

Youth Of The South Of Russia: Specifics Of Manifestation Of Ethnic Identity (On The Example Of The Dagestan Republic)

Madina M. Shakhbanova¹, Natalya K. Gafiatulina^{*2},
Sergey I. Samygin³, Tatyana M. Chapurko⁴,
Natalia A. Levaya⁵, Natalya K. Bineeva⁶

¹Dagestan scientific center of the Russian Academy of Sciences,
Makhachkala, Russia

^{1,6}Southern Federal University,
Rostov-on-Don, Russia

³Rostov state economic university "RINH",
Rostov-on-Don, Russia

⁴Krasnodar University of the MIA of Russia,
Krasnodar, Russia

⁵Branch of the Russian state social
university in Azov city

*Corresponding author Email: *gafiatulina@yandex.ru

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Abstract

In article indicators of reproduction of ethnic identity of the Dagestan people are considered and features of this process in multiethnic areas of the republic are shown, the valuable and symbolical system of ethnic identity, reflection of types of ethnic identity on hierarchy of ethnodeterminants and formation tolerant / intolerant installations in

ethnocontact zones of the republic is revealed. On the basis of results of poll domination in mass consciousness of Dagestanians of republican identity is established, at noticeable activation of the Russian identity and indicators of its reproduction.

Key Words: Ethnic identity; markers of ethnic identity; interethnic communication; ethnoengagement; Dagestan people.

1 Introduction

The Dagestan Republic represents multiethnic education with quite difficult ethnic, confessional, language situation etc. A distinctive feature of the Republic is a complex configuration of ethnic relations, migration processes in mountainous areas to lowland areas, the specifics of economic activity and a number of other factors which, on the one hand, contribute to the growth of ethnic identity of the peoples of Dagestan, on the other, worsen ethnic relations. Especially strongly these processes have proved in the 90th of last century and the national movements which, having appeared on a wave of democratic transformations of the Russian society, during the subsequent period promoted an aggravation of an interethnic situation in the republic, especially in multinational administrative divisions have acted as their catalyst. Initial polyethnicity and polyconfessionality of Dagestan cause destabilization, therefore, and difficulties at formation of the uniform sociocultural space capable to reduce international tension and international opposition in the republic.

Ethnopolitical process in Dagestan of the Post-Soviet period states formation during quite difficult period of republican and state and civil identity though, probably you shouldn't look for influences of political factor on strengthening of positions of the Russian identity in mass consciousness of the Dagestan youth (Gafiatulina, 2012; Gafiatulina, Vereshchagina and Shakhbanova, 2015; Shakhbanova et al., 2016). It should be noted that in installations Russian including Dagestanian, the people during this period also the opposite tendency, in the form of strengthening of positions of ethnoconfessional identity was shown: the new stage of the politicized ethnicity unlike the beginning and the middle of the 1990th is characterized

by active inclusion of a confessional factor in ethnopolitical processes in the region that allows to speak about formation in the region of steady ethnoconfessional political identity, at the same time the confessional factor will gradually replace ethnic in definition of a vector of regional political development (Avksentyev, Babkin and Khots, 2006; Aklan, 1990).

Thus, it is possible to assume that an essential role their religious identity, indicators of her reproduction can play in formation of ethnic identity of the Dagestan people that, however doesn't reduce a demand of other types of identification in installations of the Dagestan people, in particular, republican.

2 Characteristic of an object and methods of a research

The sociological research on studying of ethnic identity of the Dagestan people in ethnocontact zones of the republic is conducted in 2013 in Babayurtovsky, Derbentsky, Kazbekovsky, Kaitagsky, Karabudakhkent, Kizilyurtovsky, Kizlyarsky, Kumtorkalinsky, Khasavyurt, Derbent, Kizlyar, Kizilyurt, Makhachkala cities. N 1143. Distribution of respondents in various parameters looks as follows; on an ethnic origin: Avars 29,2%, Azerbaijanian 4,5%, Darginians 16,9%, Kumyks 14,8%, Lakians 5,5%, Lezgians 13,2%, Tabasaranians 4,1%, Russian 3,6%, Chechens 3,2%, others 5,0%.

The purpose of a sociological research is studying of dynamics of ethnic identity of Dagestanis, definition of its structural elements and the place in structure of social identity, identification of a ratio of the ethnointegrating and ethnodifferentiating signs and their status in the course of reproduction of ethnic identity, correlation between Russian and ethnic identities. The goal assumes the solution of the following tasks:

1. to define a ratio of types of social identity (ethnic, republican, Russian, religious) in mass consciousness of the Dagestan people;
2. to establish the place of ethnic identity of Dagestanis in structure of social identity;
3. to define ethnocultural components of reproduction of ethnic and Russian identities of Dagestanian, their role in the process of

strengthening/weakening of ethnic identity.

2.1 Results of a research and their discussion

Markers of reproduction of ethnic identity of Dagestanian

It is known that the phenomenon “ethnic identity” is one of the major and difficult phenomena for studying in modern Russia and such situation is caused by the fact that in the country there were cardinal changes which have changed bases of the Russian statehood. Transformation of the Russian society naturally promoted strengthening of types of social identity, including, and ethnic identity.

At a research of ethnic identity, we proceed from her understanding as “the general representations divided to some extent by members of this ethnic group which are formed in the course of interaction with other people. Considerable part of these representations is result of understanding of the general history, culture, traditions, places of an origin (territory) and statehood. The general knowledge connects members of group and forms a basis of her difference from other ethnic groups” (Drobizheva et al., 1996; Shakhbanova, 2016).

The question that it to be the representative of the ethnos is key in a research. At all the obvious simplicity it was far not so simple as could seem at first sight. There is a variety of approaches of representatives of these or those people to self-identification, following from the level of their culture, life experience, psychological features, historically developed forms of international interaction which are distinctly shown in the multiethnic environment.

Most visually specifics of formation of ethnic identity are traced in answers to the block of questions, rather ethnic self-determination, the importance of ethnic group, the attitude towards people of other national identity, justification of the reasons of international opposition and interethnic tension. Perceptions of the Dagestan people of the main ethnouniting signs of the ethnic community show answers of respondents to the question “What Signs Pull Together You with Representatives of Your People?”. By results of our research more than a half of respondents (70,9%) emphasize the “national language” indicator as the significant ethnointegrating component; on an ethnic origin it takes the first rank place in judgments of Lakians

(93,1%), Avarians (78,8%), Lezginians (72,0%), Russians (69,2%), Chechens (64,5%), the second place at Darginians (65,8%). At the same time in positions of the interviewed Darginians (67,7%) and Nogais (84,2%) acts as the dominating identification marker "national traditions and customs" while this sign respondents Chechens (58,1%), Avarians (58,7%), Russians (58,7%), Kumykians (62,8%), Lezginians (66,7%), Lakians (75,9%) and Nogais (63,2%) by importance have determined on the second place, however, as well as by all mass of respondents (62,4%).

In mass consciousness of the Dagestan people a sign "religion" performs the important ethnouniting function therefore she is on the importance at the third place (53,6%) and on a national section answers were distributed as follows: Avarians and Azerbaijanians (on 62,2%), Lakians (62,1%), Chechens (54,8%), Lezgians (52,0%), Kumykians (49,7%), Nogais (47,4%), Darginians (45,6%) and Russians (45,5%). Avarians and Azerbaijanians (per 62,2%), Lakians (62,1%), Chechens (54,8%), Lezginians (52,0%), Kumykians (49,7%), Nogais (47,4%), Darginians (45,6%) and Russians (45,5%). The symptom of "living together in a given territory" (51,1%) is one of the important indicators for respondents Azerbaijanians (62,2%), Kumykians (58,0%), Darginians (56,3%), Avarians (51,7%), Lakians (51,7%), Lezginians (46,7%), Nogais (47,4%), Chechens (45,2%) and Russians (35,0%). Besides, this marker is in close connection "with the historical territory of my people" (27,9%) and chosen him most of all among Nogais (42,1%), Lakians (37,9%), Chechens (32,3%), Avarians (29,5%) and Lezginians (28,0%).

Domestic researchers-ethnopsychologists are of the opinion that the national character is one of the important to integrate signs, as indicated by the respondents, the Avarians (of 35.4 %), Lakians (34.5 percent), Lezginians (30.7 %) and Russian (26,6 %), stressing the importance of "community character, the similarity of behavior" (27,1 %). A certain role as the marker of reproduction of ethnic identity, carries out "the historical past" (22,3%) therefore the interviewed Kumykians (18,4%), Lezginians (21,3%), Avarians (25,0%), Russians (28,7%) and Chechens (35,5%) point to its importance in identification processes. Further in positions of respondents the low estimate of a marker "national clothes, the dwelling, life" (16,7%) and, in comparison with other respondents, most of all pointed to him among Avarians (19,4%), Darginians (19,0%),

Kumykians (18,4%), Lezginians (14,7%) and Russians (11,9%) is shown. As show results of poll, the status of a sign "national literature, folk art" (8,7%) which makes a basis of spiritual culture of the people, is much lower in structure of markers of reproduction of ethnic identity and has pointed every sixth to him among the interviewed Chechens, by the eighth among Avarians, the ninth among Lezginians and the tenth among Kumykians. From all massif of respondents, statistically insignificant part adheres to a position that them "unites nothing with representatives of the people" and those 2,8% and 1,3% among the interviewed Russians and Lezginians, respectively.

Then, in the survey, respondents were asked a "test question" "What you mean to be representative of the people?". Understanding by the representative of the people means "knowledge and respect for national traditions and customs of the people" (46,7%), "the aspiration to protect national interests of the people" (18,8%), "knowledge of national language of the people" (18,2%) and "participation to the people and its national culture" (17,4%). On an ethnic origin the first judgment is divided by respondents Darginians (51,9%), Kumykians (50,0%), Avarians (47,6%), Russians (48,2%), Lakians (44,8%), Lezginians (44,0%), Nogais (42,1%) and Chechens (38,7%); extent of knowledge of national language as understanding of the ethnic origin, is significant for the interviewed Avarians (18,1%), Lakians (20,7%), Kumykians (20,5%), Lezginians (21,3%), Darginians (23,4%), Nogais (26,3%) and Azerbaijanians (35,1%). Further an important factor of participation to the their people and its national culture was indicated by the greatest share of the interviewed Russians (26,6%), and "the aspiration to protect national interests of the people" is emphasized by respondents Chechens (35,5%).

On the question "What, in Your Opinion, First of All, It Is Necessary to Consider when Determining a Nationality of the Person?" the criterion "the father's nationality" (31,1%) dominates, then indicators "national languages" (24,6%), "consciousness of the person (to what people he carries himself)" (23,8%), "features of behavior, thinking" (14,1%) and "mother's nationality" (4,5%) settle down. The national identity of one of parents, in this case the father, is the ethnic origin to the interviewed Avarians (30,6%), Lakians (34,5%), Azerbaijanians (35,1%), Kumykians (36,5%), Lezginians

(37,3%), Chechens (45,2%) and Nogais (52,6%) solving in definition. As the identification sign "national language" on the first place was put by respondents Darginians (32,3%) while in positions of Kumykians (21,2%), Azerbaijanians (21,6%), Avarians (28,1%), Chechens (29,0%), Lezginians (30,7%) and Nogais (31,6%) he takes the second rank place. For the interviewed Russians (14,7%) and Lakians (14,7%) "national language" as criterion of definition of an ethnic origin of the person, takes the third place. In the mass of respondents the Russians and Lakians who put on the first place "consciousness of the person (to what people it carries itself(himself)) are allocated", having removed other components, 41,3% and 41,4%, respectively. Unlike other subgroups, in the process of determining the ethnicity of the individual, for respondents Kumykians (16,0 %), Lezginians (17.3 %) and Chechens (22,6 %) "features of behavior and thinking" have a certain value.

Equally significant in the process of ethnic identification is the identification and evaluation of a symbolic system of ethnic identity (see Table 1).

Table 1. Distribution of answers to the question "What Values Have for You the Greatest Value?" (possible answers are given on groups of nationalities in % of total of respondents).

Possible answers/Nationalities	Territory of my settlement	Historical monuments of my people	National language of my people	Religion of my people	National traditions and customs of my people	Political symbols of Dagestan	National holidays of my people	Political symbols of Russia
Avarians	21,9	21,9	62,5	69,4	56,9	5,9	23,6	3,5
Azerbaijanians	27,0	21,6	37,8	56,8	43,2	8,1	18,9	5,4
Darginians	21,5	19,6	53,2	44,9	60,1	5,7	28,5	10,1
Kumykians	19,8	27,4	48,3	45,5	64,2	10,8	23,3	2,4
Lakians	27,6	20,7	55,2	44,8	69,0	6,9	20,7	3,4
Lezginians	20,0	28,0	52,0	53,3	57,3	9,3	18,7	6,7
Nogais	52,6	21,1	57,9	52,6	63,2	15,8	21,1	5,3
Russians	16,8	25,2	51,0	52,4	60,1	4,2	14,7	22,4
Chechens	16,1	22,6	38,7	74,2	64,5	12,9	12,9	3,2
Others	12,5	29,2	37,5	75,0	58,3	12,5	16,7	4,2
Total:	20,9	23,9	53,1	55,6	59,8	7,5	22,0	7,3

The given results of poll demonstrate that in the course of reproduction of ethnic identity the “national traditions and customs” and “religion” which have far removed the importance of other components of symbolical system are important. And in positions of respondents state and civil (Russian) identity is strongly expressed, at a very low assessment of the political symbolism as Dagestan and Russia.

For the purpose of deeper studying of indicators of reproduction of ethnic identity the importance of the territory as ethnosign because one of components of ethnic identity is the territory designated as “the historical territory” and “the native earth” came to light. L. N. Gumilyov (1990), analyzing influence of nature of a landscape on shape of ethnos, noted earth value as significant sign of the people (Gumilyov, 1990; Shakhbanova et al., 2016; Samygin and Imgrunt, 2016; Samygin, Vereschagina and Levaya, 2016), therefore in a research the question allowing to reveal the line item existing in public consciousness of the Dagestan people concerning this indicator was asked (see the Table 2).

Table 2. Distribution of answers to the question “What Do You Understand as the Historical Territory of the People?” (possible answers are given on groups of nationalities in % of total of respondents).

Possible answers//Nationalities	The territory in which have the right to live only representatives of my people	The territory in which lived and were farm the ancestors of my people	The territory in which mostly live representatives of my people with other people	The territory in which representatives of my people live at present
Avarians	16,7	61,8	45,1	19,8
Azerbaijanians	8,1	51,4	27,0	27,0
Darginians	7,6	57,6	46,8	20,3
Kumykians	14,2	56,6	52,4	17,4
Lakians	13,8	62,1	37,9	17,2
Lezginians	9,3	60,0	38,7	20,0
Nogais	10,5	42,1	52,6	26,3
Russians	5,6	60,8	49,7	10,5
Chechens	12,9	48,4	51,6	22,7
Others	8,3	54,2	58,2	20,8
Total	11,6	59,1	46,9	18,4

The received results of a research testify to a combination of two approaches conditionally telling, historical and modern, awareness of historical continuity in understanding “the historical territory” i.e. as lands in which during the long period representatives of these people live and as “territories in which representatives of my people live and as “territories in which representatives of my people with other people generally live”. The first judgment divides the vast majority of respondents, the second position is closer than the most part of the interviewed Nogais and Chechens. It is possible to assume that through these positions the tolerant perception of cohabitation existing in public consciousness of the Dagestan people is shown though the second judgment assumes also opposite interpretation of their ethnic behavior as “forced” to live in “the historical territory with other Dagestan people”, in particular, it is closer included in selection of sociological poll, living in Kazbekovsky district, to Chechens. On the other hand, there is an impression that the interviewed Chechens-akkinty as if ignore the Avarians living with them in one settlement, adhering to a “territory in which representatives of my people live at present” position, at the same time “expanding” with the concept “historical territory”, i.e. all territory of dwelling of their people, even outside their settlements. At the same time, in positions of every fifth

respondent, though it isn't so bright, intolerant installation "the territory in which have the right to live only representatives of my people" is shown and here the interviewed Avarians, Kumykians, Lakians, Nogais and Chechens, i.e. the people to which during the long period in a latent form international opposition and territorial disputes Chechens with Avarians and Lakians, Kumykians and Nogais with Avarians immigrants from mountainous areas of the republic is characteristic are allocated.

Ethnic and Russian identity in installations of Dagestanis At a research of specifics of formation of ethnic identity in multinational areas of the republic and ethnocultural components of her reproduction, detection of correlation between types of social identity in mass consciousness of Dagestanis is not less important and the question "As Whom Do You Feel, First of All, in the territory of the Republic of Dagestan?" has been asked them. Results of our research show updating of republican identity in installations of every second respondent, proved in the form of understanding by "the representative of the Dagestan people"; on an ethnic origin republican identity demonstrate more than half of the interviewed Azerbaijanians, Lakians and Lezginians, every second respondent among Avarians and Darginians, every third respondent among Kumykians, Nogais and Chechens. The second rank place is taken by the Russian identity noted by every third respondent both on all massif, and among Kumyks, Lezgians, Nogais, every fourth respondent among Darginians, Avarians and Chechens, every fifth respondent among Azerbaijanians, every sixth respondent among Lakians. In comparison with other subgroups, in positions of the Russian respondents the Russian identity dominates. It should be noted that the Russian is characterized by a kind of perception of the concepts "the representative of his people" and "Russian", even we can assume that they identified: "some theorists and observers perceive concepts "Russians" and "Russian" as synonyms. Meanwhile in public consciousness these concepts differently are perceived and associated in one case as ethnic, and in another, in an image of Russians as mainly civil community" (Arutyunyan, 2013).

On the third position self-identification of respondents with the religion, and here, in comparison with other subgroups settles down, respondents Chechens (every fifth respondent), Avarians (every

sixth respondent) and Lakians (every seventh respondent) are considerably allocated, and the share of other respondents makes less than 10%. The fourth rank place is the awareness of being “the representative of the Caucasus” and a share of those rather more among the interviewed Darginians, Kumykians, Russians and Chechens. Results of our research state low manifestation of self-identification “the representative of the people”, i.e. focused on designation of the ethnic identity and, in comparison with other respondents, every sixth respondent is distinguished from respondents of Nogais and Chechens, and also every tenth respondent among Kumykians.

Equally important is the establishment of an emotional component in the manifestation of Russian and ethnic identities, because in the category of civil-state identity, as well as in the national, local, ethnic identity, there are cognitive, emotional and regulatory elements (see Table 3).

Table 3. Distribution of answers to the questions “What Feelings Causes at You a Feeling That You the Representative of the People?” and “What Feelings Causes at You a Feeling that You the Russian?” (possible answers are given on groups of nationalities in % of total of respondents).

Possible answers/Nationalities	What feelings causes at you a feeling that you the representative of the people?				What feelings causes at you a feeling that you the Russian?			
	Pride and advantages	Feeling of participation with the people	Resentment and humiliation	Indifference	Pride and advantages	Feeling of participation with the people	Resentment and humiliation	Indifference
Avarians	72,1	19,0	1,7	5,5	64,5	20,7	2,8	10,0
Azerbaijanians	66,7	22,2	0	16,7	61,1	16,7	5,6	11,1
Darginians	63,9	20,4	1,9	5,6	64,8	14,8	5,6	13,9
Kumykians	75,0	12,5	2,5	6,3	62,5	16,3	2,5	11,3
Lakians	64,6	28,3	0,9	3,5	50,4	31,9	2,7	14,2
Lezginians	69,0	22,4	1,7	8,6	45,7	19,8	3,4	23,3
Russians	58,3	33,3	0	11,1	55,6	25,0	0	19,4
Tabasaranians	69,6	21,7	0	0	56,5	17,4	0	21,7
Chechens	80,0	12,5	7,5	0	50,0	15,0	7,5	17,5
Others	58,2	22,8	3,8	11,4	50,6	17,7	8,9	19,0
Total:	68,4	20,9	2,0	6,3	57,7	20,4	3,8	14,6

Our research shows that the feeling of accessory as to the, and

the Russian people causes “pride and advantages” in the interviewed Dagestan people though accessory and the feelings which had at the same time considerably are expressed to the people, in comparison with feeling of the Russian identity. Importance of an ethnic origin and pride taken at the same time and advantages, in comparison with other respondents, is stronger shown in positions of respondents of Chechens, Avarians, Kumykians, Lezginians and Tabasaranians. Every fifth respondent supplements pride with “participation with the people” and those much more among respondents of Lakians and Russians. At the same time statistically small share of respondents has “resentment and humility” for the fact that they are representatives as the, and the Russian community, and respondents Chechens (every thirteenth respondent) are allocated. If at every seventh respondent indifference causes a feeling of accessory to the Russian people, then the share of those among self-identifying “as the representative of the people” is 2 - 3 times less.

3 Conclusion

1. The analysis of results of a research shows decrease in the importance of national language. National language not always holds a leading position among the ethnointegrating signs though its emotional and psychological value in representations of respondents is quite high. Despite contradictory judgments and the existing dispersion of opinions, in the course of self-identification respondents consider the ethnouniting markers “national language”, “national traditions, customs, ceremonies”, at the same time as understanding of belonging to own ethnic group “importance of their knowledge and observance” and “religious affiliation” are noted.

2. Cohabitation duration in rather small territory causes priority in public consciousness of the interviewed Dagestanis of republican (all-Dagestan) identity. But at the same time in positions of respondents growth of state and civil (Russian) identity which is followed by a low estimate of the importance of both republican, and all-Russian political symbolic (the coat of arms, the anthem, a flag) is observed. Besides, religious identity is rather stronger expressed in positions of Avarians, Darginians and Chechens which

have designated it as the ethnouniting sign with the and with the Dagestan people, at the same time, emphasizing its importance in structure of valuable and symbolical system of ethnic identity.

4 Summary

Living in the multicultural environment of the Dagestan peoples characterized by conflicting ethnic behavior, on the one hand, highlighting as a marker of identity “national language”, on the other, to be the representative of his people, implies “knowledge of and compliance with national traditions and customs of his people,” i.e., the status of “national (native) language” is somewhat reduced. However reduction of the status of national language in polynational areas of the republic doesn’t demonstrate assimilation process existence because, first, national (native) language is dominating in hierarchy of ethnodeterminants, secondly, a specific place in modern Dagestan society is held by Russian as language of international communication against the background of which relative decrease in the importance of national (native) language is observed.

Civil identity as very difficult social phenomenon has dynamic nature and can change as a result of activization of historical memory and the historical past, a political and social and economic situation in the state. By results of our research, indicators of reproduction of the Russian state and civil identity are “the general state”, “Russian as language of international communication”, “the native earth, the general territory of accommodation” at a relative not demand of markers “responsibility for the country”, “the general historical past, historical memory”, “political symbols (the coat of arms, the anthem, a flag)”, “the general public holidays”, “the general Russian culture”, “similarity of national traditions, customs”, “uniform legal system” when in ethnic identity “national language” and “national traditions and customs” are ethnointegrating. Probably these can explain that Russian and ethnic identity in a stable international situation aren’t just combined, but also supplement or feed their contents. In the historical past there are not only significant events for the specific people, but also the countries, general for all people, for example, of an event of the Great Patriotic War, etc.

In case of disintegration of bases of society, the uniting potential of state and civil identity weakens or is transformed which certificate is identity loss "citizens of the USSR" to which the competition between ethnic and the Russian identity succeeded. Given the importance of state-civil identity it can be fruitful in the further development of the society and maintain stability in the presence of a positive content, which eliminates hostility or discrimination against any ethnic groups regardless of their numbers. In addition, the prevalence of Russian identity in the mass consciousness of the peoples of Dagestan will preserve interethnic consent and inter-ethnic stability in the Republic.

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