

The Traditions of the Interethnic Marriage Process in the North Caucasus: The Socio and Cultural Factors of Formation and the Trends of Destruction (For Example, Dagestan Republic)

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Abstract: It is considered the factors of formation and destruction of the tradition of interethnic marriage process in the North Caucasus and the socio and cultural characteristics of this process which influence at an interethnic marriages and it is analyzed the specificity of the current dynamics of inter-ethnic marriage in Dagestan and attitude to it by the representatives of different ethnic groups based on the results of sociological research in this study.

Key words: Interethnic marriage process, the dagestan peoples, ethnically mixed family, interethnic marriage, ethnic setting, socio and cultural factors, value orientations

INTRODUCTION

We will try to answer the question whether there was a tradition of inter-ethnic marriage process in the North Caucasus which socio and cultural factors influence on this process and what is the different key trends the modern dynamic of the interethnic marriage process in this region in this study.

First of all, it must be said that marriages is a socio and demographic process that is determined and regulated by social and cultural norms. The inter-ethnic marriages can be defined as the process of formation of ethnically mixed couples, determines the socio and cultural norms, traditions and customs of a society or a particular region based on this interpretation of marriages.

The level of inter-ethnic marriages varies depending on the intensity of interethnic contacts in every societies and ethnic specific of region, the character of the perception of ethnically mixed families and the effectiveness of their integration in the ethno-cultural space of one or another society (Topilin, 1995). Inherently, ethnically mixed family is a microcosm of interethnic interaction that is unique to each individual family of this type. However, in despite of the uniqueness of each ethnically mixed family, it is affected quite objective factors on its formation and functioning

specific for this society that allows to distinguish specific features of suchlike family in each specific region as well as to identify their role and place in a multiethnic society.

Family and marriage sphere is one of the traditional spheres of human existence. Just family is the keeper of traditions, customs and at the same time, its formation is also a product of traditions and customs prevailing in a given society. In our opinion, it acquire special significance to research of socio-cultural factors, the mentality of multiethnic society as a change in the relationship in small social groups in particular such as the family determined in many respects by the growth of national consciousness, the search for ethnic and cultural identity.

Among the socio and cultural factors having affect on interethnic marriages can be identified such as attitudes, norms, religion, values, etno-stereotypical ideas about the family, mentality and others which they are a reflection of the real relations of spiritual and cultural spheres of society, determined the condition of mind of the individual and ethnic community in response to the environmental effects. It is coexisted specific to these cultures and the ways of perceiving and features in the way of thinking, expressed in specific forms of behaviors and activities to the community that their are associated

with the concept of «mentality» in multicultural regions such as the republics of the North Caucasus.

Ultimately, the mentality of the individual and society influencing the processes of the inter-ethnic marriages along with other socio and cultural factors such as the system of values, traditions. In the context of the transformation of society and the growth of social uncertainty are actualized ethnic values, the deterministic sense of identity instability of the world, looking for protection and support for stable values of previous generations. With this in many ways, it is connected the treatment to ethnic values, traditions, customs that can be seen in the North Caucasus and it was ethno-contact area since ancient times. The nature of inter-ethnic interaction in this region has always been distinguished by great diversity because of its national specificity and geographical location. We allow ourselves to be cited as an example of a very common myth in the ancient Greek world has come down to the present day and it is one of the oldest evidence of the existence of interethnic marriages in the North Caucasus. This is the myth of origin of the Savromats people from marriage of the Scythians and the Amazons that was narrated by the father of history Herodotus. In this myth has a profound essence of mixed marriages and their integrated and humanistic function in the context of inter-ethnic relations. The meaning of this beautiful and ancient legend comes down to the fact that after the defeat in the battle with the Athenians the Amazons, who floated by the ships of the Athenians as the hostages, killed all the men and wandered through the waves on unmanaged ship long time landed on the Kremn on the lake Meotida where they entered into fight with the Scythian young men. Only on the bodies of those killed the Scythians realized that it were the girls. Then, they decided not to kill more of these remarkable women and have children by them. Yes, it's just a beautiful legend but it clearly shows the formation of a new people and makes clear what is the place in the ethnogenesis by the interethnic marriage process (Vereshchagina, 2009).

This point of view was very long been dominant in the ethnological literature and on the basis the interethnic marriage process is considered as a factor in the assimilation of the ethnic communities. Bromley said that mixed marriages are an instrument of formation of new ethnic groups on the basis of a synthesis of two or more ethnic groups.

The nature of inter-ethnic marriages in the North Caucasus, the conditions of their formation and dynamics have their own characteristics. Ethnic and religious factors have hampered the development of inter-ethnic marriage process in this region, despite the high concentration of peoples of different nationalities here. The influence of Islam excluded the marriages with

members of other faiths and «influence adats rooted in tribal relations, made even undesirable the marriage between people of different nationalities, professing the same religion and often between members of one nation but previously belonging to different tribes» (Savina, 1984). Thus, the endogamous of peoples of the North Caucasus is rooted both in religion and in historical peculiarities of development of the Caucasian ethnic groups, due to the nature of an organization realities of life of these peoples. For example, it was rare exception even the marriages between people of different rural communities in medieval Dagestan. «The people said» that red gold «of the village will not go away». This unwritten law has gained strength in the official form with the adoption of Islam in Dagestan. Moreover, a strict ban on exogamous marriage was against by women, in this case along confessional lines. Muslim woman could not marry for men with different faith by Shariat while men are allowed to marry a «kafir kitabi» (with the Scripture) but not on the «kafir kharbi» (heathen women, infidel, subjecting to war) (Ragimova, 2001). The marriage restrictions and prohibitions intended to exclude from the marriage circle entire categories of potential spouse and they have not reached of marriageable age and were related, other of ethnicity, etc.

The interethnic marriages have been sporadic in the pre-revolutionary period in the North Caucasus and mainly consisted in the prosperous and aristocratic strata of society in order to strengthen class status and acquiring profitable relationships. Dagestan feudal owners the Tarkovsky shamkhals, the Avar khans, the Kazikumuksky, the Mehtulinsky and others became related through marriage as among themselves and with the feudal owners of the North Caucasus and Transcaucasia, mainly for political reasons.

So, the situation was with mixed marriages between the Adygs and the Abkhazians, the Ossetians, the Dagestan people and some other peoples of the Caucasus. Most of them also took place in the ruling media. Thus, representatives of the Abkhazian nobility have inter-married with the Adyg owners. The Ossetian nobility have inter-married with the princesses of Kabarda. However, there were not only dynastic, feudal and others mixed marriages in the North Caucasus. It was led to the formation of relationships on interethnic level the close neighborhood of the representatives of different ethnic groups also. So, some of the Adygs mixed with the Ossetians and assimilated among them. The Abazians were in a particularly close relationship with the Adygs, considerable part of them were assimilated among the Adygs and the mixed marriages were as one of the mechanisms of assimilation. As rule, this situation is characteristic for the border areas where there is a process

of intensive ethnic contacting. It has long been known for example, the Adygs interethnic marriages with representatives of other Christian people.

In particular, a long-standing friendship bound the Adygs with Georgia but because the Adygs become related with the Georgians. But it was mainly dynastic marriages in the upper layers of the population. The main of the population of this region of ethnic contacts traditionally maintained ethnic endogamy.

It were characterized by historically the same trends in the development of the inter-ethnic marriage process even for Ossetia, mainly composed of the Christians (mostly, it was the ruling class of the Ossetian society by Muslim). It have been rare the marriages between members of different ethnic groups in Ossetia among the peasants and the marriages have been done as a rule, between the representatives of the highest nobility. There were known intermarriage the Ossetians with Christian faith and Georgians in the South Ossetia. The Ossetians with Muslim faith become related with the Ingush giving them their daughters as wife. In its turn the Ossetian nobility had been taking the Kabardinian princesses as the wives, the daughters of the Balkaria and the Adygs nobles (Savina, 1984). As noted by the researcher of Ossetian families Dzutsev, the intermarriages were over and over again on the ethnic boundaries and in a multi-ethnic area. He said, that «the interethnic marriages were known mainly in the areas of mixed settlement (the Ossetians with the Ingush, the Ossetians with the Kabardians) but they were not approved there». In general, of course, the percentage of mixed marriages have been remained very low in all the republics of the North Caucasus in the pre-revolutionary period such marriages were characterized for the upper strata of society in the main.

It was not considered the personal element for deciding on marriage that is the opinion and desire of young according to the custom of indigenous peoples in this region for a long time in the North Caucasus, so the question of marriage have been decided considering the social status, the kinship families and others. The parents themselves usually were looking for his son's future wife for marriage, being guided by the generally accepted rules.

However, when choosing the bride, the son had the opportunity to express their opinion while the daughter was entirely at the mercy of his father and somebody are not particularly interested her opinion for the issue of marriage. These remnants of the past have not disappeared and to this day, however, they are encountered much less common and mostly in rural areas as the cities has undergone modernization in all spheres of life and differ markedly in their social composition and the level of traditional nature from the rural areas.

Thus, the national and religious isolation prevented the formation of inter-ethnic marriages in the North Caucasus. In other words, the socio-cultural factors of the traditional society of the North Caucasus (traditions, customs, ethnic stereotypes installation, mentality, etc.) did not contribute to the development of inter-ethnic marriage in the region.

During the Soviet period there were significant changes in the social, economic, cultural and other fields of life of the peoples in the North Caucasus. These changes contributed to the emancipation of some formerly disenfranchised women in the choice of the husband of the North Caucasus. In addition, the interaction of peoples increased on cultural and professional level. There was established industrial sector and the national education system in a relatively short time in the republics of the North Caucasus, integrated in the union educational space, primarily on the basis of the Russian language and its wide distribution among the population of the North Caucasus affected the dynamics of inter-ethnic marriages as well as among the ethnic factors, influencing this process, the language plays a significant role (socio and cultural aspect of the Soviet nations (based on sociological researches), 1986). In this regard, it is an increase in the number of inter-ethnic marriages, during the Soviet period in the process of urbanization, the internationalization of public life and the deliberate policy of the Soviet government. It have been proclaimed the ethnic family as the norm in Soviet society. However, it is observed the real increase in the number of mixed marriages only with the 30th of the 20th century in the North Caucasus.

It was consisted each six urban family of representatives of different nationalities according to 1990th in the former Soviet Union but there was the percentage of such families higher in twice in the city than in rural areas. However, as in pre-revolutionary times it have been remained disapproving attitude to marriage with a representative of another especially non-Muslim nationality in some traditional societies of indigenous ethnic groups of the North Caucasus. This rejection of interethnic marriage is especially characteristic among the older generation and rural areas which it is the guardian of the traditions and customs of the ethnic groups.

Despite, the fact that the quite multi-national population of the North Caucasus, the inter-ethnic marriages constitute a smaller proportion among the autonomous republics of the USSR in the autonomous regions of the North Caucasus in the Soviet period. As you know, there is a high concentration of indigenous peoples in the North Caucasus and they different ethnic and cultural proximity but despite this, the inter-ethnic marriages were rare and did not exceed 2-2.5% in the early 60th of 20th century (Vereshchagina, 2009). In the

future, this percentage increased slightly but the process of reducing the number of inter-ethnic marriages began with the 80th of the last century which continues to this day and apparently, this trend will continue for a long time.

Let's present the results of a sociological research among the Dagestan population to confirm this researcher's position under which we worked to determine the attitudes of the Dagestan population to the ethnic mixed families and the directivity on the interethnic marriages of young representatives of our republic. There is resided about a hundred nationalities and nationalities in Dagestan territory, the most numerous of which are the Avars, the Dargins, the Kumyks, the Lezghins, the Russian, the Laks, the Tabasarans, the Azeris, the Chechens, the Nogai, the Rutuls, the Jews, the Aguls and the Tsakhurs.

MATERIALS AND METHODS

The characteristic of the sample of sociological survey:

The sociological research was conducted to study the ethnic identity of the Dagestan peoples in the ethnic contacts areas of the republic in Babayurt, Derbent, Kazbek, Kaytag, Karabudakhkent, Kizilyurt, Kizlyar, Kumtorkala, Khasavyurt Regions and Makhachkala, Kizlyar, Kizilyurt, Derbent Cities. N-1143 in 2013 under which we worked to determine to identify the installation residents of Dagestan on the inter-ethnic marriages and attitude towards ethnically mixed families.

The mixed marriages are interesting by that it can trace the process of overcoming national and linguistic isolation peoples their example. In answer to the question «How would you react if someone from your nearest relative (son, daughter, brother, sister) married to a person other nationality?» showed the attitude (positive/negative) to the inter-ethnic marriages existing

in the mass consciousness of the Dagestan peoples. The results of our survey show that with a slight difference closer two positions for respondents. One of them is «nationality in marriage does not matter if the husband (wife) in compliance with the customs of my people» (30.2%) and «would prefer a person of my nationality but did not object to» (26.1%). While every of the seventh respondent sees ability to «the strengthen tolerance between peoples» (14.6%) in mixed marriages. However, the Dagestan peoples consider the interethnic marriage as «undesirable» (21.5%) because it «contributes to the loss of identity and national identity the people». It is characterized the public consciousness of the Dagestan peoples by conspicuous differences of opinion in regard to inter-ethnic marriage of a son or a daughter. So, the majority of respondents refers to the ethnically mixed marriages of their son and daughter positively. They make up 57.2 and 45.4%. While some of them estimate the inter-ethnic marriages of their son and daughter as negatively. They make up 25.4 and 34.2%, respectively.

It was applied the Bogardus social distance scale for research of the relationship of the Dagestan people to interethnic marriage process which allows to identify the psychological readiness and orientation of the Dagestan people to rapprochement or to abruption of representatives of another ethnic community regardless of their personal characteristics.

The interviewee's responses on the question of whether in what capacity he takes a representative of another ethnic group, allows to define the social distance based on which the respondent between himself and the representatives of other ethnic entities.

The Bogardus modified scale includes 7 items in our research on ethnic attitudes of the Dagestan people in the areas of the ethnic contacts in our republic where each of their expresses readiness to accept a representative of another nationality in different areas of the ethnic contacts (Table 1).

Table 1: The distribution of responses to the question «are you ready to accept the person of another nationality as...» (response options is given by groups of nationalities in % of total respondents)

| Response options// Nationalities | As resident of your republic | | As partner of a joint case | | As immediate superior | | As neighbors in the house, apartment | | As colleagues at work | | As husband (or wife) of your children | | As your husband (or wife) | |
|----------------------------------|------------------------------|------|----------------------------|------|-----------------------|------|--------------------------------------|------|-----------------------|------|---------------------------------------|------|---------------------------|------|
| | Yes | No | Yes | No | Yes | No | Yes | No | Yes | No | Yes | No | Yes | No |
| Avars | 81.6 | 2.4 | 65.3 | 14.9 | 48.3 | 30.9 | 72.9 | 9.7 | 73.6 | 7.6 | 41.0 | 36.8 | 42.4 | 35.4 |
| Azerbaijanis | 78.4 | 8.1 | 59.5 | 21.6 | 45.9 | 27.0 | 64.9 | 10.8 | 73.0 | 5.4 | 45.9 | 32.4 | 48.6 | 29.7 |
| Dargins | 77.2 | 5.1 | 67.1 | 13.3 | 55.1 | 21.5 | 72.8 | 7.0 | 74.7 | 1.9 | 48.7 | 30.4 | 45.6 | 32.3 |
| the Jews | 90.0 | 10.0 | 65.0 | 20.0 | 70.0 | 30.0 | 65.0 | 10.0 | 90.0 | 10.0 | 30.0 | 70.0 | 20.0 | 70.0 |
| Kumyks | 72.6 | 5.2 | 56.9 | 13.9 | 46.5 | 23.3 | 63.5 | 8.0 | 69.8 | 4.9 | 38.2 | 30.2 | 37.8 | 28.5 |
| Laks | 82.8 | 0.0 | 82.8 | 0.0 | 72.4 | 10.3 | 72.4 | 10.3 | 79.3 | 10.3 | 51.7 | 31.0 | 55.2 | 27.6 |
| Lezghins | 88.0 | 6.7 | 74.7 | 14.7 | 61.3 | 25.3 | 81.3 | 10.7 | 78.7 | 8.0 | 49.3 | 38.7 | 48.0 | 40.0 |
| Nogays | 47.4 | 0.0 | 26.3 | 5.3 | 15.8 | 15.8 | 42.1 | 5.3 | 47.4 | 0.0 | 36.8 | 5.3 | 21.1 | 15.8 |
| Russian | 79.0 | 1.4 | 59.4 | 19.6 | 58.0 | 20.3 | 69.2 | 9.8 | 79.3 | 7.0 | 36.4 | 41.3 | 30.8 | 44.1 |
| Chechens | 93.5 | 3.2 | 87.1 | 9.7 | 77.4 | 16.1 | 83.9 | 12.9 | 83.9 | 6.5 | 48.4 | 41.4 | 51.6 | 41.9 |
| Others | 91.7 | 4.2 | 83.3 | 8.3 | 75.0 | 16.7 | 83.3 | 8.3 | 83.3 | 4.2 | 54.2 | 37.5 | 54.2 | 37.5 |
| Total | 79.4 | 3.8 | 64.8 | 14.3 | 53.4 | 24.1 | 70.9 | 9.1 | 74.8 | 5.8 | 42.6 | 34.8 | 41.5 | 34.8 |

RESULTS AND DISCUSSION

The obtained results of the interrogation show a lack of respondents among the Dagestan peoples overt ethnic barriers. The respondents are focused the most tolerant on the adoption of a representative of another ethnicity as a «resident of the Republic», «colleagues at work», «neighbors in the house, apartments», «partner in a joint case» and decrease of their position several times regarding the adoption of «the immediate superior», «her (his) spouse» and «spouse(s) of their children» that is the social distance increases at the level of family relations. However, it must take into account that the ethnic behavior that the respondents declared is slightly different from the actual situation. When you focus on inter-ethnic contacts in many areas of interpersonal communication (as the friends, the neighbors, the partners in joint case, etc.), it is characteristically rejection of the inter-ethnic marriages and moreover, their avoidance for the Dagestan peoples in the practical life. As compared with other age groups, young people showed the relative tolerance of the interethnic marriages as their own and their children. Their age are «till 20 years» 50.0 and 54.2%, respectively while for 37.4 % in the age group «from 20-40 years» have negative attitude towards the inter-ethnic marriages of their children and they do not take a person ethnicity as their spouse. Both positions are shared by respondents aged «between 60 years and above» and it is 35.6 and 32.9%, respectively. As compared with respondents who have low levels of education, the respondents with higher education do not see a representative of the ethnic community as a marriage partner as their children and their spouse and it is 37.0 and 38.1%, respectively.

Further, in order to more deep analysis of the relationship of the Dagestan peoples towards mixed marriages «the control question» were asked to the respondents (Table 2).

These results show that if the Dagestan peoples do not focus their attentions on ethnicity of their friend, although among them are the Nogay but the national identity is a prominent factor upon marriage. The difference is not statistically significant between the opinions as «it is not very important national identity for me when choosing of wife (or husband)» and «it is very important national identity for me when choosing of wife (or husband)». The comparison of the interrogation results in the first chart and the second chart shows that respondents among the Dagestan peoples were consistent in their opinions and demonstrated a positive attitude toward intermarriage.

Based on age, every second respondent in the age group «till 60 years old and above» (47.9%) and «from 40-60 years» (45.3%) pays their attentions on the importance of ethnicity nationality of future marriage partner. The respondents in the age group «till 20 years» and «from 20-40 years» emphasized insignificance in ethnicity partner in a mixed marriage. They make up 40% of the total number of the respondents, respectively. Moreover, the percentage among the respondents indicating the importance of ethnicity nationality of future marriage partner is higher among the respondents with higher education (41.1%) and lower among those with secondary special (39.7%) and the average education (32.2%).

Thus, we state on the one hand, preferably of person of their own nationality for choosing a marriage partner and a small proportion of them notes that inter-ethnic marriage contributes to the disappearance of the ethnic identity of the people by our research. Moreover, the respondents among the Dagestan peoples demonstrating, on the one hand, a tolerant attitude towards ethnically mixed marriages, on the other hand, emphasize the importance of national identity of the future marriage partner.

Table 2: The distribution of responses to the question «How important is nationality to you for choosing of friends?» And «How important is nationality to you for choosing of wife (or husband)?» (response options is given by groups of nationalities in % of total respondents)

| Response options// Nationalities | For choosing of friends | | | For choosing of wife (or husband)? | | |
|-------------------------------------|--|--|---------------------------------|--|---|---------------------------------|
| | It is very important national identity for me | It is not very important national identity for me | It is difficult to answer me | It is very important national identity for me | It is not very important identity for me | It is difficult to answer me |
| Avars | 6.9 | 65.2 | 9.4 | 38.5 | 42.4 | 13.9 |
| Azerbaijanis | 13.5 | 81.1 | 0.0 | 21.6 | 62.2 | 10.8 |
| The Dargins | 8.2 | 69.0 | 10.1 | 31.6 | 45.6 | 12.7 |
| The Kumiks | 5.9 | 69.4 | 18.1 | 38.9 | 39.9 | 13.2 |
| The Laks | 6.9 | 89.7 | 3.4 | 34.5 | 48.3 | 10.3 |
| Lezgins | 6.7 | 81.3 | 13.3 | 36.0 | 41.3 | 12.0 |
| Nogays | 26.3 | 63.2 | 5.3 | 31.6 | 42.1 | 15.8 |
| Russian | 9.8 | 74.1 | 8.4 | 45.5 | 39.2 | 9.1 |
| The Chechens | 0.0 | 74.2 | 19.4 | 38.7 | 51.6 | 12.9 |
| Others | 4.2 | 70.8 | 16.7 | 37.5 | 50.0 | 12.5 |
| Total | 7.9 | 74.5 | 11.6 | 38.6 | 42.2 | 12.3 |

The sociological research showed the differences in the settings on the joint work, cohabitation, etc. with the representatives of other nationalities. The distance separating the production sphere and marriage sphere by the respondent's perception are large. Mostly they are willing to work in a multicultural collective but they do not take an ethnically mixed family as a model of family relations. The results shown that positive assessment of the ethnically mixed marriage is characteristic for the Dagestan peoples but a positive indicator of evaluating ethnically mixed marriages of their son is the above, compared to inter-ethnic marriage of their daughter. The changes in national orientations correlated rigidly with actual behavior. There is an increase of negative attitudes on interethnic marriages in making inter-ethnic communication. It can be traced through the religious component particularly strong negative attitude towards ethnic marriage. If the respondents are willing to enter into a mixed marriage with a representative of another ethnicity nationality but practicing in common with them religion, that there is opposition to intermarriage with a representative of another religion.

Tradition to marry within their own ethnic community is a «the stabilizer of the ethnic group» and the mechanism that provides not only the reproduction of various cultural backgrounds but above all, ethnic identity, a sense of psychological connection with their people. According to the researcher's opinion, it is contributed to the preservation of the ethnic core of the people, the prevalence the mono-ethnic marriages, among the Dagestan ethnic groups opposed the ethnic marriages as there is more opportunities to save the national language, customs, traditions, their identity in mono-national environment opposed to the ethnically mixed families in which the process ethnic marginalization is often inevitable, although for the republics of the North Caucasus and Dagestan in particular, it is less typical that the masculine culture of the North Caucasus peoples promotes the absorption of women's culture in the process of inter-ethnic adaptation in the inter-ethnic family and such mixed family becomes part of one of the ethnic groups in this region in the result (Vereshchagina, 2009).

At the same time, it are reduce the status of the latter compared to the mono-ethnic families in the mass consciousness of the Dagestan peoples aimed at preserving the traditional foundations of life by the actualization of the ethnic factor in the life of the North Caucasus peoples and the associated complexity with ethnic adaptation of the ethnically mixed families in this region. However, the ethnically mixed families are not the serious threat for the ethnic structure of the North

Caucasus peoples because of masculinity cultures of these nations and the result is that female culture in an ethnically mixed family usually absorbed men culture and children of such a marriage are brought up in the bosom of the ethnic culture of their father and this culture becomes as defining their ethnic identity and nationality (The population of Russia 2003-2004, the 11th-12th annual demographic report, 2006).

It is important to consider that the preference of the ethnic culture of one of the parents by children is directly dependent on the living environment mono-ethnic or multi-ethnic and also that is why, in whose ethnic environment (the father or the mother) lives an ethnically mixed family. For example, if an ethnically mixed family lives in ethnic environment of the father, respectively, the children will be brought up in the bosom of the cultural values of the people to which he belongs and on the contrary. If ethnically mixed family lives on an ethnically neutral territory (not related to ethnic homeland neither father nor mother), the situation may develop differently and the ethnic identification of children in the family can be deployed in different scenarios up to ethnic marginalization.

CONCLUSION

Based on the research, the authors came to the following conclusion: the ethnic specificity of the North Caucasus which is expressed in a mixed national composition of its republics as well as long-term coexistence of many nations in this region as indigenous and alien and it is contributed to the emergence of the phenomenon interethnic marriage within its boundaries which subsequently developing and strongly urging on the ideological level was perceived as the norm of the social reality of the Soviet epoch while maintaining a mono-ethnic family as the ideal model of the family and family relations.

It was contributed to this a high culture of inter-ethnic communication for such a complex-ethnic region as the North Caucasus which was formed during the Soviet period and are actively collapsing at the present time under the influence of many factors, ideological, political, economic, religious nature.

Respectively, the tendency of formation of social and cultural traditions of inter-ethnic marriage in the North Caucasus indicated in the Soviet period, whose manifestations include loyalty to the ethnically mixed marriages and their steady, though not numerous compared to other regions of the country, reproduction, and also destroyed at the present stage actively, since, it was deprived of social and ideological basis for its

development. The interethnic marriages have become unclaimed by the North Caucasian society. Moreover, the inter-ethnic marriage has become a luxury for a society in which a success and a status of the person and the family as a whole is largely determined by ethnicity, ethnic «purity».

However, we believe that the phenomenon of the inter-ethnic family among family and marriage practices of the North Caucasus peoples will not disappear completely because it has a long history in which the waves of inter-ethnic relations with different levels of intensity followed one another as the development of Russian society and the state, forming an appropriate background (more or less favorable) or the dynamics of the inter-ethnic marriages. It is obvious that at the present stage of development of Russian society, this background is clearly unfavorable for the development of the inter-ethnic marriage but also undeniably the fact that the

Russian society has been is and will be multiethnic society historically which means that it will always be in need of ethnically mixed families as no other ties do not bind representatives of different ethnic groups as family.

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