

**FORMATION OF YOUTH THINKING IN THE NORTH CAUCASUS
REGION OF RUSSIA BASED ON THE WORKS OF ALISA GANIEVA FROM
THE STUDY OF THE LEXICON¹**

Emma Achmiz²

University of Macerata, Italy

Kamila Ismailova³

University of Macerata, Italy

Abstract

It is considered that in modern Russia, in which a multi-ethnic and multicultural society is represented, the North Caucasus region stands out with its unique characteristics. Despite integration into the country's federal system and similarities in issues related to state institutions and socio-economic processes, this region has a distinct historical and political specificity, giving it a certain autonomy. Therefore, there is a need to analyze the formation of cognitive processes among the youth of this territory.

The aim of this research is to identify and analyze potential problems in the formation of thinking among the youth of the North Caucasus region, as well as to determine the factors influencing the formation of their values and way of life. It is also assumed to reveal the interconnection of the aspects of social life in this society and their impact on the development of personality both within the region and beyond. This study is based on the work and activities of the Russian writer Alisa Ganieva, whose works analyze complex and

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² ORCID: <https://orcid.org/0009-0000-4162-140X>; Email: e.achmiz@studenti.unimc.it.

³ ORCID: <https://orcid.org/0009-0009-6506-4519>; Email: k.ismailova@studenti.unimc.it.

significant processes taking place in the North Caucasus, making her work valuable material for studying sociocultural aspects of this issue.

Keywords: society, youth, North Caucasus, socio-economic processes, education, historical and political background

Resumen

Es sabido que en la Rusia actual, en la que existe una sociedad multiétnica y multicultural, la región del Cáucaso Norte destaca por sus características únicas. A pesar de la integración en el sistema federal del país y las similitudes en cuestiones relacionadas con las instituciones estatales y los procesos socioeconómicos, esta región tiene una especificidad histórica y política distinta, lo que le otorga una cierta autonomía. Por tanto, surge la necesidad de analizar la formación de los procesos cognitivos entre los jóvenes de dicho territorio.

El objetivo de esta investigación es identificar y analizar posibles problemas en la formación del pensamiento entre los jóvenes de la región del Cáucaso Norte, así como determinar los factores que influyen en la formación de sus valores y su forma de vida. También se supone que revela la interconexión de los aspectos de la vida social en esta sociedad y su impacto en el desarrollo de la personalidad, tanto dentro como fuera de la región. Así, este estudio se centra en la obra y las actividades públicas de la escritora rusa Alisa Ganieva, cuyas obras analizan algunos procesos complejos y significativos que tienen lugar en el norte del Cáucaso, lo que convierte su obra en un material valioso para estudiar los aspectos socioculturales de este tema.

Palabras clave: sociedad, juventud, Cáucaso Norte, procesos socioeconómicos, educación, contexto histórico y político

1. Introduction

The formation of youth thinking in the context of socio-cultural changes in the North Caucasus is a complex and multifaceted process. The territory of the region includes such republics as Dagestan, Chechnya, Ingushetia, Kabardino-Balkaria, Karachay-Cherkessia, North Ossetia and Stavropol Krai. Each of these republics has its own ethnic and cultural specifics, linguistic and religious features. Another important aspect is the predominance of Islam in most regions, which influences the lifestyle and mindset of the population. This region is one of the most ethnically and culturally complex zones in Russia, which determines its important role within the state not only in terms of economic and political stability, but also in the context of intercultural dialog.

In the 19th century, the region was incorporated into the Russian Empire as a result of the Caucasian War. The Soviet period also had a significant impact on the life of the region, when the population of the North Caucasus underwent major changes as a result of collectivization policies, deportations and migrations (Minahan, 2020). After the collapse of the USSR, the region faced serious challenges, including military conflicts in Chechnya and terrorism, which led to destabilization of the political situation. And although the situation in the North Caucasus today has been significantly transformed for the better and the region continues its development, it still faces a number of social and economic problems, such as high unemployment, low income, lack of educational opportunities and so on.

All of these and other socio-political and economic factors still have a significant impact on the identity of young people in the North Caucasus. Economic instability, political uncertainty and cultural dualism, as well as the conflict of traditional values with modern globalization processes, have shaped the unique thinking and social behavior of young people.

From a national and intercultural perspective, the region is experiencing a clash between traditional norms and the influence of external cultural and social models. Young

people in the North Caucasus are experiencing the pressure of family and social structures, which include strict adherence to traditions related to clan structure and the increasing role of Islam, while at the same time facing modernization processes that come from the more urbanized and economically developed regions of Russia.

One of the brightest representatives of the contemporary literary world is the Russian writer of avar origin Alisa Ganieva, who was born in Moscow but lived in Dagestan until the age of 17. At the beginning of her professional career, A. Ganieva worked as a literary critic. A turning point in Ganieva's writing career was in 2009, when she became widely known for her first novel *Salam, Dalgat!*, which was written under the male pseudonym Gulla Khirachev and caused a wide resonance, winning the Debut Award. In 2015, The Guardian included Alisa among the most talented young residents of Moscow. Ganieva has become an important figure in Russian literature, representing not only the voice of the North Caucasus, but also a deeper understanding of the sociocultural challenges faced by young people in the region. Her work is focused on the influence of these processes on the formation of young people's thinking in the North Caucasus. Her other notable works include the novels *Bride and Groom* (2015), *The Mountain and The Wall* (2012), and *Offended Sensibilities* (2018), each of which delves into the social and cultural contradictions of the contemporary North Caucasus.

A. Ganieva writes in the genre of social realism, focusing on the internal conflicts of her characters and their struggle for identity in the face of tradition and contemporary challenges. Her style is characterized by accurate and observant descriptions of the social milieu, with attention to the details of everyday life in Caucasian communities. She focuses on religious identity, intercultural interaction, patriarchal structures, and youth identity.

As literary critic Sergei Kostyrko notes:

The very lifestyle of the story's characters, today's Dagestanis, organically incorporates the psychology of different eras in Ganieva's work. The aesthetics of cell phones,

Internet communication, pre-election passions, etc. do not in any way contradict in their minds almost medieval, in the view of a modern city dweller, institutions of life (Kostyrko, 2021).

Thus, our paper aims to analyze the main themes reflecting the formation of the thinking of young people in the North Caucasus, using the works of Alisa Ganieva as the main object of study.

2. Material and methods

One of the central themes of Ganieva's works is the image of youth in the North Caucasus. In her works, she raises issues related to how today's Caucasian youngsters balance traditional norms and modern challenges. An example of such challenges can be seen in the protagonists' desire for personal freedom as opposed to strict religious and cultural norms. Patriarchal attitudes, gender inequality, and the significantly increased role of religion are becoming major tests for self-actualization among young people. Moreover, they are concerned about a number of socio-economic problems, as well as the ethno-political situation in the region: the manifestation of ethno-political and religious-political extremism; widespread corruption (the least concern about this problem among young people in the Karachay-Cherkess Republic (KCR) - 41.3%; the greatest concern is expressed by young people in Dagestan - 73.9%); unregulated land relations, which give rise to most inter-ethnic conflicts (noted by 18.3% of respondents in the KCR and 13% in Ingushetia); interethnic tension; popularisation of extremist ideology due to the high level of unemployment and social dislocation of the population (73% of respondents in Dagestan unemployment problems) (Galkina, Kryuchkov, & Gundar, 2019).. In particular, it is important to note how the process of Islamization of the population of the North Caucasus has intensified in recent years, representing the strengthening and spread of Islamic norms, practices and attitudes in public life, culture and politics in the region. They regulate many aspects of life,

including the choice of a partner, social behavior and even the career aspirations of young people. This process has both positive aspects, such as strengthening cultural identity and religious solidarity, as well as negative aspects, i.e., increased radicalization of some young people and the growth of extremist sentiments.

In her works, the writer often directly or indirectly refers to the impact of this process on society, so before turning directly to illustrative examples from Ganieva's works, it is necessary to identify the historical preconditions for the strengthening of Islamization in the North Caucasus:

1. Historical roots of Islam in the region.

Islam has a long history in the North Caucasus, dating back to the 7th century, when Arabs first brought Islam to the territory of modern Dagestan. By the 9th century, Islam was firmly rooted in the region, especially in the mountainous areas. Over the centuries, Islam has remained a key factor in the cultural and political life of the region, integrating itself into everyday practices and social structures. During the pre-revolutionary and Soviet periods, Islam became not only a religion but also the cultural identity of the people of the North Caucasus. In the USSR, the authorities tried to suppress religious activity, which led to a decline in formal religious institutions, but Islam continued to live on an unofficial level. Soviet atheism temporarily weakened the institutional influence of Islam, but could not completely oust it from people's consciousness.

2. Disintegration of the Soviet system and the search for identity.

After the collapse of the USSR in 1991, there was a sharp increase in interest in religion, including Islam. This was a response to the crisis associated with the loss of Soviet identity and the weakening of central authority. Islam offered an alternative form of collective identity, especially in the context of the political and social instability that characterized the 1990s. In the absence of a clear state ideology, many people, especially in rural and mountainous areas, began to turn to Islam as a means of self-identification and stabilization

of social life. The restoration of traditional religious practices and institutions took place against a backdrop of economic hardship and general disorganization, making Islam an attractive alternative for solving personal and social problems.

3. Influence of external Islamic trends.

In the 1990s and 2000s, various Islamic movements and ideologies, including more radical forms of Islam such as Salafism and Wahhabism, penetrated the North Caucasus. This occurred through networks of Muslim charitable organizations, educational centers, and as a result of the influence of foreign preachers. Some of these movements have come into a conflict with traditional forms of Islam prevalent in the region, such as Sufism. However, Wahhabism and Salafism attracted the attention of some young people because of their more strict, "pure" and simplified interpretation of Islam. As stated by A. Yarlykapov, former Chairman of the Dagestani Parliamentary Committee on Religious and Inter-ethnic Affairs:

When the Soviet Union collapsed, Wahhabis came running here [...] they published many books from Ibn Abd al-Wahhab, their main ideologue, as well as from the Pakistani Salafi ideologue of Maududi and several other Wahhabi authors [...] Thousands are now reading these books. And there are also many Wahhabi audio and videotapes distributed in the region (Yarlykapov, 2000).

4. Wars in Chechnya and the rise of extremism.

The military conflicts in Chechnya (1994-1996 and 1999-2009) and subsequent terrorist attacks in the region played an important role in increasing Islamization. Under these conditions, many young people who were left without opportunities for education or employment were drawn into radical Islamic movements. Radical preachers used Islam to mobilize people, urging them to resist the "external enemy" represented by the federal authorities and the secular state. Radical Islamization took the form of political Islam, when

religion became not just a spiritual practice but an ideology through which protest sentiments and discontent were expressed.

5. Socio-economic factors.

High unemployment, poverty and limited access to education, especially in rural and mountainous areas of the North Caucasus, have become important preconditions for the growth of Islamization. Young people who saw no prospects in the official structures of the state began to look for meaning and guidance in religious structures. Islam provided social support, a sense of belonging to a community, and moral and ethical guidelines in conditions of economic and social instability.

All the above-mentioned reasons are already historical in nature and mainly affect the period of 2000-2010s. Looking back, we can consider what were the preconditions for the popularization of Islam in the region in the future. At the same time, it becomes possible to identify the reasons for the strengthening of Islamization in recent years. The main ones include the initial support of traditional Islam by the state, the integration of religion into the educational system in the North Caucasus, and the massive influence of social media through online platforms and services. Below we look at each of these in more detail:

1. State support for traditional Islam

In response to the growth of radical movements, Russian authorities began to actively support traditional Islam in the 2000s, especially Sufi brotherhoods, as a means of combating extremism. Official spiritual administrations of Muslims in the region received state funding and support to rebuild mosques, religious schools, and preaching activities. The authorities began to work closely with local muftis, trying to control religious activity through them and reduce the influence of radicals. This led to Islam's integration into official power structures, which in turn contributed to its even greater diffusion in public life.

2. Religious upbringing and education

In recent years, the system of Islamic education has been actively developing in the republics of the North Caucasus. Young people receive religious education in mosques and madrassas, which strengthens religious values in their worldview. Islamic lessons in schools have become widespread, making religion an important part of the daily educational process. Young people often seek answers to social and moral questions in Islam, which is explained by the need for spiritual guidance against the background of changes in the traditional way of life. The early post-Soviet period was a time of the chaotic emergence of many Islamic educational institutions. For instance, in Dagestan between 1987 and 1996, 670 makhtabs, 25 madrasas and 13 Islamic universities (Riddle Russia, 2021) appeared, with dozens of regional branches.

3. Social media and Islamization through the Internet

Finally, the Internet and social media have become a powerful tool for spreading Islamic ideas among young people. Online platforms provide access to Islamic teachings, lectures and sermons, often without proper oversight by religious and state structures. Through social media, young people can follow religious authorities from outside the country and engage in global Muslim debates.

Alisa Ganieva's works often touch upon the process of Islamization, showing how religious attitudes shape not only everyday life but also the thinking of young people, especially in the context of the search for individual and collective identity. The young generation is faced with a choice: to follow traditions and religious norms or to seek new forms of self-expression and self-determination in a rapidly changing world.

3. Results and Analysis

The youth of the North Caucasus are a special social group whose worldview is formed at the intersection of traditional values and global social trends, in the gap between the traditions of the older generation and modern trends. Alisa Ganieva's works *Salam*,

Dalgat! (2009), *The Mountain and The Wall* (2012), *Bride and Groom* (2015), all emphasize this contradiction, revealing internal conflicts. Her work contributes to our understanding of the key factors influencing the formation of young minds in the North Caucasus. Next, with the help of methods of analysis, let us consider this social reality on the example of the above-mentioned works by Alisa Ganieva using the methods of analysis, comparison, induction and synthesis.

The story *Salam, Dalgat!* explores the eternal theme of modern life of the Dagestani people. This theme is considered through the prism of socio-cultural issues: the author emphasizes the everyday life, moral principles, habits, living conditions and worldview of the inhabitants of Dagestan. Hence, Ganieva destroys the stereotypical image of the romantic Caucasus, creating a completely new, unexpected and unexplored image of it. It is noteworthy that there is no traditional landscape in the work - majestic mountains disappear, no birds symbolizing freedom, no rushing rivers or even “air” itself. Instead, the space is filled with the voices of people, the smell of food, gasoline, screams, laughter and gunshots. The protagonist of the story, Dalgat, who is the central character of the work, is constantly looking for something. Dalgat moves from place to place in the search of something to tell his uncle Khalilbek. In some way this search symbolizes the entire young generation of Dagestan. The main problems facing young people today are concerns about the future. What does it look like and is there a future at all? Alisa Ganieva uses contrast to compare the past and the present and shows what has been preserved and what has changed dramatically. Repetition and opposite contaminations create a special compositional effect known as mirror composition, when the first and the last images are usually repeated in a directly opposite way.

Later, in her preface to the one of magazines, Alisa noted that at a distance from her homeland, under a foreign name, it was easier to detach herself from immediate life

experience and try to express in a dialog, a scene, a detail the contradictory reality of today's Dagestan (Jirachev, 2010).

Alisa Ganieva stressed that young people in the North Caucasus are caught in a vicious circle of contradictions between traditional norms and the changes brought about by globalization:

In Dagestan, there are people who retain their inner freedom and try to go against the expectations of society. Some of them live quite comfortably, living in their own little intellectual and scientific worlds. Others experience the growth of obscurantism very severely, reacting with excessive epatage - they get tattoos, wear hipster clothes, or turn into misanthropes and shut themselves off. And some people like the increased attention to their appearance - in Dagestan it is easy to be unusual [...] Despite the pressure of Islamism, Dagestanis retain their inherent tolerance and heterogeneity (Ganieva, 2010).

Dalgat himself is torn between the need to conform to social expectations and the desire for freedom. This dilemma manifests itself in his interactions with traditional yet modern urban society. Divided into ten parts, the story *Salam, Dalgat!* comprehensively reflects Caucasian life, despite the fact that the narrative lasts only one day. The space of the journey opens up the possibility of discussing a variety of issues, from individual to national. Dalgat's search, which lasts only one day, metaphorically symbolizes not only the common path of the Dagestani people, but also the aspirations of the younger generation, their life quest and efforts to overcome existing problems. The use of the compositional technique of contrast vividly illustrates the modern reality, filled with gloomy images of the difficult gray everyday life of an ordinary resident of Dagestan:

Clay huts alternated with mansions, most of them unfinished. On the sidewalk here and there lay construction sand, rubble and heaps of garbage, and on the dirty roadway

street ran children in tattered underwear and with amulets in the form of leather triangles hanging around their necks (Ganieva, 2009, p. 17).

The image of everyday life of the Caucasian people is revealed to us. The thematic aspect of the work, concerning religious issues, permeates the entire structure of the text, manifesting itself not only in dialogues and narrator's story, but also through the use of antithesis: “haram” in Arip's interpretation, on the one hand (“Where is this kafir world going, tell me? They've built clubs here, discotheques, look at the way women walk! What is this? If we had Shariah, this najas would not be here, tell me?”) (Ganieva, 2009, p. 22), and Dalgat's secular attitude to religion on the other hand:

On the street he fell into a daze again. I began to remember the evening religious programs, which were conducted by an illiterate and eloquent Alim, who bore the title of clergyman. Here is a young mufti who was smart and educated, but he was killed. On these programs they talked about jinns and surahs, about what you can and can't do. There was a call to the studio. A man asked whether it was permissible to turn one's back to the Koran when going to bed. The girl was interested in what color nails could be painted according to Sharia (Ganieva, 2009, p. 12).

In the story *Salam, Dalgat!* the main component of the composition is dialog. Through dialogic speech, not only is the polarity of opinions created, but also the development of the plot is “suspended”, which allows for a deeper disclosure of the characters and their internal conflicts, “the relationship of the characters, determining their line of behavior”. Alisa Ganieva strives to reflect the voice of the people and their diversity. The speech of the characters is saturated with modern slang, which is sometimes intertwined with profanity: “Don't worry, I don't have a penny, I have to call my friends, there's an atashka from Alburikent who has started to get drunk...” (Ganieva, 2009, p. 12).

Salam, Dalgat! presents a sharp division of young people not only by external characteristics, but also by their outlook, culture, upbringing, perception of the world, values

and hobbies. This evokes a sense of the lostness of the younger generation. All the characters are in constant search and movement, which reflects the characteristic features of the new realism in modern Russian literature.

The article “One Day in Dagestan” (Glikman, 2010) talks about the story born from the pen of “a shrewd and intelligent young critic”. This little book will become a driving force for the new development of modern Russian literature. Ganieva's story is the very 'new realism' that the author - already a critic - declares and propagandizes. According to the researcher, Ganieva's stories tell the reader not only about “the Islamization of Dagestani society” and “the decline of educational culture”, but also about “modern Caucasian youth”, “the attitude of the inhabitants of remote regions to Russia” and “life in modern Dagestan”. Throughout the narrative, the author remains neutral towards the reader, not expressing or evaluating his own feelings and thoughts, giving the reader the right to choose. “This is the realism that the 'new realists' diligently defend: to write without changing reality by one's opinion about it, revealed in the same text”.

In *The Mountain and The Wall* Ganieva continues to explore the impact of Islamization on the consciousness of the younger generation. Islam becomes not only a spiritual reference point, but also a means of social control. Alice describes religion as a force that can both help and suppress personal freedom, especially among young women. Later we will look in more detail at the theme of feminism in the North Caucasus and the difficulties women face in two other works by Ganieva.

The writer emphasizes that many of her characters encounter formalism in religious observance. This creates internal contradictions in their behavior and a tension between religious precepts and real desires: young people strive to conform to societal expectations without always adhering to them. Along with the difficulties that the characters encounter, we also see a significant portion of the young people in the writer's works prone to verbal aggression, ignorance and overconfidence. Their interest is often centered on appearances,

momentary pleasures and idle pastimes. This can be traced not only in their actions and interests, for example, in the widespread fascination with expensive “cars”, available “chicks”, but also in a special synthetic youth speech. The characters often use slang and slang expressions adopted from local dialects.

The main character in *The Mountain and The Wall* is again a young man named Shamil, who accompanies the reader through the streets of Makhachkala. Through his eyes - and especially his ears - the kaleidoscopic reality of modern Dagestan is shown. However, unlike the previous story, where the readers watched the unhurried day of a young guy and the accompanying events and people, in this work the lives of the protagonist and the entire republic will have to undergo serious upheavals. The key idea of the novel is the as yet unconfirmed news that the Russians are building a huge embankment that will separate Russia from the Caucasus. Rumors, initially received skeptically by the majority of the population, in the course of the narrative acquire increasingly clear outlines and a series of reactions that eventually lead to the seizure of power in the republic by Islamic fundamentalists.

Through the author's use of such a narrative device as the wall, the novel becomes a kind of reflection that flows into two interconnected areas: the historical, which emphasizes the geographical and cultural borderland of the Caucasus, and the contemporary, related to the social changes that have recently affected the region. Against the backdrop of such sweeping changes, we still closely observe the young protagonists, who are confronted with the contradiction between the traditions of their Islamic upbringing and the temptations of the outside world, which only intensifies the internal conflict.

In *Bride and Groom*, Ganieva tells the story of two young people, Marat and Patya, who face family and social pressures in choosing a life partner. Their personal aspirations often do not coincide with traditional expectations, raising issues of gender inequality and injustice in the region. For example, Patya felt more pressure in choosing a partner because she is a

girl and is strictly expected to conform to patriarchal norms. On the one hand, men like Marat have more opportunities for self-actualization, but on the other hand, they are constrained by social expectations related to the male role, which limits their freedom. In this sense, Ganieva expresses the aforementioned gender differences in the North Caucasus. Girls are more subject to social and family control, while men have to ensure the material and moral well-being of the family, which is also a limitation.

Both Patya and Marat need to conform to family norms, but both have aspirations beyond what their environment allows them. In this novel, Ganieva focuses on marriage as a social norm and how religion and patriarchy shape the minds of young people. Young people are presented here not as a unified group, but as a generation constantly struggling between the desire for modernity and the pressures of tradition. As one of the characters says: “They're always finding someone and planting them [...] It's like a zoo” (Ganieva, 2015, p. 58).

In this context, a parallel can be drawn with the phenomenon of Islamization discussed earlier. Young people formally adhere to religious norms, but in practice they often face disapproval from the older generation. This is expressed in the fact that young people are not always willing to follow strict religious restrictions. Marat's interest in secular pursuits, despite the pressure, is a good illustration of this.

In an interview for *The Calvert Journal*, Alisa Ganieva mentioned: I have seen young women struggle with the unrealistic expectations placed on them in the Caucasus... Their personal desires are always put on the back burner (Ganieva, 2020):

Ganieva often draws parallels between external norms and the inner aspirations of her characters. For example, she emphasizes that many young people experience pressure not only from their families, but also from society as a whole.

This work prompts us to think that the formation of gender stereotypes and the pressure of society on the life of an individual is fundamentally linked to another acute

problem not only in this region, but also in the whole country - domestic violence. Every year the level of violence in families increases, and although this problem affects all regions of the country, it is particularly painful in the North Caucasus. Statistics show that domestic violence is systematic, especially in Chechnya, Dagestan and Ingushetia. In this regard, it is necessary to pay attention to the main causes of domestic crime and statistics for the region. Various studies point out several implications of why domestic violence may develop in certain contexts. We take as a basis the study of A.N. Ilyashenko (2003) on violent crime in the family. Among the common causes, the specialist singles out:

1. Alcohol
2. Presence of mental abnormality
3. Low level of education and culture
4. Low socio-economic status
5. Legal powerlessness and loss of moral and psychological guidelines

In addition, the human rights organization Violence.net published its list of reasons contributing to domestic violence, which we considered important to analyze:

- Rigid gender attitudes about what “real” men and “real” women should be like;
- Traumatic experiences: as a child, the person may have suffered violence or witnessed violent scenes;
- Personal irresponsibility: a person does not tend to notice a problem in his behavior, he is fine with everything;
- Current stress (related to the workplace, family, etc.);
- Positive reinforcement (the abuser is letting his emotions out).
- Domestic violence has for many years referred to violence against women specifically.

Here's what Alisa Ganieva said about the situation regarding women:

It has some similarities with the state of gender across Russia as a whole. We hear condescending official rhetoric about women in which we are referred to only as

mothers or sexual objects. As for the Caucasus, these references are strengthened by the rise of Islamic fundamentalism and we encounter honour killings and forced marriages, and the general perception of women as some kind of property of the family that has to be protected from the outside world is quite strong (Beard, 2017).

Statistics on domestic violence in the North show alarming trends, especially in republics with strongly established patriarchal and religious traditions. According to a survey conducted in 2014, 92.8% of women in Chechnya, 66.5% in Dagestan, 27.6% in Kabardino-Balkaria, and 18.3% in Ingushetia said they knew women who were regularly beaten by their husbands. Between 71% and 86% of women from these regions indicated that spouses are the main aggressors, and a significant number of women mentioned their mother-in-law as a perpetrator of violence (33% in Chechnya and 21% in Kabardino-Balkaria) (AA.VV, 2014). In addition, honor killings remain an important part of the problem, especially in Chechnya, Dagestan and Ingushetia. From 2009 to 2020, 58 such cases were recorded, in which 73 women were affected. Moreover, during the period of self-isolation while the COVID-19 pandemic took place, the number of domestic violence cases increased dramatically due to the fact that victims were locked in a confined space with their aggressors. Isolation has hampered access to aid and the ability to evacuate victims.

Thus, we see that the problem of domestic violence in the North Caucasus remains one of the most serious in recent decades, with levels of violence that are systematic, have deep social roots and are based on patriarchal traditions. The addition of statistics on domestic violence in the North Caucasus provides additional context for understanding the social conditions in which young people live today. The data show that domestic violence is systematic. This confirms that patriarchal norms and traditions continue to have a strong influence on youth consciousness, creating additional challenges for young people.

4. Conclusion

The thinking of young people in the North Caucasus is shaped by many factors, including complex socio-political processes, ethno-cultural diversity and the increasing influence of religion. Alisa Ganieva's works reflect the key contradictions faced by the young generation in the region: the conflict between tradition and modernization, gender inequality and religious pressure. These issues have a significant impact on the social and cultural behavior of young people, shaping their attitudes towards family, society, and personal freedom. Alisa Ganieva's works, reflecting the specifics of the region and its social realities, provide a deeper understanding of these contradictions and the dynamics of change in the youth environment: “Public problems and protests are born because of a malfunctioning secular system that does not work. Young people rush into religion, looking for salvation there. But often even legally it is difficult to combine it. That is why such situational law appears, as in Dagestan: in different everyday situations - it is necessary to put tiles on the sidewalk, cars collided, someone quarreled - they choose either a secular institute or a mullah, because it is faster to call him than a traffic policeman who will write a fine. The mullah will quickly make bismillah, you pay him less. But in the end, the result is such a vinaigrette and chaos that I am not sure that this is a normal situation. And the matter is aggravated by the so-called KTO and lawlessness of federal law enforcers in individual villages. And evil begets evil” (Fedorova, 2018). The author uses artistic images to reflect the real problems experienced by contemporary youth in the Caucasus, making her works an important tool for analyzing the socio-cultural processes that influence the thinking of the new generation.

One of the main limitations of this study is the potential subjectivity of interpretation of literary texts. Different readers may perceive the same works in different ways, which makes it difficult to generalize the findings. There is also a need to take into account new socio-cultural changes that may affect youth thinking in the future, including globalization processes and changing social norms.

Thus, on the basis of Alisa Ganieva's work and our own observations it is noticeable that there are a variety of aspects that affect the forming process of youth thinking in modern society and we can follow current modern tendencies.

5. Annexes⁴

Салам тебе, Далгат! (2009).

Стали вспоминаться ежевечерние религиозные передачи, которые вел безграмотный и косноязычный алиим, носящий духовное звание. Вот молодой муфтий был умен и образован, но его убили. На передачах этих говорили о джиннах и сурах, о том, что можно, и о том, чего нельзя. Звонили в студию. Мужчина спрашивал, допускается ли, ложась спать, поворачиваться спиной к Корану. Девушка интересовалась, в какой цвет по шариату можно красить ногти.

Ganieva, A. Salam, Dalgat! (2010). Moscow: AST (p. 12).

Salam Dalgat (2009).

Dalgat remembered the religious programmes they used to show on television every evening, hosted by an uneducated, incoherent alim with some spiritual rank or other. By comparison, the young mufti on the show was smart and educated, but he then got murdered. In these programmes they would talk about genies and suras, prescribing what you can and can't do. People would ring into the studio, like the guy who asked if it was allowed to sleep with your back to the Koran. One girl even inquired what colour you should paint your nails according to Shariah law.

Translated by Nicholas Allen (2014).

⁴ Translations are ours, except where otherwise indicated.

Праздничная гора (2012).

Здесь мысли Шамиля начинали путаться. Его и впрямь сбили с толку речи, слышанные у домашних плавильных станков. И Мамма, и прочие кубачинцы говорили о попытках приватизации местного художественного комбината, о падкой на наживу молодежи, штампующей примитивные побрякушки, об упадке сложного и секретного мастерства.

Ganieva, A. The Mountain and The Wall (2012). Moscow: AST (p. 32).

The Mountain and The Wall (2012).

Here Shamil's thoughts became confused. He remembered the conversations he had heard over the local forges. Mamma and the other Kubachi artisans talked about the ongoing attempts to privatize the local craftsmen's guild; about the mercenary mindset of the young, who had begun turning out masses of primitive trinkets; about the decline of their intricate and esoteric craft.

Жених и невеста (2015).

Люся – это русская жена брата, отчего мои родители до сих пор на нервах. Перед свадьбой до самого последнего момента выжидали, не рассылали приглашения – вдруг сын передумает. Маме всё время чудится, что от чужих женщин добра не жди. Что её любимого сына бросят, облапошат, высосут из него кровь, вытянут жилы.

Ganieva, A. Bride and Groom (2015). Moscow: AST (p. 8).

Bride and Groom (2015).

Lyusya is my brother's wife. She's Russian, which drives my parents nuts. They had stalled and delayed before the wedding, and didn't sent out invitations until the last minute, on the chance that their son might bail. Mama feels that nothing good can come from a

woman who is not one of us. That her beloved son will be abandoned, deceived, eviscerated, and drained of his lifeblood.

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