



*Asesorías y Tutorías para la Investigación Científica en la Educación Puig-Salabarría S.C.  
José María Pino Suárez 400-2 esq a Lerdo de Tejada, Toluca, Estado de México. 7223898475*

RFC: ATII20618V12

**Revista Dilemas Contemporáneos: Educación, Política y Valores.**

<http://www.dilemascontemporaneoseduccionpoliticayvalores.com/>

**Año: VI**

**Número: Edición Especial**

**Artículo no.:30**

**Período: Marzo, 2019.**

**TÍTULO:** La integración de los migrantes en el espacio transcultural: la posición y las tendencias en el sur de Rusia.

**AUTORES:**

1. Madina M. Shakhbanova.
2. Alexander A. Semenov.
3. Tatiana N. Kovaleva.
4. Valery V. Kasyanov.
5. Olga K. Kaznacheeva.
6. Olga A. Burtseva.
7. Victoriya A. Lepikhova.

**RESUMEN.** En este artículo se abordan problemas de la integración de los migrantes internos en un entorno étnico y cultural extranjero que se observa con tendencias positivas y negativas en este proceso. Se evaluó la multiétnica de Daguestán con argumentos muy diferentes caracterizados por la opinión pública tanto de los inmigrantes indígenas como de los internos, basados en los resultados de un estudio sociológico. Al mismo tiempo, existe proporción con características negativas en la república multinacional, lo que provoca conflictos interétnicos en la República y conduce a disputas territoriales entre los pueblos de Daguestán, lo que empeora las relaciones interétnicas dentro de los pueblos de Daguestán y complica la situación socioeconómica de la República.

**PALABRAS CLAVES:** adaptación, pueblos daguestanes, relaciones interétnicas, migración, procesos migratorios.

**TITLE:** The integration of Migrants in the transcultural space: The position and tendencies in the south of Russia.

**AUTHORS:**

1. Madina M. Shakhbanova.
2. Alexander A. Semenov.
3. Tatiana N. Kovaleva.
4. Valery V. Kasyanov.
5. Olga K. Kaznacheeva.
6. Olga A. Burtseva.
7. Victoriya A. Lepikhova.

**ABSTRACT:** There are the issues of the integration of internal migrants in a foreign ethnic and cultural environment observed with positive and negative trends in this process in this article. There was an assessment of the multi-ethnicity of Dagestan with very different arguments characterized for the public mind both indigenous and internal migrants based on the results of a sociological study. At the same time, there is proportion with negative characteristic of the republic multinational. They said it provokes interethnic conflicts in the Republic and leads to territorial disputes between the Dagestan peoples, and worsens interethnic relations within the Dagestan peoples and complicates the socio-economic situation in the Republic.

**KEY WORDS:** adaptation, Dagestan peoples, interethnic relations, migration, migration processes.

## **INTRODUCTION.**

Dagestan is a multi-ethnic formation along with many Russian actors and there are many peoples on its territory for a long time. They very clearly manifest themselves in the processes of cultural interaction, marginalization, deteriorating inter-ethnic situation, etc. (Gafiatulina, et al. 2018). Accordingly, the issue of integrating members of any of the Dagestan people and other Dagestan peoples has no scientific or practical basis on the face of it. However, for example, there is the complex ethnic situation in the plains of the Republic (Kizlyar district) and the problem of the repressed Chechen-Akintsi and forcibly resettled on their territory of the Avars and the Laks, the deterioration of interethnic relations and ethnoconflicts in the village of Leninaul Kazbek district in July 2017. There is the focus of interethnic tensions in the new territories of Laks residence (Prisulak zone) and Tarkinsky Kumyks which subsides, or worsens. The study of the nature and consequences of public official and unauthorized, spontaneous resettlement is actualizes. A question that arises is "Why do people who share the same religion, who have almost the same national traditions and customs, where we cannot say that they are carriers of a different ethnic culture, for example, as the Russian population of Dagestan, exacerbate the interethnic situation in modern Dagestan society?" The authors suppose that the integration does not consist in the forced involvement of immigrants in the ethno-cultural space of the local population in any case. They suppose that the immigrants should have a respectful attitude for national culture, traditions, and customs of the local population. They have no focus on domination, and sometimes the imposition of elements of their national culture (Shakbanova, et al. 2018).

If we go to the all-Russian indicators, according to the results of mother researchers, about half of Russians believe that the country's multinational population brings more benefits. And every fourth or fifth of them believes that it brings more harm to the state. For this reason, there is the panic in Europe by reason of the influx of foreign cultural refugees and migrants. There are the fears in our

country. It pushes us to discuss the strategy of migration and ethnic policy. The President of the Russian Federation stressed that "the strength of Russia is the free development of all peoples, in the variety, harmony and cultures, and languages, and our traditions, in mutual respect, dialogue and the Orthodox, and Muslims, followers of Judaism and Buddhism. We must strictly counteract any manifestations of extremism and xenophobia and preserve interethnic and interreligious harmony. This is the historical basis of our society and Russian statehood" in the Message to the Federal Assembly of the Russian Federation (3 December 2015) (Drobizheva, 2016: 380 – 381).

## **DEVELOPMENT.**

### **Methods.**

A sociological study on migration and well-being of internal migrants in Dagestan was conducted in 2017. The author did the classification of internal Dagestan migrants who migrated within the country and the local population. The survey was conducted in Makhachkala, Derbent, Khasavyurt, Kaspiysk, Kazbekov (Dylym, Leninaul), Kayakentsky (Pervomayskoe), Kizilyurt (Chontaul), Kizlyarsky (Tsvetkovka) and Novolaksky (Novolac) regions, Leninkent settlement. The proportion of local population is 482. The proportion of internal Dagestan migrants is 496. N-978.

### **Results.**

The problem of migration policy in a multinational community as Russia and Dagestan in particular is the status of "foreign" and "other" acquire not only foreign immigrants from other countries, but also out migrants from national Russian republics. There are Russian citizens, competitive attitudes towards which are transferred to long-living near representatives of the foreign ethnic community.

The problem of integration of migrants is particularly acute at the present time. There are a number of reasons for it. We had to note the strengthening of ethnic tension, the deterioration of the inter-ethnic climate, deterioration of social well-being (Gryshai, et al. 2018), the growth of uncontrolled

migration from mountainous areas to the plains of the Republic, the desire of migrants to dominate the new place of residence among them. The problem of social well-being of migrants and their ethnic behavior is no less important. It should be paid special attention in this study.

We asked the respondents "What do you think that many people live in Dagestan?" in our sociological study. This question allows us to identify attitudes and assessment of the multi-ethnicity of the Republic in the mind of Dagestan people. The authors of this article consider respondents born and raised in the locality as local residents where the sociological survey was conducted.

The results of the study show that more than half of the respondents have positive attitude to the multinational population of the Republic. They said that it "contributes to the formation of friendly relations between the peoples" (67,3 per cent). Every second of respondent believe that polyethnicity favors "acquaintance with the culture of other Dagestan peoples" (44,2 per cent). Every third of them sees "a special feature of Dagestan" in the multinational (37,8 per cent). The first opinion is shared by more than half of respondents in all ethnic subgroups. The second opinion is shared by more than half of Russian respondents, every second respondent among the Avars, Lezgins and Chechens, every third among the Dargins, Kumyks and Laks. The third position is closer every second respondent among the Avars, Dargins, Laks and Lezgins, every third among the Kumyks, every fourth among the Chechens. Statistically small proportion of the respondents has the negative attitude to the multi-ethnicity of the Republic (3,8 per cent). By ethnicity, Dargins and Kumyks respondents adhere to this position in comparison with other subgroups. They see basis of interethnic confrontation and ethnic conflicts in polyethnic. Chechens, Avars and Dargins respondents believe that the factor of multinational provokes the emergence of territorial disputes between the Dagestan peoples. Every twelfth respondent among the Chechens saw that there is the deterioration of interethnic relations between Dagestan peoples in the multi-ethnicity. Each eleventh

among the Kumyks accent that "complicated socio-economic situation in the Republic" by the multinational.

The results of the study show that there is a dominant positive assessment of the multi-ethnicity of the Republic in the attitudes of Dagestan (local residents). There, the proportion of negative assessments of the multi-ethnicity of Dagestan is much lower. However, we have to think about the negative characteristics in the mind of respondents although a small proportion, because it is the negativity pointed out by the representatives of the peoples who are in varying degrees in complex interethnic relations with other peoples.

The assessment of the internal migrants-the people of Dagestan factor multi-ethnicity of the Republic is important for us. The authors understand that the internal migrants are representatives of the Dagestan peoples who migrated from one area/village of Dagestan in another district/locality. We had to compare the positions of the first and second characteristics of the multi-ethnicity of Dagestan.

The majority of internal migrants assess the multinational population of Dagestan positively by the results of our study. They see the potential for the formation of tolerant, friendly relations between Dagestan peoples (60,4 per cent) in it. By nationality, this position is shared by more than half of the respondents in almost all ethnic sub-groups, with the exception of Kumyks (every second respondent) and Russians (every third respondent). Also, 51,8 per cent of respondents consider that the Dagestan multinational population is its specific side. The positive assessment of the multinational population of Dagestan is supplemented by the opinion about the possibility of acquaintance with the foreign culture (47,4 per cent). It is contributing to the formation of tolerant attitudes in mass mind and behavior by the opinion of the authors.

It is a positive assessment of the multi-ethnicity of Dagestan with very different motivation for the mass mind of both the local population and Dagestan migrants by the results of our study. At the

same time, there is small proportion who see a negative potential in the Republic's multi-ethnic character because it "provokes inter-ethnic conflicts in the Republic", "leads to territorial disputes between Dagestan peoples", "worsens inter-ethnic relations between Dagestan peoples" and "complicates the socio-economic situation in the Republic". It is indicated that there are positive attitudes in the mass mind of all Dagestan peoples. The authors also proceed from the assumption that the dominance of ethnic identity in the mass mind of Dagestan peoples by the type of "norm" contributes to such trends (see: Shakhbanova, 2013; Shakhbanova, 2016).

The study of the adaptation process of the local population, its potential to the changing ethnic structure of the Republic shows its dependence on many factors. Firstly, there is the need for a new workforce and the interest of local residents in migrants. Secondly, there is the level of qualification, age and national composition of migrants. Thirdly, there are ethno-political attitudes of the Federal and Republican authorities. Fourthly, there is the socio-psychological climate of the host society, the development of tolerant attitudes in the mass mind and behavior.

According to Russian researchers, the indicators of the process of adaptation of foreign cultural migrants are the attitude to the arrival of migrants for permanent residence (consent/disagreement with the opinion: they should not move here for permanent residence); readiness to the rooting of migrants of a different culture as permanent residents (consent/disagreement with the fact that their children and grandchildren become permanent residents of our city/village); opinion about the attitude to visitors in the place of residence of the respondent; willingness to work together; readiness for the neighborhood (Drobizheva, 2016: 386). Also, the indicators of general frustration-aggression of the local population are included recorded through the presence/absence of hostility and aggressiveness to people of a different ethnicity, as well as through the attitude about the admissibility/inadmissibility of violence in interethnic confrontation which in general indicates the socio-cultural risks (Gafiatulina, *et al.*, 2018).

It is very important to identify the attitude of the local population to Dagestan migrants and migrants from other states in our study in connection with the above. There is the installation in the mind determine the nature of interethnic interaction. We asked the respondents "What is your attitude about Dagestan migrants who came to your locality from another district/city of Dagestan?" The results of the study show that every second respondent in the whole array, the same part of the Avars, Lezgin, more than half of the Darginians and Lezgins, every third among the Kumyks, Laks and Chechens have a positive attitude to Dagestan migrants who came to their locality from another district/city of Dagestan. A markedly larger proportion of respondents are indifferent. There are more among the Laks, Lezgins and Russians (every second respondent) compared with other ethnic subgroups. Every tenth respondent across the whole array experiences sympathy for Dagestan migrants. The proportion of such is greater among the Avars, Dargins, Kumyk, Lezgins and Chechens. There is the position of "irritation" (9,2 percent) with a slight difference from opinion "with sympathy" (10,4 percent). There are Kumyks respondents (every sixth respondents), and Chechens (every fifth respondent) by the results of our study. Thus, we can see a generally positive-indifferent attitude towards internal Dagestan migrants although there are also intolerant attitudes in the mind of Dagestan peoples.

It is important to identify the attitude of Dagestan peoples to external migrants in our study. So the study of migration and migration processes involves a clear separation of internal Dagestan migrants who move to a new place of residence due to socio-economic reasons. The foreign migrants are as a labor resource. It should be emphasized that their involvement as migrant workers are not due to a shortage of labor in the country. The local population does not want to engage in low-paid, but physically hard work. The local population shows the attitude to foreign migrants as migrant workers in their answers to the question "What should be the attitude towards migrants who come from other countries (Uzbekistan, Tajikistan, Azerbaijan, etc.) in our Republic?"

There are two contradictory opinions with a small difference in the mass mind of Dagestan people. There are "all migrants (legal and illegal) and their children should be sent to their former place of residence" (31,2 percent) and "all migrants should be provided with conditions for work and residence" (32,7 percent). The first opinion is one shared by the second part of the Dargin and Russian, one-third of the Avars, Kumyks and Chechens. The second position is closer every second respondent among Kumyks, Laks and Lezgins and every fourth among the Chechens. Every third respondent among Russians, every fifth among the Kumyks, Laks and Lezgins and every sixth among the Chechens marked the answer "we need to help find jobs all migrants".

If you look at the results of the study in the context of city / village, there is the prevalent opinion "all migrants should be provided with conditions for work and residence" (33,8 percent) in the positions of citizens. The villagers marked the answer "all migrants (legal and illegal) and their children should be sent to their former place of residence" (40,6 percent). The urban population allows the possibility of deportation of foreign migrants to their place of exit (29,3 percent). We can see the inconsistency in the positions of villagers and citizens. On the one hand, they have negative attitude to them, on the other, they have opinion "we must help all migrants in employment" (18,8 percent and 19,3 percent, respectively).

Thus, the results of the survey show that the Dagestan people demonstrate generally quite contradictory ethnic behavior with their characteristic tolerance towards internal migrants. On the one hand, every third respondent notes opposing opinions involving their deportation, as well as the provision of conditions for work and residence. Every fifth respondent is focused to find employment for them.

When we study social contacts of migrants, the dependencies are visible. They expressed in the preference or avoidance of interethnic communication, leading to voluntary or forced integration into a new socio-cultural space. Of course, the integration of forced migrants is largely determined

by the personal qualities and microenvironment of the individual. The macrostructures (authorities, public organizations) do not play a significant role in this.

Results on the question "How do you take on a new place of residence?" show that more than half of the respondents across the array (71,9 per cent), as well as by ethnicity characterizes the relationship with the local population as friendly. Every seventh respondent indicates indifferent attitude. Ever eighth respondent found it difficult to answer. At the same time, a statistically small proportion of the surveyed internal migrants noted that the local population treats them aggressively as strangers (0,8 percent). Our indicators show a positive attitude to the local population with a positive characteristic of the relationship with them prevails in the mass mind of Dagestan immigrants. We can conclude that the local population does not remain distant from the migrant and his socio-economic problems. There is a large proportion of those who have chosen the position that it is perceived "kindly as their own" in the new place of residence. We can say that the issues of social well-being of migrants have not only scientific but also practical importance against the background of intensification of migration mobility. At the same time, every second respondent among internal migrants noted that he lives in a new habitat for more than 20 years.

The results of the study show that 47,1 percent of the respondents moved to a new place of residence more than 20 years ago, 22,6 percent of respondents in the period "from 10 to 20 years", 16,7 percent "less than 5 years" and 13,1 percent "from 5 to 10 years". These indicators of the study show that there were always migration processes in republic. But their intensity was different in different historical periods. If a purposeful policy of resettlement was carried out at the state level in 50-60 years of XX century then migration proceeded spontaneously in the post-Soviet period against the background of the deterioration of the socio-economic situation in the country as a whole, in particular in Dagestan. A large proportion of the migration turnover comes from internal migration. It is largely due to disproportions in the socio-economic development of the Russian

regions as a whole, and the presence of significant differences within the subjects themselves. People left their homes in the post-Soviet period. They had proposed to improve their socio-economic situation because there were not prospects in the future. There was unemployment, the impossibility of self-realization. Migration flows were directed both to the most economically developed areas, and mainly from rural to urban areas.

Our study shows that there is the feeling of hostility to people of foreign ethnicity, aggressive attitude and the possibility of violence in the relations between the local population and internal migrants of Dagestan at a low level. It seems that the historical experience and the nature of inter-ethnic contacts play a very important role in maintaining inter-ethnic tolerance in modern Dagestan society. It should be borne in mind that the answers to this question meant the need for respondents to get away from the normative (hospitality, humanity) and officially fixed culture (interethnic harmony, "friendship of peoples"). In this regard, we have to take into account the complexity of the multicultural space when describing the ethnic situation, analyzing attitudes to the reception of migrants, and identifying the resource for their adaptation.

The importance of studying the migration process is also due to the fact that any social tradition is the result of historical continuity. So, the individual is limited in the possibility of overcoming it. The values of the early life period are difficult to replace in the old period. For this reason, the society will have social stability as long as it preserves the cultural identity that can determine the vector of further development. The question arises of determining the boundary beyond which leads to the loss of the ability to maintain the traditions that determine the cultural specificity of society. It is this problem is in the focus of attention when the issues related to modern migration trends begin to be discussed (Inozemtsev, 2003: 30).

Negative attitudes towards migrants are often accompanied by the expression of nationalism. This will help growth all forms of social tension. There is ethnic, socio-economic, political, growth of

the potential of social protests and reducing social well-being. It has been repeatedly noted that if political factors of migration prevailed in the 90th of the last century, then they were replaced by economic reasons. As a rule, any society that accepts new members has the ability to grant them certain rights at the same time with the corresponding responsibilities. In a situation of destruction or loss of a set of values, it is possible to increase social tension, which negatively affects both the well-being of migrants and the local population. For this reason, there is a tightening and expansion of the rules and restrictions that are mandatory for the implementation and observance regardless of its ethnic and religious affiliation. However, it should be borne in mind that different ethnic cultures have equal rights in all their diversity and differences from each other. It is no way allows their infringement. Diversity does not imply their hostility to each other.

As practice shows, the results of migration processes are expressed in the nature of the contact of the host society and migrants. There are fundamental differences in the way of life, ethnic culture, national traditions, values, religion, norms of behavior, style of interethnic communication. The migrants "bring into the way of life of the indigenous population of new, reproducing their cultural traditions but alien to the host community, moreover, reduce the main indicators of quality of life of members of the community" (Mozgovaya, 2003: 407). In such a situation the local population understands the threat to the fundamental values of their traditional ways and lifestyles, socio-cultural traditions and norms, the relative stability achieved in the process of adapting to what is happening in Russia, transformational change (see: Gafiatullina, Zagirova, 2017). They forced to protect their own security. It is led to a decrease in the level of tolerance in society, the growth of xenophobic ethno - and migrantophobia in the host population (Mukomel, 2003: 69), increase tension and conflict along the lines of "immigrants – host population " (see: Nekhoda, Solovyova, 2016).

The study of the ethnic well-being of Dagestan migrants, intensity and areas of personal interaction is no less important in our study. We asked the question **"Who do you contact more often?"** The majority of respondents throughout the array (79,9 percent), 75,4 percent of Avars, 90,0 percent of Darginians, 82,6 percent of Kumyks, 80,0 percent of Laks, 80,8 percent of Lezgins, 83,3 percent of Russians have contact "with local residents" by the results of our study. There is opinion "with representatives of social infrastructure organizations (school, hospital, social security, pension Fund, etc.)" (20,1 percent) on second place with a large margin. Lezgins (26,9 percent) and Avars (20,4 percent) deal with these organizations often. Statistically small proportion of respondents (4,2 percent, 2,2 percent, 1,8 percent and 1,7 percent) have a contact "with representatives of local authorities", "with representatives of public organizations", "with representatives of the media" and "with internally displaced persons".

The authors hold the position that migration and migrants are one of the factors of deterioration of the interethnic climate in our republic. At the same time, the attitude to the possibility of migrants' arrival often coincides with the assessment of the nature of interethnic relations in certain territories. In this regard, we asked **"How would you describe interethnic relations in the territories of your residence?"** in our study. This question allows characterizing the interethnic situation in the Republic as a whole. More than half of the respondents, 59,7 percent of Avars, 70,0 percent of Darginians, 67,4 percent of Lezgins and 70,6 percent of Russians, every third among Kumyks, Laks and Chechens characterize interethnic relations in the territories of their residence as "calm and friendly". There is opinion "relations calm on the outside, but the internal tension exists" (39,6 percent) on second position. 56,5 percent of respondents Laks, 47,8 percent of Kumyks, 46,2 percent of Chechens, 36,1 percent of Avars, 29,4 percent of Lezgins, and Russian, 26,7 percent of Dargins share that opinion. A small percentage of the whole array and the sub-groups described interethnic relations as "tense, on the brink of open conflict" (3,1 percent). Here Kumyks (13,0

percent) and Laks (8,7 percent) were stand out who are in a state of confrontation in Karamansky zone.

If you look at the results of the study by the place of residence (village/city), it can be noted that there are noticeable differences in the positions of villagers and citizens. The opinion "relations externally calm, but internal tension exists" (59,4 percent) against 36,8 stand out prevails in the mass mind of the first. The urban population characterizes interethnic relations as "calm and friendly" (57,5 percent). There is noticeably less (34, percent) among the villagers.

The researchers see reluctance to accept non-ethnic migrants in socio-economic factors, in particular, in the interest to have a labor force, as well as in maintaining financial stability, keeping the outflow of money from the regions or the country. In contrast to the sociological approach, ethnologists in the study of the ethnic well-being of migrants and the local population mainly focus on the compatibility/incompatibility of the culture of the host society and arriving migrants.

The contradictory nature of labour migration makes it necessary to take into account both the positive and negative consequences of this complex socio-economic process in the state migration policies of donor and recipient countries.

According to most experts, there is a growth of hidden unemployment in Russia currently in contrast to the crisis of 2008 – 2009. There are underemployment, shorter working week, and access to unpaid leave for an indefinite time (Nekhoda, Solovyoeva, 2016: 31).

Thus, the inconsistency of migration processes is manifested, on the one hand, in their demographic and economic benefits, on the other, the existence of ethno-social threat motivates the adoption of effective management decisions, the productivity of which is largely determined by the presence of scientific, in particular, sociological justification. In the context of the sociology of risk migration processes in Russia in some cases act as a source of the crisis, a factor that threatens the integrity and sustainability of certain social communities, and under certain conditions, and society as a

whole (Akimov, Porfiriev, 2004: 47). The result of decision-making in a crisis situation may be as its stabilization and, on the contrary, the crisis escalates into an emergency, disaster. The riskiness of the decision consists both in the danger of harming the subject of the decision implementation, and in the insufficient protection (vulnerability) of this subject from such influence (Vereshchagina, et al. 2016).

By E. V. Shlykova, the purpose of the policy to resolve migration crises is "to develop and implement measures to reduce economic and demographic threats, social protection of the main subjects of decision-making. The creation of such a mechanism for regulating migration processes makes it possible to bring migration out of the shadows and takes into account the social characteristics of the receiving population, the specifics of its attitude to migrants" (Shlykova, 2008: 57). It should be the most important direction in the migration policy of the Russian Federation.

## **CONCLUSIONS.**

Thus, the conducted research allows to draw a conclusion that at the characteristic of migration intentions of Dagestan it is necessary to take into account the following most important vectors of formation of migration flows. There are family and marriage, demographic, status and professional spheres. The attitude of the local population to internal migrants is characterized by a relatively high level of tolerance. Basis of migrant phobia is distorted in the bulk of the ideas about migrants. At the same time, it should be noted that there is no strict distinction and difference between rural and urban areas in relation to migrants in our study.

We cannot say that migrant phobia is more pronounced among citizens than in rural areas. Furthermore, intolerance of migrants, especially those with an ethnic background, threatens the stability, security of the entire society. The emergence of intolerance is a very disturbing sign in the multi-ethnic and multi-religious region, including Dagestan. The intolerance of the local population to migrants indicates a low level of adaptation of the society to migrants. There is a tolerant part of

the population towards migrants in modern Dagestan society. We can conclude that there are effective conditions for the development of a civilized society and democratic traditions in society. The migration issues can be identified more sharply with the growth of political, ethnic instability, socio-economic, inter-ethnic tensions, accompanied by errors or passivity of power. So that there can be far from positive changes in modern Dagestan society. There will be appearance of nationalist trends and attitudes in the mass mind of Dagestan peoples, provoking inter-religious and ethnic conflicts. It will lead to destabilization of the situation in Dagestan.

### **BIBLIOGRAPHIC REFERENCES.**

1. Akimov V. A., Porfiriev B. N. (2004). Crises and risk: on the relationship of categories // Problems of risk analysis. 2004. Vol.1. No. 1. Pp. 38 – 49.
2. Drobizheva L. M. (2016). Variations of the adaptive potential of the population to the growing ethnic diversity // Russia reforming: Yearbook (collection of scientific articles) / Resp. edited by M. K. Gorshkov. Moscow: New chronograph, 2016. Vol. 14. P. 379 – 394.
3. Gafiatulina, V. Maksim. V, Rezvanov, A. Kasyanov, V. Samygin, S. Zagutin, D (2018). Value orientations of Russian youth in the system of managing the moral security of society (2018) // Herald National Academy of Managerial staff of culture and arts. №2. P. 134-140. <http://heraldnamsca.in.ua/index.php/hnamsca/article/view/309>.
4. Gafiatullina N. X., Zagiroa E. M. (2017). The System of values of Russian youth in the context of the spiritual-moral security of the society // Bulletin of the Institute of history, archaeology and Ethnography. 2017. Vol.2. No. 50. P. 143 – 157.
5. Gryshai, V. Gafiatulina, N. Kasyanov, V. Velikodnaya, I. Kosinov, S. Lyubetsky, N. Samygin, S (2018). Social health of youth in the context of migration processes in Russia: assessment of the threat to national security (2018) // Herald National Academy of

<http://heraldnamsca.in.ua/index.php/hnamsca/article/view/310>

6. Inozemtsev V. L. (2003). Immigration: new problem of new century. Methodological aspects // Sociological research. 2003. No. 6. Pp. 24 – 31.
7. Mozgovaya A.V. (2003). Ethno-Social tolerance: a view from the perspective of sociology of risk // Russia reforming: Yearbook 2003 / Resp. ed. by Drobizheva L.M. Moscow: Institute of sociology RAS, 2003. P. 397 – 412.
8. Mukomel V. I. (2003). Migration policy of Russia: post-Soviet contexts. Moscow: Dipol-T, 2005. - 351 p.
9. Nekhoda E. V., Solovieva N. N. (2016). Migration waves in the Russian labor market // Sociological research. 2016. No. 4. P. 31 – 36.
10. Shakbanova 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. No 2. Pp. 111-119.
11. Shakhbanova M. M. (2013). Ethnic identity and strategies of interethnic behavior of small peoples of the Republic of Dagestan. Makhachkala: ALEF, 2013. - 394 sec –
12. Shakhbanova M. M. (2016). Ethnic, religious and state-civil identity of the Dagestan people in the conditions of transformation of the Russian society. Makhachkala: ALEF, 2016. - 358 p.
13. Shlykova E. V. (2008). Social acceptability of innovations in migration legislation // Sociological research. No. 2. 2008. C. 56 – 65.
14. Vereshchagina A.V., Gafiatulina N.Kh., Shikhaliyeva D.S., Mullakhmedova S.S., Gamzaeva G.Sh. (2016). National security of Russia in estimates of health of the younger generation. International journal of Pharmacy and technology. 2016. T. 8. №2. C.14108-14120.

## DATA OF THE AUTHORS.

- 1. Madina M. Shakhbanova.** Doctor of Sociological Sciences and leading researcher of the Department of Sociology of the Institute of History, Archeology and Ethnography of Dagestan, Scientific Center of the Russian Academy of Sciences, Russia. Email: [madina2405@mail.ru](mailto:madina2405@mail.ru)
- 2. Alexander A. Semenov.** Doctor of Historical Sciences, Professor, Armavir Institute of Mechanics and Technology (branch) of Kuban State Technological University, AIMT (branch) of KubSTU. E-mail: [orion156@mail.ru](mailto:orion156@mail.ru)
- 3. Tatiana N. Kovaleva.** Candidate of Philosophy Science, Associate Professor, Department of Applied Mathematics, Platov South Russian State Polytechnic University (NPI), Russia. E-mail: [designtatyana@yandex.ru](mailto:designtatyana@yandex.ru)
- 4. Valery V. Kasyanov.** Doctor of Social Sciences, Doctor of Historical Sciences, Professor, Faculty of history Sociology and International Relations, Department of Russian History of Russia Kuban state University. E-mail: [culture@kubsu.ru](mailto:culture@kubsu.ru)
- 5. Olga K. Kaznacheeva.** Candidate of Engineering Sciences, Associate Professor, Department of General Engineering Disciplines, Platov South Russian State Polytechnic University (NPI), Russia. E-mail: [kazn\\_olga@mail.ru](mailto:kazn_olga@mail.ru)
- 6. Olga A. Burtseva.** Candidate of Engineering Sciences, Associate Professor, Department of General Engineering Disciplines, Platov South Russian State Polytechnic University (NPI), Russia E-mail: [kuzinaolga@yandex.ru](mailto:kuzinaolga@yandex.ru)
- 7. Victoriya A. Lepikhova.** Candidate of Engineering Sciences, Associate Professor, Department of General Engineering Disciplines, Platov South Russian State Polytechnic University (NPI), Russia. E-mail: [odejnaya@rambler.ru](mailto:odejnaya@rambler.ru)

**RECIBIDO:** 7 de febrero del 2019.

**APROBADO:** 21 de febrero del 2019.