

ETHNOCULTURAL AND CONFESSIONAL DIVERSITY, CIVIC IDENTITY AS THE VALUE BASES AND FACTORS OF SOCIAL CONSOLIDATION

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ABSTRACT

The authors study the topical issue of modern political science, ethnopolitology, management science, which is the issue of the level of civic consciousness of the inhabitants of Russia, as well as the potential for optimizing the correlation of civil, ethnic and confessionnal identities. The paper notes that one cannot speak of the completeness of the transformation of various aspects of the life of Russians despite many positive factors of the consolidating process and the undoubted growth of patriotism in Russian society. The processes of democratization, as well as modernization of the political system of the Russian state, are continuing. Accordingly, all aspects of life of the Russian nation are modernized, while preserving traditional historical, cultural and socio-political values. In this regard, there are contradictions between modernization and traditionalization between the liberal-democratic and conservative-protective patronage models of the political process and political management. At the end of the article the authors formulate their conclusions, emphasizing that civil identity is a field of certain contradictions and many promising efforts, both of the authorities and citizens in the regional social and political environment. This actualizes the large-scale potential of civil identity as an important political and administrative project, the implementation of which can ensure the implementation of human potential of society and bring it in line with the tasks of innovative development in modern conditions.

Keywords: *civil, confessionnal and ethnic identity, consolidation, social management.*

INTRODUCTION

The Russian Federation entered the complex path of democratic transit after the collapse of the communist ideological paradigm in the early 90's. The failure of the followed radical economic, political, legal and social reforms carried out in the framework of the model of "catch-up westernization" [1], challenges of separatism, secession attempts, emergence of a terrorist underground, ethnic conflicts brought the problems of consolidating civil identity and civil consolidation to the political, managerial, ideological organizational agenda. At the same time, in certain situations, such ideological and political phenomena as civil identity, confessional differences, ethno-cultural diversity began to be considered as certain threats to Russia's national security, although in fact they are the sources of strengthening Russian statehood [2]. The civil self-consciousness of individual politicians began to be interpreted as a condition for the growth of civil protest and opposition, and the ethno-cultural diversity of Russian society as a threat to national unity.

METHODS AND MATERIALS

With the obvious ethnocultural and confessional diversity of the subjects of the Russian Federation, it is formed the manifestations of religious extremism, nationalism and xenophobia, as well as migrant phobia, and mutual negative ethnic stereotypes. In this regard, the relevant issue of modern political science, ethnopolitology, management science is the issue of the level of civic consciousness of the inhabitants of Russia, as well as the potential for optimizing the correlation of civil, ethnic and confessional identities [3].

In this respect, an important empirical resource is the results of expert sociological surveys that reveal social sentiments, social expectations, positive trends, as well as problems and contradictions in the ethnic, religious and civic interests of Russian residents [4; 5; 6; 7].

The given sociological research is aimed at revealing the potential of civil unity while preserving the ethno-cultural and confessional diversity of Russian communities. The research hypothesis considered this diversity not as a factor of differentiation and division, but as a consolidation factor in accordance with the ideas laid down in the "Strategy of the State National Policy of the Russian Federation until 2025" [8]. The political, managerial, organizational and self-organizational efforts of the authorities and society should be aimed at eliminating the causes and factors of a possible conflict of the hierarchy of identities with the strengthening of the significance of civil identity as the identity of the Russian civil nation [9].

One cannot speak of the completeness of the transformation of various aspects of the life of Russians despite many positive factors of the consolidating process and the undoubted growth of patriotism in Russian society. The processes of democratization, as well as modernization of the political system of the Russian state, are continuing. Accordingly, all aspects of life of the Russian nation are modernized, while preserving traditional historical, cultural and socio-political values. In this regard, there are contradictions between modernization and traditionalization between the liberal-democratic and conservative-protective patronage models of the political process and political management [10].

In order to study the current situation, the Laboratory of Problems of Improving the Efficiency of the State and Municipal Management of the South-Russian Institute of Management - a branch of the Russian Academy of Sciences and the Civil Service - carried out a sociological study in the territories of the following subjects of the Russian Federation from February to April 2018: Rostov region, Krasnodar Territory, Stavropol Territory, Republic of North Ossetia-Alania, Kabardino-Balkarian Republic, Chechen Republic, Komi Republic, Republic of Karelia, Kurgan and Chelyabinsk regions and Primorsk Territory.

In each of these subjects, according to a single instrument, a minimum of 60 experts were interviewed (98 experts were interviewed in the Rostov Region):

- The first group - the government employees.
- The second group - the local government employees.
- The third group - the representatives of public religious organizations, activists of religious communities.

- The fourth group - the representatives of national cultural organizations and autonomies, ethnic councils.
- The fifth group - the media workers, journalists, bloggers.
- The sixth group - the employees of universities and research institutes - scientists, teachers.

The age of the respondents is from 21 to 67 years. The sex of the respondents - 58.3% - men, 41.7% - women.

In this study, it is actualized the problem of strengthening civil identity, that is, strengthening the unity of the Russian civil (political) nation.

MAIN CONTENT

As it is known, the Dutch social and political philosopher Hugo Grotius (XVIII century) is rightfully the founder of the theory of political nation. According to the basic provisions of this theory, a nation is understood as a political community. The key concept here is the presence of its own state. The concept of a political nation unites all citizens of the state, regardless of their ethnic or social origin. A political nation presupposes the existence of an ethno-cultural and confessional diversity, which acts as a factor of strength, and not of weakness [11].

According to the concept of the civil (political) nation, different religions and cultures exist within the same state, do not weaken, but enrich each other as opposed to the ideology of nationalism, when only the dominant ethnic group with its religion, culture and traditions becomes the main state's support. The understanding of the civil (political) nation of all citizens of this state is united by a common language, common civil, but not ethnic symbols, loyalty to the state and its laws, common political will and interests, and common hope for the future.

The instability of social, political and administrative relations existing in a society leads, both to dissemination of consciousness of social groups, and to occurrence of problems of self-determination of a person on an individual-personal level. It is all typical, because the modern society, in its dynamism, changes the usual meanings of the already seemingly established and stable identities - religious, social, ethnic, regional, territorial and even gender [12].

The identity level, such as civil identity, is even more difficult. It is customary to talk about this phenomenon and the institute at the same time in the context of the country's sovereignty, respect for its laws, the individual's representation of himself/herself not simply as a person living within its borders, but as a citizen. The civil self-consciousness and civil identity are complex phenomena, equally desired and problematic [13]. The mature civil self-awareness and integral civil identity are social ideals as a specific life and semantic space for people having an active life position and being able to put common interests and values above their personal interests and aspirations.

At the same time, the state is interested in attracting additional social resources from the population it manages. It is unacceptable for the state to reduce the degree of control and controllability of the social processes [14]. Therefore, the state is interested in strengthening the civil identity and the citizens' activity based on it, creating a space for the autonomy and self-activity.

Here there is a conflict of understanding of ethnic and civic identity from the point of view of the main methodological principles of primordialism, instrumentalism and constructivism. When a civil identity is formed objectively and spontaneously, the authorities try to take this process under control. When a civil identity is weak and untenable, the state attempts to form and implant it into an ideological space [15].

If, for example, we refer to the data of an expert survey for the Rostov region, we will see that the respondents place their hopes on ethno-confessional diversity, accept it as a reality and see it as a threat at the same time. When answering the question "Are the polyethnicity and polyconfessionality a favorable factor for the development and interaction of the inhabitants of my region of residence and the Russian Federation as a whole?", 68% of respondents agree with the statement that the "Polyethnicity and polyconfessionality are objective and attractive features of the region of my

residence and the Russian Federation as a whole". 73% of respondents consider the polyethnicity and polyconfessionality as an objective reality that should be accepted.

At the same time, the respondents note also the conflict potential of polyethnicity and polyconfessionality. Thus, when answering the question "Are the polyethnicity and polyconfessionality, with their objectivity, the conflict factors of social relations?", 75% of respondents, despite many politico-administrative efforts to develop tolerance and reduce the degree of conflictuality of inter-confessional and inter-ethnic interaction, continue to perceive polyethnicity and polyconfessionality as threatening factors.

Another aspect related to the perception of polyethnicity and polyconfessionality belongs to the field of social and political management. When answering the question "Do the polyethnicity and polyconfessionality, as the manifestations of social interests of citizens, need management, organizational and financial support?", 85% of respondents characterize these factors not only as having emotional significance, but also as factors reflecting rational managerial, social and political interests.

The expert survey allowed actualizing the civil identity in the Russian polyethnic macroregion. This sociological study considers the regions with different ethnic composition and confessional interests. However, being within the general Russian educational, social, economic, legal, political and cultural space gives grounds for comparing the opinions of their inhabitants within the framework of a single system of sociological indicators.

The modern Russian regions are in a complex and contradictory state. At the same time, the weakness of innovative potential and the clash of traditional culture with the dynamics of social relations and the modernization process are often manifested. This creates the situation of discomfort and differentiation of political and value-worldview benchmarks for the population. There is a large number of tasks requiring "practical application" of the principles and orientations of civil identity and values. At the same time, the phenomena complicating the process of civil consolidation are noted in the regions with a strong traditional culture and tribal principles of social life.

In modern society, the social interaction and the associated problem of interaction and conflict of identities is a space for defining and realizing the interests and vital strategies of individuals and groups. There is constant interaction and cooperation between its subjects (both voluntary and forced) in the regional social and political space. The logic of universal development is such that the progressive evolution of modern society is impossible without cooperation and interaction.

The undoubted interest of the survey is the assessment of real conflict manifestations in the field of interethnic and inter-confessional relations revealed by the respondents. Thus, the majority of respondents in the Rostov region (85%) recognize that such conflicts exist, but are local and manifest themselves in the domestic field (primarily in the youth environment). 46% of experts agree that the interethnic or inter-confessional conflicts are based on the contradictions in the field of property relations. It is also important that 65% of respondents in the Rostov region stated that they do not notice interethnic or inter-confessional conflicts at all.

If we compare these data with those obtained from other entities, it is necessary to note the differences. The overwhelming majority of experts recognize the existence of these conflicts, but with a different understanding of their nature and causes in other regions of the North Caucasian Federal District of the Russian Federation (primarily in the republics). The factors of exacerbation of relations connected with differences in culture, in interpreting the history stories, in understanding the role of a particular people in the formation of statehood, mythology, and cultural heritage come to the forefront. The typical factors hampering the civil consolidation of the inhabitants of the South of Russia are the historical events connected with the Caucasian War of the XIX century, followed by the Mukhajire. They include also such history stories as deportation of the peoples of the North Caucasus, the Ossetian-Ingush conflict, secession attempts of the Chechen Republic of Ichkeria and others.

The civic identity has the necessary value and organizational and activity potential for uniting people in joint activities on the basis of common values and worldview. The civic identity can, without excluding ethnic or religious differences, unite a variety of people for cooperation.

But at the same time, the civil identity has different manifestations. Thus, one of its constituents is the public activity, disagreement with injustice and abuses of power, which mean actions. The civil identity, in its essence, is also opposed to extremism and left revolutionary, because its main values are respect for law and personality, for human rights, as well as rejection of violence as a form of solving contradictions and achieving their goals.

The research conducted allows revealing the important problem. It is obvious that the civil identity can become a unifying factor and not simply consolidate the society, but make an element of strength, not weakness of Russian society, from the ethnic and confessional differences. But this is possible only with a sufficiently high level of trust of citizens to power, to the institutions of state administration, as well as high efficiency of domestic policy and management in the field of ethnic and confessional interests.

In this context, the results of elections of the President of Russia held in 2018 as a guarantor of state unity and existence of a civil nation, as well as the initiator of many initiatives in the field of national policy are indicative. The President of the Russian Federation V.V. Putin received the support of 76.69% of voters, which indicates the personification of power and role of a particular person. However, the level of citizens' trust in the institutions of power that should ensure civil unity and implement state policy is not high against this background.

When answering the question: "What shortcomings in the implementation of the state national policy of the Russian Federation are manifested in the region of your residence?", 78% of respondents in the Rostov region noted the insufficient authority and popularity of decisions of the government bodies and local self-governments among the population. The remoteness of government bodies and local self-government from the urgent needs of peoples, ethnic groups, diasporas and believers was noted by 80% of experts, 59% of experts pointed to errors and inefficiency of the information policy. At the same time, 35% of respondents in the Rostov region noted the ineffectiveness of interaction between the government bodies and LSG bodies with ethnic and confessional groups.

The respondents, who participated in the study, both in the Rostov region and, in general, in the remaining regions of the study, when answering to the question: "How do you understand the ethno-confessional self-determination?", gave the priority positions to such answer options as the possibility of a free choice of religion and belief, or the choice of a non-religious outlook - 82%; as a choice of religion of ancestors - 73%; as the language preservation, its free study by the representatives of the ethnic group - 92%.

CONCLUSION

The analysis of the level of civic identity in its practical expression was carried out within the framework of the identified hierarchical set of benchmarks forming the respondents' views on the social and political space surrounding them. The study conducted allows systematizing the ideological and political values dominating in a society in a certain set, where the effective and verified political strategy is called for to meet the interests of the majority of the population. It has a number of socially significant manifestations, the variety of which we have identified in the following main trends:

- building strong (independent, authoritative and effective) state power,
- preservation of social, economic and political stability with the search for ways of economic and technological development.
- ensuring a decent standard of living for all social strata.

However, even the best initiatives of the authorities remain only in the form of intentions and declarations with the weakness of civic values. The polyethnic regions, where all possible contradictions are manifested with particular force and where there is a certain burden of the history of relations between different peoples, ethnic groups, influencing their contemporary mutual perception and all socio-political processes, are particularly vulnerable in this regard [16, 121-124].

The insufficient institutional clarity of the interaction area between the state and civil society creates structural preconditions for the state's invasion into the plane of civil interactions. There is a permanent conflict between the striving of civic activists to participate in the public affairs, control

over the state bodies and the existing administrative interests of bureaucratic structures, which have not yet created a fully constructive interaction system with the civil society. It is worth remembering that the civil society is built on the ideas of freedom, law and responsibility. The freedom implies the possibility of choice and self-determination.

The development of civil identity is an important task of government bodies, but the task is complex, since the citizenship principles often contradict the principle of unconditional submission of citizens to the authorities. Only by gradually expanding the institutional non-interference frameworks, the state policy may become one of the main institutional mechanisms for increasing civic activity and strengthening civil identity of the inhabitants of Russia, consistently and systematically including them in the political life at the local, regional and federal levels.

To strengthen the civil identity, it is necessary to have a clear institutional delineation of the responsibilities of the state and civil society. Then the organizations focused on the reproducing and implementing the civil worldview and civil identity will expand the institutional space, where the existing shortcomings in the work of government bodies and violations of their citizens' rights will be subject to the systematic and objective criticism.

The study conducted has shown that civil identity is a field of certain contradictions and many promising efforts, both of the authorities and citizens in the regional social and political environment. This actualizes the large-scale potential of civil identity as an important political and administrative project, the implementation of which can ensure the implementation of human potential of society and bring it in line with the tasks of innovative development in modern conditions.

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