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WHO UPSET THE ETHNIC BALANCE IN RUSSIA BY PROVOKING THE MIGRATION OF RUSSIANS FROM THE REPUBLICS OF THE NORTH CAUCASUS

Abstract: The article defines the place of the socio-cultural space of the Southern and North Caucasian Federal Districts of the Russian Federation, which inherited the historically established features of the transit territory - the "Gateway of Nations" between the Southern Urals and the Caspian Sea, through which numerous waves of ancient tribes and peoples swept to the west along the "steppe corridor", partially settled on its territory. It is shown that a special civilizational space has developed here, a multi-ethnic and multi-confessional population, which is characterized by a mentality formed on the basic values of tolerance and tolerance - the most important resource for the socio-cultural modernization of Russia.

Key words: Southern and North Caucasian federal districts, sociocultural space, "steppe corridor", Russian Federation, multi-ethnicity, multi-confessionality.

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Introduction

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The ethnopolitical processes of the late 80s - mid-90s of the last century in the Russian Federation

and other republics of the former USSR increased social tension, the most acute form of which was interethnic and intra-ethnic conflicts, which resulted in open armed clashes in a number of regions. At the

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same time, regardless of the reasons underlying the interethnic conflicts and the parties involved/participating in them, the migration mobility of the population of non-titular ethnic groups, primarily Russians, in the direction of their historical homeland has sharply increased.

Main part

The division into federal districts in the Russian Federation was introduced by Decree of the President of the Russian Federation of May 13, 2000 No. 849 "On the Plenipotentiary Representative of the President of the Russian Federation in the Federal District" and was initially intended to streamline the vertical of power and combat ethno-national confessional separatism. But at the same time, unfortunately, the boundaries of the federal districts do not coincide with either military or economic zoning. The division into federal districts is not supported by the unity of macro-regional identity (for example, "I am a Siberian", "I am a Volga resident"), which would provide an additional sociocultural resource to the development of the district as a relatively integral system of social connections. The situation is complicated by the significant regional heterogeneity of the districts in terms of natural and climatic conditions, socio-demographic, technical and technological, socio-economic and socio-cultural potential for the modernization of the subjects (regions) included in the districts. This actualizes the need to study federal districts as "actors in the internal geopolitics of modern Russia," that is, to rethink the new realities of the country's sociocultural space not only within the boundaries of individual subjects, but also within the boundaries of federal districts. This is necessary to include social functions, that is, to regulate the processes of sociocultural development at the macro level of the administrative-territorial division, that is, at the level of federal districts. "Only in this case does it become possible to create a single social organism in the Russian geospace." The subject of our research is the space of the Southern Federal District. The Southern Federal District (SFD) was formed by the Decree of the President of Russia V.V. Putin dated May 13, 2000 No. 849. According to this decree, it was called the North Caucasus. But after about a month, also by Presidential Decree (No. 1149 of June 21, 2000), the North Caucasus Federal District was renamed the Southern Federal District. The reasons for this transformation, as one might assume, are geographical and image. The composition of the Southern Federal District was changed on January 19, 2020 in accordance with the Decree of the President of Russia D.A. Medvedev No. 82, according to which the North Caucasus Federal District was separated from the Southern Federal District. It is since January 19, 2020 that the Southern Federal District (SFD) exists within its current borders, consisting of six constituent entities of the Russian Federation - the Krasnodar Territory, the Rostov, Volgograd and

Astrakhan regions, the Republics of Kalmykia and Adygea. The center of the district is the city of Rostov-on-Don. Thus, within its current borders, the Southern Federal District is located in the extreme south of the European zone of Russia, in the lower reaches of the Volga River, north of the Greater Caucasus Range. Now the area of the Southern Federal District is 420.9 thousand square meters. km (7th place among the country's federal districts, 2.4% of the total area of the Russian Federation). The study of the space of the Southern Federal District as an actor in the foreign and domestic policy of the Russian Federation is updated by its special geopolitical status. In the east the district borders on Kazakhstan, in the west on Ukraine. The territory of the district has access to three seas - the Azov, Black and Caspian. Four of the six regions of the district have border status. The district is located not only at the crossroads of West - East, but also falls into the zone of the civilizational fault line "Christian - Muslim worlds", which affects all subjects of the district to varying degrees.

Head of archaeological expeditions at Saratov University 1919–1921.F.V. Ballod noted: "Countless waves of tribes have passed through the "Great Gate of Nations" between the Urals and the Caspian Sea since ancient times... The path of this movement is clear: from the Urals to the Volga, from the Volga to the Don and Dnieper, it ran partly through forests, partly through the steppe, along steppe rivers..." Emphasizing the peculiarities of the territory of the current Southern Federal District, I.F. Kefeli notes that "the most isolated in the World Ocean and the Black and Azov Seas, which extend deep into the land, meet here with the Great Eurasian Steppe. Therefore, the gigantic communication corridor between East and West was the site of a great migration of peoples in the past. As a result of "friction" along the edges of the corridor, interaction and mutual enrichment of cultures occurred, new ethnic groups, states and civilizations were born." Thus, such a feature of the macroregion began to take shape as geopolitical bipolarity on the West-East and North-South axes and such features of the population's mental field as multiculturalism, tolerance, adaptability, and receptivity to other people's experiences.

Through these "gates", already in the Mesolithic (IX–VII millennium BC) tribes came to the Northern Caspian region (the territory of the Astrakhan region and Kalmykia) from Asia Minor, bringing with them the skills of producing microlithic flint tools characteristic of the Zarzian industry .

The most informative for studying the Neolithic period of the region (VI–IV millennium BC) are the Orlovka site on the northern outskirts of Volgograd, the multi-layer Varfolomeevskaya sites in the Saratov Trans-Volga region, Dzhangar in Kalmykia, Rakushechny Yar and Razdorskaya I on the Lower Don. Their layer-by-layer materials characterize the cultural and economic changes in the region in the Neolithic and the transitional time to the Eneolithic

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(Copper Stone Age).

In the Chalcolithic (from the turn of the 5th to 4th millennia BC), the ancient cattle-breeding tribes of the region had their first copper metal production. This could not happen in our steppes, since there are no natural raw materials for the production of metal (copper, bronze) products here. Scientists believe that those copper objects that archaeologists find in ancient burials or settlements could have come to the Volga-Don steppes in the form of finished products or small ingots from the forest-steppe Middle Volga region (Khvalynsk culture), and later the Caucasus (Maikop culture). And this is already a signal about the existence of ancient trade and exchange routes from the ore regions to the Don and Volga. For exchange, local tribes offered livestock and hunting products (hides, furs, fabrics, leather, wool, corned beef, feta cheese, etc.).

During the Bronze Age, on a local Eneolithic basis, the Yamnaya cattle-breeding culture was formed in the region (second half of the 4th - beginning of the 3rd millennium BC). In the III - early II millennium BC. e. under the influence of the newcomer population from the Ciscaucasia (which is recorded by the appearance of imported North Caucasian bronze), a catacomb culture of steppe nomads was formed, occupying the steppe space from the Volga to the Northern Black Sea region.

Thus, the territory of the current Southern FederalThe district became one of the “cradles” of nomadism, that is, this type of economy “in which the main productive economy is cattle breeding with year-round grazing and participation in nomadism along with the herds of the overwhelming majority of the population.” At the same time, as S. A. Pletneva notes, “a complete description of “nomadism” is possible only by considering all the features of the nomadic way of life, i.e. not only in economics, social relations, but also in politics, everyday life, material culture, ideology”. Thus, “the nomadic way of life is inherently mobile; given the level of interaction between peoples that existed at that time, it was the nomadic tribes that ensured the dissemination of know-how in technology, military affairs, and cultural developments, while simultaneously bringing decline and destruction to the cities and towns that found themselves on their route.” Nomadism/sedentism is another axis that for many centuries determined the field of “tension” and the formation of mentality in the space we are studying between the Lower Volga and Don rivers. As noted by K.M. Satybaldinov, ideas about the world among settled and nomadic peoples are differentiated as follows:

“For the former, the world is a highly structured and detailed regulated world of peace with a cyclical experience of time. For the second, the world is a world of movement with an eschatological perception of time as a path.”

“The power of the “nomadic states” could not be built only on the capabilities of a well-armed cavalry

army; it had to be formed around a single value-symbolic system, the center of which was religious ideas.” And the center of these religious ideas was the cult of the hearth and the sword. And the cult of the Great Goddess (mother earth), which was more characteristic of sedentary peoples, was less pronounced.

Zones of nomadism, in contrast to zones of settled economic life, are unique ethnic “cauldrons” in which various ethnic groups constantly flow, mix, and assimilate. At the same time, the “gate of nations” should not be considered as a checkpoint for migrants moving from east to west, and these territories become the homeland of many peoples. In the historical past, in the territory of the Southern Federal District, we observe these processes in full, as a result in modern Russia - this is the most multi-ethnic region.

The specificity of the existence of the interfluvium of the Volga and Don as a “gateway of nations” and an “ethnic cauldron” was also superimposed by the fact that this territory was not just a “cradle of nomadism.” The fact is that there are differences between the Asian and European steppes. “Rich in grass, river-pierced steppes with a relatively even climate were more suitable for the development of the semi-nomadic and semi-sedentary stage of nomadism. The Asian steppes were not so consistently favorable for existence. There were often periods of drought and heavy snowy winters that repeated year after year. Many fertile areas of the steppes turned into semi-deserts. Constant migrations were necessary in search of grass and watering places. At different times and eras, the population needed to acquire new pastures, that is, to seize foreign territories. This is how the “invasion” began... The combination of all unfavorable circumstances set in motion the masses of previously calmly nomadic horsemen. The most active “passionate” part of them went together with herds and families to conquer new lands.” That is, nomads who were at the initial, “camp” stage of nomadism came from the Asian steppes. The semi-nomadic stage is nomadism in a limited nomadic territory for each horde or clan (kuren). The semi-sedentary stage of nomadism is a sedentary agricultural way of life with the preservation of a developed pastoral economy (semi-nomadic - semi-pastoral). From the first two stages, “only the features of a militarized “equestrian” culture are preserved: round-up hunts, a tendency to predatory raids on the neighboring borderlands, some rituals and customs... Sedentary settlements appeared, sometimes growing into cities.” Thus, there was a period on the territory of the Southern Federal District when tribes at three different stages of nomadism – camp, semi-nomadic and semi-sedentary, as well as sedentary tribes – could simultaneously live there. This could not affect the mentality of the population, characterized by the marginality of consciousness, the combination of incompatible, at first glance, features of the mental field of sedentism and nomadism.

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In the middle of the 2nd millennium BC. e. From the Volga-Ural steppes came the Iranian-speaking tribes of the Srubnaya culture, who were unsurpassed horsemen and charioteers, who settled with their numerous herds of small and large livestock in the space from the Urals to the Prut and Danube. Their economy gradually begins to have a complex pastoral and agricultural character, which leads to the beginning of the transition to sedentism and the emergence of long-term settlements. By the end of the 2nd millennium BC. e. they also leave the historical arena. During the early Iron Age, tribes of nomadic (nomadic) cultures continued to arrive along the “steppe corridor” from the depths of Asia. So, at the end of the 8th - beginning of the 7th centuries. BC e. From the east, the Iranian-speaking Scythians came to the lower reaches of the Don and the northern Black Sea region, displacing the Cimmerians of Indo-Iranian (Aryan) origin. From the 6th century BC e. The colonization of the Northern Black Sea region began by the Ionian Greeks, who founded numerous cities along the coast of the Black and Azov Seas. The northeasternmost Greek city of Tanais at the mouth of the Don was founded in the 3rd century. BC e. The Scythians entered into political and economic interactions with the population of the North Black Sea and Azov Greek colonies. The neighbors of the Scythians in the steppes of the Kuban region were “agricultural tribes who received the collective name “Meotians,” whom many scientists attribute “to the peoples of the Caucasian linguistic group, considering them the distant ancestors of the Circassians.” The rule of the Scythians lasted here until the 4th century. BC e., when they, in turn, were supplanted by the related tribes of the Sauromatians, who lived from the end of the 7th - 6th centuries. BC e. in the steppes of the Volga region and the Southern Urals. From the 4th century BC. e. The Sauromatians are leaving the historical arena. Their resistance was suppressed by numerous Iranian-speaking Sarmatian tribes (Siraks, Aorsi, Iazyges, Roxolani, Alans) who came to the Trans-Volga region and between the Ra (Volga) and Tanais (Don) rivers from the South Ural steppes, displacing and partly assimilating the local population.

In the early Middle Ages, a wave of the “Great Migration of Peoples” swept through the Lower Volga-Don steppes into Europe with the Turkic-speaking Hunnic invasion (IV–V centuries), which defeated the Sarmatians. Here the Western Turkic Khaganate formed and collapsed (VII century), from which the Khazar Khaganate then emerged and turned into a huge empire (second half of the 7th–9th centuries), which included both Turkic peoples (Khazars, Bulgarians) and Iranian-speaking peoples (Alans, etc.) origin. The Dnieper Slavs were also forced to pay tribute to Khazaria, through the efforts of whose princes, with the formation of Kievan Rus, the Kaganate was collapsed in the second half of the 9th century.

It is interesting to note the role of the interfluvium of the Volga and Don in relation to Kievan Rus and the Moscow state. On the one hand, this is “Asia,” which the Russian people encountered on more than one Asian continent; they also found it in Europe, on the same Great Plain where they first appeared on the historical stage. The struggle with the European half of “Asia” runs like a bright stripe through the first centuries of our history, starting with the Ouars, Khazars and ending with the Mongols; in the next two centuries it takes the form of a heavy Tatar yoke. But with his fall it resumes with the same tension and strength.”

From the point of view of the geopolitical theory of H. Mackinder, who distinguishes the heartland (“core”) and the “inner crescent”, the territory on which the current Southern Federal District is located, relative to medieval Rus', before its annexation, is precisely the “inner crescent”, that is marginal territories located at the intersection of water and sea routes in the development of civilization. Marginal status is defined as “outskirts”, “borderline”, “intermediate” position of the territory between “centers of power”. In another theory of geopolitics, the territory of the current Southern Federal District is a rimland, that is, as an intermediate space that is vital for the heartland. According to A. Dugin, the rimland “is a border zone, a belt, a pole. At the same time, this is a border.” Moreover, control not over the heartland, but over the rimland is the key to world domination. In the 9th - mid-11th centuries. Turkic-speaking Pechenegs roamed this territory, and in the second half of the 11th - first third of the 13th centuries. - related to them Oghuz and Polovtsy. Then the latter were ousted by the Mongol-Tatar conquerors, who created the largest nomadic empire and founded it here in the 13th–14th centuries. dozens of large and small cities to govern the newly created state “Golden Horde”. Civil strife in the Horde, which began in 1359, and the destructive campaigns of the Central Asian Turkic commander Timur (Tamerlane) (1336–1405) at the end of the 14th century led to the complete decline of urban and steppe life in the Lower Volga region.

It should be noted that “in the social space of the Golden Horde there was the superposition of several symbolic systems on top of each other: pagan, Islamic and Christian, both Orthodox and Catholic, under the influence of which paganism began to quickly lose its position.” And thus, to the multi-ethnicity of the territory of the Southern Federal District, multi-confessionalism was also added. After the collapse of the Golden Horde in the first half of the 15th century, the Tatars of the Nogai Horde roamed the steppe Trans-Volga region. In 1456, the Astrakhan Khanate arose in the Volga-Akhtuba floodplain and on the territory of modern Kalmykia, which was liquidated as a result of the campaigns of Russian troops in 1554 and 1556. So, from the second half of the 16th century. The Lower Volga region became part of Russia, Russian fortresses began to be built, which became the

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basis of modern Russian cities with a million population (Tsaritsyn (1589) - Volgograd, Saratov (1590), etc.).

At the end of the 16th - beginning of the 17th centuries. Nomadic Kalmyks (descendants of the Oirat group of Mongols) migrated from Central Asia to the Lower Volga and the Northern Caspian Sea, adopting in the 17th century. Russian citizenship. This fact added color not only to the rich palette of multi-ethnicity of the macro-region, but also to its multi-confessional structure - the Kalmyks professed the Tibetan form of Buddhism. One fragment - and the mosaic became complete, since representatives of all world religions began to coexist peacefully on the territory of the current Southern Federal District.

Since the 16th century, free communities have been formed on the Lower Don and the Lower Volga region. Cossacks According to I.F. Kefeli, "the Cossacks developed under the influence of the assimilation of Turkic and Iranian-speaking peoples by the Slavs." There is also a point of view that the Cossacks are descendants of the "pre-Mongol population of the Don and Volga steppes - either the Sarmatians and Khazars, or the Slavs - immigrants from Rus'. According to another version, the Cossacks arose only in the 16th century and consisted of people who fled Russia due to ruin and increased exploitation... Most modern historians believe that the original Cossacks arose during the collapse of the Golden Horde, when the Tatar warriors left without a livelihood went to the steppe and began to lead an independent life. The first atamans, known to us from written sources, bear Tatar names; in the language of the Don Cossacks, many Turkic terms have been preserved - ataman, esaul, kuren, etc. The word "Cossack" itself is clearly of Turkic origin and means "a lonely, unfamilyd person without a home." However, then from the middle of the 16th century. A stream of fugitives from the Russian state poured into the Don and Volga. These were service people ruined by endless wars - nobles and archers. There were so many of them that the original Turkic core of the Cossacks quickly underwent Christianization and disappeared into the mass of Russian newcomers. On the other hand, the Russian people who came to the steppe adopted many features of the steppe culture... Initially, the Cossacks were disparate groups of people who had no connection with each other. In the second quarter of the 16th century. they were united into one organization - the Don Army, and permanent fortified settlements - towns - appeared. According to A.I. Kozlov, "the Cossacks... are a complex socio-cultural Russian (Great Russian and Little Russian) community, a sub-ethnos (co-ethnos) of the south of Russia... According to most researchers, Cossack ethno-social communities (Don, Kuban, Terek, Astrakhan, Kalmyk) in the south of Russia took shape over several centuries, but each of them did not have time to fully develop into a full-fledged "ethnos-people", for a number of objective reasons."

In 1722–1724 several thousand Don Cossacks were resettled to the lower reaches of the Volga, where the Astrakhan Cossack army was first formed, which received a banner from the tsar in 1725, and subsequently (from the 30s of the 18th century) the Volga ("Volg") Cossack army for performing guard duty on the Tsaritsyn guard line. In 1860, on the territory of the modern Krasnodar Territory, the western part of the Stavropol Territory, the republics of Adygea and Karachay-Cherkessia, the Kuban Cossack Army was formed with its center in the city of Ekaterinodar (Krasnodar). Its basis was the Black Sea Cossack Army, created in 1787 after the disbandment of the Zaporozhye Sich in 1775 from units of the Army of the Loyal Cossacks, as well as parts of the Caucasian Linear Cossack Army. Thus, after the gradual annexation and inclusion of the territories of the current Southern Federal District in the 16th–18th centuries. to Russia, the lands began to be called "New Russia" (the term "Novorossiya" appeared in the 18th century). Rimland became a border, as in post-Soviet times. "This specificity of the "new old" role of the South as a border region is reflected as strong "protective", "power" orientations. The myth of the border is deeply rooted in the mass consciousness, becoming almost a sacred concept, which is reflected in Cossack folklore."

The region did not cease to be an "ethnic cauldron" even after joining Russia. Thus, only in the Astrakhan region the Lower Volga multi-ethnic community was consistently replenished: Russian service people (mid-16th century), Nogai-Yurt people from the river. Ural-Dzhaek (mid-16th century), the Jetisan-Nogais who joined them (beginning of the 17th century), the horde of Kalmyk-Torgouts (by the middle of the 17th century), Turkmens (in waves, 17th–18th centuries), Tatars of the Middle Volga region (during the 18th century), Pyatigorsk Nogai Karagash (by the middle of the 18th century), Armenians fleeing from the Persian shahs (late 18th century), Don and Black Sea Cossacks, together with Kalmyks baptized into service (XVIII - early 19th centuries) , Chumak Ukrainians, salt carriers (late 18th–19th centuries), numerous Kazakhs from the horde of Sultan Bukey (1801), Ashkenazi Jews (19th century), so-called "Saxon" gypsies (after the war), Volga Germans near the village Kharagali (mid-50s of the XX century), Russian old-timers from Turkey and Romania, Cossacks "Nekrasovtsy" and "Lipovans" (60s of the XX century), peoples of the North Caucasus (60–70s XX century), etc.

The region never ceases to be a "gate," that is, an intersection of migration flows. So, only through the Astrakhan region during the 1990s. XX century "at least 1–1.5 million people followed. (more than its population itself)."

The causes of interethnic tension in the Southern Federal District are numerous factors of a socio-economic, political, legal, cultural and historical nature. The factor of quality of governance in regions

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with a culturally complex population composition also plays an important role.

Changes in the demographic characteristics of the old-time local population, primarily demographic aging and migration outflow, have led to a decrease in its size and share. At the same time, the active migration influx of immigrants in the post-Soviet years has visibly identified among the residents of the district the bearers of a distinctive culture, social organization, foreign language, beliefs, ways of managing, everyday traditions, moral values and behavioral models. A noticeable change in the ethnic composition of the population caused, among other things, a negative reaction among part of the old-timer population, including the business and managerial elite, as well as representatives of the scientific and educational community and the media, influencing the formation of mass perception. Due to historical and political circumstances, the South of Russia turned out to be not fully susceptible to the complication of the population composition and was not fully ready to ensure interethnic harmony - both at the level of social stereotypes and in terms of management practices. A characteristic manifestation of interethnic tension in the regions of the Southern Federal District were domestic conflicts between the old-timer population and representatives of newcomer groups. Intergroup conflicts on ethnic grounds should currently be considered as the most important indicator of the state of interethnic relations in regions and municipalities.

Representatives of government authorities, as a rule, tend to classify clashes between visitors and local residents as private domestic conflicts, but this approach does not ensure the adoption of systematic, proactive and effective management decisions.

Miscalculations regarding measures to ensure the ethnocultural needs of Russians, who represent the majority of the population in many regions, are especially visible. The inability of the authorities to see the severity of the situation causes discontent among a significant part of citizens, strengthens nationalist and anti-migration sentiments, to the point of putting forward demands for the eviction of representatives of certain ethnic groups from a particular territory, an increase in the number of protests and the criminalization of the situation in the regions. To prevent intergroup conflicts on ethnic grounds, it is necessary to solve the following problems:

- stabilization and desired growth of the old-timer population by improving demographic and social policies that stimulate the birth rate and reduce the mortality rate;
- reducing the volume of migration outflow of the permanent population;
- optimization of external migration flows in terms of quantitative and qualitative parameters (legal migration in volumes corresponding to the needs of specific regions; priority of migration policy for Russian compatriots);

- more effective policies for the integration of migrants and local populations;

- educational and explanatory work among the population to weaken nationalist and chauvinistic sentiments and their criminal manifestations; wherever necessary – legal measures to prevent xenophobia.

The most important factor in maintaining civil harmony and preventing conflicts is increasing the level of self-organization of society. In the regions of the Southern Federal District, social forces and organizations have formed at the non-state level that have a strong impact on the situation in the field of interethnic and religious problems. These are, first of all, the Cossacks and the Russian Orthodox Church, as well as ethnic public and ethnocultural associations. In each of the regions of the Southern Federal District, their relations with government authorities have a complicated history. Often it was non-state actors who initiated the voicing of “inconvenient” problems in the interethnic and religious spheres, criticized the authorities for inaction, and sometimes resorted to illegal actions. But the main trend at present is cooperation between authorities, civil and religious organizations in order to ensure interethnic and interfaith stability. State support programs for the Cossacks, adopted at the level of constituent entities, are focused on “the development of the Cossacks as an ethnic group, the preservation and reproduction of their culture”, “the formation of the Cossack image of the territories of traditional residence of the Cossacks.”

The function of preserving the sociocultural specificity of the region and establishing a peacemaking climate is performed by the regional metropolises and dioceses of the Russian Orthodox Church. On the territory of the district, the number of registered parishes of the Russian Orthodox Church increases annually, old monasteries are renewed and new ones are opened, churches, chapels, and prayer rooms are built and restored. Church buildings, land plots and farmsteads of restored parishes and monasteries are transferred to religious organizations. In dioceses there are many worship (memorial) crosses - chapels (memorable signs, memorial plaques) dedicated to various historical events. Diocesan newspapers are published, official websites of dioceses are open on the Internet, heads of dioceses - local bishops, as well as other clergy speak in the media. Orthodox informational and educational programs are broadcast on local television.

There are a Theological Seminary, an Orthodox Institute, gymnasiums and schools, and kindergartens in the region. Almost every parish has a Sunday school for children and adults, Orthodox spiritual and educational centers, Orthodox libraries, medical and psychological assistance centers; Summer Orthodox children's holiday camps are organized. At the initiative of the Russian Orthodox Church, a special model of socio-religious relations is emerging in the

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South of Russia. It is distinguished by the fact that it places a special place on religious tolerance, peaceful coexistence of traditional faiths, joint actions to prevent and prevent religious extremism, separatism, interethnic and interreligious hostility. This system includes the interaction of religious organizations with government and municipal authorities, the interaction of spiritual departments of traditional faiths (Interreligious Council); interaction between religious organizations and various civil society institutions. Not a single socially significant event is complete without the participation of the heads of metropolises, dioceses or representatives of the Russian Orthodox Church, as well as representatives of other traditional religions in the South of Russia (Islam, Buddhism, the Armenian Gregorian Apostolic Church, Judaism). Joint statements by leaders of religious faiths on the problems of conflict prevention, condemnation of terrorism and extremism are practiced. The Russian Orthodox Church introduced the practice of concluding agreements with government and municipal authorities, as well as with Cossack organizations. Treaties and agreements on cooperation have been concluded between the Russian Orthodox Church and universities of the region, the command of the North Caucasian Military District, the leadership of the Central Internal Affairs Directorate, and the Main Directorate for Execution of Executions of the Ministry of Justice of the Russian Federation. The Russian Orthodox Church actively promoted the introduction of a course on the fundamentals of Orthodox culture in secondary and higher educational institutions of the Southern Federal District, and is assisting in the formation of a Cossack education system.

Ethnic associations (national-cultural autonomies, public organizations, communities, etc.) also took on new functions, ceasing to be only cultural organizations. They have become institutions of civil society; one of their main functions is responsibility for the social adaptation of newly arrived compatriots.

In the Southern Federal District there is no document regulating the implementation of the State National Policy Strategy. Certain issues are set out in the "Strategy for the socio-economic development of the Southern Federal District for the period until 2035." Under the plenipotentiary representative of the President of the Russian Federation in the Southern Federal District, no advisory or consultative bodies have been created to ensure the interaction of the plenipotentiary with ethnic and religious associations; there is no specialized section on the plenipotentiary's website containing information on the implementation of state ethnic policy in the district. At the same time, at the level of the constituent entities of the federation, regional documents devoted to national policy have been adopted and are in force, but they are dominated by cultural, educational and festive-symbolic events, rather than measures aimed at reducing everyday inter-ethnic tension.

Important aspects of national policy touched upon in regional concepts of demographic policy, educational policy, countering terrorism and extremism, youth policy and patriotic education, state support for the Cossacks. Despite the importance of migration processes, migration policy concepts have not been adopted at the level of constituent entities; in some constituent entities, the Program for Assistance to the Voluntary Relocation of Compatriots is particularly highlighted, but its effectiveness in the district is extremely low. There are also no concepts of state-religious relations at the regional level, which are considered mainly in the context of religious extremism.

On the websites of hotel administrations subjects of the federation have difficulty accessing information about the implementation of the Russian National Policy Strategy in the region. Not all senior regional officials have created ethnic or ethno-confessional public councils.

The creation of an infrastructure for national policy in the Southern Federal District has not yet been completed; the regions need to finalize the legal framework and institutional support for this policy and closely related areas (demography, migration, education, religion, etc.).

At the district level, there is no system for generalizing and exchanging positive experience, although each subject of the Russian Federation in the Southern Federal District has its own experience in the implementation of national policy.

In the Rostov region, a system of Cossack cadet corps is developing, and positive experience in Orthodox religious education has been accumulated. In the Volgograd region, the potential of patriotic education is used, due to the status of the "hero city" of Volgograd. In the Astrakhan region, interaction has been established with the authorities of the North Caucasus regions (joint round tables, agreements), from which the bulk of migrants arrive in the region (Ingushetia, Dagestan). In the Krasnodar Territory, the emphasis is on the formation of the Kuban identity. The Republic of Adygea has a system of working with Russian compatriots, representatives of the Adyge diaspora. In the Republic of Kalmykia, the positive activity of the Interreligious Council as an independent institution for the prevention of conflicts on ethno-confessional grounds is noticeable.

In order to improve the management of cultural diversity in the Southern Federal District, it is important to ensure the completeness of regional legislation and institutional support for the implementation of the National Policy Strategy of the Russian Federation.

One of the priority tasks should be considered the inclusion in regional plans for the implementation of state national policy of sections on the preservation of the socio-cultural environment and the prevention of intergroup and domestic conflicts on ethnic and religious grounds.

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Under the plenipotentiary representative of the President of the Russian Federation in the Southern Federal District and under the heads of all regions of the Southern Federal District, it is necessary to create public councils of ethnocultural orientation.

The federal legislation establishing the responsibility of state authorities of the constituent entities of the Russian Federation, local self-government bodies and their officials in the field of interethnic relations should include a clause on the responsibility of the plenipotentiary representatives of the President of the Russian Federation in federal districts.

Responsibility of relevant officials for public access to information on the implementation of regional national policy plans should also be introduced.

It would be extremely useful to organize and hold a district meeting to exchange experience in implementing the state national policy of the Russian Federation in the regions of the Southern Federal District.

The district needs information and educational programs aimed at youth, in particular, the “Common Historical Memory” program, which provides for the interaction and cooperation of the youth of the hero city of Volgograd with the youth of the cities of military glory of the South (Rostov n/D, Tuapse, Kalach-on-Don, Anapa, Taganrog) and the North Caucasus Federal District (Vladikavkaz, Malgobek, Nalchik).

It is necessary to ensure the availability of statistical information about migration flows and the real demographic situation to the public and the media, thereby preventing the spread of myths and rumors that increase ethnic hatred.

It is important to balance two components of the ethno-national policy of the Republic of Adygea: the policy of ensuring interethnic harmony of the population of the republic and the policy towards the Adyge diaspora abroad.

The concept of migration policy in the Republic of Kalmykia should be adopted and the authorities responsible for its implementation should be identified. In Kalmykia, a regional concept of national policy is bypassed, as well as the creation of a permanent unit in the structure of republican authorities that accumulates experience in maintaining ethno-confessional stability.

In the Krasnodar Territory, it is necessary to adopt the regional concept of migration policy, linking its provisions with the concept of demographic policy, and determine the role of migration population growth in solving the problems of demographic and socio-economic development. It is necessary to continue to pursue a policy of supporting the Cossacks in the region, but taking into account the fact that the majority of the population of the Krasnodar region does not consider themselves Cossacks. It is also necessary to take into account that self-determination

and self-organization of the Cossacks in accordance with Russian legislation can be carried out both in the public ethnocultural sphere and as a special type of public service.

It is necessary to finalize the regulatory framework of the Krasnodar Territory by adopting a law regulating regional national policy and in terms of recognizing the rights of indigenous peoples and adopting a program to support small-numbered Shapsugs.

In the Astrakhan region, it is also important to adopt the concept or long-term program of demographic policy and resolve the issue of participation of the Astrakhan region in the State program to assist the voluntary resettlement of compatriots as a receiving region. It is necessary to adopt the concept of migration policy in the Astrakhan region, to provide for an examination of all regional decisions in the field of attracting migrants to the labor market of the region. In order to counter religious extremism and radical nationalism, it is necessary to curb the migration outflow of the old-timer population, ensure employment of labor resources, develop an effective youth policy, and create a domestic model of Muslim education, which would allow us to seize the initiative from foreign centers in the field of both full-time and distance learning.

Needs improvement regulatory framework of demographic and migration policy of the Volgograd region. It is necessary to expand the participation of the Volgograd region in the implementation of the State program to assist the voluntary resettlement of compatriots living abroad to the Russian Federation. The region should adopt a new edition of the “Strategy for the socio-economic development of the Volgograd region until 2035”, taking into account the political approaches to migration and ethnic policies recorded in the latest federal political documents and regulations. In addition, it is necessary to ensure the availability of the federal and regional legal framework in the field of ethnic politics, as well as the systematic provision of information on the participation of all government departments and public associations in the target program “Implementation of the state ethnic policy of the Russian Federation in the field of interethnic relations in the Volgograd region.” region for 2018–2035.” Taking into account the specifics of the region, it is advisable to adopt a set of regional laws and regulations that encourage the activities of ethnic and religious associations, develop programs to counter extremism, patriotic education, and the adaptation of immigrants to the host society. It is necessary to create a permanent platform for discussing problems and creating mechanisms for ethno-confessional harmony in the region.

In the Rostov region, as part of the implementation of the “Concept of demographic policy for the period until 2035,” it is necessary to conduct a study of the causes and factors of the

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migration outflow of the old-timer population and develop a priority system of measures to contain it. The Rostov region should be included in the number of subjects of the Russian Federation - participants in the State program to assist the voluntary resettlement of compatriots living abroad to the Russian Federation. The regional action plan for the harmonization of interethnic relations needs to be supplemented; in particular, it should include a section on the prevention of intergroup and domestic conflicts on ethnic grounds. In the region it is necessary to develop and adopt a regional concept of state-religious relations.

In all regions of the Southern Federal District, it is necessary to organize a constructive dialogue between the authorities and public forces and associations speaking on behalf of the old-timer population against the arrival of migrants and for the preservation of local foundations, traditions and customs. It is necessary to create conditions for systematic constructive confessional dialogue. Legal Islamic organizations should be assisted in publicizing their activities in such areas as helping migrants, teaching the Russian language, countering extremism, charity events and socially oriented projects.

Conclusion

Lack of regional policy that takes into account the interests of the Russian population, lack of dialogue between public organizations of the Russian population and government structures. The majority of the Russian population is deeply convinced that neither the republican nor the federal authorities care about their problems. So, for example, speaking about the situation of Russians and other non-titular population in Chechnya, we note that at none of the meetings to resolve the situation in Chechnya was their fate discussed. Not a single decision was made to

protect the Russian population in Chechnya or to protect the rights of Russians and the Russian-speaking population in the republics of the North Caucasus. Not a single parliamentary hearing was held in the State Duma of the Federal Assembly of the Russian Federation on the problems of the Russian population of the North Caucasus, despite repeated appeals from representatives of the Terek Cossacks and Russian communities in the region. Despite repeated statements by the leadership of Chechnya about their readiness to solve the problems of the non-titular population of the republic and certain steps in this direction, the exodus of the Russian population from Chechnya today looks irreversible. Just as the outflow of the Russian and non-titular population from other republics of the region will not be stopped in the near future, no matter what programs are adopted to consolidate them in the republics. The main activity of the leadership of the North Caucasian republics, related to solving the problems of the Russian population, comes down, as a rule, to the restoration and construction of Orthodox churches, while other, no less pressing problems of Russians in these republics are simply not noticed or are hushed up. Determining an effective national and migration policy that can, if not stop, then at least reduce the scale of forced migration of Russians from the republics of the North Caucasus and thereby eliminate the likelihood of its negative consequences, is impossible without close attention to it by the entire management system - from the federal government to local governments. What is needed is not declarative statements and one-time campaigns; what is needed is the development of a special comprehensive program aimed at improving interethnic relations, and through it, stabilizing the ethnopolitical situation in the region.

Table 2. Population dynamics of the North Caucasus republics based on census data from 1989, 2002, 2010 and 2020, thousand people

1	1989		2002		2006		2010		2020	
	number	%	number	%	number	%	number	%	number	%
2	3	4	5	6	7	8	9	10	11	
All republics:	3252	100	4365	100	4813	100	5305	100	6645	100
titular population	1625	50	2478	57	2905	61	3516	66	5300	80
Russians	1288	40	1437	33	1413	29	1360	26	996	15
other nationalities	339	10	450	10	495	10	429	8	349	5
Adygea:	324	100	386	100	404	100	432	100	447	100
Russian	66	20	81	21	86	21	95	22	108	24
Adygeans of	22	73	28	72	32	71	43	68	289	65
other nationalities		7		7		8		10	50	11

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Dagestan: titular population	1062	100	1429	100	1628	100	1802	100	2576	100
Russians,	736	69	1061	74	1267	78	1444	80	2229	86
other nationalities	214	20	210	15	190	12	166	11	121	5
	112	11	158	11	171	10	192		226	9
Kabardino- Balkaria: titular population	420	100	588	100	666	100	753	100	901	100
Russians,	224	53	316	54	363	55	434	58	603	67
other nationalities	163	39	219	37	234	35	241	32	227	25
	33	8	53	9	69	10	78	10	71	8
Karachaevo - Circassia: titular population	285	100	345	100	367	100	415	100	439	100
Russians,	92	32	128	37	144	39	170	41	219	50
other nationalities	148	52	162	47	166	45	176	42	148	34
	45	16	55	16	57	16	69	17	72	16
North Ossetia: Ossetians	451	100	553	100	592	100	632	100	710	100
Russians	215	48	269	49	299	50	335	53	445	63
other nationalities	179	39	202	37	201	34	189	30	165	23
	57	13	82	14	92	16	108	17	100	14
Checheno Ingushetia: Chechens	710	100	1064	100	1156	100	1270	100	1572	100
Ingush	244	34	509	48	611	53	734	58	1127	72
Russians	48	49	114	11	135	12	164	13	364	23
other nationalities	348	10	367	34	336	29	294	23	46	3
	70		74	7	74	6	78	6	34	2

Thus, “the ethno-confessional situation in the south of Russia is the background where intercultural interaction takes place among many peoples inhabiting the most multi-ethnic region of Russia.” On the one hand, here “a Eurasian system of value guidelines is being formed.” On the other hand, one cannot fail to note those changes that may upset the fragile balance of equilibrium in a multi-confessional region. Back in the 1970s - 1990s. XX century As a result of intensive labor migration, compact groups of immigrants from the North Caucasus republics formed in a number of regions of the Southern Federal District, caused by a demographic “explosion” and land shortage in these republics, which did not cause any special problems until the 1990s. The situation has changed in modern Russia and is associated with a number of reasons, in particular the religious factor. In the northeast Caucasus, “religion has been persistently intruding into the life of society over the past twenty years. A whole generation has grown up whose worldview is based on religion (Islam). As a result, a sociocultural distance is growing between Muslims, on the one hand, and Orthodox and Buddhists, on the other, based on the clash between

the ethos of a secular society and a society in which religion plays a constitutive role. At the same time, young people were most exposed to religious education. In this regard, it is important to note that Muslim migration in the south is mainly represented by young people, as indirectly evidenced by the high proportion of the population below working age in areas inhabited by ethnic Muslims. Young people, as a rule, demonstrate their religious preferences more persistently and aggressively compared to older people... Muslim migration in rural areas is conflict-prone due to a number of objective factors. One of them is the predominance of the male population in diasporas... Muslim diasporas are much more visible in Russian regions due to the fact that they settle in relatively sparsely populated areas.”

Thus, the Southern Federal District occupies a special place in civilization space of Russia, as evidenced by the peculiarities of culture and social practitioner: a macroregion has historically developed a multi-component content in terms of the degree of cultural heterogeneity of its population, including pronounced “ethnic, confessional, linguistic, ethno-economic components. It is

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distinguished by a contradictory history of intercultural interaction, heterogeneity of local and subregional units according to the selected parameters.” The mentality of the population of the Southern Federal District also differs according to the type of predominant territorial-settlement identity - local-territorial, regional, civil-state, rural, urbanized. At the same time, the historically established conditions of multiculturalism, conditioned by the special “Eurasian” geopolitical position of the

macroregion as a “platform for dialogue of cultures”, “crossroads of civilizations”, are more conducive to the development among the population of such a basic feature of mentality, the most important component of anthropological identity, as tolerance. This can be used as the most important resource of sociocultural modernization as a deep civilizational process of increasing the value of an individual, regardless of his ethno-confessional affiliation.

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