

DOI: 10.17516/1997-1370-0924

EDN: WXTLPD

УДК 323.1+ 323.2

Value Basis of Social Identity in the Consciousness of Youth from Multiethnic Regions: the Case of the North Caucasus

Evgenij A. Avdeev* and Sergej M. Vorob'ev

The North-Caucasus Federal University

Stavropol, Russian Federation

Received 04.08.2021, received in revised form 18.04.2022, accepted 29.06.2022

Abstract. The article is devoted to determining the impact of traditional and modern values on the identity of the North Caucasus youth and detecting the risks arising during its transformations. The quantitative survey found that the value field underlying the young people's identity comprises both modern and traditional attitudes. For the youth of the Caucasian peoples, a number of traditional values and ethnic patterns are of greater importance than for ethnic Russians. In general, all-Russian self-awareness is important for the majority of young people, regardless of ethnicity. Common narratives prevail in their understanding of fundamental norms and values. At the same time, ethnic and regional-republican identities also play an important role. There is a difference in identity priorities between ethnically Russian and Caucasian youth. Distinctions in the importance of traditional and modern values, ethnic and regional identity can become a trigger for conflicts. Risks of ethnic entrepreneurship, irrationalization of conflicts through the use of defensive rhetoric in relation to language, ethnocultural values and group identities remain in this region. Slow pace of socio-economic development, diminishing role of the State in social life will lead to reducing all-Russian identity. Belonging to the Russian state, identification with the country, a common understanding of fundamental norms and values remain the main unifying factors. Their erosion in the context of globalization and universalization of the value system increases the risks of politicization of ethnicity, disintegration and destabilization of the North Caucasus.

Keywords: youth, traditional values, modern values, identity, the North Caucasus, ethnic identity, national-state identity

This work was supported by the grant of the President of the Russian Federation for young scientists Candidates of Science No. MK-431.2021.2.

Research area: social psychology.

Citation: Avdeev, E. A. and Vorob'ev, S. M. (2022). Value basis of social identity in the consciousness of youth from multiethnic regions: the case of the North Caucasus. J. Sib. Fed. Univ. Humanit. soc. sci., 15(9), 1230–1242. DOI: 10.17516/1997-1370-0924



Ценностные основания социальной идентичности в сознании молодежи полиэтничных регионов: на примере Северного Кавказа

Е.А. Авдеев, С.М. Воробьев

*Северо-Кавказский федеральный университет
Российская Федерация, Ставрополь*

Аннотация. Статья посвящена определению влияния традиционных и современных ценностей на содержание идентичности молодежи Северного Кавказа и выявлению рисков, возникающих в процессе ее трансформаций. Результаты количественного исследования показали, что ценностное поле, лежащее в основе идентичности молодых людей, составляют как современные, так и традиционные установки. Для молодежи кавказских народов ряд традиционных ценностей и этнических паттернов имеет большее значение, чем для этнических русских. В целом общероссийское самосознание сформировалось и важно для большинства молодых людей независимо от этнической принадлежности. В их понимании основополагающих норм и ценностей преобладают общие нарративы. Существует разница в приоритетах идентичности, традиционных и современных ценностей между русской и кавказской молодежью, что может стать триггером конфликтности. В регионе сохраняются риски этнического антрепренерства, иррационализации конфликтов за счет применения защитной риторики по отношению к языку, этнокультурным ценностям и групповым идентичностям. Низкие темпы социально-экономического развития, уменьшение роли государства в социальной жизни приведут к снижению уровня актуализации российского самосознания. Принадлежность к российскому государству, идентификация со страной, общее понимание основополагающих норм и ценностей остаются основными объединяющими факторами. Их размывание в условиях глобализации и универсализации системы ценностей увеличивает риски политизации этничности, дезинтеграции и дестабилизации Северного Кавказа. В этой связи необходимы дальнейшие усилия по формированию общих ценностно-смысловых основ российского самосознания, образа Родины и моральных норм, поддерживающих доверие и социальную солидарность в полиэтничных молодежных сообществах.

Ключевые слова: молодежь, традиционные ценности, современные ценности, идентичность, Северный Кавказ, этническая идентичность, национально-государственная идентичность.

Работа выполнена при поддержке гранта Президента Российской Федерации для молодых ученых-кандидатов наук № МК-431.2021.2.

Научная специальность: 19.00.05 – социальная психология.

Introduction

Modern social transformations and conflicts, the phenomenon of “ethnic revival” and increasing complexity of self-identification processes actualize resort to the category of “identity” for analyzing the complex dynamics of nonlinear transformation processes of social consciousness, values and institutions. Relevant to understanding the value filling and transformations of modern man’s identity are the results of research project World Value Survey (WVS) (R. Inglehart and Ch. Welzel). WVS reflect the respondents’ assessments on a variety of issues related to attitude towards democracy, tolerance towards foreigners and ethnic minorities, attitude towards gender equality, religion and globalization, attitude towards the environment, work, family, politics, national identity, attitude towards security and subjective well-being¹. Their studies have shown the evolutionary nature of the values transformation, which triggered by the global processes of modernization in a wide variety of communities (Inglehart, Welzel 2005). At the same time, significant cultural and civilizational differences continue to persist in the modern modernizing world. Research of these processes are extremely important for Russia because of the erosion of previous identities and mainstreaming discussions on the formation of new Russians’ identity. Significant contribution to research on the problem of identity and methodological basis of identitarian research belongs to the scientific team of the Primakov National Research Institute of World Economy and International Relations, Russian Academy of Sciences.

A surge politicization of ethnicity in the 1990s, triggering a series of ethno-political conflicts and armed clashes, brought issues of civil consolidation and a common all-Russian identity and values construction in multiethnic regions to the top of the domestic scientific and political agenda. In this period, sociological research is being conducted on the issues of the dynamics of mass consciousness and identity of Russians, the perception of citizens of their

country, the formation and value-semantic content of Russian identity. These researches are still ongoing (Gorshkov, Sheregi, 2020; Drobizheva, 2020a; Tishkov, 2019; Iadov, 2014). In contemporary research of Russian identity, understood as belonging to a historical civil nation, a political community consisting of different peoples, V. A. Tishkov and L. M. Drobizheva are in the lead. By analyzing identity issues of modern Russians – citizens of a multiethnic country – M. K. Gorshkov and I. O. Tyurina come to the conclusion that the need for a “synthesis of civil and ethno-national consciousness”, including in the basis of the unique experience of survival and socio-cultural creativity of each people of Russia (Gorshkov, Tyurina, 2018: 53). Overall results of the modern all-Russian surveys established that at present, for the overwhelming majority of Russian peoples, the all-Russian identity is a guiding. However, building of a state nation in Russia is not complete. Moreover, it is seriously hampered by the continuing the persisting deep socio-cultural split of Russian society and the difference in the priorities of identities between ethnically Russian and “national” regions of the country.

Statement of the problem

A short history period of the modern Russian state, problems caused by the break-up of the USSR, identity crisis and upsurge of ethnic nationalism actualized the task of forming all-Russian identity on the basis of correlating a citizen with a state-political community, developing civic consciousness and to ensure the continuity of the historical and cultural heritage. In the scientific and public discourse of Russia, there is an understanding of a nation as a civil-political community. The processes of institutional transformations and depoliticizing of ethnicity are continuing, which is reflected in the sphere of national policy. At the same time, identity politics in Russia was ambivalent. Ethnic, along with all-Russian identification, continues to retain their importance for the majority of modern Russians. In the doctrinal space, the competitiveness of the self-designation of the country’s citizens and ethnocultural definitions remains (Drobizheva, 2020b). According to V. A. Tishkov, the old Soviet and regional-

¹ World values Survey. Findings and Insights. Inglehart–Welzel Cultural Map. URL: <https://www.worldvaluessurvey.org/WVSContents.jsp> (accessed 17.07.2021)

ethnic identities were replaced as a priority by the all-Russian self-awareness. In some regions (republics), ethnicity may prevail over the all-Russian (Tishkov, 2019: 411). V. A. Anikin considers that the ideas of statehood are still the constructs of national-state identity. Behind the feeling of “Derzhava” among Russians is a sense of community as representatives of a single whole, the existence of which bases on the unity of views on life, norms and values (Anikin, 2016: 225).

Caucasus is a unique region, combining peoples of different civilizational, ethno-cultural and religious affiliation, compactly living in a relatively small territory. Its specific characteristic is a great, in comparison with the all-Russian level, significance for the population of group, ethno-clan and confessional interests. This actualizes the risks of politicization of ethno-cultural identities and the transfer of conflicts to economic and administrative resources, in which significant groups of the population are involved, in inter-ethnic and inter-confessional conflicts.

Today, multidirectional processes are characterized the North Caucasus. Along with the modernization of all spheres of social life, re-actualization of a number of traditional socio-political institutions and practices, ethnic and clan identities continue to occur. In the region, the problems of modernizing the existing system of socio-political organization of society, transforming established customary illegal and corrupt structures into modern competitive organizations, further implementation of modern digital technologies and management practices shall be mainstreamed. Notwithstanding the continuing huge diversity of ethnic and confessional communities, today the North Caucasus is in many ways a single region, which is characterized by many social, economic and cultural ties between its subjects. In doing so, the specificity of the region makes it a kind of “barometer of the country”, because the problems characteristic of Russia as a whole are here could become exponentially more pronounced.

Despite the current socio-political situation is relatively stable, the risks of destabilization and actualization on the part of regional political elites of attempts to revise the political

and legal status of its subjects are still present in the region. Further, if negative case scenarios would be occurred, the key role will again pass to the ethnic factor. The destructive potential of ethnization of politics and the politicization of ethnicity, the risk of mobilizing ethnic identity by ethnic entrepreneurs can be balanced by ensuring sustainable socio-economic development of the North Caucasus Federal District of Russia, minimizing the difference in the level of socio-economic development of the North Caucasus and the rest of Russia. Another important point is the further integration of the region into the all-Russian economic and socio-cultural space. In this regard, the shaping of the all-Russian identity, common value system among young people as the basis of social-political consolidation, peace and security in a multiethnic region is becoming one of the state policy priorities.

Theoretical framework

Interest in identity in the scientific community in connection with the rapidly changing ideas about social reality and changes in social interactions. The importance of identitarian research is growing in connection with changes in social needs and development priorities of modern society, the emergence of new values and meanings of human existence. The discourse of transforming identities has become a new mechanism for shaping of modern social reality. The change in identity in the portfolio of an individual’s social identities becomes one of the markers of the ongoing socio-political transformations and denotes his involvement in these processes. Modern socio-political research is aimed at studying the complex of foundations of the portfolio of identities, which includes values (spiritual guidelines and moral ground of a human), emotional and rationally motivated components connecting both individual and collective slices of social experience. According to I. S. Semenenko, to capture the status and at the same time to reflect the dynamics of a person’s ideas about his place in the world and about his “I” befall the concept of identity (Semenenko, 2017: 21). The category “identity” allowed expanding the research field of political studies, connecting different

levels of social interaction from small social groups to large communities (professional, ethnic and national-state), various sections of political consciousness and political activity. This makes it possible to overcome the systemic limitations of political-institutional analysis, to expand knowledge about the nature of political communications, symbolic politics and network forms of political interaction (Malinova, 2015).

In considering the socio-cultural foundations of youth identity, we proceed from the fact that the process of self-identification of a young person with the community in which he exists is based on the assimilation of already established socio-cultural patterns, norms, rules and values, which is the key to entering the communication space of a particular community. Thus, the social interaction is an indispensable condition for the formation of identity. Because the individual in the process of social interaction is included in various communities (ethnocultural, religious, professional, etc.) and relates himself to a multitude of reference groups, he is characterized by a plurality of identities (Goffman, 1959). The comprehension of the self-identification phenomenon is possible through the determination of the nature and specifics of the interaction between individuals and social groups, in the process of which one defines oneself thru belonging to a group of their own kind (Social Identity..., 1982; Turner, 1987). Along with the growing diversity of identities, modern society is also characterized by "mixed" identity, the phenomenon of conflict of various identification bases in the identity portfolio.

The range of opportunities for self-identification due to the pluralization of values and meanings increases in a post-traditional society. This repeatedly confronts the modern person challenges for self-identification problem and immerses him in a situation of constant choice of life path (Giddens, 1991). The information revolution and the development of digital technologies, the crisis of the world economic system, and the emergence of a number of new social and political movements are changing the nature of social interactions. According to M. Castells "networks constitute the

new social morphology of our societies, and the diffusion of networking logic substantially modifies the operation and outcomes in processes of production, experience, power, and culture" (Castells, 1996: 500). Identity reflects both the state and the change in public attitudes, and in the process of self-identification, reflection on socio-political practices and political actions takes place. The rapidly changing, individualizing society of "liquid modernity" is characterized by the denial of previous forms of sociality, avoidance of responsibility that erodes family, ethnic and national identity. The formation of the identity in such a society, according to Z. Buman, lacks "patterns, codes and rules to which one could conform, which one could select as stable orientation points and by which one could subsequently let oneself be guided" (Bauman, 2000: 7). At the same time, identity has turned from a given into a problem. It entails the formation of such an individual, "which must be solid enough to be acknowledged as such and yet flexible enough not to bar freedom of future movements in the constantly changing, volatile circumstances" (ibid: 49–50). All this widens the gap between modern "abstract, universal instrumentalism" and "old" identities – formed on the basis of social institutions and values that developed in the industrial era – and leads to the emergence of a whole range of new identities based both on traditional ethnocultural and religious norms, and on new political ideologies (feminism, environmentalism, transhumanism, etc.). Thus, the systems of value, identificational and behavioral attitudes that form the individual's social habitus have lost their former integrity and certainty, having turned into an object of construction both on the part of the individual himself and on the part of various global and local actors of social politics and identity politics. In doing so, changes in the structure of social identity and the transformation of its value components are becoming one of the key factors of social and political shifts.

The value-semantic filled of a young person's identity forms his ideas about his place and role in society, allows him to correlate himself with socially significant cultural markers, determines behavioral models and role func-

tions in society. There is a self-identification of a young person with social institutions and the system of social relations. The most important reference groups of youth self-identification are large social macro groups, such as ethnos, regional, nation and religious community, civilization. The features of the young people's social identity are its incomplete formation, a blur of assessments and perceptions, constant transformations of identity under the influence of the modern information environment. There is a gradual replacement of traditional values with modern ones, which under certain conditions may contain an element of conflict, a rigid hierarchy of preferences is not formed, the value-semantic filled of identity is mainly eclectic in nature. In today's socio-political realities, society and state cease to be synonymous, the role of the nation state decreases, and civic identity loses its former crucial importance. In addition, it expands the role of regional, ethnic and religious identity is growing.

In connection with the transition to an information society, a modern man has wide access to various information materials. Their availability and mass distribution complicate the self-identification of a young person, the identity is fragmented, at the same time, one or the other of its components are actualized. These processes lead to a decrease in the role of social ties, reduce the ability of young people for collective action and solving socially significant tasks. In general, the role of social identity as a resource for socio-political development has been declining.

Today's youth is characterized by a decrease in the importance of political identity, which is based on self-identification with the subjects of the political process, parties and socio-political movements. The political identity of young people is formed in the process of correlating their own ideas about the priorities of the socio-political development of the state, the ideological component of political movements with the existing political realities, the success of the country's political course, the declared goals of political actors. The national-state identity construction serving as a macro-political one based on citizenship, patriotism and the politics of memory remains

an important element of the politics of modern states. This identity is based either on a sense of belonging to a nation (defined for various reasons) or to a supranational community (Malinova, 2010).

Information technologies have formed an environment of networked communities that continue the process of identity fragmentation and sharply increase the possibilities of self-presentation in public space. Young people have the opportunity to transcend their local communities, because online communications form a new reality, which little dependent on the usual socio-political institutions and practices. This enables the purposeful use of identity discourses for the political manipulation of youth. Identity politics becomes "soft power" to advance group interests. In the North Caucasus, there are still risks of actualizing ethnic clan, confessional, radical and separatist groups formed in the network space.

Hybrid identities that combine in varying degrees traditional and modern values are characteristic of young people's self-identification in multi-ethnic regions. In that regard, identity politics in the regions aimed at developing of a common understanding of all-Russian identity for representatives of various ethnic, religious and sociocultural communities becomes an instrument for sustainable social communication and formation of the structure of identity based on the priority of state-civil component. Thus, in polyethnic regions, all-Russian identity presupposes a focus on national-state content. Russian political scientists in the construct of national-state identity include the diversity of national-ethnic groups living on the territory of the country, and the perception of the Motherland image, and not just the state with its formal institutional features (Popova, 2020: 99).

Methods

We used the methods of sociological survey, quantitative, qualitative and comparative analysis. A quantitative study – a sociological survey – made it possible to examination the value-symbolic content of youth identity by determining their assessments and ideas in this area, measure the variables reflecting ethnic, confessional, regional, socio-cultural and civil-

political components of identity and identify its ethnic group differentiations. Based on the data of empirical research, the authors summarize and analyze the value-semantic foundations of self-identification of the North Caucasus youth. Distinction between young people of Russian nationality and representatives of the peoples of the Caucasus in the priorities of identity are fixed.

The empirical basis of this article was formed by the results of a sociological survey. The objects of the survey were students aged 18–24 from leading universities in the North Caucasus. The sample included about 60 per cent of Russians by ethnicity and 40 per cent of representatives of the Caucasus peoples, 44 per cent of the boys and 56 per cent of the girls. The sample size is 1027 respondents. The survey was conducted in March and April 2021 online. Questions and test items were generated using cloud-based tools. The survey instruments, in addition to the indicators aimed at determining the significance of the main traditional and modern values for the respondents, included indicators of all-Russian, regional, ethnic and religious identity. The use of modern information technologies made it possible to make the survey procedure more accessible to young people and to expand the geography of the study.

Discussion

National-state, ethnic, confessional, regional identities are shaped through interaction, strengthening social relationships. On this basis a community spirit is formed. In the future, new ideas and views are established within societies and transform the traditionally understood patterns. A wide palette of identities characterizes the North Caucasus young people: national-state, ethnic, regional-republican and, confessional. They are in dynamic interaction. The most significant issues are the compatibility of these identities, the priority for young people of all-Russian self-awareness, the search for historical and cultural ideas that unite all peoples and form the multinational Russian people. The region can implement various models for the development of these identities: from competition and con-

flict to a harmonious combination based on shared values and sociocultural basis. Important components of national-state identity are young people's ideas about the common history of the existence of peoples within the framework of the common State and socio-cultural values, which are shared by the majority of the population. The consciousness of the North Caucasus youth combines both the memory of forcible annexation, conflicts and deportations, as well as respect for the culture, customs and traditions of mountain peoples on the part of the Russian state, its contribution to the socio-cultural and socio-economic development of the region.

Through the development of a common culture, values, views on life and the memory of the historical past, youth are also shaped ideas about national and state interests, love for their country and loyalty to the Russian state. For the majority of young people surveyed, a number of traditional Russian values continue to be significant, such as respect for work, a strong state, patriotism, and a traditional family. A minority of the respondents indicated the importance of the religious and collectivist values. At the same time, for representatives of the Caucasian people, the value of traditional family, religion and collectivism is higher than for ethnic Russians (see Fig. 1).

Also, modern values, such as democracy and human rights, freedom of self-expression, political freedom and individual autonomy, tolerance, individualism and minority rights play an important role in the value-semantic filling of the identity of the youth of the region (see Fig. 2).

It can be assumed that modern values become decisive for certain groups of urban youth, while traditional values are the most significant for rural youth. On that basis, the strengthening of value divisions can lead to the formation of a conflict environment and open conflicts between certain groups of young people. This is confirmed by the respondents' opinion, most of them pointed to the possibility of conflicts among young people sharing traditional and modern values.

Paternalism as one of the historically important characteristic features of the Russians

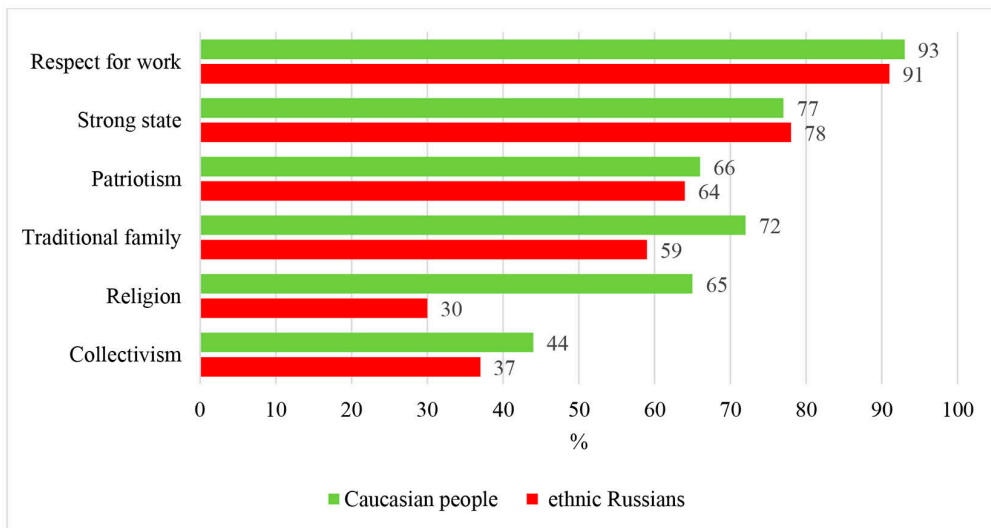


Fig. 1. The proportions of respondents' replies to the question "Are the following traditional values important to you?" (North Caucasus Federal District, March-April 2021. N=1027, % of the number of respondents, replies by criterion "Important")

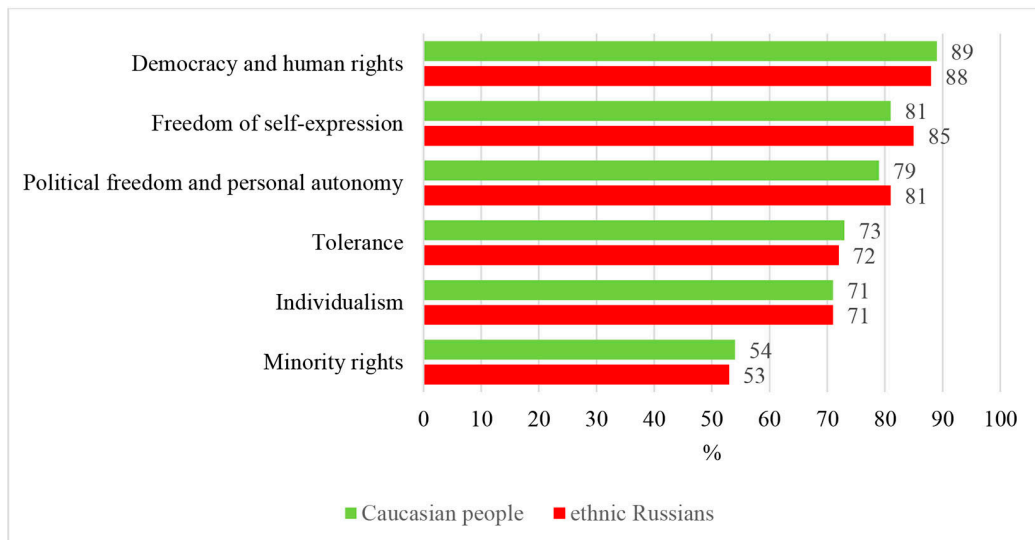


Fig. 2. The proportions of respondents' replies to the question "Are the following contemporary values important to you?" (North Caucasus Federal District, March-April 2021. N=1027, % of the number of respondents, replies by criterion "Important")

identity, formed over centuries, is losing relevance for the region's youth, regardless of ethnicity. Thus, only 32 per cent of respondents believe that the authorities should provide for the needs of citizens, and citizens should allow the authorities to regulate all aspects of their lives.

It can be assumed that these young people want to act and lead their lives independently. They do not count on the assistance by the State. This is confirmed by the respondents' opinion. Virtually all of them point to the importance to be free and independently make decisions

about their lives. In addition, a characteristic feature that determines the young people's life trajectory is an individualism, which manifests itself in the priority for the majority of individual success, recognition and well-being over the success and well-being of their people, and the greatness of the Motherland.

The research indicated that a number of traditional foundations of ethnic identity for the youth from the Caucasus peoples are important. Thus, 74 per cent of respondents who identify themselves as the Caucasian people pointed out the importance of following national customs and traditions (see Fig. 3). It can be assumed that the value and cultural foundations of the traditional national identity of the ethnically Russian youth are being erased. At the heart of the value-symbolic content of the identity of Russian youth, modern values and civic attitudes begin to prevail. At the same time, their importance is also growing for Caucasian youth, who are also immersed in a common information environment.

In the understanding of patriotism, most young people combine traditional attitudes (pride in the country and its achievements, protection of its territorial integrity and sovereignty, protection of religious values and beliefs, preservation and development of Russian culture) and modern values (protection of the rights and freedoms of citizens, civil activity). At the same time, the protection of religious values and beliefs has a higher priority for rep-

resentatives of the peoples of the Caucasus, whereas the preservation and development of Russian culture is more important for ethnically Russian youth (see Fig. 4).

A significant marker of identity is the awareness of young people of their connection, attachment to a particular social community. The most significant thing for the respondents is the awareness of their connection with the closest family members and small motherland. Further important is the emotional connection with the country, people of their nationality and religion. At the same time, for representatives of the Caucasian peoples, the awareness of the connection with people of their nationality and religion is much more significant than for ethnic Russian youth (see Fig. 5). In terms of significance for young people, the importance of awareness of their connection with close social groups (closest family members and small motherland) prevails.

The national-state (all-Russian) identity in the region, perceived as belonging to the Russian state, was shaped among the majority of respondents, regardless of ethnicity. Regional, ethnic and religious identity is much more important for representatives of the peoples of the Caucasus than for Russian youth (see Fig. 6). Significant differences in the priorities of ethnic, regional and religious identity between the Caucasian young people and ethnic Russians carry risks of conflict. This could trigger the transition of domestic conflicts into local inter-ethnic conflicts.

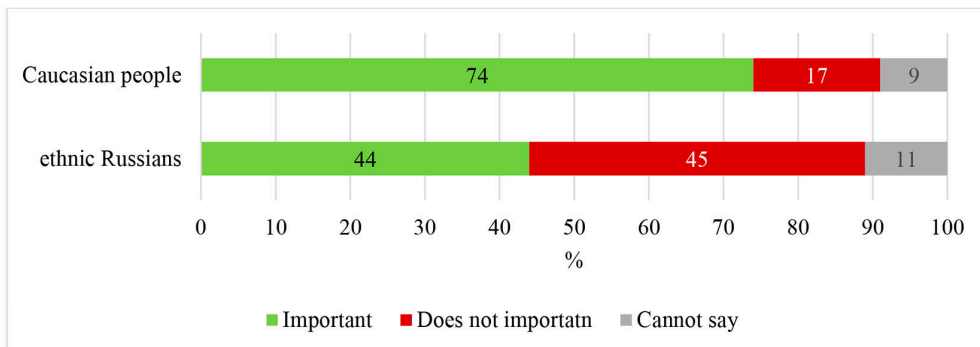


Fig. 3. The proportions of respondents' replies to the question "Is it important for you to follow national customs and traditions?" (North Caucasus Federal District, March-April 2021. N=1027, % of the number of respondents, replies by criterion "Important")

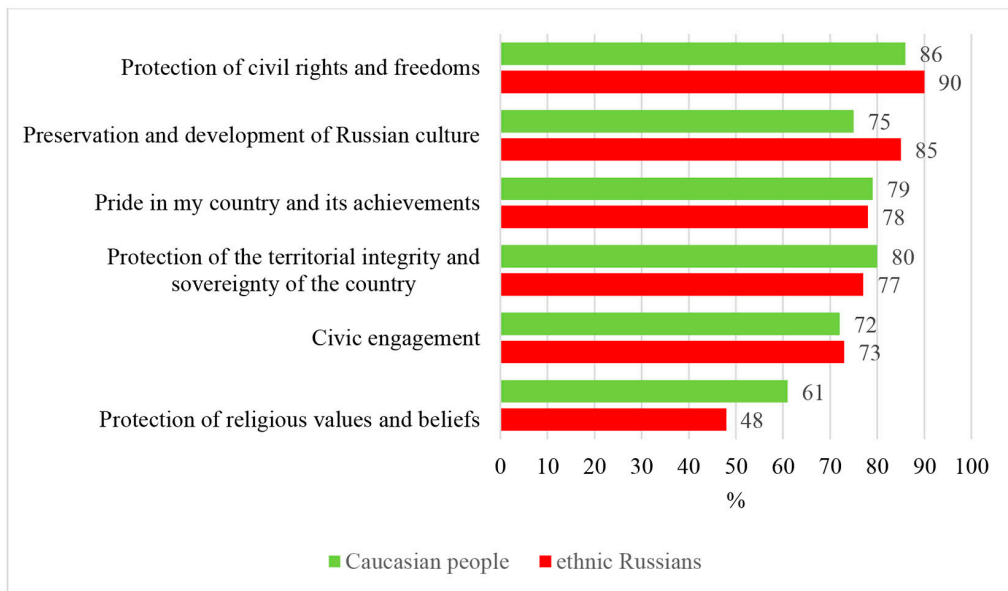


Fig. 4. The proportions of respondents' replies to the question "What does patriotism mean to you?" (North Caucasus Federal District, March-April 2021. N=1027, % of the number of respondents, replies by criterion "Important")

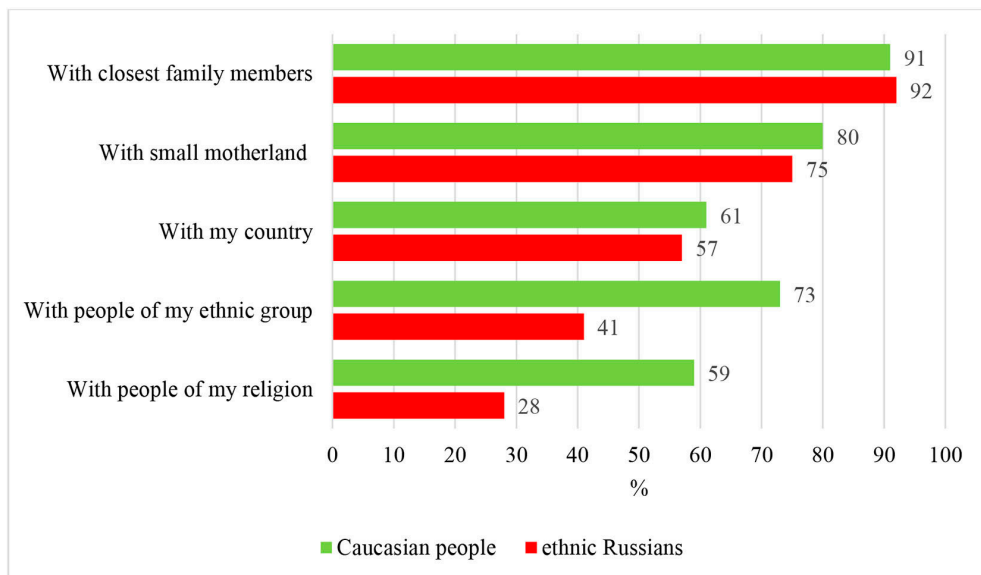


Fig. 5. The proportions of respondents' replies to the question "How important is it to be aware of your connection with...?" (North Caucasus Federal District, March-April 2021. N=1027, % of the number of respondents, replies by criterion "Important")

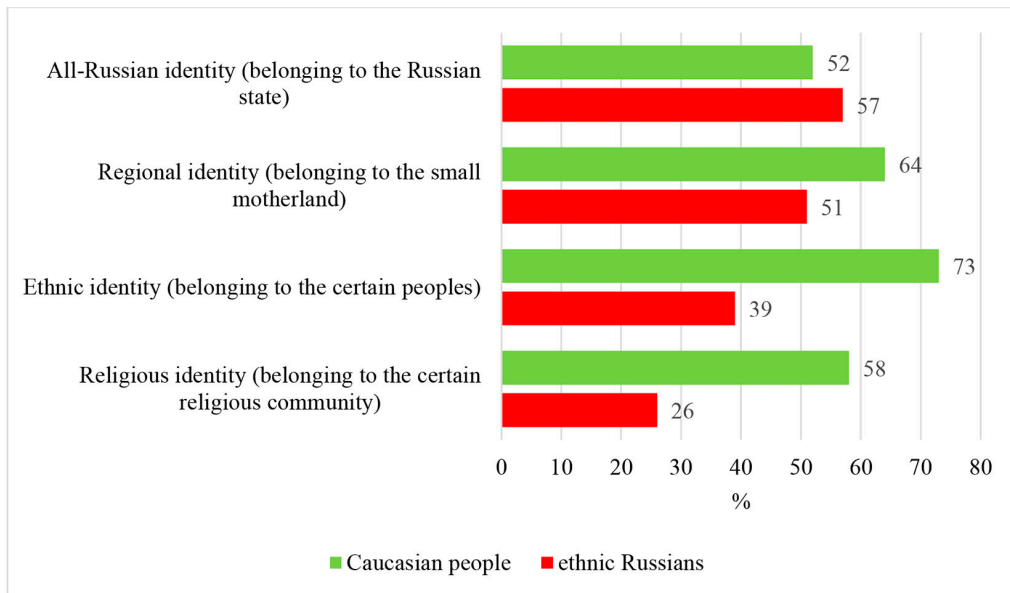


Fig. 6. The proportions of respondents' replies to the question "What identities are the most important to you?" (North Caucasus Federal District, March-April 2021. N=1027, % of the number of respondents, replies by criterion "Important")

In general, the multi-ethnic North Caucasus youth are characterized by a sense of belonging to Russian society through shared values and a command of the Russian language, patriotism, love for the country and the region. All this contributes to the consolidation, solidarity and unification of young people of different ethnicity. It can be argued that the all-Russian self-awareness of young people is still based on the unity of views on life, norms and values. At the same time, in the context of the continuing risks of destabilizing the region, the complex of unresolved economic and territorial tensions, high level of corruption and ethnic clannishness, the main consolidating factor in the multi-ethnic region is the sense of belonging to the Russian state.

Conclusion

The value field that underlies the identity of young people in the region is shaped based on both traditional and modern attitudes. For the youth of the North Caucasian peoples, many traditional values and ethnic, regional and religious identities matters more than for the ethnic Russian youth. In general, hybrid forms of iden-

tity that combine traditional and modern values characterize young people. The likelihood of conflict between those who share traditional and modern values remains, as well as the risks of its transition to the inter-ethnic level. In addition to ethnic heterogeneity and differences in value priorities, important regional factors in the shaping of identity are demarcation lines between plains and mountains, towns and villages. People in mountain villages are much more oriented towards traditional identities. There are also growing value differences among young people, who are included in a global information environment, are rapidly absorbing the modern values and older generations. Digital technologies make it possible not only to monitor the socio-political situation, but also to widely apply "soft power" to shape the national-state identity of young people in the multi-ethnic region. Currently, their potential is not fully used. In the conditions of a crisis that are traumatic for society, an increase in social inequality and the deepening of socio-cultural divisions, one of the tasks facing the state is to increase the efficiency of work in the information space to actualize all-Russian identity.

National-state beginning, belonging to the Russian state, identification with the country, common understanding of fundamental norms and values are significant unifying force in the region. Its erosion could result in the ideologization and politicization of ethnic processes, disintegration and growth of entropic processes in a multiethnic environment. In general, all-Russian self-awareness has been shaped and is important for the majority of young people, regardless of ethnicity. However, in the portfolio of young people's identities, along with the Russian national-state identity, ethnic and regional-republican identities play an important role. At the same time, there is a difference in the priorities of identity between ethnic Russian and Caucasian youth.

The ethnic factor still plays a significant role in the social and political life of the region, and the problems of politicization/depolicitization of ethnicity remain valid. All this retains the risks of ethnic entrepreneurship, irrationalization of economic and political conflicts, their transformation into conflicts of identities, due to the appeal to the protection of ethnocultural values and group identities. Further analysis of the destructive sociocultural and political factors in the identification of youth in multiethnic regions. Also merited further study the issues of common value foundations of all-Russian self-awareness and filling the identity policy with guidelines for personal self-development and moral norms that support trust and social solidarity in multiethnic youth communities.

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