Aspects of preserving cultural diversity in modern conditions

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Abstract. The paper addresses the issues of preserving cultural diversity on the example of the Chechen Republic. Cultural values play an important role in the development of education, science, cultural life of peoples and cooperation, so each state strives to preserve these values for future generations. Representatives of more than 190 peoples live in the Russian Federation; hence, preservation of cultural diversity is one of the priorities of the state cultural policy. In modern conditions, the cultural diversity of civil nations is increasing, and the peoples are seeking more and more means, including political and legal ones, to preserve and develop their integrity and cultural image. One of the main factors that indicates the state of the ethno-political situation and the nature of interethnic relations is the balance of ethnic forces. Owing to stabilization of the socio-political situation in Chechnya, the need for revival of multi-ethnicity as the most important factor and condition for the republic development is a priority. Chechen society includes more than 40 peoples and nationalities. There are 11 national cultural centers and 6 national cultural autonomies in the Chechen Republic. Members of these organizations are actively involved in the public life of the region, promoting traditions and culture of their ethnic group. Modern nations are culturally, religiously and politically more pluralistic than traditional communities that have maintained their unity through fundamental traditions in culture or religion. The ethnocultural policy pursued in the Chechen Republic provides the conditions for representatives of ethnic communities to satisfy their national and cultural needs, and to preserve their religious and national identities.

Keywords: multiculturalism, ethnocultural development, Chechen Republic, interethnic relations

1 Introduction

In the era of globalization, the idea of preserving cultural diversity comes to the fore. The cultural diversity of society, the country and the world is an objective trend caused by the awareness of each nation of its history and culture as an absolute value, and its model of living as an inherent right. This is largely due to a natural response to the processes of unification, primarily the Westernization of culture, when one system of values becomes the basis of universal norms.

Russia is a multinational state, where each of the peoples has its material and spiritual heritage. In the Russian Federation, the Russian nation has developed as a unity of citizens and a diversity of cultures, a spiritual community and a unity of different peoples. The all-Russian identity is based on the traditional forms of spirituality and ethnic culture of the peoples of the Russian Federation. Today, the role of the state in preservation and development of the cultural heritage of diverse peoples has increased significantly. Hence, strengthening of the unity of the Russian nation, formation of a common civil identity of Russians, ensuring of the dynamic ethnocultural and spiritual development of the peoples of Russia, and countering ethno-political and religious-political extremism are critical for further sustainable development of the country [1].

No doubt, the culture of a particular society is never isolated from other cultures, which enter into a variety of connections and relationships [2]. The unity of the cultures of the peoples of the Russian Federation requires mutual understanding and tolerance of people brought up in the conditions of different cultures of the northern and southern, eastern and western parts of Eurasia, Christianity, Islam and other religious denominations [3].

The problems of cultural heritage are increasingly being considered in the context of preserving cultural diversity in the modern world, realizing that cultural heritage is a spiritual, cultural, economic and social capital of unique value, and that it is the basis for national identity, self-esteem, pride and recognition by the world community [4].

2 Problem Statement

The strategy of the state national policy of the Russian Federation for the period up to 2025 outlines the following: strengthening the civil unity of the
multinational population of the Russian Federation (the Russian nation), preserving and supporting the ethnocultural and linguistic diversity of the Russian Federation, in particular, preserving and increasing the spiritual, historical and cultural heritage and the potential of the multinational population of the Russian Federation (the Russian nation) through promotion of the ideas of patriotism, unity and friendship of peoples, and interethnic harmony [5]. Cultural diversity is an integral part of human history. V. Tishkov, Russian historian, ethnologist, specialist in the field of social anthropology of the history of interethnic relations, reports that “cultural diversity is the recognition of the diverse forms of cultural communities, the recognition and sponsorship of not only differences, but also similarities, which often prevail, at least within the framework of one national culture, which is Russian culture.” Cultural diversity is the recognition of cultural complexity not only at the group level, but also at an individual level [6]. The modern information and communication system greatly affects the processes and results of the interaction of cultures. In addition, the information and communication systems play an important role in preserving ethnic culture, since its representatives may live outside the territory of their ethnic homeland. The representation of ethnic culture in the systems helps meet the needs of numerous diasporas and develop intercultural interaction [7].

3 Research Questions

The policy of multiculturalism implies ethnocultural development. The legal basis of the ethnocultural policy of the Russian Federation includes the Constitution of the Russian Federation, the concept of State National Policy, the law of the RSFSR ‘On languages of the peoples of the Russian Federation’, the federal law ‘On education’, the law of the Russian Federation ‘Fundamentals of Legislation of the Russian Federation on Culture’, the federal law ‘On public associations’, the law ‘On national-cultural autonomy’, the law of the Russian Federation ‘On freedom of conscience and on religious associations’, the federal law ‘On guarantees of the rights of indigenous minorities of the Russian Federation’, and others. The ethnocultural aspects in rule-making activities in the field of ethno-national policy can be observed in many multinational and multi-confessional subjects of the Russian Federation [8]. Positive practices have been accumulated in the field of multiculturalism in the Chechen Republic. The concept of the state national policy of the Chechen Republic approved by the decree of the President of the Chechen Republic of 09.04.2007 focuses on: ensuring the unity and integrity of Russia, preserving the Chechen Republic, harmonizing the national interests and interests of the Chechen people and other ethnic groups living in the republic; harmonizing the interethnic relations, ensuring the development of languages and cultures of the multinational population of the Chechen Republic; integrating the Chechen society into the Russian socio-cultural space [9, 10]. One of the main principles of the national policy of the Chechen Republic is promoting the revival of the republic polyethniocity.

One of the main factors that determines the state of the ethnopolitical situation and the nature of interethnic relations is the balance of ethnic forces. Owing to the gradual stabilization of the socio-political situation in the republic, the need for revival of multi-ethnicity as the most important factor and condition for restoration and development of the republic comes to the fore. The solution of these problems depends on the successful implementation of a number of socio-economic tasks aimed at the republic development.

4 Purpose of the Study

The purpose of the study was to address the issues of preserving cultural diversity in modern conditions on the example of the Chechen Republic.

5 Research Methods

Theoretical concepts of the historical and other humanities were employed to reach the purpose of the study and solve the tasks set.

6 Findings

The ethnopolitical situation in the Chechen Republic is determined by many interrelated factors. In 1989, 734,000 Chechens, 163,800 Ingush, 294,000 Russians, 12,600 Ukrainians, 14,800 Armenians, 6,500 Avars, 9,900 Kumyks, 6,900 Nogais, and others lived in the Chechen-Ingush autonomy. According to the 2002 census, the total number of population of the republic attained 1,103,000 people. Of these, 1,003,100 Chechens, 40,600 Russians, 9,000 Kumyks, 4,000 Nogais, 2,200 Avars, 3,200 Turks, 1,500 Ingush, and about 117,000 representatives of other nations and nationalities lived in the region.

The Russian community of the Chechen Republic consisted of about 40,000 people, 9,000 Kumyks, 3,800 Nogais, 2,200 Avars, 3,200 Turks, 1,500 Ingush, 2,300 Tatars, and about 12,000 representatives of other nations and nationalities [11].

In 2012–2013, the Chechen Republic was almost mono-ethnic, although 30 nationalities, including Nogais, Kumyks, and Avars, still live in the areas and settlements of compact residence. In such settlements, students learn their native language, and ethnocultural centers are actively functioning. All administrative regions of the Chechen Republic are now multi-ethnic.

The restoration and development of the republic facilitated the process of returning Russians and representatives of other nationalities, specialists in various sectors of the economy, who have long lived in the republic.

Representatives of numerous national minorities live in the Chechen Republic. Kumyks and Avars live in the Grozny region, Kumyks live in the Gudermes region, and Meskhetian Turks and Azerbaijanis live in the Naur
region. Tatars, Avars, Nogais, and Kumyks live in the Shelkovsky region of the Chechen Republic. The conditions have been created for life and development of national minorities in the republic. Similar to Chechens, Russians, Ingush, Nogais, and Tatars work in the district administrations, ministries and departments of the republic. The head of the Chechen Republic R.A. Kadyrov initiated large-scale construction works in villages densely populated by national minorities. A 60-seat mosque was built in the village of Karshyg-aull, and a sports hall for young people was launched. In the village of Sary-Su, parks for leisure and recreation, a culture centre, and sports grounds were built. A sports hall was restored in the village of Naurskaya, where about 30 people can do sports at the same time. In 2006, the government of the Chechen Republic allocated state funds to launch the mosques for Tatar parishioners in the village of Grebenskaya and in the village of Darbanki.

In Grozny, an Orthodox church was rebuilt, and the church in the village of Naurskaya and the prayer house in the village of Ishcherskaya were restored.

On October 31, 2006, the First Congress of the Assembly of Peoples of the Chechen Republic took place in the Chechen Republic to develop measures to harmonize the national relations of the peoples of the republic.

The Ministry of the Chechen Republic for National Policy, Press and Information created the republic of Friendship of Peoples as the center of interethnic and interfait faith relations not only in the republic, but also in the North Caucasus. It is symbolic that the first document signed by R.A. Kadyrov as President of the Chechen Republic, was the Concept of State National Policy (No 110 09 04.2007).

The Concept states the need to create conditions for the economic and cultural development of citizens of all nationalities living in the republic. The Ministry of the Chechen Republic for National Policy, Press and Information was entrusted to create a targeted republican program for development and harmonization of national relations. One of the priorities of the program was the return of the Russian-speaking population to the republic and the creation of jobs and all the necessary socioeconomic conditions. The program provides for strengthening the authority and material and technical base of the ‘Assembly of the Peoples of the Chechen Republic’ established on May 10, 2002.

In 2010, at the congress of the peoples of the Chechen Republic, the delegates adopted an appeal to the population of the Chechen Republic and Russia. The appeal aimed to strengthen the unity of our peoples and prevent conflicts on interethnic and confessional grounds (Table 1) [11].

<table>
<thead>
<tr>
<th>No.</th>
<th>Nationality</th>
<th>Number (thousand people)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Chechens</td>
<td>1 206 551</td>
</tr>
<tr>
<td>2</td>
<td>Kumyks</td>
<td>12 221</td>
</tr>
<tr>
<td>3</td>
<td>Avars</td>
<td>4864</td>
</tr>
<tr>
<td>4</td>
<td>Russians</td>
<td>24 382</td>
</tr>
</tbody>
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Table 1. The population census of the Russian Federation 2010: Chechen Republic.

7 Conclusion

The Days of National Culture of the Avars, Kumyks, Cossacks, Nogais, Meskhetian Turks, and Tatars, and autumn festivals of culture and arts are held annually in the Chechen Republic. Representatives of national cultural centers, national cultural autonomies and other national associations of the republic are involved in the commemoration of these events.

Relations between the two main religious denominations, Islamic and Orthodox, are being strengthened in the republic. Meetings of representatives of the clergy, restoration and improvement of churches and cemeteries of Orthodox Christians have become traditional. The destroyed Church of the Archangel Michael was the first religious object to be restored after the war in the city of Grozny.

The Orthodox holiday Easter is celebrated in Chechnya. All parishes are provided with transport, and the priests have been provided housing. On Easter and other Orthodox holidays, free trips to the capital of Chechnya are organized for hundreds of former residents of the republic. Orthodox Christians who have left the republic because of war can visit cemeteries. Regional Fund named after the first president of the Chechen Republic A.Kh. Kadyrov allocates charitable assistance to every Orthodox Christian. In 2009, a Gazelle car was allocated for the needs of the parishioners of the Church of the Nativity of Christ in the village of Naurskaya and the Church of St. Barbara the Great Martyr in the village of Shelkovskaya. In 2016, a new Orthodox Church of the Nativity of Christ was opened in the village of Naurskaya.

In March 2021, the regional public fund named after A.Kh. Kadyrov allocated 3 cars, musical instruments, and national costumes for the national-cultural autonomy ‘Turkish Community’. During the quarantine imposed due to the coronavirus pandemic, the regional fund provided assistance to representatives of all national minorities.

Thus, the ethnocultural policy pursued in the Chechen Republic provides the conditions for
representatives of ethnic communities to meet their national and cultural needs and preserve their religious and national identities, which contributes to the formation of a civil society.

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