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Article



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CURRENT SITUATIONS WITH THE MIGRATION OF RUSSIANS FROM THE NORTH CAUCASUS

Abstract: *the article discusses such a concept as migration. The situation in 2023 is described, the number of migrants, birth rates and deaths in the constituent entities of the Russian Federation and the Southern Federal District are analyzed. The problems, as well as the advantages and disadvantages that arise during population migration, are considered. The article reveals the specifics of migration, which plays a special role in the socio-economic life of society and is a process that, on the one hand, is very sensitive to changes in the life of society, and on the other hand is an important factor that has a significant impact on the formation of dynamic and structural parameters of these changes.*

Key words: *migration, migrants, globalization, fertility, mortality, labor resources.*

Language: *English*

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Introduction

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The relevance of the study of population migration is determined by the fact that the modern

world is characterized by global migration processes, without which the normal functioning of the national economic complex of individual states and the world economy as a whole would be impossible. Migration flows affect interstate relations, the demographic

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situation, the formation of labor markets, and the severity of competition. The influx and outflow of migrants change the situation on the labor market, the load on infrastructure, the sanitary-epidemiological and environmental situation, the crime rate, and interethnic relations. Every year the population of the country increases or decreases due to migration processes. Migration occurs for various reasons, among which economic instability plays a major role. Migration processes can be classified in different ways, as it depends on their form, causes and size. Migration is not a recent innovation. It has existed since the advent of humanity. People changed their places of residence, moved from one region to another in search of more profitable, comfortable, and safe living conditions. Population migration is a change of place of residence, moving from one city to another, or to another country. This concept can also include moving within the populated area itself, however, this is a narrow definition that is used more rarely. In modern Russia there are almost all forms of migration processes. Every year, the question of both the increase in migrants and the outflow of population abroad becomes more acute. In internal movements, the population's interest in developed regions is noticeable. Thus, the main flows are directed to the following cities, namely:

- a) Moscow;
- b) Saint Petersburg;
- c) Nizhny Novgorod;
- d) Tyumen;
- e) Krasnodar and Krasnodar region.

The Southern Federal District is home to 22,000,000 people, which accounted for 15.78% of the total population of Russia. The general results of population migration for 2023 show a small migration decline in the population of the Southern Federal District in the amount of 8 thousand people. At the same time, the volume of migration was significant: 318 thousand arrivals and 326 thousand departures. Of the 13 subjects of the Russian Federation that are part of the district, five experienced a small increase in migration: in the Krasnodar, Stavropol Territories, in the Republics of Ingushetia, Adygea. In other territories there is a migration outflow.

Specific features of migration processes within the Southern Federal District are the movement of the population in the direction from south to north, from the republics of the North Caucasus to the "Russian" territories of the district: to the Stavropol and Krasnodar territories, Rostov region. At the same time, the repatriation of the titular peoples of the North Caucasus is taking place. Due to the increased birth rate and decreased mortality, the demographic situation in the Southern Federal District looks better than in Russia as a whole. However, natural population growth occurs in the most depressed regions, thereby worsening the already difficult economic situation. Life expectancy in the Caucasus

remains high - 68 -75 years, while the national average is only 65 years.

In the republics of Dagestan and Ingushetia, the mortality rate is minimal in the region - 2-3 times lower. Also in the republics of Dagestan, Ingushetia and Chechnya, the relative birth rate is on average 1.5-2 times higher than in Russia. At first glance, this situation is extremely contradictory, because it is these regions that have experienced a local war and several interethnic conflicts, have many socio-economic problems and some of the lowest income levels in Russia. But in many republics of the Southern Federal District, not only the socio-economic situation determines the birth rate, but also the traditional attitudes towards high birth rates, characteristic of some Caucasian peoples.

Main part

In an interview in 2019, the Deputy Minister of Justice of the Russian Federation, the former president of Chechnya, admitted that the reduction in the number of Russians in the republics of the North Caucasus is a source of increasing the level of social tension in these regions. And one of the main measures to prevent the outflow of Russians was to ensure their decent representation in local government bodies.

The first reduction in the number of Russians in the North Caucasus was noted after the rehabilitations of 1957, when the resettlement process got out of control. In 1957 alone, over 200 thousand people arrived, which significantly exceeded the figures provided for in the four-year resettlement plan. This created serious problems with employment and housing. In addition, the massive acquisition of weapons, mutual responsibility, murders based on blood feud, rape, attacks on residents of the republic representing other nationalities. The arriving sheikhs, mullahs and teip authorities, influencing young people in a nationalistic and religious spirit, sought to revive the ideas of muridism and obedience to Sharia law. This resulted in a sharp increase in criminal offenses among young people. At the end of 1957, anti-Russian leaflets were distributed in Grozny, and attacks by Chechen youth on vocational school students and Soviet Army officers were recorded. "Things are very bad," one of the Russian residents of Chechnya wrote to her relative in Russia, "Chechens come, do whatever they want, beat Russians, slaughter, kill, set houses on fire at night. The people are in panic. Many have left, and the rest are gathering." As a result of intimidation, with the full connivance of the republican authorities, during 1957, 113 thousand Russians, Ossetians, Avars, Ukrainians and citizens of other nationalities left the CHI ASSR. However, researchers attribute the outflow that has begun mainly to the exhaustion of the possibilities for extensive development of the region, which was given a powerful start in the first stages of Soviet state

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construction. From this time onwards, the preconditions made themselves felt, which later took shape in obvious ethnocentric tendencies in the “national” formations. “Since Soviet times, the crystallization of future ethnocracies began in the Caucasus. Within Soviet society, certain rudiments of future national states were ripening, the formation of state languages, elite groups and ideologies was latently taking place, and the ethnic homogenization of the population was underway.” But the most intensive displacement of Russians from the Caucasus, as a result of which the number of Russians rapidly began to decline, began in the late 1970s. From 1979 to 1989 the Russian population there decreased by 20%. However, the situation really became a turning point after the collapse of the USSR. What began to happen in the North Caucasus from the late 1980s reached its peak in the 1990s - and partly continues to this day. And now the Russian population is increasingly inclined to leave the republics of the North Caucasus: Thus, 31% of Russian residents of Nalchik (KBR) want to leave for another Russian region, 17% from Vladikavkaz, 28% from Maykop. The interethnic relations that have developed in the region are considered bad: in Ingushetia 50%, in the Karachay-Cherkess Republic - 25% are Russian. The Russian population of the North Caucasus openly declares restrictions on their rights. In Ingushetia, 57% say this; in Chechnya - 40%; in Kabardino-Balkaria - 29%; in Dagestan - 17%. In Vladikavkaz, 54% reported inequality for Russians in obtaining higher education; in Grozny - 40%; in Nazran - 43%; in Nalchik - 54%. 56% in Karachay-Cherkessia report ethnic inequality for Russians in employment; in Chechnya - 79%; in Kabardino-Balkaria - 73%; in Adygea - 68%. 18% in the Karachay-Cherkess Republic and 20% in Dagestan state that their Russian ethnic origin is connected with their difficult material and economic situation. Two-thirds of Russians in the North Caucasus reported ethnic inequality in their ability to be elected or appointed to leadership positions, and more than 13% described themselves as victims of humiliation or insult based on their Russian or Orthodox identity. Since 1989, there has been a permanent departure of the Russian population from almost all the republics that are part of the North Caucasus economic region, with the exception of the Republic of Adygea. The largest number of Russians (except for Chechnya) for the period 1989-1999.

In general, during the period from 1989 to 2002, the Russian population in the republics of the North Caucasus decreased by 30%. There are practically no Russians left on the territory of Ingushetia - about 1% of the republic's population. In Dagestan today there are about 4% of them left. During the same period, according to various estimates, from 300 to 400 thousand Russians left Chechnya.

Several factors can be identified that directly or indirectly influence the outflow of the Russian

population from the North Caucasus. The first of them is related to ethno-territorial conflicts in the North Caucasus.

The use of the term genocide in relation to the situation with the Russian population that developed in the Chechen and partly the Ingush republics in the period from 1991 to 1999 is justified by the fact that the killings of Russians during the said period in the designated territories actually became factors in the statistical decline of the Russian population, along with the migration outflow and negative natural growth. Let us recall that, according to the UN Convention on the Prevention and Punishment of the Crime of Genocide of 1948, genocide is “acts committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group as such.”

Second, these are “the efforts of various nationalist ideologists of individual peoples of the North Caucasus to distort the perception (of part of the indigenous population) of Russia and Russians. Nationalists, supporters of Chechen separatists and “jingo-patriots” of the North Caucasus are trying to present the region not as an integral part of the Russian Federation, but as a “special territory” where the economic, political, cultural values of the entire multi-ethnic and multi-confessional country contradict the fundamental foundations of the cultures of the North Caucasus peoples.”

The active exaggeration of these themes by the singers of local “independence”, the newly-minted “soil people”, “the expansion of inter-ethnic distance”, ... serves as an apology for the regression of administrative and economic forms, asserting the alienness of the Soviet-modernization “tax” to the economic mentality of local clans traditionally oriented towards extracting natural rent : “Thus, the professional activities of representatives of the *pochvennicheskoy* direction of ethnic intellectual circles are aimed at destroying the results of modernization of Caucasian societies achieved during the Soviet period.”

Certain cultural and media figures contribute to the formation of a negative attitude towards the Russian factor in the life of Caucasian ethnic groups; they present Russian culture and methods of management introduced by Russians as deeply alien to local culture, traditions and mentality. The idea of “our land” is being actively introduced as opposed to the idea of belonging to a single Russian statehood. All this contributes to the formation of a special mental background, against which much more “tangible” moments of the said “rise” of ethnicity unfold and represent its most crude and destructive forms. The “Great Circassia” project poses a particular threat in this sense; already now many representatives of the national Circassian movement, without any hesitation, say that autonomy is the first step towards independence, towards secession from Russia and the creation of a sovereign state. The

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whole “Circassian Institute”, financed from abroad, is engaged in this project. In addition, the NGO “World Adyghe Brotherhood” (WAB) with headquarters in Los Angeles and a representative office in Nalchik attracts attention. One of the Circassian ideologists, Akhmat Ismagyil, who is the author of the book “The Caucasian War” published in Syria in 1996, directly states the need to “...liberate the Caucasus from Russia.”

Manifesting itself at the administrative level, this “rise” gives rise to a disproportion, sometimes colossal, in the degree of representation of “non-titular” peoples in the bodies of the republican and local levels and in law enforcement agencies. A typical example of this trend is the change in electoral legislation undertaken in 2020 in the Republic of Adygea (today Adygea is the only subject of the North Caucasus where the Russian population is numerically predominant - 64.5% in 2002). According to the accepted procedure for the formation of the Council of Representatives of the Republican Parliament, the cities of Maykop (75% of 154.6 thousand people are Russian) and Adygeisk (Russians - 19% of 14.5 thousand inhabitants) received equal representation in this body. Already from this example, one can imagine the approximate scale of the disproportion in the representation of Russians in the republic in comparison with the Circassians. Moreover, the ousting of non-titular peoples from the sphere of governance is not always accompanied by attempts to legalize it. As a rule, it all comes down to ordinary patronage, where the notorious clannishness becomes the decisive factor. The situation in Karachay-Cherkessia, where the Russian population also found itself in a difficult situation, is also unfavorable for the Russian population in terms of raising the ethnic self-awareness of the Circassians. At the everyday level, Russians are being squeezed out of their places of compact residence. In Karachay-Cherkessia, there used to be more than 50 settlements where Russian people lived compactly. Now there are ten times fewer such settlements. “Russian-speaking youth today have no future in the Karachay-Cherkess Republic. For her, there is an unspoken ban on working in the Treasury, Tax Inspectorate, KRU, Accounts Chamber and other fiscal bodies of the republic. Most school graduates leave to study and work outside the republic. Today, less than 5% of Russians study in higher educational institutions of Karachay-Cherkessia, who after graduation cannot get a job in their specialty. The third is the factor of ethnicization as an integral part of a broader topic concerning the economic situation in the region. And she is, as we know, frankly deplorable. Today, all subjects included in the North Caucasian Federal District are subsidized from the federal budget. In general, the North Caucasus has the highest unemployment rate and the lowest cost of living in the country. When analyzing this situation in its connection with changes in the ethno-demographic

balance, it is fundamentally important to take into account the role of the Russian population of the North Caucasus as the predominant source of professional personnel for high-tech and highly organized economic sectors, science and education. According to general estimates, Russians still make up up to 80% of the total number of residents of the North Caucasus employed in these areas. Accordingly, the strengthening of ethnic monopolies on production automatically entails a worsening of the trends described above, giving rise to archaization, and in some cases, the extinction of entire sectors of the economy. A typical example of this is the large-scale military-industrial complex of Dagestan, which is currently completely stopped. The oppression of Russians in the North Caucasus is manifested not only in grandiose fights, “... in the privatization processes, Russians were inferior to immigrants from other cities and regions. Enterprises began to pass into the hands of representatives of the titular ethnic group.” Thus, “there is not a single Russian leader on the territory of the Maysky district, and people from other districts, who bought up enterprises for next to nothing, take all the profits to their districts.” Not all is well in land issues. Thus, Mikhail Klevtsov, adviser to the President of the Kabardino-Balkarian Republic on Cossack issues, has repeatedly criticized the land redistributions taking place on Cossack land, when local officials take away the most fertile plots from the Cossacks, the true owners of the land, and lease it, or even sublease it, to alien tenants, in particular, the company “Agroplus” was leased for 49 years the land of the former collective farm “Krasnaya Niva” in the village of Kotlyarevskaya. Naturally, the victims of the process of progressive mono-ethnicization of the republics of the North Caucasus are not only Russians, but in general all the “non-titular” ethnic groups inhabiting them. In S. Ossetia, a scandal is gaining momentum around the book of the director of the North Ossetian Institute of Humanitarian and Social Research (SOIGSI) Zalina Vladimirovna Kanukova “Diasporas in Ossetia: historical experience of life structure and the current state”, in which all groups currently living in the Republic of North Ossetia-Alania, except Ossetians, are declared diasporas. Of course, the objective process of purposefully ousting Russians from the social niches they occupy is in the overwhelming majority of cases illegal. Examples like the one given above - regarding changes in election laws - represent attempts to legalize such displacement. However, it is obvious that in a number of areas such legalization is not possible. Thus, in these areas, the process of pressure on the Russian population is in the nature of a direct violation of its rights. These violations range over a wide range - from murders and robberies, which were widely practiced especially during periods of hostilities, to the artificial creation of bureaucratic obstacles when Russians tried to open their own business or expand production, get

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a job, receive social guarantees, buy or even keep available living space. The fourth factor of concern for the Russian population of the Caucasus, provoking its outflow, is the intensification of political Islam. Some researchers attach independent importance to this factor, others are more inclined to consider it as one of the manifestations of the same ethnicism and even call Islamism a “camouflage” of nationalism. However, it cannot be denied that in the discourse of a number of extremist organizations, at least at the level of declaration, the religious and doctrinal component clearly prevails over the national-separatist one. First of all, this concerns all kinds of projects to build an independent theocracy in the Caucasus or to include this territory in an even more extensive theocratic formation. A striking example of this is the “Caucasian Emirate,” whose leader Doku Umarov, simultaneously with the proclamation of the creation of the “Imarate,” resigned as president of the unrecognized Chechen Republic of Ichkeria, or the “Great Circassia” project. Now Chechnya “...is freed from the Russians. The Russians were forced out not only from the ethnographic territories of Chechen settlement, they were expelled from the ancestral Cossack lands - the plains along the left bank of the Terek. Russian-speaking citizens are eliminated from political, social and even city life. Full Chechen control has been established in the republic – now under the auspices of Ramzan Kadyrov.”

Fifth, A psychologically strong factor contributing to the formation of a negative background provoking the outflow of the Russian population can also be attributed to numerous facts of forcible detention of Russians in the North Caucasus with their physical coercion to do free labor.

Sixth, One can name a hostile attitude on the part of the authorities, such as challenging the legality of the construction of churches, Cossack (Russian) schools, etc., which does not have the best effect on the moral state of the Russian population in the “national republics,” especially where Russians make up the majority of the population. One such example is the decision of the President of Adygea Aslan Tkhakushinov about the inappropriateness of involving Cossacks in maintaining public order. Cossacks are practically not represented in local authorities; they are almost not allowed there, often due to opposition from local elites. It should also be noted that the incorrect behavior of people from some mono-ethnic republics, as in other republics of the North Caucasian Federal District, especially where the Russian population predominantly lives. The greatest concern among residents of the Stavropol region is the “flow of migrants from the Caucasus, who brought with them interethnic conflicts, terrorist attacks and a high crime rate”.

Seventh, the lack of proper legal assessment and subsequent criminal procedural actions on the part of local authorities in relation to crimes committed

against representatives of the Russian population. Without wanting to “spoil the reporting,” not one of the crimes committed on the basis of interethnic and “interethnic” hatred is not qualified under Article 282 of the Criminal Code.

Beating of schoolchildren in the village of Yantarnoye (04/07/2010), attempted rape of a thirteen-year-old girl in Maiskoye with political overtones (07/10/2010) in the KBR, beating in Adygea (10/06/2009) of a Russian resident of Maykop, mass brawl (06/25/2010) in Volny, regular skirmishes on the territory of the Stavropol Territory, such as mass clashes in the city of Zelenokumsk (November 26-27, 2010), in the village of Stepnoye (December 25, 2010), arson of the house of the head of the administration of the village of Irgakly, Stepnovsky district (10/26/2010) in Stavropol Territory - ordinary realities from the Southern Front of Russian civilization. Regional power structures occupy ethnic positions. This is how the ataman of Maikop Sakhno ended with a beating to the Center for Combating Extremism of the Ministry of Internal Affairs for the Republic of Adygea, on September 21, 2010, in connection with the restoration of the Orthodox cross on the top of Mount Fisht, where he was charged with extremism by a certain Brantov Muradin Sultanovich for “working for some kind of service” and carrying out someone’s instructions to erect crosses.” “Brantov M.S. got up from the table, came up to me sitting on a chair, punched me in the head and left,” Sakhno said. This is far from an isolated case. Data on violations of the rights of the Russian population in the republics of the North Caucasian Federal District are hidden. At the same time, information about violations by the Federal Center against representatives of local ethnic groups is actively disseminated, creating a one-sided picture of perception.

Summarizing all the listed factors, we can say that the “exodus” of Russians from the Caucasus is facilitated by the emerging social climate that is unfavorable in their regard, which has both its own impersonal (mainly economic) prerequisites and its own face - the nationalism of the titular ethnic groups of the North Caucasian national-administrative entities.

In connection with all of the above, namely, with the fact that the outflow of Russians from the North Caucasus occurs in the context of the mono-ethnicization of national republics and the “nationalization” of local administrative and production institutions, the problem arises in essence of the “revival of polyethnicity” of the Russian Caucasus, as formulated by Head of the Department for National Policy of the Chechen Republic Vadud Gerikhanov. For the final and most harmful consequence of the monoethnicization of these subjects is the strengthening of “centrifugal forces,” that is, tendencies to secede the corresponding

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territories from the Russian Federation under the slogans of creating independent national states.

Intolerance, religious extremism, terrorism, radicalism among young people, problems in interethnic relations worry the state and citizens. This is reflected in the media by the growth of publications on interethnic and interethnic issues and is an indicator of public attention to the problem. The number of publications in the press and media interest in ethnic problems has a steady upward trend, especially in the south. The massive outflow of the Russian population from Dagestan is becoming pronounced *regions of the Russian Federation*.

In the North Caucasus, there are factors of interethnic tension that have regional specificity, in contrast to continental Russia. Particular tension in interethnic relations is caused by territorial disputes, the solution of which, even in the legal field, carries the danger of interethnic split, especially in such multi-ethnic entities as the Republic of Dagestan. The situation is aggravated by the unresolved consequences of the political and economic crisis in the North Caucasus, and in Dagestan in particular.

The most unprotected in this regard were the representatives of the Russian people: the migration of Russians within the republics of the North Caucasus Federal District and their massive outflow from Dagestan to other regions of Russia can only be compared in scale to general mobilization, so widespread has this process become. Now in Dagestan, in order to find a Russian citizen of the republic, especially outside the capital and one of the "Russian" regions, you need to show considerable diligence. The Russian people, who gave everything to the Caucasus, from education to industry, are today forced to flee, giving away their property for next to nothing, abandoning fertile inhabited lands. At the same time, there is a division of citizens into Russians and non-Russians. There is no special executive body for national policy in the republic, and there is no direct work with the population. The Government Commission of Dagestan on Issues of the Russian Population was unable to organize its work properly, and in many respects even worsened the already difficult situation of the Russians; did not stop the outflow of population from the republic and did not create conditions for the return of Russians who had left. As a result, these processes acquired ethno-confessional urgency and became a socially dangerous phenomenon. The role of local governments in the prevention of interethnic tension and interethnic relations in general is weak, although everyone is aware that the overwhelming majority of interethnic conflicts occur at the local level. Perhaps local governments do not have the necessary powers.

Growing migration activity also provokes interethnic tension. Migration from the national republics of the North Caucasian Federal District to other regions leads to the formation of large ethnic

communities of mountain peoples in the receiving regions, increasing labor competition. Such migration changes the ethnic composition of the population in the receiving region and is the main reason for the growth of interethnic tension. Essentially, these are enclaves that will develop without assimilation processes. At the same time, there is a growing influence of Muslim religious communities - "jamaats", which creates fertile ground for the development of extremist ideas in the form of the most radical trends - Wahhabism and Salaffism.

Increasingly recently, representatives of the Russian population of the North Caucasus have been observed to adhere to Islamic ideals. Many Russians actually find protection in Islam, observe its rituals and lead an Islamic lifestyle. Involving ethnic Russians in the ranks of their followers is considered by Wahhabis, who recognize terrorism as the most effective way to achieve their goals, a priority direction for disseminating their views. This is how the number of Slavs who converted to Islam and took Muslim names is growing; it is through them that missionary activity is carried out throughout continental Russia, expanding the number of adherents of the movement for the "purity of Islam." Here the issue of protecting the Russian population not only in the North Caucasus republics, but throughout the country as a whole comes to the fore. There is a need for a clearly defined state policy of the Russian Federation in the field of developing tolerance in the field of interethnic and interfaith relations.

Currently, radical Islam is increasingly entering the spiritual life of Dagestan and one can only observe how extremist actions permeate all spheres of public life. In Dagestan, given the surge in youth's passion for Wahhabi Islam, we can confidently state an increase in cruelty and child crime, which causes the crime situation to continue to worsen. The tactics of the "jamaats" are also changing, which now conduct raids in broad daylight, killing law enforcement officers almost every day, although Sharia law has always rejected extremes - extremism and excesses. Calls for peaceful coexistence and the establishment of good relations with all peoples began to be heard less and less often. In Dagestan, extremism and terrorism have become the norm, and losses among security forces and civilians are increasing. At the same time, losses on both sides lead to a constant increase in the number of those dissatisfied with the authorities.

In multi-ethnic Dagestan, the factor of the "Russian language" as a means of interethnic communication and international education is gradually being replaced by Arabic. Arabic is becoming a rallying point for young people. Thousands of young people today are forced to seek knowledge outside of Dagestan, because the Dagestan "intelligentsia" and the official clergy are not able to

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give what the youth are looking for. For Dagestani youth, “Daavat” - a call to faith, is the basis of today's realities. Young people are being recruited into the ranks of the Wahhabis, and ethnic separatism is developing against the Russian people and the Slavs as a whole. Some experts consider these processes to be a response to the actions of skinheads in large cities of the country. Adding fuel to the fire is the constant talk about the creation of the Islamic Republic and the separation of Dagestan from Russia, which also increases migration. As a result, the uncontrolled mass exodus of Russians turns into the rise of the titular ethnic groups of Dagestan. The physical squeezing of Russians out of the republic also aggravates relations with the Cossacks. Officially, the true reasons for the outflow of the Russian population from Dagestan are still unclear. The assertion that the main reason is their difficult socio-economic situation is clearly untenable, if only because their situation is exactly the same as that of the rest of the population of Dagestan. The mass outflow of the Russian population, the most educated group among the residents of the North Caucasus regions, also continues from the other national republics. In fact, this means Russia's withdrawal from the Caucasus.

Conclusion

The migration process performs many functions and cannot be called an unambiguously negative or positive phenomenon. Relocation and mobility of the population is considered the norm up to certain values. Exceeding acceptable standards leads to excess migration, which can negatively affect the

demographic composition of the country's population, excess or shortage of labor, and a change in the culture of the region. The displacement of masses of people has both positive and negative consequences. Positive consequences include:

1. Leveling the labor market, the opportunity to fill the shortage of labor there; there is a shortage of it;
2. Rejuvenation of the host country, improvement of the demographic situation, since the bulk of migrants are young, mobile people;
3. Interaction of peoples in the field of culture, improving mutual understanding between them.

Negative consequences include:

- 1) Reduced labor costs in the country, as migrants are willing to work for lower wages than the native population;
- 2) Growing tension in society;
- 3) Migrants have to adapt to new conditions, learn a different language and laws, which can also give rise to conflicts or crime.

Touching upon the relevance of this topic, I would like to note once again that in any case, migration is a necessary element of economic development. It affects the standard of living of indigenous people and can cause economic regression in some areas and population concentration in others. These and other difficulties associated with population migration are the subject of state migration policy.

In the modern world, the growing migration mobility of the planet's population is becoming a striking manifestation of economic globalization.

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	GIF (Australia) = 0.564	ESJI (KZ) = 8.771	IBI (India) = 4.260
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