

A black and white photograph of a spiderweb, with a central text box overlaid. The spiderweb is the primary visual element, filling the entire frame with its intricate, radial and spiral patterns. The background is dark, making the white threads of the web stand out. In the center, there is a black rectangular box with a bright blue border. Inside this box, the text is written in a white, serif font.

**Ethno-linguistic behavior
and formation of russian
identity among youth in
the south of Russia: (for
example, Dagestan)**

ETHNO-LINGUISTIC BEHAVIOR AND FORMATION OF RUSSIAN IDENTITY AMONG YOUTH IN THE SOUTH OF RUSSIA: (FOR EXAMPLE, DAGESTAN)

COMPORTAMIENTO ETNOLINGÜÍSTICO Y FORMACIÓN DE LA IDENTIDAD RUSA ENTRE LOS JÓVENES DEL SUR DE RUSIA: (POR EJEMPLO, DAGUESTÁN)

ABSTRACT

It has a paramount importance the ethno-linguistic situation and, in general, the role of language in the organization of interethnic communication, the construction of a space for interethnic communications and the development of identification strategies for multiethnic regions. It should be considered the view of research perspective chosen in this article that connected with analysis of linguistic behavior in the context of the problem of the formation of Russian identity among young people in Dagestan which it is one of the most ethnically mosaic regions in our country. It is paid particular attention to the status of Russian language in this region and its role in the process of forming Russian identity among Dagestan youth in this article. Based on the results of independent sociological empirical studies, the authors of this article come to a number of original conclusions on the strength of the interethnic situation that has developed in Russia. It was registered a low status of national languages society on the background of increasing significance of Russian language as a language of interethnic communication in Dagestan society. This fact was concluded on the basis of conditions of ethnization of social processes in various regions of Russia South. This ethno-linguistic situation directly influences on formation of identification attitudes and orientations of the young generation. The scientists prove the thesis that the strengthening of Russian language status is one of factor in the spread bilingualism as a dominant form of interethnic communication among the youth in Dagestan society in this article.

KEYWORDS: youth, South of Russia, Dagestan society, Dagestan youth, Russian identity, Republican identity, Dagestan peoples, State-civil identity, National languages, Ethno-linguistic situation

Copyright © Revista San Gregorio 2018. eISSN: 2528-7907 ☺

RESUMEN

Tiene una importancia primordial la situación etnolingüística y, en general, el papel del lenguaje en la organización de la comunicación interétnica, la construcción de un espacio para las comunicaciones interétnicas y el desarrollo de estrategias de identificación para regiones multiétnicas. Debe considerarse la visión de la perspectiva de investigación elegida en este artículo que se relaciona con el análisis del comportamiento lingüístico en el contexto del problema de la formación de la identidad rusa entre los jóvenes en Daguestán (que es una de las regiones con mosaicos más étnicos de nuestro país). Se presta especial atención al estado del idioma ruso en esta región y su papel en el proceso de formación de la identidad rusa entre los jóvenes de Daguestán. Sobre la base de los resultados de estudios empíricos sociológicos independientes, los autores de este artículo llegan a una serie de conclusiones originales sobre la fuerza de la situación interétnica que se ha desarrollado en Rusia. Se registró un estado bajo de la sociedad de lenguas nacionales en el contexto de la creciente importancia de la lengua rusa como lengua de comunicación interétnica en la sociedad daguestana. Esta situación etnolingüística influye directamente en la formación de actitudes de identificación y orientaciones de la generación joven. Los científicos prueban la tesis de que el fortalecimiento del estatus de la lengua rusa es uno de los factores en la difusión del bilingüismo como forma dominante de comunicación interétnica entre los jóvenes de la sociedad de Daguestán .

PALABRAS CLAVE: juventud, sur de Rusia, sociedad daguestana, juventud daguestán, identidad rusa, identidad republicana, pueblos daguestán, identidad civil estatal, idiomas nacionales, situación etnolingüística

Copyright © Revista San Gregorio 2018. eISSN: 2528-7907 ☺

	MADINA M. SHAKHBANOVA		SERGEY I. SAMYGIN
	Dagestan Scientific Center of the Russian Academy of Sciences, Russian Federation		Rostov State Economic University . Russian Federation
	madina2405@mail.ru		samygin78@yandex.ru
	LARISA A. MINASYAN		SVETLANA I. IMGRUNT
	Don State Technical University, Russian Federation		Adyge State University, Russian Federation
	larmin1@mail.ru		sveddy@mail.ru

	ELENA V. SUSIMENKO
	Platov South-Russian State Polytechnic University (NPI), Russian Federation
	lesusima@yandex.ru
	GALINA S. PSHEGUSOVA
	Southern Federal University, Russian Federation
	gpshegusova@gmail.com
	VERZILA I. ISLAMOV
	Nevinnomyssky State Humanitarian and Technical Institute, Russian Federation
	vngprof@gmail.com

ARTÍCULO RECIBIDO: 20 DE NOVIEMBRE DE 2018

ARTÍCULO ACEPTADO PARA PUBLICACIÓN: 12 DE DICIEMBRE DE 2018

ARTÍCULO PUBLICADO: 28 DE DICIEMBRE DE 2018

INTRODUCTION

Globalization has raised the problem of preservation people originality, their cultural specifics, and, of course, the problem of the full language functioning, especially of small peoples. It is of particular concern among the researchers the intolerance and behavior existing in the public consciousness of people. They make themselves known to this day for despite the ongoing state policy, the outbreak of xenophobia, neo-fascism, fanaticism and fundamentalism, ethnic violence in Russian society (Samygin et al, 2016).

The ethnical state of ethnos is determined, first of all, by the attitude of the state to its national (mother) language, national culture, with the readiness and desire of the state authorities to pursue a policy aimed at preserving the identity of the people and promoting its development (Gafiatulina et al, 2018).

Accordingly, than all-round and effective the policy in this direction that the attitudes of tolerance, respect of peoples to their state, a sense of patriotism has the more comprehensive.

The uniqueness of any ethnic formation is manifested through language. Therefore it becomes urgent of guarantees of linguistic rights actually that is reflected in the Concept of State National Policy.

The concept of as «language development» implies two aspects: at first, intra-structural, and secondly, sociological, functional. The changes are considered that occurred in different historical periods in the grammatical structure of the language and its vocabulary in the first version.

The second option (sociological) includes the study of the functional language development, and respectively, those processes are

conditioned by social factors in the linguistic system (Gafiatulina et al, 2017).

During the last decade of XX-th century, disintegration processes were observed in Russian society, linked by the orientation of national regions to the strengthening of positions of ethnic identity. However, the changes that occurred in the post-Soviet Dagestan, the emergence of national movements, whose leaders pursued their narrow political goals, the deterioration of interethnic relations, the growth of inter-ethnic tensions, etc. had directly opposite tendencies in the form of strengthening republican (overall Dagestan) identity, supplemented by state-civic identity. The gist of Russian identity is the consolidation of representatives of different ethnic backgrounds within a single state education, while maintaining a positive, normal ethnic identity based on the principles of tolerance (Gafiatulina et al, 2017). The researchers noted that the language component plays an important role in the process of formation of the state-civil identity.

In connection with the above, the analysis of the ethno-lingual situation in Dagestan, the establishment of indicators for the reproduction of the Russian identity of the Dagestan peoples and the degree of influence of the linguistic factor on this process are relevant.

CHARACTERISTIC OF OBJECT AND RESEARCH METHODS

Applied part of this research is the results of the survey conducted by the authors of this article: 1. Questionnaire for study of ethnic identity of the Dagestan peoples and Questionnaire for the study of state-civic identity and language behavior of the Dagestan peoples. Questionnaire was the main method of collecting information. FAR program was for questionnaire processing.

1. Sociological survey for study of ethnic identity of the Dagestan peoples was held in Babaurt, Derbent, Kazbek, Kaitag, Karabudakhkent, Kizilyurt, Kizlyar, Kumtorkalinsky, Khasavyurt districts, Makhachkala, Kizlyar, Kizilyurt, Derbent cities in 2014. N - 1143. 2. Sociological survey for study of state-civic identity and language behavior of the Dagestan peoples was held in Botlikh, Derbent, Kazbek, Kizilyurt, Khasavyurt districts, Derbent, Kizlyar, Kizilyurt, Makhachkala, Khasavyurt cities in 2015. N - 903. The distri-

bution of respondents by various parameters is as follows: for ethnic groups: the Avars – 29,2%, the Azerbaijanis - 4.5%, the Dargins – 16,9%, the Kumyks – 14,8%, the Laks – 5,5%, the Lezgins - 13.2%, the Tabasarans - 4, 1%, the Russians – 3,6%, the Chechens – 3,2%, others – 5,0%; for educational status: secondary basic education – 9,1%, secondary – 26,6%, secondary special – 48,7%, the higher and incomplete higher education -15,6%; for gender: men – 50,3%, women – 49,7%.

RESEARCH RESULTS AND ITS DISCUSSION

Russian identity of the Dagestan peoples. According to opinion of researchers, the collapse of USSR is the starting point for the formation of a new state-civil (Russian) identity. This process is very difficult, because the elimination of a strong political formation was accompanied by the strengthening of almost all types of social identity (local, religious, ethnic and etc.), which its were not in demand in Soviet society in socialist period (Shakbanova et al, 2018). At the same time, the rising importance of this or that type of social identity was accompanied, on the one hand, by the aggravation of rivalry between types of social identity, for example, ethnic and state-civil, on the other, the identification of religious and ethnic identities and formation of an ethno-confessional identity. Thus, the complex ethnic processes of post-Soviet period have led to an increase in the interest of specialists of a very diverse profile to research of social identity types, as the identity of Russians remains a field for discussion of social forces. She said: "The state-civil identity is not only a prism through which society is viewed, but an important factor in people mobilization and their solidarity. That is why recently the institutions of state power, as well as political leaders are concerned about the formation of identity with values in which they are interested" (Arutyunova, 2007).

It was important to reveal the degree of manifestation of the state-civic identity of Dagestan peoples in this research what was our attention paid in our sociological opinion (see sheet No. 1).

Sheet 1. The distribution of answers for question: "Whom do you feel in the territory of Dagestan Republic primarily?" (The answers are given by groups of nationalities

in percentages from total number of respondents)(See Annexes)

The results of this research show the prevalence of a "dual" or "multiple identity" in the mass consciousness of the Dagestanian with the phrases for "as representative of your people and a Russian" and "as representative of your people and your religion". The difference between these judgments is insignificant. Russian identity dominates in the positions of Russian respondents in comparison with other respondents. It is characteristically peculiar perception of the concepts for the Dagestan Russians by "as representative of your people" and "a Russian man". We can assume that they identify them, that is quite rightly pointed out by Yu.V. Harutyunyan. He said that "Some theorists and the observers perceive the concepts "as the Russian" and "as the Russians" as synonyms. Meanwhile, these concepts are perceived and associated in different ways in the public consciousness. In one case is as an ethnic, and in another, is as a predominantly civil society in the image of the Russians" (Harutyunyan, 2013). The opinion of "as representative of your people and a Dagestanian" occupies on the third ranking position in comparison with other subgroups. Share of the last is greater among a Tabasarans and Azerbaijanis respondent. Every sixth interrogated person realizes himself in Dagestan territory as "the Russian" on of the whole block and this opinion takes the sixth place among the proposed seven variants of answers. Next, one out of every four respondents among a Russians and a Lezginians outlined the importance of ethnic self-identification. However, we were made a conclusion that the ethnic identity of the Dagestan peoples was weak (7,9%), with the republican (40,0%) and Russian identity 31,0%) according to the results of sociological opinion in 2013. There is a certain connection in the processes of formation of a new Russian identity and ethnic identity. According to the researchers, "the development of a nationwide Russian identity based on integrating values (history of the country, Russian culture, economic achievements) does not contradict the ethnic identity and afford a basis for socio and political integration of our country" (Drobizheva, 2002). The ethnic identity is more pronounced in the subgroup "from 40 to 50 years" (27,6%), religious identity at the age of "20 to 30 years" (21,2%), republican identity "from 50 to 60 years" (26,2%), the Russian identity"

from 60 years and above” for age. The respondents in the context of “up to 20 years” and “from 60 years and up” realize themselves as “the representative of their people and the Dagestanians” – 25,7% and 29,3% in the territory of Dagestan, respectively. The combination of ethnic and Russian identities can be traced in the answers of respondents aged “from 50 to 60 years” (52,3%), “from 60 years and above” (36,6%) and “from 40 to 50 years” (33,7%). Ethnoconfessional identification with the phrase of “as representative of my people and religion”, compared with other subgroups, is more clearly expressed in the positions of the younger generation “to 20 years” (36,5%) and “from 20 to 30 years” (31,4%). However, with age, its significant decline is observed: “from 50 to 60 years” (10,8%), “from 30 to 40 years” (15,5%), “from 60 years and above” (19,5 %), “from 40 to 50 years” (20,4%).

For education, the respondents with secondary and secondary special education emphasize the importance of ethnic identity – 19,8% and 19,6%, respectively. In comparison with other subgroups, there are a greater proportion of those indicating the importance of religious identity (36,4%) among the respondents with a basic secondary education. There are stronger the republican and Russian identities among the respondents with higher education – 20,6% and 21,2%. Double identification of “as the representative of their people and Dagestanians” is typical for almost all subgroups: 18,4% for secondary special education, 22,2% for higher education, 22,7% for basic secondary education and 25,2% secondary education.

The opinion of “as representative of their people and the Russian” was shared among 25,2% of the respondents for secondary education, 27,5% for higher education and 33,5% for secondary specialized education and a statistically small proportion of those for a basic secondary education (6,8%).

When we considering identities (“What unites with all the Russians?”), the difference in the level of identity becomes clear. The answers to the question “Whom do you primarily feel in the territory of Dagestan Republic?” show the importance of a dual identity for Dagestan peoples with the wordings of “the representative of one’s people and the Russian”, “the representative of one’s people and one’s religion” and “the representative of

one’s people and the Dagestanian, pushing back the position of “purely” republican, Russian, religious and ethnic identity types. The existence of these positions determines the relevance of ethnic and supra-ethnic indicators in the process of the Russian identity reproduction.

The study of the process of state-civil identity formation requires the identification of factors that consolidate the Russian identity.

Therefore, there were raised questions that allow us to reveal indicators of the reproduction of the Russian identity in our study (see Sheet No. 2).

Sheet 2. The distribution of answers for question: “What unites you with the Russians?” (The answers are given by groups of nationalities in percentages from total number of respondents)(See Annexes)

Before analyzing the results of a sociological research, we need to characterize the approaches of the Russian political elite in identifying the significance of certain indicators in the process of reproduction of the Russian identity.

As the consolidating ideas for society, we asked the ideologems as “strong Russia”, “strong state”: “we live in one strong country, in a unified Russian state” (Identity and consolidation resource of the inhabitants of Sakha Republic (Yakutia). 2012), which they were continued by the ideologems of statehood: “We want to see Russia as prosperous, free, powerful and influential power” in conjunction with the ideologems of the geopolitical plan - “a return and preservation of the positions in the world” - “Return of Russia in the ranks of rich, developed, strong and respected states of the world should be as our principal result”. One of the important components of a common identity is the idea of history on which President V.V. Putin in substantiating the modern directions of his actions: “Our predecessors have taught us that a country like Russia can be only strong” (Identity ..., 2012).

According to the results of our research, more than half of the respondents consider the “common state” as an integrating marker, every third respondents point out to “the Russian language as the language of interethnic communication” and “home land, common

territory of residence". Every sixth respondent stresses the need to have "responsibility for the country" and "common historical past, historical memory". Every seventh respondent stand for "single legal system" so the status of signs "political symbols (emblem, anthem, flag)", "general Russian culture" are visibly weakened. There are a large proportion of those who chose position "political symbols (emblem, anthem, flag)" as a consolidating factor among the Avars, the Dargins, the Kumyks, the Lezgins, the Russians, the Tabasarans respondents compared with other subgroups. There are a not large proportion of those who chose position "nothing unites" among the Azerbaijanis, the Chechens and the Lezgins notably.

Thus, the results of our research show the significance of several types of social identity for the respondents of the Dagestan peoples, which play a dominant role depending on the situation. We can state a noticeable weakening of the ethnic identity, which can perform a destructive role in the situation of exacerbation of interethnic relations and to destabilize interethnic situation in multi-national formations.

Linguistic behavior of the Dagestan peoples. Studying the language identity and language behavior of the Dagestan peoples and their reflection on the formation of state-civil (Russian) identity is important for us. Dagestan Republic is one of the multi-ethnic Russian subjects. Ethno-linguistic processes characterize here, firstly, the common ethno-cultural space in the republic; secondly, they show the nature and frequency of interethnic communication, as well as the cultural mutual influence of the Dagestan peoples.

When we analyze the ethno-linguistic situation in Dagestan, we can not be asserted that there are cardinal differences from other Russian regions, because our republic is characterized by the same tendencies as for other national entities, in particular, the expansion of the scale of the functioning of the Russian language as the language of interethnic communication with a decrease range of application of the national languages of the Dagestan peoples, that the population census and the results of the sociological survey states it.

It is showed the prevalence of the indicator "national language" over other signs, moreo-

ver, it is one of the most important ethno-integrated markers the answers to the question "What most unites you with people of your nationality?" However, the state of national languages in Dagestan is not interesting to us and so the specificity of the linguistic behavior of the Dagestan peoples. For this reason, the questions that allow us to identify the picture existing in the language sphere, in particular, the sphere of application of the national and Russian languages, the role of Russian language in the formation and strengthening of the all-Russian identity of the Dagestan peoples, the place of the national language in the linguistic behavior of the Dagestan men were included in the social survey questionnaire. The main instruments for research were the following indicators: "national (mother) language", "Russian language as a way of interethnic communication", "degree of knowledge and not knowledge of national/Russian language", "preferred language of education".

Before proceeding to the analysis of the sociological material, we should be noted that the national (mother) language performs a variety of functions and can combine an instrumental and symbolic function. The "confrontation" between them determines the discrepancy of the language's positions in the personal identity structure, as well as in the language competence. In other words, the individual may or may not know the national language at all, while preserving it as a symbol of belonging to an ethnic group (Vaskov et al, 2018).

Bilingualism invariably determines rivalry, in this case, national Dagestan languages and Russian language - as a language of interethnic communication, for objective reasons. It's no secret that the Russian language dominates in many spheres of modern Dagestan society. Moreover, Russian language strengthens its positions in intra-family communication, replacing the national (mother) languages.

We asked the question "What language do you consider to be your mother language?" for the respondents for determining the language as a mother language and the characteristics of the level of proficiency in the native language.

For ethnicity, 98,1% of the Chechens, 94,3% of the Dargins, 94,1% of the Laks, 93,6% of the Kumyks, 93,2% of the Avars and 88,9% of the Lezgins noted their “language of their nationality” as a mother. 11,8% of the Laks respondent, 9,6% of the Kumyks, 5,6% of the Lezgins, 5,3% of the Avars, 3,8% of the Chechens and 2,9% of the Dargins are considered “Russian language” as mother for their. Thus, 90,6% of respondent consider “language of their nationality” as a mother language and 9,2% of respondent consider “Russian language” as mother language.

87,4% of the interviewed among the urban population and 92,8% of the rural population consider “the language of their nationality” as a mother language, 14,0% of the urban population and 5,9% of the rural population consider “Russian language” as a mother language. When we include the question “What language do you consider to be your native language?” in the questionnaire, we expected that the choice of a certain language as a mother language has more symbolic meaning for the Dagestan peoples, especially in urban region, than the instrumental one. Our hypothesis is confirmed by the research results. The native language has a symbolic value for the most Dagestan peoples and only it is a functional language for a small part of the respondents. At the same time, it is interesting for us, firstly, mother languages teaching is there or not within the school curriculum, secondly, the level of possession, and thirdly, the orientation toward better mastery of one’s mother language, because the respondents note as the mother language of their people even if the language proficiency is not high. In other words, the national language performs more symbolic role than a functional, as a marker and an indicator of the ethnicity of the individual in this case. Thus, the results of our research show that the group of the respondents with the national (mother) language is dominant among the Dagestan peoples. Such a view is formed not only for the rural population, but also for the town population. The analysis of the “national (mother) language” indicator in the territorial context showed that the rural population is much more closely connected with the language of their people and is much less focused on the choice of the Russian language or two languages as mother at the same time. 92,8% of the rural population and 87,1% of the town population chose the language of their people as their native language. 14,0%

of the town population considered “Russian language” as their mother language in comparison with the rural population (5,9%). The number of town respondents decreases with age that marks the national language of their people as native. For example, “to 20 years” (89,9%), “from 20 to 30 years” (98,3%), “from 30 to 40 years” (71,4%), “from 40 to 50” (77,4%) and “from 60 and above” (60,0%), as well as 93,0% with secondary education, 78,0% with a secondary special, 89,7% with higher for education. The rural population considered the national language as a language of ethnic group in the age range from “30 to 40” (94,0%) to “from 60 years and up” (89,5%) in comparison with the town population. Also, there are high number respondents among the rural population in comparison with the town population who consider the national language of their people as native with below secondary education (71,4%), with secondary (93,9%), with special secondary (95,0%) and high education (93,3%).

Thus, the comparison of the interview results on ethnic mark showed a rather high rating position. This is more than 90,0%. But our research fixes noticeable discrepancies between the ethno-linguistic situation and language orientation in urban and rural areas of Dagestan. Also, we can state the absence of “dual” or “multiple” language identification among the Dagestan people. It means that a statistically small number of the Dagestan respondents noted the national language of their people and the Russian language as their mother languages simultaneously.

The attitude of the Dagestan respondents to the level of possession, reading and writing in their native language is important for us in the study of ethno-linguistic processes. We asked the question “What is the matter for you of mastery of your national language, the ability to read and write on it?” The opinion of «the ability to speak, write, read newspapers, magazines on mother language is very important for me» was marked by more than half of the respondents (59,1%). There are 71,0% of the Chechens, 64,9% of the Kumyks, 63,2% of the Avars, 62,6% of the Russians, 57,1% of the Lezgins, 54,5% of the Azerbaijanis, 54,1% of the Laks, 52,2% of the Dargins and 52,0% of the Nogais among the respondents. The results of our research showed that this position increases with age of the respondents. There are 56,5% of “to 20 years”, 57,5% of “from 20 to

30", 60,8% of "from 30 to 40", 65,4 % of "from 40 to 50", 63,6% of "from 50 to 60", 65,4% of "from 60 years and above" among the respondents. There are 56,9% with secondary education, 58.6% with Special secondary education and 61,3% with higher education for education among the respondents.

The opinion as "the ability to speak a mother language is great importance and the ability to write and read in my mother language is little importance for me" (19,1%) is at the second position. The above opinion is closer to the Kumyks (16,5%), the Avars (17,7%), the Lezgins (20,8%), the Dargins (21,8%), the Laks (26,0%) and least of all among the Chechens (5,6%). Every fifth of the respondents have a secondary, a high education. Every seventh of the respondents have a secondary special education. The number of people who prefer exclusively the communicative function of their mother language decreases with age. There are 21,1% of "up 20 years", 19,6% of "from 30 to 40 years", 17,1% of "from 50 to 60 years", 16,9 % of "from 20 to 30 years", 15,4% of "from 40 to 50 years" and 15,0% of "from 60 years and above".

The opinion as "ability to speak, write, read newspapers, magazines on mother language are little significance for me"(13.2%) is at the next position. There are the Dargins (14,2%), the Chechens (13,8%), the Lezgins (13,0%), the Kumyks (12,2%), the Avars 11,8%), the Russians (11,2%), the Laks (8,2%) among them. Every sixth respondents in age "from 20 to 30 years" have a secondary special education, every seventh of "from 50 to 60 years" have a secondary special education, every eighth of them have a secondary and higher education. The opposite opinion as "it does not matter reading and writing in my mother language for me" is typical for 6,9% of respondents among the respondents. Among them every ninth is available the Laks and every tenth is available the Russians. If you look at the results of the answers by geographical area, then we can note differentiation in the importance in knowledge of your national language, ability to write and to read on it among the rural and urban areas. Knowledge, reading and speaking on their national (mother) language is the importance for the rural residents unlike the townspeople. The share of townspeople is 66,8% and 53,5%, respectively. The opinion as "the ability to speak in one's mother language is important to me and

the ability to write and read in one's mother language is little important for me" is at the second position. It is closer to every seventh among the rural respondents and every fifth among the townspeople. The opinion as "the ability to speak in one's mother language is important to me and the ability to write and read in one's mother language is little important for me" is importance for rural people and townspeople. Every seventh respondents from the city and every ninth respondents in the countryside followed to above position. By ethnicity, above opinion in rural areas was chosen among the Lezghin (21,4%), the Darginians (15,0%), the Avars (11,7%) and the Kumyks (11,0%) respondents. There are most of the city respondents who consider that the knowledge of your mother language is not important for them. There are 22,1% of the Chechens, 14,2% of the Kumyks, 13,7% of the Dargins, 13,0% of the Russians, 11,9% of the Avars and 11,3% of the Lezghins among them. Thus, the results of our research on the question "What is the matter for you of mastery of your national language, the ability to read and write on it?" showed that the respondents of the Dagestan peoples have not a pronounced differentiation in the designation of the status of their national (mother) language and the importance of the level and degree of knowledge of it. We can see differences in the positions of the rural and urban population. If there is the importance of a full knowledge of mother language among the first then it can establish certain passivity in the second.

During research, we found out which languages the Dagestan peoples used mostly in their daily lives. It was paid attention to communication in such spheres of their life as work, home, family, friends, with representatives of their nationality, educational institutions and state institutions (see sheet No. 3).

Sheet 3. The distribution of answers for question: "Where do you most often speak on your mother language?" (The answers are given by groups of nationalities in percentages from total number of respondents)(See Annexes)

The obtained results of our research for the ethno-linguistic situation and the linguistic behavior of the Dagestan peoples testify to the functioning of mother languages mainly in the domestic sphere. Here the Chechens

and the Dargins occupy a leading position. More than half of the Kumyks and the Dargins respondents prefer to communicate in a native language with members of their ethnic community in comparison with other subgroups. But more than half of the Kumyks and the Chechens respondents support their communication with their friends in their mother language. Also there are every second among the Avars respondents, every third among the Dargins and the Laks.

Our research shows that the competitiveness of national and Russian languages has increased in the newest conditions. In addition, the function of the Russian language as a language of interethnic communication requires defining the spheres of its application (see sheet No. 4).

Sheet 4. The distribution of answers for question: "Where do you most often speak Russian language?" (The answers are given by groups of nationalities in percentages from total number of respondents)(See Annexes)

The information of the third and fourth sheet show that the communication in their mother language among the Dagestan peoples respondents is more spread in the family and a lesser spread in state and educational institutions. Every second of respondent marked to more communication in Russian language in state and educational institutions. At the same time, using of the Russian language as a means of communication in the family is attracted attention to itself. There are the Lezgins and the Laks in comparison with other subgroups. We obtained the following results on the question as "Where do you often speak Russian language?" in urban areas. 77,1% the Lezgins, 60,3% the Laks, 54,1% the Kumyks, 51,1% the Dargins, 50,1% the Chechens and 44,3% the Avars respondents prefer to communicate with your friends in Russian language. 25,7 % the Lezgins, 20,0% the Laks, 17,9% the Kumyks and the Dargins, 16,7% the Chechens and 14,8% of the Avars respondents prefer to communicate with your family. Every fifth respondent among the Lezgins, every sixth respondent among the Chechens and the Kumyks, every eleventh respondent among the Avars and small proportion among the Laks (6,7 %) and the Darginians (5,1 %) speaks in Russian with representatives of their nationality. More than half respondent among the Darginians, the Lezgins, every se-

cond respondent among the Laks, the Avars and the Kumyks, every third respondent among the Chechens prefer to communicate "in educational institutions" in Russian language. 83,3% of respondents the Chechens, 57,4% of respondents the Avars, 56,4% of respondents the Kumyks, 53,8% of respondents the Dargins, 53,3% of respondents the Laks and 51,4% of respondents the Lezgins prefer to communicate "in state institutions" in Russian language. Thus, for all respondents, Russian language as a means of communication prevails "with your friends" (57,5%), "in state institutions" (56,5%), "in educational institutions" (48,1%), "with your family" (22,4%) and "with representatives of their nationality" (14,0%).

The villagers answered the same question as follows: more just "with your family" as compared to other respondents in the Russian language is spoken by the Laks (50,0%) and the small number of the Kumyks (10,5%), the Dargins (9,7%), the Avars (6,6%) and the Chechens (6,5%); 100% of the respondents Lezgins, 51,6% of the respondents Dargins, 50,0% of the respondents Laks, 37,2% of the respondents Kumyks, 21,3% of the respondents Avars and 17,4% of the respondents Chechens prefer to communicate "with your friends" in Russian. 5,9% of the interviewed Avars, 3,2% of the interviewed Dargins, 2,3% of the interviewed Kumyks, 2,2% of the interviewed Chechens speaks "with representatives of their nationality" in Russian. However, there is communication in Russian "in educational institutions". In particular, 100% of the interviewed Lezgins, 76,1% of the interviewed Chechens, 45,6% of the interviewed Avars, 44,2% of the interviewed Kumyks and 32,3% of the interviewed Dargins indicated that. There is communication in Russian "in state institutions". 100% of the interviewed Lezghin, 74,2% of the interviewed Darginians, 51,2% of the interviewed Kumyks, 50,0% of the interviewed Lakians 47,8% of the interviewed Avars and 45,7% of the interviewed Chechens indicated that. Thus, for all respondents, Russian language in the countryside as a means of communication prevails "in state institutions" (50,8%), "in educational institutions" (47,9%), "with your friends" (2,3%) and very little "with your family" (9,4%) and "with representatives of their nationality" (4,2%).

Identify the level and extent of Russian language as the language of inter-ethnic commu-

nication is relevant in our research. The respondents were asked "How easily you know Russian language?" For all respondents, more than 96,4% of the interviewed Dagestan peoples indicated their good knowledge of Russian language, but the remaining positions were indicated by a statistically small proportion of respondents. However, this should not be identify the knowledge and literacy levels of the respondents, which is not always high-quality. By nationality, 100% of the interviewed Laks and Chechens, 96,8% of the interviewed Kumyks, 95,8% of the interviewed Avars, 92,9% of the interviewed Dargins and 91,7% of the interviewed Lezgins views as "saying, read and write freely". Statistically a small percentage of the interviewed Lezgins (2,8%), the Avars (2,1%) and the Darginians (1,4%) "have difficulty in conversation" and 4,2% of the interviewed Dargins, 3,2% of the interviewed Kumyks, 2,8 % of the interviewed Lezgins and 1,6% of the interviewed Avars "speaks only Russian". Thus, comparison of the level of knowledge of Russian and national (mother) language indicates a high level of knowledge by the Dagestan peoples in Russian language (96,2%) as opposed to the national (mother) language, which is significantly less than (73,7%). 100% of the Lezgins, the Chechens and the Laks, 97,7% of Kumyks, 96,8% of the Dargins, and 94,9% of the Avars are "spoken, read and written freely" in Russian language in the countryside; 3,2% of the Dargins, 2,3% of the Kumyks and 2,2% of the Avars "only speak the Russian language". Unlike other respondents, only among the interviewed Avars (2.2%) "have difficulty in conversation". 100% of the Laks and Chechens, 98,1% of the Avars, 94,9% of the Kumyks, 91,4% of the Lezgins and 89,7% of the Dargins are "spoken, read and written freely" in Russian language in urban area.

CONCLUSIONS

Our sociological research shows the ambiguity of the ethno-linguistic situation and the ethno-linguistic behavior of young people, especially in a multi-ethnic environment. Undoubtedly, linguistic self-awareness and linguistic behavior have a huge impact on the formation of types of social identity. The results of our research state the strengthening of the Russian language status as a language of interethnic communication in a multi-ethnic region, while weakening the status and spheres of application of national (mother) languages. Bilingualism is in mo-

dern multi-ethnic educations, which has the effect on the formation of identification attitudes and orientations in the youth environment. In addition, the ethno-lingual behavior of the Dagestan peoples on the formation of social identity types, among which the most important and visible are the republican and Russian identities. Their expression is the basis for maintaining interethnic harmony and stability in the multi-ethnic community.

On the basis of the results of the sociological survey we can be concluded that the knowledge of the Russian language as the language of interethnic communication by the overwhelming majority of the Dagestan peoples is perceived, firstly, as one of the signs of education, secondly, as an indicator of the cultural level; thirdly of interethnic communication in a multilingual environment. If social mobility is more associated with knowledge of a foreign language outside Dagestan that the factor of fluency in Russian is significant inside republic. But it should be clearly delineated between the conversational and business spheres of Russian language.

It should be to take into account that the urban environment creates conditions for orientation of the Dagestan peoples on the use of the Russian language to the detriment of their national (mother) languages. To solve the problem of protecting the Dagestan townspeople from linguistic assimilation and cultural degradation cannot be successfully out of touch with the issue of mother languages in the Republic as a whole and the harmonization of Dagestan and Russian bilingualism without changing the Dagestan society relationship to language policy and linguistic construction with the specificity of the ethno-linguistic processes in Dagestan. ■

BIBLIOGRAPHY

Arutyunova E.M. Formation of the state-civic identity of youth: for example, as the Moscow students. Abstract of Cand. Sci.(Soc.) Moscow, 2007.

Arutyunyan Yu.V. (2013). About the ethnic diasporas in the Russian environment // Sociological studies. № 7. P. 34 - 44.

Drobizheva L.M. (2002). Does ethnic identity contradict of the all-Russian? // Social inequality of ethnic groups: representations and reality. Moscow: Academia.

Identity and consolidation resource of the Sakha Republic inhabitants (Yakutia) [Electronic resource]. Moscow: Institute of Sociology of RAS, 2012.

Gafiatulina N.Kh., Imgrunt S.I., Samygin S.I. (2017). Social security and social health of Russian society: monograph. Saarbrücken: Lap Lambert Academic Publishing RU. 124 p.

Gafiatulina N.Kh., Tarasenko L.V., Samygin S.I., Eliseeva S.Yu. (2017). Social health and perception of risks by students living in southern Russian regions (based on sociological questioning data obtained in Rostov-on-Don) // Health risk analysis. 2017. № 4. P. 66-75.

Gafiatulina Nk., Vorobyev Ga., Imgrunt Si., Samygin Si., Latysheva At., Ermakova Li., Kobysheva Li. (2018). Social Health of Student Youth in South Russia: Analysis Of The Perception Of Socio-Cultural Risks. Modern Journal of Language Teaching Methods. Vol. 8, Issue 6, June 2018. P. 32-41.

Samygin P.S., Popov M.Yu., Samygin S.I. (2016). Legal socialization of youth in the conditions of the crisis state of the modern Russian society. Bulletin of Peoples' Friendship University of Russia. Series: Sociology. 2016. V.16. № 2. P. 295-303.

Shakhbanova M. M. (2013). Ethnic identity of the small Dagestan people in modern conditions // Sociological researches. № 10. PP. 88 – 97.

Shakhbanova M.M., Gafiatulina N.Kh., Samygin S.I., Chapurko T.M., Levaya N.A., Bineeva N.K. (2018) Youth of the South of Russia: Specifics of manifestation of ethnic identity (on the example of the Dagestan republic). Purusharta. 2018. Vol. 10. №2. Pp. 111-119.

Vaskov M., Rezvanov A., Kasyanov V., Samygin S., Gafiatulina N., Zagutin D., Scherbakova L. (2018). VALUE ORIENTATIONS OF RUSSIAN YOUTH IN THE SYSTEM OF MANAGING THE MORAL SECURITY OF SOCIETY // Вісник Національної академії керівних кадрів культури і мистецтв. № 2. С. 134-140.

Vereshchagina, A., Volkov, Yu., Krotov, D. & Ukolov, R. (2015). Labour socialization of young people in today's Russia: The specificity of sociological discourse. Asian Social Science, Vol. 11, No. 8, pp. 88-95. Retrieved from <http://dx.doi.org/10.5539/ass.v11n8p88>

ANNEXES

Sheet 1. The distribution of answers for question: "Whom do you feel in the territory of Dagestan Republic primarily?" (The answers are given by groups of nationalities in percentages from total number of respondents)

Variants of answers // Nationalities	The Avars	The Azerbaijanis	The Dargins	The Kumyks	The Laks	The Lezgins	The Russians	The Tabasarans	The Chechens	Total:
As representative of your people	14,1	22,2	16,7	8,8	23,0	25,9	27,8	0	22,5	18,1
As representative of your religion	20,0	16,7	18,5	17,5	7,1	21,6	11,1	17,4	22,5	17,1
As representative of Dagestan people	15,9	22,2	19,4	22,5	16,8	22,4	19,4	21,7	15,0	18,3
As a Russian	19,7	22,2	16,7	10,0	20,4	11,2	36,1	34,8	17,5	17,3
As representative of your people and a Dagestanian	21,4	27,8	25,0	17,5	23,0	19,0	25,0	34,8	17,5	22,4
As representative of your people and a Russian	26,9	16,7	23,1	32,5	34,5	23,3	22,2	21,7	30,0	27,6
As representative of your people and your religion	34,5	11,1	23,1	23,8	19,5	25,9	16,7	30,4	30,0	27,4

Sheet 2. The distribution of answers for question: "What unites you with the Russians?" (The answers are given by groups of nationalities in percentages from total number of respondents)

Variants of answers // Nationalities	The Avars	The Azerbaijanis	The Dargins	The Kumyks	The Laks	The Lezgins	The Russians	The Tabasarans	The Chechens	Total:
Common state	51,4	72,2	46,3	56,3	56,6	54,3	61,1	34,8	35,0	51,6
Responsibility for the country	20,3	5,6	14,8	21,3	10,6	9,5	19,4	21,7	27,5	17,4
Mother land, common territory of residence	37,9	50,0	39,8	33,8	38,1	27,6	41,7	56,5	40,0	37,3
Political symbols (emblem, hymn, flag)	8,6	5,6	10,2	8,8	6,2	8,6	8,3	13,0	5,0	8,2
General historical past, historical memory	17,2	11,1	20,4	16,3	21,2	14,7	30,6	17,4	17,5	17,9
General public holidays	5,5	5,6	3,7	7,5	6,2	7,8	5,6	4,3	7,5	6,4
Russian language as the language of interethnic communication	40,0	22,2	37,0	42,5	41,6	37,9	47,2	30,4	32,5	39,0
General Russian Culture	6,6	11,1	11,1	11,3	4,4	7,8	16,7	17,4	12,5	8,4
Similarity of national traditions, customs	4,1	11,1	3,7	2,5	3,5	6,0	13,9	4,3	2,5	4,7
Unified legal system	10,7	33,3	13,9	16,3	13,3	12,9	5,6	26,1	15,0	14,1
Nothing unites	3,1	5,6	2,8	2,5	1,8	4,3	2,8	0	5,0	3,2

ANNEXES

Sheet 3. The distribution of answers for question: *"Where do you most often speak on your mother language?"* (The answers are given by groups of nationalities in percentages from total number of respondents)

Variants of answers Nationalities	of //	with your family	with your friends	With representatives of their nationality	In educational institutions	In state institutions
The Avars		89,5	47,9	40,0	10,0	2,1
The Dargins		90,0	32,9	62,9	11,4	1,4
The Lezgins		86,1	16,7	41,7	13,9	2,8
The Laks		82,4	29,4	58,8	0	0
The Kumyks		86,4	58,4	60,8	3,2	0,8
The Chechens		98,1	65,4	48,1	3,8	3,8
The Russians		93,8	68,8	50,0	31,3	50,0
Total:		88,9	46,8	50,1	8,4	3,3

Sheet 4. The distribution of answers for question: *"Where do you most often speak Russian language?"* (The answers are given by groups of nationalities in percentages from total number of respondents)

Variants of answers Nationalities	of //	with your family	with your friends	With representatives of their nationality	In educational institutions	In state institutions
The Avars		8,9	27,9	6,8	45,3	50,5
The Dargins		14,3	51,4	4,3	47,1	62,9
The Lezgins		25,0	77,8	19,4	58,3	52,8
The Laks		23,5	58,8	5,9	41,2	52,9
The Kumyks		12,8	42,4	6,4	44,0	52,8
The Chechens		7,7	21,2	3,8	71,2	50,0
The Russians		81,3	68,8	37,5	31,3	50,0
Total:		14,8	40,9	8,3	48,0	53,2

