see the Tkhaba-Yerdy Church which is one of the most ancient Christian churches in Russia. After a picnic in the mountains, we will come down to visit the Borga-Kash Muslim Mausoleum which was built in the 15th century. The North Caucasus consists of the republics of Dagestan, Chechnya, Ingushetia, North Ossetia, Kabardino-Balkaria, Karachay-Cherkessia and Adygea. Unlike the South Caucasus states of Georgia, Armenia and Azerbaijan, this area remained part of Russia following the collapse of the Soviet Union.

Geographically, the North Caucasus is part of the transcontinental Caucasus zone, sandwiched between the Black Sea to the west and the Caspian Sea to the east. The Caucasus serves as a key defensive buffer for Russia, protecting against Islamic powers like Turkey and Iran to the south. But the region has historically been difficult for Russia to subdue.

Stalin also deported large numbers of people from the North Caucasus to Central Asia and Siberia. This article is devoted to the peculiarities of developing the phenomenon Islamic renovation in the North Caucasus. The article touches this problem from the period of Garbachov’s perestroika, the... Expand.

Saving the ethnocultural heritage of the peoples of the north caucasus as an alternative to asocial manifestations. V. Akaev, Z. Abdulaeva. History. Ingush were Chechens until the arrival of Russians to the Caucasus, so it's weird with the different classifications, Also this map makes it seem like Chechens benefited from from the conquests of Russia, but that's far from the truth. There's a reason there are tens of thousands of Chechen descendants and Chechens in Jordan, Syria, Iraq, Turkey etc. Nakhchi itself means "the people/the nation" Nakh being people and -chi denoting several people(sedarchi, pandarchi etc). As for the Russian anthropological work on it ill post a video, its 50m long but it talks... As a Russian Myself, Russian Government needs to Apologize for the Atrocities they committed to Circassians, Chechens and other North Caucasus Ethnic Groups. permalink. embed. genetic portraits of the North Caucasus population, that known as one of the most ethnically diverse in the world. Recently, signicant success has been achieved in ancient population-wide studies of the foothills and steppes of the Caucasus in the Early and Middle Bronze Age (Wang et al., 2019); the rst information on the Caucasian population of the Iron and the Middle Ages against a broad Eurasian background (Damgaard et al., 2018) was also obtained. However, numerous pa-laeoanthropological materials of vivid archaeological cultures that have had a significant impact on the formation of the mod.