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TÍTULO: Estudios de género en el Cáucaso del norte: estado contemporáneo y perspectivas.

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RESUMEN: El propósito del artículo "Estudios de género en el Cáucaso Norte: estado contemporáneo y perspectivas" es identificar características específicas y tendencias de desarrollo de la investigación regional de etno-género relacionada con la determinación de su orientación ideológica y heurística. Los autores concluyen que un sistema integral de humanitarismo de género se ha formado por los esfuerzos de lingüistas, eruditos literarios, sociólogos, historiadores y psicólogos en el sur de Rusia.

PALABRAS CLAVES: El Cáucaso Norte, estudios de género, masculino, femenino, etno-género.

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ABSTRACT: The purpose of the article “Gender studies in the Northern Caucasus: contemporary state and prospects” is to identify specific features and development trends of the regional ethno-gender research related to determining their ideological and heuristic orientation. The authors conclude that an integral system of gender humanitarianism has been formed by the efforts of linguists, literary scholars, sociologists, historians and psychologists in the South of Russia.

KEY WORDS: The North Caucasus, gender studies, masculine, feminine, ethno-gender.

INTRODUCTION.

Gender centrism becomes one of the cultural signs of the modern anthropological doctrines, seeking to change the research focus from the “abstract person” to his stratified embodiments – a woman and a man. The scientists of the XXI century ask: “How could it happen that the philosophy, which announced the human being to be its central subject since the advent of Socrates, left half of humanity by the wayside of attention for more than 2.5 thousand years?”.

The American scientist Robert Stoller created a powerful methodological foundation for the gender research, he expressed in his speech at the Congress of psychoanalysts in Stockholm (1968) the idea of the scientific feasibility for dividing biological and socio-cultural origin in a man using two logically and dialectically predetermined terms “sex” and “gender”. Since then, the semantic ability

of the term “gender” has played the role of the navigator in the complex process of deep comprehension of masculine and feminine discourses for more than half a century.

N. Pushkareva notes the curious fact regarding the history of “gender studies” “Originally gender was correlated only with specific female experience”. This initial terminological bias was undoubtedly caused by the necessity to compensate the centuries-long lack of the specialized “women’s studies” in the anthropological niche for the female researchers.

Currently, the bias has been eliminated and in its official meaning “gender” provides an absolutely equivalent development of two parallel epistemological lines – “women study” and “man study”. Although it should be noted that a touch of synonymy of two concepts still remains in the public consciousness, such as “gender” means “female”.

The term “gender” immediately acquired numerous derived lexical units and phrases designed to nominate the thin material of the new revelations in the cultural studies of gender. Among them are “genderlect”, “ethno-gender”, “genderologist”, “gender asymmetry”, “gender identity”, “gender role”, “gender norm”, “gender conflict” and others. Today the gender studies have acquired the status of the scientific discipline, academically supported by dictionaries, textbooks, university courses, and numerous monographs of Russian and foreign experts, such as M. Mikhailova [2001] and M. Rutkenen [2000] Theoretical and practical answers to the current issues of genderology have been already given by the contemporary scientists.

In the next stage, the ethno-gender researches are the most important as “any science, after understanding the general regulations, comes to the conclusion about the necessity of testing these regulations at the ethnotypical level” [Kuchukova, 2005], and it recognizes that all individuals fit into the human world not as an abstract “homo sapiens”, but as the bearer of certain ethno-genetic and sociocultural and attribute signs. Even without sophisticated methods of comparative literature it is obvious that there are numerous ethnically marked “genders” on the planet, each of which represents

a separate “cosmo-psycho-logos” [Gachev, 2008]. There is the “great distance” between the gender world image, for example, the Japanese and Italians, and it is not just underlying causes of the European-oriented identification criteria.

To date, the ethno-gender studies have a particular relevance permitting to consider the gender subculture of individual nations and regions. The authors of this study focus on revealing the essential features and development patterns of the North Caucasian gender humanitarianism of the XXI century.

DEVELOPMENT.

Methodology.

The methodological basis of the study is the integration of several knowledge systems: the theory of the genesis of civilizations (A. Toynbee), the theory of cultural multiplicity (J. Ortega y Gasset, M. Tlostanova), the theory of cultural areas and geographical distribution of culture (O. Spengler, L. Gumilyov, J. Chesnov), the theory of archetypes (K. Jung, Y. Domanski), the theory of cosmo-psycho-logos (G. Gachev) in the projection to the problem of identity of North Caucasian gender culture. The approach is based on the synchronized analysis of scientific materials, which takes into account the static and dynamic content of ethno-gender constructs, the ontological status is influenced by the national traditions and unifying processes of globalization.

Gender expertise of scientific texts is carried out with methodological support based on the specific studies: “Gender theory and historical knowledge” [Pushkareva, 2013], “What is gender?” [Abubrikova, 1996], “Gender: linguistic aspects”.

Results and discussion.

From the ethno-gender point of view, a specific region of Russia (and the world), the North Caucasus, is of great research interest. Traditionally, travelers, ethnographers, writers, even modern scholars use

the signs of mystery (“Caucasus Incognitus”), cultural mosaic (“the mountain of languages”), patriarchalism (“the cave of the Caucasus”), etc. to shape the conceptualization of the Caucasus. According to R. Abdulatipov, the Caucasus is the autonomous civilization, the formation which has its own system of norms and traditions” [Abdulatipov, 1996].

Obviously, a universal idea of closeness, the incomprehensibility of the Caucasus is extrapolated to the gender-based subculture of the region, the perception of which for a long time has been limited to a set of romantic clichés, such as “hot dzhigits”, “great riders”, “robbers”, “lovely mountain women”, “real amazons”, etc.

There was an impression of closeness in the psychological aspect and everyday life of “persons from the Caucasus area” in the chain of the Main Caucasian Ridge and tall stone fences, resembling the defensive walls of the fortress. Due to the high index of patriarchy in the region, the strong position is maintained by the institution of the family, created by the “God-given” couple “man and woman”, and all the newly appeared Western European “things”, such as “third sex”, “transgender”, “homofamily”, “neutral school”, “sexless kindergarten”, “half-able personality”, “gay parade”, etc. are marked under the sign of “Haram” (inappropriate) from the threshold.

The word “gender” is associated with the triumph of feminism, the threat to the foundations of Patriarchal society and the traditional institution of the family; it causes internal protest among many residents of the South of Russia, even those who are related to the science.

Despite all the apparent impermeability, the Caucasus cannot stand aside from the “mainstream” of civilization and by all rights of dialectics of “constants and contexts”, ‘traditions and changes’, even with great precautions, it integrates into the process of general modernization. Sociologists made the gender breakthrough in the research of the North Caucasus; many of them were already engaged in studying individual “women’s issues”.

The insignificant methodological adjustment based on the appropriate scientific tools allowed the pioneers to turn women's studies into the gender researches.

L. Sabanchieva was among these pioneers, she published the monograph "The gender factor in the traditional culture of the Kabardians (the second half of the XVI –60ies of the XIX)" in 2005, where "the gender roles in the calendar rituals", "the codes of gender behavior in Adyghe etiquette", "folklore as a means of gender socialization" and others were observed. On the basis of retrospective historical and ethnographic material the author makes an important conclusion that "humanity needs the constant reproduction of ideas about the proper and the maintenance of entrenched society norms" because "the knowledge of traditions will greatly facilitate modernization". The researcher is opposed to revolutionary breakthroughs in the questions of the mountain women emancipation, she is "for the calm content analysis of gender relations in the past and in the present".

The second monograph by L. Sabanchieva is the logical continuation of the mentioned work; it presents the gender "dimension" of the Soviet period in the history of the North Caucasus, taking one republic (Kabardino-Balkaria) as an example. The paper provides the evidence of the emancipation of the Soviet mountain women, the destruction of boundaries in the segregation of "male" and "female" professions, as well as new forms of women's self-realization in science and art. The second monograph is a little "feminist" compared to the first one, considering that its final part is provided with a whole list of recommendations "implementing women's equal political rights in practice", including the following: the establishment of "woman's initiative foundation", "performing a gender analysis of all adopted laws and programs", "establishing the national center for gender studies" [Sabanchieva, 2016].

The doctoral thesis entitled "Ethno-cultural peculiarities of gender relations in the Republic of Adyghea" by Z. Tuguz has become the scientific outcome of the sociological analysis of Adyghe gender discourse in 2012. The author concludes that as a consequence of the stratified approach to

the research material based on the generational, confessional, territorial (city/village) factor “gender patterns of male dominance in the family and sexual division of labor continue to be reproduced in the Republic of Adygea at the present stage. This setting is shared by both men and women on an equal basis” along with the dotted trend towards the “deconstruction of the traditional model”.

In regard to the North Caucasian historians, N. Dzagurova defended a thesis “Ossetian women in the conditions of transforming society” in Vladikavkaz in 2004; it was the first thesis on the gender issues. Ten years later, the author published a monograph in an expanded form on the basis of the thesis material [Mankieva, 2016]. The author emphasizes that “in order to develop a correct strategy in the women’s issue, it is necessary to study both negative and positive experiences generated through the radical changes in women’s lives” and rightly states that “equality proclaimed automatically in 1917 did not lead to equality in reality”, since “during this period, women received the dual roles of “work – home”, that is the additional burden [Mankieva, 2016].

In the prevailing economic crisis and market relations, complicating the lives of mountain women, the researcher considers appropriate “to open the department in the North-Ossetian Institute of Humanitarian and Social Studies, Alanya, dealing exclusively with woman’s problems and her social role in society” [Mankieva, 2016].

Kabardian historian M. Tekueva, the author of the monograph “Man and woman in the Adyghe culture: traditions and modernity” (2006) has been working productively at the intersection of ethnography and gender. The book is a kind of “thesaurus” of the gender ethnography; there is a place for matriarchal pages of the Adyghe people, wedding and family ceremonies, the role of sharia and the Adyghe etiquette in the construction of socially acceptable upheld femininity and masculinity forms, the phenomenon of fosterage, and legal aspects of the status of Kabardian women. The monograph describes the Soviet and post-Soviet “portraits” of the Circassian woman and the changes in her appearance caused by the globalization influences of both the West and East.

The innovation of M. Tekueva is the introduction of taboo in the Caucasus issues, “the world of the senses and sexual representations” into scientific parlance [Tekueva,2006]; they are inextricably linked with the level of gender culture.

An informative and concise article by the Balkar historian S. Akkieva presents some interesting facts, explaining the absence of feminist movement in the North Caucasus. The researcher mentions the women’s voluntary policy of “double repertoire”, according to which “women take the role of “family breadwinner”, but they do not formally take away the man’s role of “head of family” [Akkieva, 2012]. Gender studies in comparative literature are gradually becoming an organic part of the North Caucasian Humanities. Many works of young scientists are based on the alternative reading of classical works with the identification of gender poetics signs, “the language created by women”. One of these works is devoted to Tanzilya Zumakulova, the classical author of the Balkar literature, and her creativity, Z. Gulieva has defended it in Makhachkala (2015). The greatest interest in the work is the analysis of “polemical verses” of the poet targeting androcentrism and harmony in gender relations.

L. Kharaeva takes another step forward in this direction considering the experience of gender deconstruction of “women’s portraits” in the works of contemporary Kabardian writers in her thesis. In particular, she presents a completely new artistic version of the women’s history of Lermontov’s Bela in her research based on the novel of D. Damian (alias M. Tlostanova) “I am a passer-by in your world”. This type of work, based on the innovative methodology of gender expertise of the text, is a significant contribution to the development of both the theory of postmodernism and gender literature. How do Russian writers of the 19th century interpret the image of the North Caucasian woman in the era of the Caucasian war? How positive can the peacemaking ideas of mountain women’s influence on the contemporary politics? E. Mankieva in the monograph “Images of women of the North Caucasus in Russian poetry of the 1820s-1830s” presents a detailed and multi-level answer to these

questions [Mankieva, 2016]. The Ingush researcher, being a doctoral student of Moscow State University, continues the study of gender discourse based on works of A. Pushkin, M. Lermontov, A. Polezhaev, A. Druzhinin, A. Bestuzhev-Marlinsky, L. Tolstoy with close attention to the peacekeeping potential, set forth in the colorful images of not only Caucasian mountain women, but also “Caucasian Slavs”.

Gender-marked articles introduced by North Caucasian linguists are immeasurable and not susceptible to written analysis due to their large number. They have become a real theoretical and practical prerequisite for the creation of gender studies, it is worth noting the thesis of L. Bakhaeva, Z. Dadova, M. Magamedova, L. Misieva, Z. Ramazanova, Z. Cherkesova and others. The ethno-gender aspect of one North Caucasian language is reviewed in a comparative context in the mentioned works.

Gender studies conducted “from the inside” by the regional ethno forums on the principle of “big things can be seen from a distance”, are successfully complemented by the “external” view of professional Russian and foreign experts on gender theory. Among such works should be mentioned the monographs of Petersburg orientalist Yu. Karpov “Women’s space in the culture of the peoples of the Caucasus” [Mikhailova, 2001] and foreign scientists, working productively at the intersection of Caucasian studies, oriental and gender studies [Bernadette, 2017].

The conference is an effective tool for concentration of scientific ideas and development of the strategic line on gender public education, the development of women’s social culture. The sixth international scientific conference of the Russian association for researchers in women’s history titled “Russian gender history from the “south” to the “west”: the past defines the present”, held in Nalchik, in the Kabardino-Balkarian University, 3-6 October 2013 has gained the tremendous importance in expanding anthropological consciousness of the North Caucasian scientists and enhancing scientific awareness in gender studies.

The chairman of the Russian association for researches in women's history L. Pushkareva, opening the conference, said: "The region today represents a node of political contradictions, interfaith tension, where the complex ethnic structure of the population determines the specificity of gender relations. We hope that together we will be able to discuss the problem of equality comprehension, its historical transition and transformation, to separate the complex set of problems related to the conflict of traditional mentality and transformation processes of our time from the modern public discourse" [Pushkareva, 2013; Mendonça & Andrade, 2018].

Representatives of various geographical regions discussed a range of current issues related to the gender and religious identity of women, the comparison of the features of the women's movement in the West and Islamic countries, the concept of "women's profession", women's entrepreneurship, barriers to women's social activity, gender stereotypes, the image of Muslim women in modern media, polygamy, the impact of globalization on the role of men and women, etc. It is important that representatives of all republics of the North Caucasus have participated in this scientific and progressive forum, they are M. Kurbanov, M. Musaev, A. Elmurzaeva (Dagestan), Z. Ibragimova, T. Elbuzdukaeva (The Chechen Republic), N. Dzagurova, A. Khadikova (Ossetia), G. Azamatova, M. A. Tekueva, B. Tetuev (Kabardino-Balkaria), M. Albogachieva (Ingushetia), Z. Zhade, Z. Tlekhuray (Adygea), T. Khapchaeva (Karachay-Cherkessia), and many others.

The practice of holding joint conferences is a productive form for the North Caucasian genderologists to appear on the world discursive scene and global problems. The example is the international conference "The theory and practice of gender studies in world science" (5-6 may 2016), it has united the creative potential of the Czech research center "social sphere-CZ", Tashkent State Pedagogical University named after Nizami, Russian-Armenian (Slavonic) State University and Dagestan State University. The compendium reflecting the main issues has been published based on the outcome of the conference [Kabayeva et al, 2018; Syam et al, 2017; Avazzadeh, 2015].

The format of the round table as one of the effective ways of gender mainstreaming has been established in Dagestan. “Gender in the North Caucasus” is the first gender “round table”. It was held in the Presidential Palace of Makhachkala on 25 April 2013. The round table was organized by “The center for global issues and regional problems. The Caucasus. World Development”. Scientists, writers, public figures voiced the burning issues on protecting the rights of Caucasian women, harmonizing family relations, increasing the overall cultural level of the younger generation.

The candidate of political sciences S. Sirazhudinova offered her own concept of solving the urgent problems of gender asymmetry in bright, informative report entitled “Gender equality for women in the political field of Dagestan”.

The suggestions expressed in this forum received their logical development at the regular session of the “round table” held on 30 June 2017 in the national library of Makhachkala. The participation of Ramazan Abdulatipov, the head of the Republic of Dagestan demonstrated the state status of the multilevel event (discussion platforms, presentations, master classes).

The essence of the gender policy not only in Dagestan, but also in the North Caucasus was accurately reflected in the concise and dialectically pointed title of the Makhachkala forum “Maintaining traditions, becoming modern”.

Results.

The beginning of the third millennium in the Russian Caucasian studies is marked by the intensification of gender studies. To the greatest extent, sociologists, historians, literary scholars and linguists are included in the reflexive work on the scientific understanding of the specific features of the regional gender culture. The corresponding developments are carried out in an integrative form by the North Caucasian scientists with the active methodological support of Russian and foreign specialists in genderology. Joint forums express scientific results; they contribute to the rapid

development of new concepts, subsequently deployed in the format of theses and monographs [Parvizian et al, 2015; Tambunan, 2018].

The characteristic features of the studied North Caucasian gender-scientific material are the emphasis on “gender without the admixture of feminism”; expressed interest in the ethnic component of gender; the demand for comparative gender studies in the framework of linguoculturology. The scientists emphasize the dominant of the cross-cultural origin in the generalized “gender portrait” of the North Caucasian personality due to the cross-geographical position of the North Caucasus between East and West.

The conceptual basis for scientific studies is determined by a single ideological code associated with gender dialectics despite all the cultural, religious and linguistic mosaic of the South Russian region, it is clearly expressed in the title of the Dagestan forum – “Maintaining traditions, becoming modern”. According to the literary and scientific texts, the highest index of Patriarchal culture in the North Caucasus goes back to the social ideal of gender balance in the evolutionary form without revanchism through the natural deconstruction of role stereotypes.

The results of the research can become an intellectual basis for the development of appropriate socio-cultural policy in the region.

CONCLUSIONS.

The gender research sector occupies a significant place in the modern humanitarianism in the North Caucasus; it attracts the primary attention of sociologists, historians, literary critics and linguists. The scientific research is realized in the form of analytical articles, theses, monographs, conferences, “round tables”. The analysis of these materials allows us to deduce several regularities:

1. A specific feature of the North Caucasian gender is its fundamental dissociation from feminism, which is associated with “replacement of the Patriarchate to the matriarchy”, “social revolutions”, “claims of women to family and political domination over men” in the popular consciousness.

2. The marker “ethno” determines the priority in choosing the research topics for genderologists in the North Caucasus favoring a diachronic analysis of the ethnogenous archetypes to address to the folk and mythological sources. The works on comparative studies is demanded by the national linguistics, where the gender stereotypes are very effectively compared in different languages, most often in conjunction “one of the Western European languages – Russian – one of the North Caucasian languages”.

3. The modern scholars and writers of the North Caucasus point out the cross-cultural character of the “gender portrait” due to the interweaving of the regulatory forces of sharia, national etiquette (tere, habze, adet), the elements of Soviet ideology, European standards.

4. The idea of “golden mean” is the cross-cutting line through all gender studies of North Caucasian scientists; it provides a harmonious combination of traditional and innovative, Eastern and Western, secular and spiritual. In scientific and literary texts, the concepts of “measure” and “prudence” define the transformation of gender consciousness, the adoption or rejection of trendy trends in the field of gender and feminist ideology.

5. The prospect of the further gender-oriented research in the North Caucasus is appeared in three strategic directions: the comprehensive intensification of gender education through an extensive system of the humanities; the consolidation of scientific potential of seven North Caucasian republics (Kabardino-Balkaria, Karachay-Cherkessia, Ossetia, Adygea, Chechnya, Dagestan, Ingushetia) with a broad access to cooperation with Russian and foreign scientists-genderologists; systematic work on the creation of a legal framework and relevant legislation to ensure and maintain a high gender culture in the region.

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