# The Integrity of the Territorial Identification of a Person in the Russian Social Space

**Alexander Ogorodnikov, Irina Prilenskaya, Elena Ruppel, Vladimir Churin**

*Abstract***:** *Purpose of the study: To investigate the sociological dimension of social space structuring under the influence of territorial movements in the era of globalization based on the example of modern Russia. As the methodology for the study, the synthesis of E. Giddens' theory was structured, its provisions on the topography of social space in the geographical plane. The paradigm of structuralist constructivism of P. Bourdieu was used as well, in which it was relevant for us to analyze habitus as a socio-geographical environment for the formation of institutional strategies of agents of social relationship. Factors that contribute to and hinder the adaptation of personality in the new social environment, were examined based on works by O. Toffler, U. Beck, V.I. Chuprov and Yu.A. Zubok. To determine the mechanism of the genesis and functioning of meanings in the new communicative environment, the authors relied on N. Luman's approach to self-identification and self-conference. In the process of analyzing the nature of trust in the institutional order in the context of globalization, the authors used works by A.V. Ivanov and S.A. Danilova who analyze the mechanisms of formation. The empirical basis for the article was a sociological study conducted on the basis of the Sociological Center of Kutafin Moscow State Law University.The article reveals the features of personality identification in a dynamic environment of interethnic and cross-cultural interactions, structured under the influence of territorial factors. The degree of conformity of the scale, the nature and depth of self-identification in various territorial planes of the social space are determined by the example of modern Russian society. Factors of social integration in the process of the formation of territorial identity both at the institutional level and in everyday life when constructing informal social ties are disclosed. The restrictions of social identification in the regions of Russia are found that prevent the formation of civic identity and responsibility for the reproduction of the social order. The values that determine social integration in cross-cultural interaction are revealed. The results of the study make a significant contribution to the development of methods for determining the causes of the genesis of separatist sentiments and the conditions for designing constructive social participation in various regions. The article is relevant for undergraduate and graduate students, as well as lecturers, involved in the problems of the sociological study of globalization, social space and group identity. The work uses an integral methodology for measuring social processes from the perspective of the subject of action, constructing strategies in the new social environment, and from the perspective of a system that ensures the reproduction of the institutional order.*

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## I. INTRODUCTION

Social space provides possibilities and limitations to the actualization of the potential of both the society and the individual. A latent, but not less important from the standpoint of maintaining old social relations and forming the new ones, function is to reconstruct and institutionalize rules and models of behavior. However, social contradictions and cataclysms inevitably arise in the course of these processes, which affect the dynamics and configuration of social fields. It is becoming increasingly difficult to comprehend and define modern social space in terms of functionalism. The concept of social space, considered by T. Parsons as "territoriality" or "resident placement" of physical bodies in the same space where a certain regulatory order is maintained, has lost its methodological productivity in the discussion of the individual's role in constructing social reality.

Today, there are fewer and fewer debates on the priority of the individual over the system or the system over the individual. The scientific community is approaching the position which P.A. Sorokin, the Russian thinker and sociologist, described in the 1940s in the article "Integralism is My Philosophy" [1]. The social world is too complex to be reduced to the total rational reflection of autonomous individuals or to the all-consuming abstract laws of the objective social world. Even serious Englishmen and romantic Frenchmen rely less and less on the individual, acting absolutely rationally, and self-confident Americans – on the rigid universal coordinate system of actions.

Analysis of the processes of the middle level, which include the self-identification of the individual, requires the synthesis of both subjective and objective determinants of the genesis of social communities. However, if we proceed from the original definition of groups by the contemporary French sociologist B. Latour, according to which, "groups are not silent objects, but a temporary production of a constant hum created by a million voices arguing about what this group is and who belongs to this group" [2], it is meaningless to search for clear boundaries or objective grounds for social associations at the macro level. In this work, we highlight a special territorial factor that influences the organization of the information symbolic space of localities. The territory in social terms is not a given piece of soil, but a constructive formation associated with specific ideas and acute disagreements,

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which are reproduced through an individual's self-identification. Nevertheless, the ideas themselves are based on a multitude of available conditions that increase the chances of success of their internalization by the actors. Otherwise, they are in conflict with local conditions and fail. Due to this understanding of the territorial factor, we want to avoid the discourse of objectivism and subjectivism, as well as the dispute on the methodologies of social change and social organization, which is losing relevance today. Territorial features, internalized in the individual's worldview, participate in the organization of social bonds, as well as the definition of social positions.

Their sociological research will allow finding the sources of disagreements and prejudices and revealing illusory or fictional (which does not exclude their effectiveness) causes of contradictions.

Consideering the aforementioned, Sorokin's approach loses its relevance, being base on purely social properties of social space. P. Bourdieu, T. Hagerstrand, E. Giddens, B. Latour, and others showed a significant influence of geographical characteristics on the social space structuring. Zoning of space allows considering the features of regional social practices, determined by social contacts, communicative space, and geographical factors. Does the sociological study of self-identification lose its relevance in the system of such heterogeneous factors? Is it possible to single out the peculiarities of a person's self-identification, formed by the purely social space of the region, without delving into the psychological, political, geographical, and other non-sociological methodological foundations?

Giddens made one of the successful attempts to construct an integral sociological methodology for the study of social space with the inclusion of geographical, psychological, and political factors. The sociologist described the structure of the social positions occupied by actors in the process of updating their knowledge of the possibilities and limits to their actions, considering the "seriality" of interaction in situations of co-presence. However, Giddens himself acknowledged the multidimensionality of any social situation, explicit and implicit rules, and complexity of the integration of actors with different competencies. He solved the problem of integrity and continuity of self-identification through the pragmatism of everyday life routinization. Practical schemes of action unite participants in the process since they see the same opportunities in a given situation.

The features of identification are influenced not only by the information space but also by the contextual co-presence in the general physical space of representatives of various cultures and ethnic groups. This fact can be considered from two viewpoints. First, the commonality of the environment gives rise to some peculiarities of life, even among representatives of completely different ethnic groups, which leaves an imprint on the particular configuration of values. Typical regional features, peculiar to the region are created, integrating different nationalities into a singular, albeit branched, flow of social interactions. For example, the lifestyle of modern peasants on the banks of the Nile has much in common with those people who cultivated land there 5,000 years ago. Second, cultural diffusion, as well as cultural autonomization (protectionism), forms a special kind of sociocultural constructs that allow organizing formal interactions, although the sources and motivations for actions may be different. For example, one can mention the emergence of general informal interaction norms of the Cossacks and the Caucasian peoples. However, such values that unite a community on a certain territory are effective only within a region of their genesis. Self-identification, formed under their influence, ceases to be integral outside of the region if there is no state or national dominant in it. When a polyethnic region coincides with the borders of the country, this kind of contradiction does not arise. At the same time, the scale of Russia is incomparable with that of any of its regions, which leaves a mark on the social norms and capabilities of the subjects. Local identifying markers stop working across the country, creating conditions of social tension or changes in identification.

## II. MATERIALS AND METHODS

This problem, as well as high spatial and social mobility, requires solving the following research tasks. The first task is an analysis of the structure of the country space in its subjective perception by actors. For this, it is convenient to use Giddens's adapted variant of structuring the space along two axes: "form-character" and "duration-length". Form, in our case, is understood as the perception of the borders of the region and those significant symbolic markers that isolate the regional space and influence the ratio to the adjacent zones. Here, it is important to determine the degree of fragmentation and integrity of the space identification by individuals. Character determines the functional significance of movements and the meaning of mobility within the region as part of society and beyond. Duration interlines the regional situation into historical processes, legitimizing or destroying the established social order. Length characterizes institutional processes limited to a region, i.e. identifies those institutional practices that are associated only with a specific space.

In order to collect empirical data and analyze the realities of the modern Russian society within the framework of these tasks, we conducted an applied sociological study in the form of a mass questionnaire survey based on the Sociological Center of the Kutafin Moscow State Law University. Data collection for the survey was carried out in the third quarter of 2018. Students and graduates of state universities of humanitarian and technical Specialties living in different types of subjects of the federation were surveyed (the Central, North Caucasus, Volga and Siberian Federal Districts, 536 people in total). Processing of the received information was carried out using the SPSS program and involved grouping, as well as the calculation of average statistical values and correlation coefficients.

The shape of the space-time structure of a region is formed by a system of regular movements. From the standpoint of the problem of identification, we are interested in the scale of actualization of individual initiatives in the social space. The region of residence is understood by the respondents as a city or village where they live (79%), less often as a street or neighborhood (7%),

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and even less often as a subject of the federation and as a country (6% and 5%, respectively). The formal structure of space consists of settlements that are discretely embedded in the geographical plane, while the integrity of the federal structure is more an abstraction than a clear model of regionalization. It is easier to realize the integrity of the space of the whole country for residents of Moscow and the Moscow region. The same goes for the respondents with a high financial position. Contrasting the space of the subject of the federation to the country as a whole is typical of residents of the republics within the Russian Federation.

The nature of the structure of social space-time is determined by functional movements in the form of social mobility. The functional significance of the movements of the respondents is concentrated around professional mobility and the maintenance of family ties. The duality of spatial social connections arises as formal professional relationships and informal interpersonal family ties. Religious faith greatly enhances the significance of family ties. Among convinced atheists, almost all bonds of identification with the region, except for friendship, are becoming weak. The respondents with high financial position rely more on family ties or professional bonds, the respondents with the low financial position – on friendship and interpersonal relations.
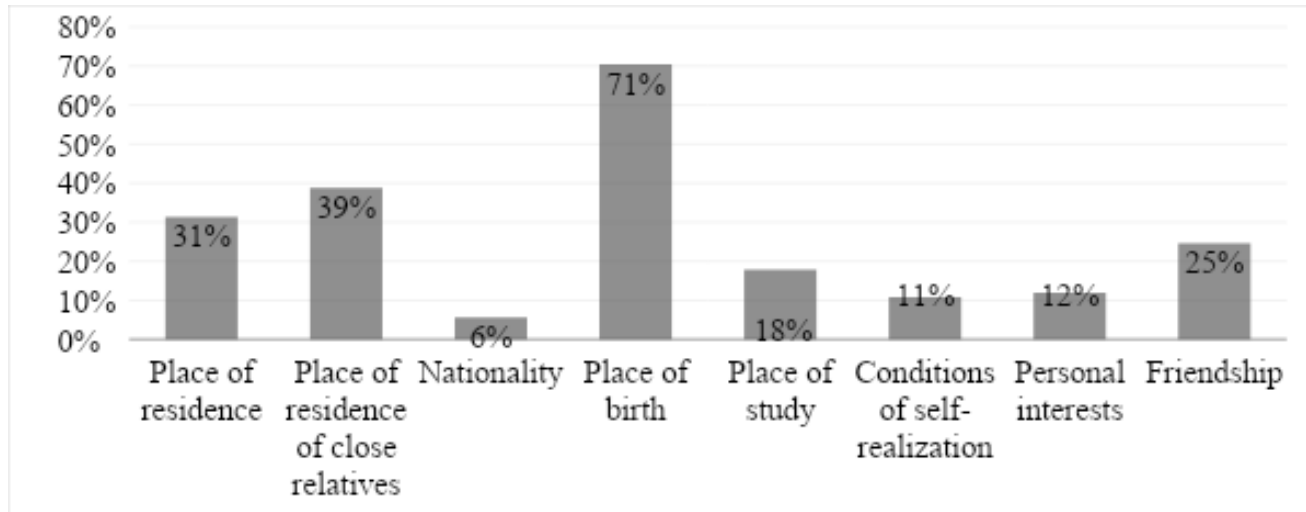


Fig. 1: Factors of identification with the region

A young person determines their connection with the region through the place of birth or residence of their close relatives (Figure 1). Professional relations, friendship, and possibilities of self-realization have little effect on regional self-identification. The weight of the factors of self-realization and self-interest significantly increases among men. Importance of the nationality factor and residence of relatives increases for convinced believers, the place of residence – for convinced atheists (Table 1). Residents of Moscow and the Moscow region, when they identify themselves with the region, are more aware of the importance of their place of residence and place of study (Table 2).

**Table 1: Factors of identification with the region * attitude to religion**

| Attitude to religion | Place of residence | Place of residence of close relatives | Nationality | Place of birth | Place of study | Conditions of self-realization | Personal interests | Friendship |
|---|---|---|---|---|---|---|---|---|
| Believer performing religious rites | 28% | 50% | 15% | 72% | 17% | 9% | 13% | 33% |
| Believer not performing religious rites | 31% | 42% | 2% | 74% | 19% | 7% | 7% | 22% |
| Indifferent | 23% | 37% | 5% | 77% | 19% | 9% | 14% | 37% |
| Convinced atheist | 45% | 18% | 0% | 59% | 18% | 14% | 18% | 9% |
| Uncertain | 35% | 29% | 10% | 55% | 13% | 26% | 19% | 16% |

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**Table 2: Factors of identification with the region * the type of entity**

| Type of region | Place of residence | Place of residence of close relatives | Nationality | Place of birth | Place of study | Conditions of self-realization | Personal interests | Friendship |
|---|---|---|---|---|---|---|---|---|
| OTHER | 15% | 23% | 0% | 46% | 15% | 31% | 23% | 15% |
| KRAI | 21% | 37% | 0% | 47% | 21% | 26% | 16% | 26% |
| MOSCOW REGION | 42% | 42% | 4% | 81% | 23% | 0% | 0% | 27% |
| MOSCOW | 46% | 29% | 6% | 73% | 14% | 9% | 9% | 24% |
| REGION | 26% | 48% | 5% | 70% | 20% | 10% | 13% | 28% |
| REPUBLIC | 20% | 43% | 10% | 76% | 18% | 10% | 18% | 22% |

Understanding and objectifying of the homeland characterize the duration of social space-time for respondents. Identification of the homeland with the state legitimizes the social order, but identification only with the local community causes alienation from the integrity of society. Identification of the motherland with the local community or region, but not with the state, predominates in Russia, which intensifies the fragmentation of the social space of the country, according to the study.

The second task is the search for symmetry of interactions within the region and in society as a whole. Any region of the country is primarily a subsystem. Therefore, self-identification may be differently limited by regional frameworks. The ratio of the specific and general, contributing to the formation of a holistic image of the individual in the system of social relations, is a condition for such symmetry. Its absence, on the contrary, creates duality or triplicity of self-identification separately in the system (and not the subsystem) of the region, the system of the country, and the system of the world community.

The symmetry of social space-time is determined, among other things, by interactions with other ethnic groups. The perception of an ethnic group as a part of a whole with a multitude of ethnic groups forms the balance of the system. According to the survey, there is an asymmetry of social factors that shape the personality of Russian citizens. Local relations (parents, friends, less often – teachers) dominate substantially due to regional specifics. Professional and especially cultural factors do not have much influence. The factor of the culture of the people and the country increases greatly for those who changed their place of residence, while the influence of friends decreases (Figure 2). As can be seen in Figure 3, the factor of native language and parents significantly increases for believers, friends – for convinced atheists. In terms of the types of federation subjects, the importance of the culture of the people increases in the republics, the culture of the country – in the regions. Today, in Russia, the traditional character of identification is maintained, associated with the family, its status, culture, traditions, and social bonds. The family as a tool of socialization has an influence on the formation of personality and social reproduction (norms, statuses, professional orientations). This conclusion refers both to young generations (18-22 years old) and the older ones (under 40 years old). Even high spatial mobility does not weaken and often strengthens family ties. The institutional environment (education, professional sphere, institutions of power) is significantly inferior as a factor, that influences identity. This is reflected in the archaism and the ability of society for sustainable social reproduction, necessary for Russia, even during periods of political and economic crises, and value uncertainty.
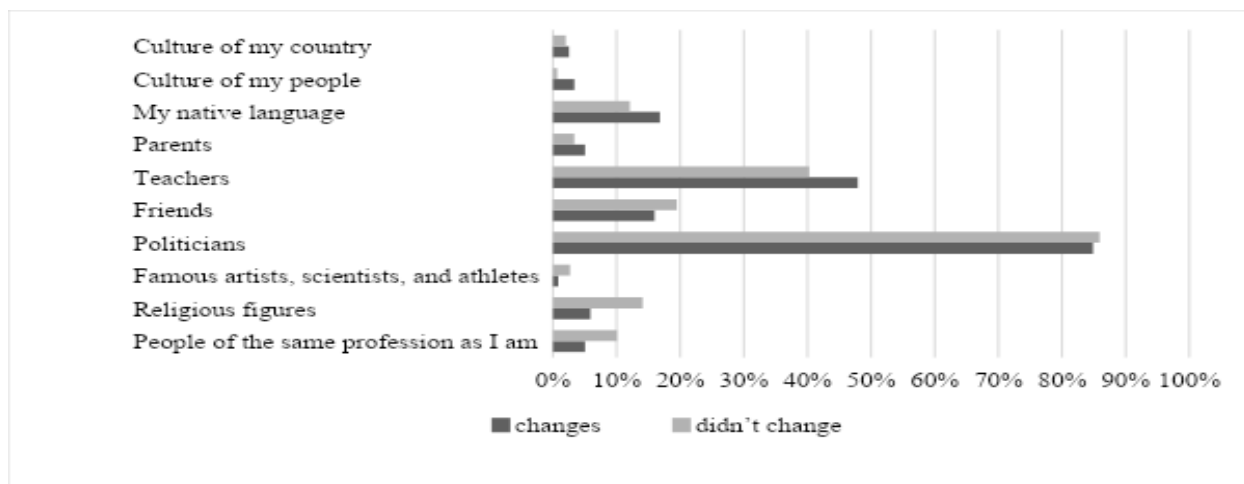


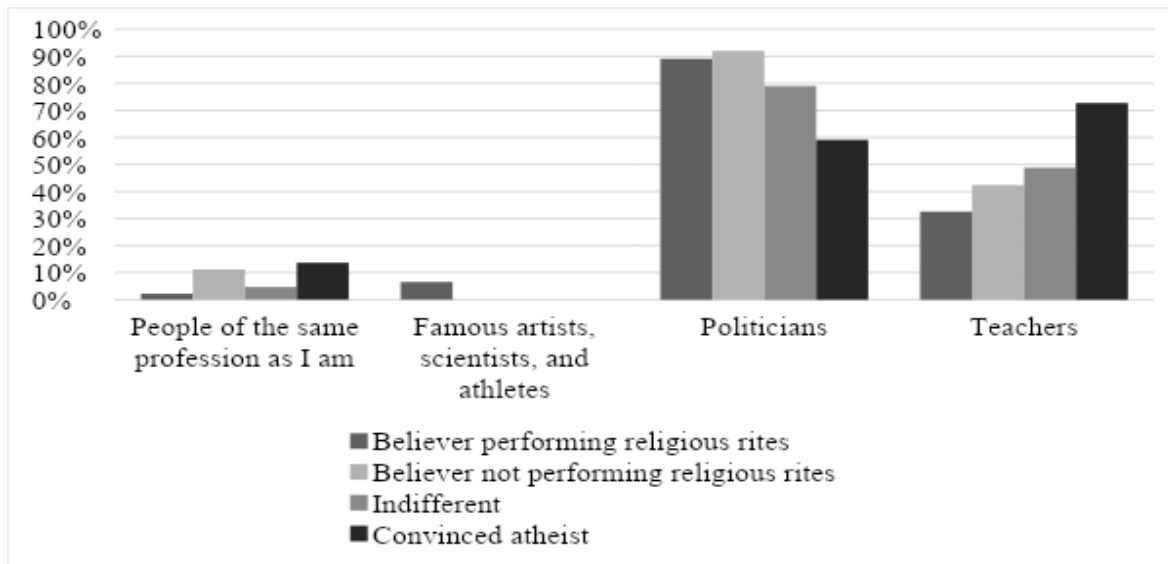**Fig. 2: Self-identification factors * change of region of residence**

**Fig. 3: Factors of self-identification * attitude to religion**

The third task is the differentiation of the declared identity and the actual experience. The desire to reduce tensions between expectations associated with institutional fields and personal predispositions in an informal environment can create a dualism of self-actualization in formal and informal environments. Disclosing the differences between the internal and external sides of identity includes an analysis of the social and geographical spaces, in which one or the other side of identity is actualized, for example, whether the institutional field of the region and the country as a whole is delimited in subjective perception.

The attitude to territorial movement is based on the desire for self-realization, i.e. on the inner side of identity. As can be seen from Figure 4, the main reasons are as follows: to expand the range of life opportunities (typical for 51% of the respondents), to increase the number of social bonds (48%), to diversify or ease one's lives (46%), to find an interesting job (28%), to test oneself, their capabilities (26%), to change cultural environment (25%), to improve one's social status (19%). Thus, the general condition of territorial movement is a lack of social bonds, a feeling of isolation of life in the region, which in most cases is overcome only by moving to the center of a subject or country. This factor even prevails over the purely economic and cultural ones.
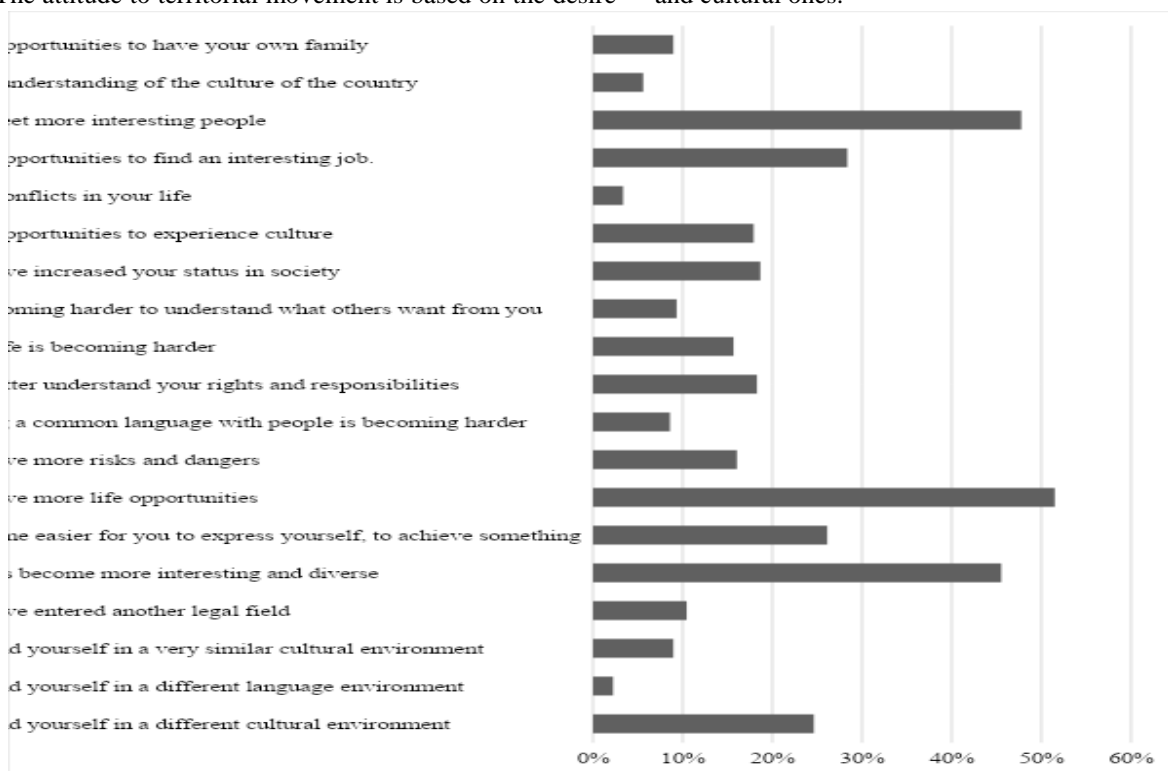


**Fig. 4: Motivation for moving**

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Factor analysis allowed identifying four types of individuals, differently interpreting territorial movements (Table 3). The first type is focused on life diversity, meeting interesting people, intensive self-realization, including career growth. For the second type, disillusioned with the movement, it breaks the existing social connections and doesn't allow to establish new ones, as well as creates conflicts and life risks. The third type is focused on acquiring in-depth knowledge of the culture in the process of changing the place of residence, the organization of a stable life and the creation of a strong family. The fourth type consists of citizens of Russia, for whom Russian is not the native language. For them, the main goal is to get used to the new language environment and to adapt to the new social environment.

Among the agents of socialization, which are actualized in the process of moving, the informal ones prevail (Figure 5): parents (67%), friends met in a new environment (75%), classmates (58%), friends from the region, which was left (56%). This indicator correlates with the factors of self-identification, which were also dominated by informal factors. The weight of institutional and regulatory environments in shaping life strategies is weakening. Social resources are informal bonds. Social institutions become the background or necessary framework, but not the source of self-realization.

**Table 3: The typology of attitude to spatial moving**

| Conditions of territorial movement | Personality types | | | |
|---|---|---|---|---|
| | 1 | 2 | 5 | 6 |
| More life opportunities | 0.733 [1] | | | |
| More opportunities to meet interesting people | 0.665 | | | -0.184 |
| Life becomes more interesting and diverse | 0.653 | | | |
| It's easier to prove oneself and achieve something | 0.551 | | 0.225 | |
| There are more opportunities to find interesting work | 0.525 | | 0.317 | |
| Understanding of one's rights and responsibilities is improved | 0.494 | 0.106 | -0.209 | 0.114 |
| More opportunities to experience culture | 0.454 | | | |
| Opportunity to raise status in society | 0.438 | | -0.149 | |
| More conflicts | | 0.676 | | -0.219 |
| More risk and danger | 0.205 | 0.670 | | -0.168 |
| Understanding people becomes harder | | 0.655 | | 0.271 |
| Finding a common language with people becomes harder | -0.135 | 0.454 | | 0.186 |
| Understand the culture of the country becomes easier | | | | 0.159 |
| Drastic change of the cultural environment | | | | |
| Drastic change in the legal framework | 0.176 | | | -0.108 |
| Preservation of cultural characteristics | | | 0.771 | |
| More opportunities to have a family | | | 0.630 | |
| Change of language environment | | | | 0.789 |
| Life, in general, becomes harder | | 0.453 | 0.192 | 0.549 |
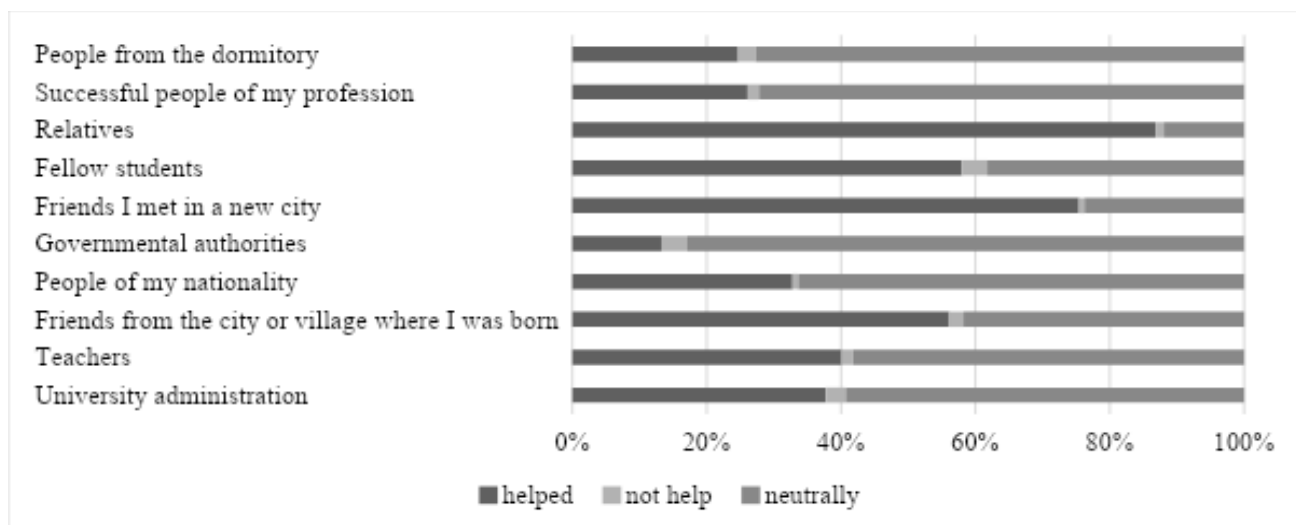


**Fig. 5: Agents of socialization.**

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[1] The correlation coefficient of the factor with the corresponding personality type.

The fourth task is to study the influence of the situation in relation to the center of the country and the region concerning the identification in the social space. Since the region as a social system is not only a social subsystem but also contains territorial subsystems, the identification along the axis "center-periphery" includes a regional level. An analysis of the status identification in accordance with the understanding of the significance of the center of the region in relation to the center of the country showed that the weight of the country center substantially dominates over the center of the region (Figure 6). The survey data show an increase in the multidimensionality and complexity of the social space for citizens with a higher than average financial position. For them, the geographical space of self-realization is significantly expanding. Among those surveyed with medium and low material standing, the strategy of self-realization is deployed in Moscow or in the native region (Figure 7). Locality is the space of the region in the citizens' minds, functioning separately from the center, it is perceived parallel to the space of the country.
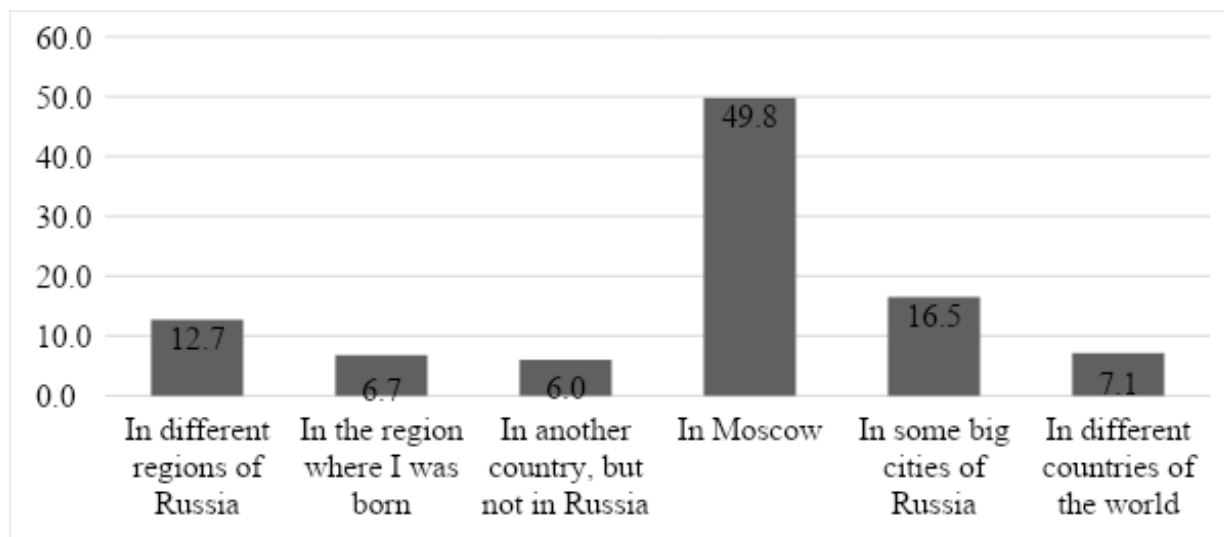


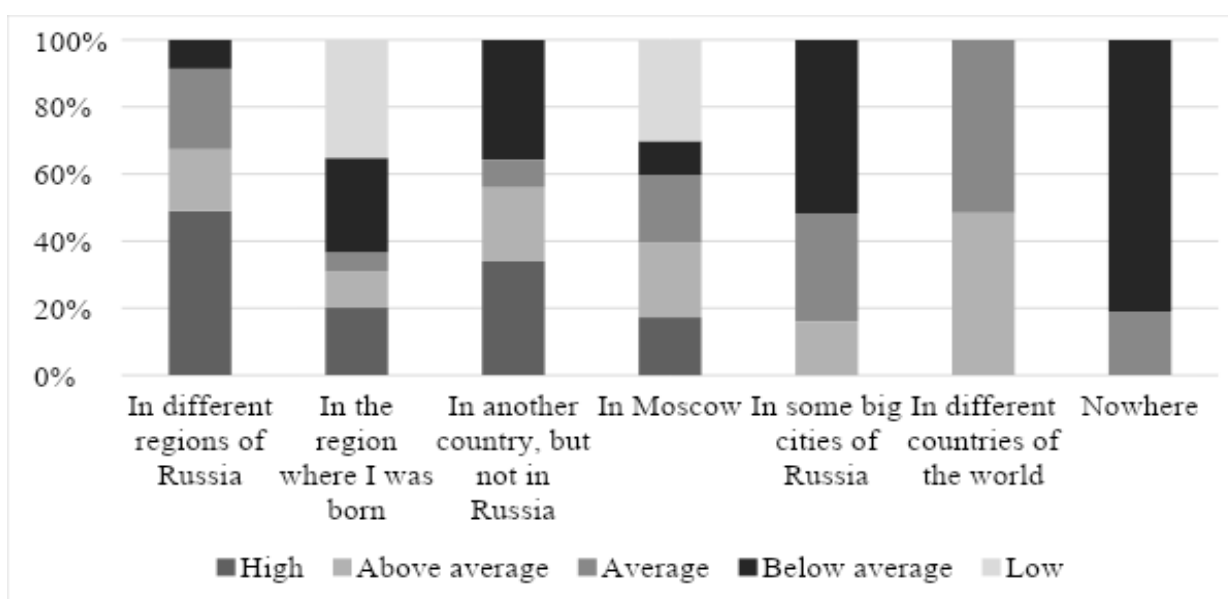**Fig. 6: Center of social space of self-realization**



**Fig. 7: The center of the space of self-realization * financial position.**

## III. RESULTS

The solution of these four tasks does not allow comprehending the territorial factor of identity in all its complexity since the formal positivistic approach to the formation of a personality is dominant in Giddens's theory. Due to the English sociologist's methodology, it is possible to identify the mechanism for constructing social actions and the consolidation of social interactions within certain space and temporal boundaries, providing a unified, integrating practical scheme of action. However, it's not that simple. The structure of the individual's world is not one-dimensional. The more the region is involved in large-scale social processes, the more complex the structure of living space is. If multinational, intercultural interaction or international, globalization processes are weakly manifested, then self-identification "has a multi-level structure only partially" [3]. This is different for places where intercultural interactions are developed or international, multinational,

globalization processes are actively introduced into everyday life. The selection of socially significant knowledge can be carried out from several structures in the multidimensional space segregation: local communities, national formations, cultural strata, etc. The inconsistent signs of the information validity form a dissonance of knowledge in different structures, as well as the deployment of several models of reality in an individual, lead to the discretion of the individual's understanding of themselves, the significance of social environment and society. Therefore, it is necessary to explore polyethnic regions sociologically, especially considering both objective, systematic changes in the social environment of a person, structuring the cognitive space, and subjective perception of the significance of phenomena and processes that form a semantic unity through crystallization in the social practices of the individual.

According to our research, internal moving caused by objective reasons does not significantly affect self-identification. One-tenth of the respondents who changed their region of residence have difficulties with self-awareness and self-realization at a new place, which roughly corresponds to similar difficulties among those who constantly live in the region of their birth. Self-identification is slightly becoming more complicated when men and residents of the republics move within the Russian Federation.

The territorial factor can both contribute to the semantic unity and destroy it. An indicator of its constructive or destructive functions is structural constraints (normative rights and obligations) arising from geographical positioning, which in an identity are manifested through the interiorization of motivations, norms, and values. Mastering

social roles, an individual is involved in the mechanism of production and interpretation of symbols, goals, values, the sources of which they cannot recognize in most cases. However, roles are correlated with dominant positions in structures limited by region, country or included in global systems at the practical level. Since the social roles mastered by an individual cannot be equally attractive, the motivation to support or oppose the reproduction of status structures is determined by the corresponding motivations of an individual. For example, if a professional activity, unattractive for an individual, is identified with the professional structure of the country, a desirable, but poorly paid profession is identified with a region, and a way of life – with a global culture, the actor's goals will be aimed at supporting the local community and global structures, but they will resist the state structures. In this case, the semantic unity of the interpretation of social practices is destroyed.

Citizens of Russia are divided into two equal groups based on the status regionalization. 40% of the respondents believe that changing their place of residence to a metropolis helps significantly to improve social status. 39% do not see the correlation between this and the improvement of status. The value of citizenship and the desire to be a citizen of Russia, as well as religious values, are more typical in the first group (Figure 8, 9). Thus, the most active, purposeful, and resolute citizens see the possibility of updating the resources of the center, while it is easier for the passive ones to master the capabilities of the region. As a result, the center of the country or a subject of the federation accumulates socially active individuals, while regions become more passive, which creates a discrepancy not only in the perception of space but also in the understanding of social time.
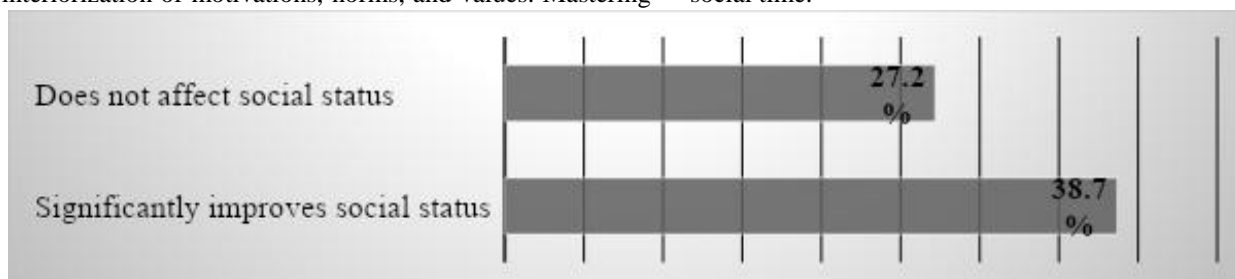


**Fig. 8: The desire to be a citizen of Russia * focus on improving the status in the metropolis**
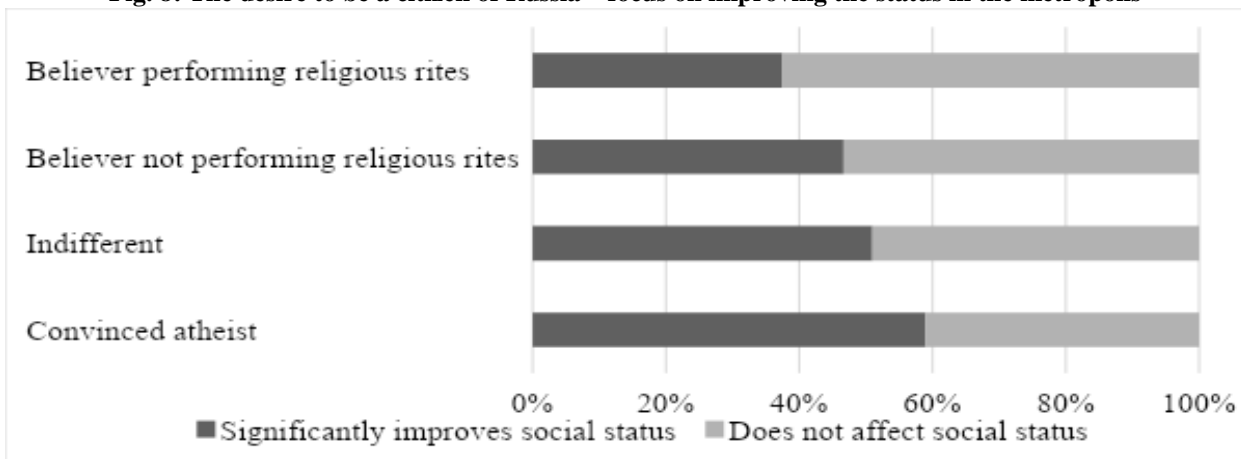


**Fig. 9: Attitude to religion * focus on improving the status in the metropolis**

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Giddens's methodology does not consider the multidimensionality of territorial mobility. The English sociologist concludes that the study of autonomous, personal rationality makes no sense from the point of view of sociology. One should conduct a sociological study of group intersubjective rational schemes that in many ways resemble I. Kant's "transcendental mind", with the addition of discursive reflection. Such an analysis is important and necessary, but not sufficient. Criticizing Parsons for deviating from specific social actions to typical interaction models, Giddens himself remains at the level of abstract behavioral schemes, like the synthesis of accessible rules, resources and social positions actors. Studies of such properties allow determining the environment of the interiorization of activity patterns. Due to these properties, "coherence" of time and space is ensured ... more or less identical social practices are reproduced in time and space, which gives them a systematic form" [3].

Bourdieu outwalks Giddens in the matter of self-identification of a person in a multidimensional space. He considers an interesting issue concerning our matter on the intersection of social fields, which are the essence of a purely sociological analysis of the social space of local environments. Bourdieu presents social reality in the form of a multidimensional space of fields consisting of a classification (structure) of positions, constructed in accordance with the principles of distinguishing and distributing a set of active properties and predispositions of agents. Physical space in this sense is also socially marked and constructed. There is no territory as an objective given. Territorial demarcation must be constantly maintained by actors who identify themselves with the local community and are different from others. Identification with the physical space means that the territory becomes a value for the individual, both spiritual and material. In the first sense, the territory symbolizes the achievements and perspectives of the group with which the individual identifies themselves. In the second sense, it contributes to the institutionalization of access to the benefits and services that make up the individual's lifestyle.

The ratio between "I-identification" and "we-identification" reveals the structure of the field of symbolic space, which is operationalized by a person. We determined the ratio of the group and individual identities included in the multidimensional regionalization of space with the help of a sociological study. Group identity prevails over the individual one among those who consider the social space that is relevant for themselves across the country or the subject of the federation, among men living in Moscow, those who prefer not to change their place of residence to raise their status, among believers performing religious rites, citizens living in the republics. Socialization agents such as heads of organizations where the respondent is studying or working, colleagues or classmates, friends, and acquaintances from the city where the person was born, have the most significant influence on the formation of group self-identification.

Individualistic identity prevails among the respondents for whom the actual social space is limited to a city or, on the contrary, to the whole world, those preferring to go abroad, as well as among those who are indifferent to religion. The formation of individualistic identity is influenced by close relatives living the new city if an individual has changed their place of residence.

Thus, informal bonds and high social activity prevail in both types of identification. The formation of a sustainable identity in modern society requires great efforts, and social institutions create obstacles in this case. An individual is faced with a choice: either to focus on their capabilities, to assert themselves as a person and as a subject, while breaking stable social bonds (family, friendship, professional), or to develop in a social group, in stable conditions of the projected situation, reproducing traditions. The first choice is important for creating a field of uncertainty and social transformations, the second one – for preserving the social structure. For sustainable development, group identity should prevail over individualistic, whereas today they have spread around on an equal scale in Russian society. There is an urgent need to strengthen group identity.

Identification with a certain territory does not mean once and for all a definite, objectively crystallized interrelation. "Space is ... the essence of the struggle goals taking place in various fields." [4]. Territorial identity is maintained by the constant struggle for the symbolic association of the group and the territory. "Groups should be constantly created and re-created," and "each group ... needs boundaries similar to the metaphysical trench dug out by Romulus" [2].

Bourdieu considers the leading determinants of such a struggle for the social and territorial structuring the form of capital involved in the redistribution of material and symbolic goods. Subjects of symbolic struggle transpose the properties of habitus into social practices. At the same time, properties are understood as "capable of imparting strength, influence, and power to agents, understood in the most general form" [5], as the ability to achieve results in a specific social and physical space. We believe that the issue of values plays a key role in such a struggle and differentiation. The boundaries and "relief" of space, which become "visible" for the individual, are already value-based. At the same time, this conditionality ranges from temporary, situational (for example, social bonds for career building) to a permanent, absolutized as existentially necessary (for example, the conditions of salvation of the soul or the performance of one's mission). Such a value correlation of markers of social participation and projecting shows how significant, for an individual, is the phenomenon of a local or universal scale, which separates the circle of stable social bonds from the temporary ones.

We analyzed the terminal values (life goals) and their correlation with the characteristics of identification in order to understand the value determinants of identification in the social space. Career (79%), family (63%) and social significance value (47%) are dominant among the respondents (Figure 10). Family values prevail in the interviewed people with group identification, while the interviewed people with individualistic values prefer social significance. For passionate believers-, the weight of values of career, family, and social significance increases, but the significance of social order falls.

# The Integrity of the Territorial Identification of a Person in the Russian Social Space

The higher the material well-being, the more relevant are the values of social importance, but the ones of family and career decrease.
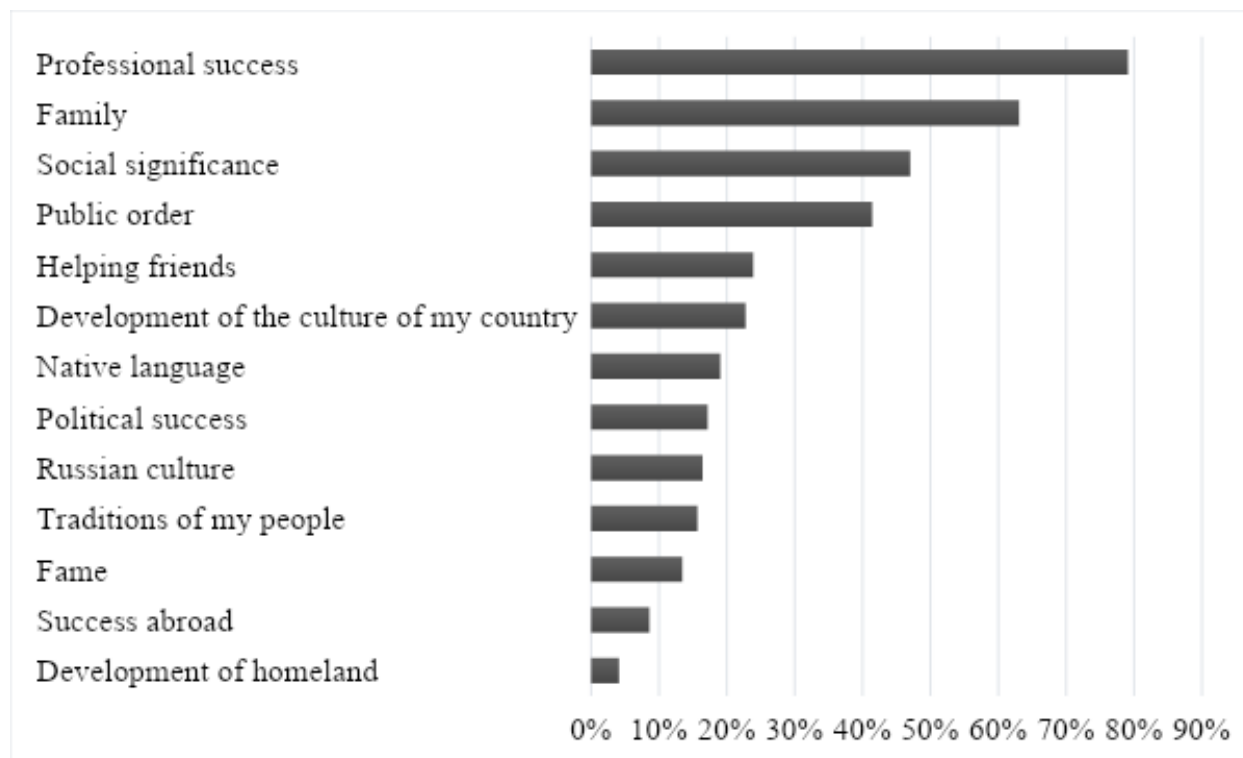


**Fig.10: Value determinants of identification**

For us, it is not the individual values that are of greater interest, but their typology, which allows us to establish links between values and self-awareness. We identified three value types that affect identification. The resulting typology of value factors is presented in Table 4. The first type of values is concentrated around the culture of the country and the people. It is dominated by the orientation towards the preservation of the language, traditions, culture in general, stable translation of basic values. Values of this type are dominant among passionate believers, the respondents with an average financial situation, those aspiring to live in Moscow, individuals with a predominance of group identification. The desire for success and power, including outside of one's own country, is dominant in the second type. The values of family, native language, and mutual aid are neglected in this type. It prevails among convinced atheists, with a higher-than-average material situation, seeking to leave Russia and live in another country, considering the actual social space in the region or the country as a whole. The third type is aimed at social order, stability, mutual support, including through the desire for power. It is not characterized by the desire for professional growth and a change of the country of residence. It is characteristic of men who are indifferent to religion or are convinced atheists, with high income, feeling highly mobile, and easily moving around the country, considering the entire territory of the state as an actual space for themselves, for persons with predominant group identification.

**Table 4: Typology of the value factors of self-identification**

| Value orientation | Value type | | |
|---|---|---|---|
| | 1 | 2 | 3 |
| Preserve the traditions of my people | 0.829[2] | | |
| Preserve native language | 0.806 | -0.103 | |
| Preserve the culture of Russia | 0.708 | 0.113 | 0.134 |
| Contribute to the culture of my country | 0.493 | 0.164 | 0.332 |
| Have a close-knit family | | -0.716 | 0.167 |
| Become famous | | 0.652 | |
| Achieve political success | | 0.519 | 0.390 |
| Affect public order | -0.117 | | 0.697 |
| Help my friends succeed | 0.172 | -0.240 | 0.654 |
| Succeed in the profession | | | -0.114 |

---

[2] Value correlation coefficient with the corresponding value type.

| | | | |
|---|---|---|---|
| Leave Russia and achieve success abroad | | 0.252 | -0.112 |
| Do something significant for my country | 0.157 | 0.149 | 0.349 |
| Return to the city or village | 0.151 | | |

## IV. CONCLUSION

The analysis of the obtained data allows us to consider the discreteness of self-identification, which is created, among other things, by the territorial segmentation of the country. The integrity of self-identification is facilitated by the conjugation of the institutional space and the system of informal relations. Factoring of the living space of most institutional ties and separating the regional cultural plane from the common social and cultural space of the country in the minds of citizens limit self-identification to the size of a small group. However, the desire for self-realization and self-knowledge among the most socially active individuals leads to an increase in the multidimensionality of identity, the integrity of which can only be achieved by the most culturally developed individuals with stable values (religious, family, political, etc.). Fundamental ideological strata that determine the objectification of social space, with which a person identifies themselves, depend on the regional characteristics of culture, life, religion, etc. There is a contradictory discrepancy between the institutional economic-material identification and the value-symbolic one, internalized in an informal environment.

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