

Intercultural communication of the peoples of the North Caucasus

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Abstract. Currently, cross-cultural communications actualize the problems of multi-level dialogue, including ethno-cultural, linguistic and psychological aspects. The aim of the study is to study the cultural space of the North Caucasus in the context of the development of intercultural communications. Cross-cultural relations are caused by the interaction of cultures of different ethnic groups, which directly affects the development of social relations. Political, social and economic problems that have emerged in modern Russian society have negatively affected interethnic relations, in particular, in the North Caucasus. Armed conflicts have caused interethnic contradictions and caused great damage to interethnic and intercultural relations. Currently, everything necessary is being done to resolve conflicts. Thus, it is necessary to study modern communication processes, as well as the peculiarities of intercultural interactions in the North Caucasus. Currently, mutual intercultural communication in the dialogue of cultures sometimes leads to conflict situations. Its development leads not only to social peace and harmony, political agreement, but also to the settlement of inter-ethnic relations. Ways to resolve them will be more successful if ethnic groups have a social and national culture, the main task of which will be the settlement of various conflicts, the maintenance of peace and harmony. In the study of cross-cultural communications, the problem of preserving cultural identity is actualized. Among the peoples of the North Caucasus, a special role is played by socio-cultural communication, in particular, at the intercultural, intergroup and interpersonal levels.

1 Introduction

Currently, cross-cultural communication of different national cultures, conflicts between different peoples, the national peculiarity of cultures, their essence and the results of cross-cultural communication are very relevant. There are questions about what is needed for cultural policy, what should be the understanding of different cultures. In recent years, world-class political, social and economic problems have caused displacement and ethnic and cultural contradictions.

The problem of the integrity and changes in the cultures of the Caucasus is very relevant and requires deep study. Political, social and economic problems that have emerged in modern Russian society have negatively affected interethnic relations, in particular, in the

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North Caucasus. Nationalism and armed conflicts have caused interethnic contradictions and caused great damage to interethnic and intercultural relations. Currently, everything necessary is being done to resolve conflicts. Thus, it is necessary to study modern communication processes, as well as the peculiarities of intercultural interactions in the North Caucasus.

The North Caucasus is home to many peoples with ancient rich cultural traditions, national ideas, etc. Throughout history, a large number of conflicts and wars have occurred here, which have affected the fate of the North Caucasian peoples.

At present, the relationship between different ethnic groups gives relevance to the issue of studying the dialogue of cultures. In the North Caucasus, there is a peculiar culture that consists of different ethno-cultural traditions. Intercultural communication takes place at different stages of the development of the peoples of the North Caucasus.

The entry of the North Caucasus into Russia led to the mutual influence of Russian and Caucasian culture, in particular, on the material and spiritual. Currently, there is cooperation between the North Caucasus regions, days of culture, literature and art are held, dance festivals and exhibitions of artists are organized, which are becoming traditional.

Russia is multi-ethnic and multi-religious, it unites many nationalities. It should create a powerful system of intercultural dialogue and new solutions for the mutual enrichment of the cultures of the peoples of the North Caucasus, as well as other peoples [1].

Currently, problems related to the intercultural communication of different national cultures are of particular importance. In the North Caucasus, the degradation of the culture of the peoples and the growth of xenophobia without Russian culture can occur. Different peoples and cultures interact here, so different kinds of conflicts between them are quite relevant.

At the present stage, there are problems associated with the growth of ethnic fragmentation, intercultural relations, cultural degradation of society, and the revival of national identity.

Previously, belonging to a great power, to its achievements in various fields of activity, and culture was the pride of all peoples, including the North Caucasus, and now there is a need to move away from the socio-cultural system for the purpose of ethnic self-preservation. In the North Caucasus, there is a revival of archaic ideas, stereotypes, norms of behavior and phenomena, the so-called archaic syndrome manifests itself [2].

Cultural exchange between ethnic groups has taken place and continues to take place at all stages of historical development. The communicative aspect of cultural processes is of great importance – there is an exchange of material and spiritual values between national cultures. Due to migration processes, interethnic contacts and spiritual ties are expanding.

Currently, mutual intercultural communication in the dialogue of cultures sometimes leads to conflict situations. Its development leads not only to social peace and harmony, political agreement, but also to the settlement of inter-ethnic relations. Ways to resolve them will be more successful if ethnic groups have a social and national culture, the main task of which will be the settlement of various conflicts, the maintenance of peace and harmony. The cultural interaction of the peoples of the North Caucasus was influenced by various factors: ethno-cultural, natural-geographical, demographic, political, social, ethnic, etc.

In the North Caucasus, during many centuries of compact settlement of the interaction of cultures, there were many similarities in material and spiritual culture, economy, everyday life, traditional clothing and dishes. The mutual influence of cultures was characteristic of both local and migrant peoples.

Modernization is experienced at all levels of society, the socio-cultural space is changing under the influence of an external factor. In addition, it becomes a strong mobilizing factor. For the North Caucasian peoples, Russia is a symbol of modernization changes. Thus, in the

North Caucasus, in the context of the modernization confrontation, the archaic syndrome manifests itself in various forms and levels.

The revival of the traditional culture of the Highlanders and the ethnic identity based on it is a factor of communication and socialization. Previously, it was based on social stereotypes of behavior and thinking, opposition to innovations, etc. The traditional culture of the peoples of the North Caucasus was based on: the cult of seniority, Caucasian hospitality, military lifestyle, economic and cultural complex and family-marriage relations. As a result, they were reflected in the morals, ethics, and customs of the North Caucasian peoples. In addition, the North Caucasus is gradually restoring the Islamic mentality. At the same time, the two leading denominations – Orthodoxy and Islam – remain tolerant. At present, ethnocultural processes in the North Caucasus are characterized by inconsistency and instability [3].

In the study of cross-cultural communications, the problem of preserving cultural identity is actualized. Among the peoples of the North Caucasus, a special role is played by socio-cultural communication, in particular, at the intercultural, intergroup and interpersonal levels. Mountain etiquette regulated the system of socio-cultural communications at the level of interethnic and interpersonal relations, and tolerance was considered a value of the inner spiritual world of the individual.

All types of traditional art of the peoples of the North Caucasus functioned within a certain socio-cultural system and developed as a result of interaction with the cultures of other peoples.

Intercultural and interethnic contacts contribute to the development of communication in different spheres of life. They play an important role in the scientific, educational and cultural sphere.

In modern science, culture is considered as a product of social communication. From this point of view, culture is studied as a system of relationships between people, a system of group and personal communications. Cross-cultural communications affect all aspects of culture – global, regional, interpersonal, etc. [4].

When studying cross-cultural communications, the problem of preserving cultural identity becomes relevant. In this regard, the following principles of communication practice are distinguished:

- * anthropocentric, providing as the main goal of human communication, the human community;
- * axiological, based on the value of cross-cultural communication and based on the fact that cross-cultural communication is inherently valuable;
- * culturological, meaning that the subjects of intercultural communication are carriers of cultural meanings, values, meanings, norms and positions;
- * dialogic, which involves the participation of two or more subjects in communication, who may have different cultural positions and enter into a dialogue / polylogue, despite the "cultural distance" or the difference in cultural potentials.

2 Materials and Methods

Cross-cultural differences are based on national, religious, and professional differences between cultures and subcultures. Socio-cultural communications play an important role in the development of the culture of the peoples of the North Caucasus. The folk culture of the region is formed as a result of socio-cultural communications at different levels: economic, socionormative, in the field of artistic activity, etc.

The traditional culture of the peoples of the North Caucasus strengthened socio-cultural communication at the interpersonal, intergroup, intercultural and other levels. Respect for other peoples is inherent in the peoples of the North Caucasus-mountain etiquette, based on

the observance of moral laws. Mountain etiquette regulated the system of socio-cultural communications at the level of interethnic and interpersonal relations.

In the North Caucasus, on the basis of traditional culture, various forms of conflict resolution appeared – twinning, *kunachestvo* and *atalychestvo*. They maintained a system of inter-ethnic relations based on common norms. For this purpose, such institutions as *kunachestvo*, twinning, and *atalychestvo* were created. They were called upon to maintain a system of inter-ethnic relations based on common norms, enshrined in traditional values and the spiritual and moral foundations of culture.

In the system of folk art culture, communication was also of paramount importance, since it assumed a lively dialogue, collective close interaction. The culture of each Caucasian people was characterized by local features [5].

All types of traditional art of the peoples of the North Caucasus functioned within a certain socio-cultural system and developed not only within the local framework, but also as a result of interaction with the cultures of other peoples [6]. Generalization, selection of the most significant experience and material for the ethnos, and preservation in the collective cultural memory took place in the act of direct communication. At the same time, developing within the framework of a family or a certain locality, folk art formed ethnic traditions in various types of art, and the best examples of it reached an intercultural, interethnic level. It is not by chance that whole dynasties of storytellers, masters of applied art, performers of national dances, etc. were formed, where the techniques of mastery were passed from parents to children, and then acquired the features of the traditional character for this ethnic group.

3 Results and Discussion

Cross-cultural communications in the processes of transformation of the traditional way of life of the peoples of the North Caucasus within the framework of the Russian cultural model were carried out at various levels of interaction. Under the influence of the powerful influence of Russian literature in the region, Russian-language literature and journalism of the educational movement are beginning to form, which is an attempt to create intercultural communications on the basis of a full and equal dialogue.

The traditional culture of the peoples of the North Caucasus, despite the active influence of Russian culture, did not accept Christian traditions. The mountaineers were closer to the Islamic faith. Islam prescribed strict observance of moral and ethical principles, which were close to them according to the regulated traditional moral and ethical and legal codes). Therefore, in the system of intercultural communication, the Eastern (Muslim) cultural tradition begins to acquire an important importance, which was carried out both at the level of contact relations (through the education system, the introduction of Muslim traditions into ritual culture, etc.), and at the typological level of the active influence of Eastern poetics on the formation of national literature.

The expansion of the network of cross-cultural communications based on both European and Muslim education, as well as the development of such an important means of communication as the press, contributed to a more active assimilation of foreign traditions, the definition of social and cultural identity, and the increase in the level of national consciousness [7].

During the Soviet period, the development of intercultural communication in various spheres of the national economy was supported by various factors (the study of the Russian language as an international language, the construction of infrastructure in various regions, the development of the economy, vocational education, etc.). Representatives of various nationalities took an active and selfless part in these processes, but the enormous influence of the Russian intelligentsia on the formation of the cultural space of the region is difficult to overestimate.

In the current period of active development of mass communications, direct contacts in various spheres of cultural and leisure, scientific, educational and artistic practice are beginning to play a special role. In the last decade, interregional cultural contacts have intensified, and it is becoming traditional to hold days of national cultures in various regions of the Russian Federation, as well as cultural festivals (international folklore, as well as masters of arts of the republics of the North Caucasus, the cultural and sports festival "Caucasian Games", the theater festival "Southern Stage", etc.). These events are aimed at creating a sustainable Russian space built on the basis of ethnic diversity.

Modern culture is in the process of a difficult choice between modern and traditional, secular and religious, mass and individual values [8]. The active development of cross-cultural communications dictates the need to preserve the positive experience of traditional cultures in the field of interethnic relations, the development of an equal dialogue / polylogue of cultures, which develops the individual's ability to positive and fruitful interaction at all levels (interethnic, interregional, interstate, intercivilizational, etc.).

The cultural values of the peoples of the North Caucasus are manifested in customs, traditions, rituals, and rules of behavior. Among the highlanders, the example of the elders is the main one. The factors influencing the effectiveness of intercultural and interpersonal communication are:

- understanding the communicant;
- overcoming obstacles during communication;
- preservation of communicative communication;
- understanding the culture of the communicant's behavior, the rules and norms of communication inherent in him.

If we take into account the above factors of interpersonal communication, it is possible to achieve the success of this process, to respect the representatives of different cultures and to strengthen peace in the North Caucasus.

4 Conclusion

1. Russia is a multinational and multi-religious country. It unites many different nationalities. In the North Caucasus, ethno-cultural processes are complex. In addition, intercultural communication is developing, which is based on the idea, image, thought, symbol, etc. They contribute to the unity of the peoples of the North Caucasus.

2. A special role in the field of mass communications is played by scientific and educational, cultural and leisure practices, etc. In recent years, interregional contacts have been organized, days of national cultures, folklore, cultural, sports and theater festivals have been held. These events are aimed at creating a sustainable Russian space built on the basis of ethnic diversity.

3. The active development of cross-cultural communications dictates the need to preserve the positive experience of traditional cultures in the field of interethnic relations.

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