

ON THE QUESTION OF THE IDENTITY OF THE PEOPLES OF THE SOUTH OF RUSSIA: PROBLEMS OF PRESERVATION AND DEVELOPMENT

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[Н.С. Авдулов К вопросу о самобытности народов юга России: проблемы сохранения и развития]

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In the era of fundamental changes in the world, the preservation of the identity of each people is of particular importance. Every nation has its own language, mentality, culture, customs, rituals, which have been formed for a long time and are an internal source of its movement, its development. The identity distinguishes one people from another, expresses the uniqueness of the historical and geographical conditions of the people, bears the stamp of those events that influenced the formation of the social and cultural image of the people. One of the characteristics of the identity of the people is the act of free choice of means to achieve the goals of their preservation and development, an important condition for the activity and self-realization of the people. In the identity, a people not only manifests itself, but also forms, develops, expresses the measure of its freedom, its right to own life, to choose its decisions and actions. Only through the identity the people fulfils itself, expands its creative potential, carries out self-correction, self-transformation, self-regulation and self-transformation, determines its political and economic system. These processes are more active if they are autonomous, independent of external factors, if at the same time past experience is accumulated and used.

Knowledge of the identity of peoples, including the peoples of the Caucasus, is practically necessary for their mutual understanding in contacts, for the purposes of cooperation, and for the self-knowledge of people in understanding what is “I” as opposed to the other.

However, to reveal and describe the identity of any nation is extremely difficult. This requires the use of various research tools: from statistics to philosophical construction. First of all, the identity of the people lies in the system of value orientations, attitudes, which are contained in everything: from food, costumes to proverbs and legends. The identity of a people can appear in different forms of manifestation, combinations and proportions, and generate various contradictions and conflicts.

The identity of a people has educational influence, serves as a lesson in severity, order, thoroughness. Nothing accidental, nothing extra, as a rule, does not arise. It comes from the human and socio-cultural depths and, having passed through nature, projecting its unconscious inner structure on it and transforming its chaos into space, comes back ... already as an objective picture of the universe, a model of the world in which people need to conform their behavior, as a matrix for the comprehension of both society and humankind, our inner world, the state of mind" [2]. So, approximately, there is a process of folding the identity of the people and its place in the lives of people.

We have to reckon with the fact that nature, language, customs, psyche, mentality of any people do not change quickly. They are a stable basis for the identity of each people. Moreover, this sustainability should be taken into account when adopting laws, resolutions and decisions common for all the peoples of Russia. To know the identity of the people means to reveal the unique, special, excellent. Often, when we meet with the originality of feelings, many things appear, but there is little knowledge and understanding. You cannot judge different nations in the same way. Without understanding what is inherent to the people, what values to protect and what to alienate, one can bend their own way of life and lifestyle. "Every nation has its own special system of thinking, which predetermines the picture of the world, which is formed and in accordance with which history develops and a person behaves and lays his thoughts in a row that is proving to him and not for another nation" [3].

Nature, among which the people live and make their history, is the first and obvious thing that defines the face of national integrity.

Forest, mountains, seas, deserts, steppes, tundra, climate, fauna, vegetation determine the kind of work and life, and at the same time the idea of the world, of life, of man. Here arises the arsenal of symbols and archetypes, national ritualism, which is characterized as very stable, conservative.

All components of identity are present in every nation, but in different proportions, accents and qualities.

The culture and mentality of the people differ in how they explain the origin of the world, life, man and everything else. Whether generated by nature or created by labor.

In short, a special combination of elements common to all nations determines the identity of a people. A national structure with roots in the past and in traditions has great inertia and a will to live, to branching and regeneration.

Sometimes it is possible to observe such an attitude towards the state structure of peoples, as if the people and their nature are some kind of passive voicelessness, and meaninglessness, and just material, that is a raw material of history for processing. But after all, in the very nature there is some text and a story: mountains or seas, forest or deserts – these are nevertheless some thoughts of being spoken by the words of nature.

The identity of the people imbues their values, attitudes, guidelines, knowingly every step of people's life.

The impact of people's identity on people's lives can be both fruitful, informative, and inhibitory, limiting.

By what parameters, in what terms and through what indicators can the identity of the people be described? G. D. Gachev introduced one of the key concepts, which is national integrity. In addition, in each integrity there are elements of people's living arrangements, but in different combinations and proportions. The identity of each nation is perfect in its own way and does not need quantitative characteristics, such as "higher — lower", "worse is better", "less is more", etc.

The identity of the people is sometimes interpreted as a system of mutual correspondences. The identity of the people is preserved openly, incompletely, freely, changes are allowed, development, when they say that the influence of advanced (perhaps more

developed) cultures can stimulate original activity (if it is absorbed in doses that are measurable with organic needs), they can completely strangle low-powered original sprouts, or snatch the best forces of a nation from their native soil and transplant them into another culture, opening before it the prospect of high, spiritual activity. It is necessary to overcome the superficial one-dimensional ideas that the peoples of the Caucasus are hospitable, the French are lightweight, the Germans are methodical, and the Russians are spiritual. Such ideas do not reveal the entire originality of the people, they lead them away from the in-depth, impassive, objective penetration of each nation into the complex world.

Particularly urgent need for in-depth study of the identity of peoples arose in modern conditions. This is explained by the fact that, on the one hand, people become as close as possible in lifestyle, everyday life, production, culture, and on the other hand, national sensitivity is exacerbated.

Increased contacts between nations, the deepening of their interaction are sometimes perceived as a source of leveling, the destruction of identity. Meanwhile, as the identity of peoples, their culture makes communication between them a necessary condition for life, determines their mutual necessity. Communication between the same cultures is useless. It is the leveling of the peoples that resets the communication links between them. The greater the identity of a people, the higher its culture, the more specific a way of life, the more real and fruitful the dialogue between them will be, and the closer will be cooperation.

The unity, integrity, stability of society is not in the fact that all nations are the same. The future is not in erasing the originality, but in understanding it, in preserving it and developing it. The fact that for one people is acceptable, natural, convenient, beneficial for others is absurdity and torment.

In Chingiz Aitmatov's story "Goodbye, Gulsary", the hero recalls "how they dispossessed a yurt and offered a canvas tent instead, but what kind of housing is it? Neither to get up, nor to sit down, nor to make a fire. In the summer, it is impossible to roast; in winter, the dog cannot be kept from the cold. Neither to arrange things, nor to arrange the kitchen. And the guests will appear - you do not know where to accommodate them.

- No no! - refused Jaydar. - As you wish, but I am not going to live in a tent. The tent for people who are single, perhaps for a while, and my family and I, we have children. They need to be bathed, brought up, no, I will not do it."

There is a full analysis of the yurt, as a cultural phenomenon –from economic point of view ("And then it turned out that transhumance is unthinkable without yurts"), and from domestic one (as a hearth), and from the moral aspect (to bring up children). An amazing invention of the people was embodied in the yurt, where every smallest detail was caused by the centuries-old experience of generations. The canvas tent is an element of another culture.

The identity of a people is its conformance to living conditions, in order to preserve and develop it. In Georgia, according to A. Tsereteli, it was the custom to give the children of influential princes to be brought up in the family of a peasant-nurse. There were milk-twin ties that kept the rulers from rigidity to the people, to the families of dairy brothers and sisters. The memory of this cannot be a reason for its revival, but it can serve as a lesson in order not to break away from his/her people and not to reproach arbitrariness over them.

The preservation of the identity of every nation in modern conditions requires a new understanding of the problem of the impact of changes in society and globalization in the world. The dialogue between well-known journalist V. Ovchinnikov and academician of the Russian Academy of Sciences E. Primakov is noteworthy:

- How to combine globalization with national identity? How to avoid unification, that is, forced imposition of uniform (that is, Western) standards on all nations? Is it not an at-

tempt to use "one-size-fits-all" approach to provoke national separatism and religious extremism in our days, that is, the very "war of civilizations" that we are afraid of?

- To some extent, yes. I want to emphasize that if the response to terrorist manifestations leads to a new division of the world, now not on ideological, but on civilizational and religious principles, it will lead to horrible consequences. This should not be allowed in any way. People who oppose the Western civilization to the Eastern one, who believe that terrorism is born from some Eastern religious atmosphere, simply do not understand how culture takes shape. They do not understand that world culture is made up of different cultures, often not coinciding. That globalization spurs these processes. However, the differences will not be erased completely. For example, it is impossible to impose a model that exists in the West on Iraq. Yes, it is necessary to develop democratic principles there; there it is necessary to abandon methods that contradict democracy. Nevertheless, it is impossible to distribute some kind of a single matrix throughout the world, regardless of traditions, religions. This will lead us to a dead end.

- I personally think that the issue of national identity in the process of globalization should not be decided on the basis of unification, that is, "one-size-fits-all" approach, but on the basis of the principle of symphony, when each people retain their own voice like a musical instrument in a harmonious orchestra.

- This is, of course, a beautiful metaphor. However, I would take for example not a symphony orchestra, but rather I would compare human culture with a river with many tributaries. Similarly, different cultures merge in the mainstream of a human civilization. This process will evolve with the development of technology, the Internet and other means of mass communication. Of course, while maintaining the original features that will not be completely leveled.

A powerful symbol of the identity of peoples is culture. The report of the World Commission on the Social Dimension of Globalization states that "globalization should lead to multicultural diversity, and not to hegemony, undesirable integration or statistical preservation. It should be a process of creative redefinition, in which global and local traditions and rituals of life come together to recreate new forms at all levels. Integrity and autonomy of different national and local cultures should be recognized as a source of confidence and energy that allows people to take creative action across borders" [4]. Culture usually does not stand still, is not isolated. It interacts with other cultures that enrich it, but at the same time retains its originality. The trust of people connected by common values and culture holds people together for joint action.

According to R.G. Abdulatipova, unfortunately, "we are afraid of manifestations of national identity, even in a purely creative way. And instead of creating a democratic mechanism for its implementation, someone is constantly overthrown, struggling with something" [1]. In the multinational region, which is the South of Russia, any problem affects interethnic relations, bears the imprint of national identity. In resolving any issue, interethnic relations may become aggravated, if one ignores the national peculiarities of the people, old grievances may overlap, old injustices may arise, and conflicts may arise even on minor reasons.

The originality of the people, like the people themselves, moves, develops through acquisitions, rather than discarding the past.

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