Formation of Subcultural Identity as a Condition for Regional Community Reproduction

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Abstract—**The article deals with the peculiarities of the subcultural identity representation as a key condition for the reproduction of a regional community, which is understood as an educational system, in the processes of functioning and development to connect necessary elements – individuals and social groups which play a crucial role. According the research work there is a special approach to defining the region as a socio-cultural phenomenon, which causes special attention to the problem of renewal of institutional and interpersonal ties, as well as their essence and role in the development of various communities. It is concluded, there is a kind of aggregate social capital of the regional community which functions as a sum of stable interpersonal and intergroup relations based on mutual trust, which under certain conditions can acquire a systemic character, ensuring the integration and consolidation of citizens on a territorial basis. In the research work the authors identify the main markers that make it possible to put a more or less adequately diagnose to the level of aggregation of the regional community social capital, which are considered to be social trust, social responsibility and mutual assistance. The necessity of using specific technologies of social engineering in the formation of regional subcultural identity is based on an organic regional community concept, particularly on the principle of regional consolidation, considered as the process of achieving mutual understanding between the subjects of social action in relation to the identification of problems requiring solutions, and ways to find the necessary solutions.**

Keywords—regional community, sub cultural identity, social capital, regional consolidation, reproduction.

I. INTRODUCTION

The problem of civil Russian society formation and its development has been the question for discussion by group of politicians and researchers in various branches of social science brunches recently. Actually, there are many explanations why the process of the approval in modern Russia is characterized by a high level of inconsistency and incompleteness, and often it takes imative (simulative) forms.

It is obvious that the solution to this problem at the level of constituent entities of the Russian Federation is significantly impeded not only caused by lack of material resources, high level of the social differentiation and low quality control, but also due to the lack of elite and mass consciousness of the regional community system of "certainties" members which focus both on building life strategies and everyday actions as well. These "certainties" constitute a kind of socio-cultural constants complex, without which people either lose the meaning of their existence, or replace natural practices that are adequate to the human essence with their simulative forms, this kind of a process often has a destructive potential features for a person individually and for the society in general. One of the consequences of this point is the crisis of social reproduction models.

Meanwhile, in a globalizing unstable society (often defined as a "postmodern society"), in which the relativity and conditionality of social realities are postulated, there is an objective need for the presence of firmly established, recognized by the majority of citizens, socio-cultural guidelines (socio-cultural constants). They become the only reliable basis for social reproduction and development at all levels of the society's self-organization, including the level of regional communities.

Furthermore, one of the most characteristic features of the modern crisis reality is the deformation of the reproduction process of both individual and institutionalized subjects. At the same time, reproduction is understood as the resumption of the functioning either in a simple (unchanged) or expanded (enlarged) form. This characteristic feature is fully inherent in regional communities, which are communities of residents whose members are aware of their identical interests and more or less actively interact in the process of achieving them.

Various aspects of regional communities reproduction and development have been analyzed in modern Russian and foreign literature interpretations. Conceptually, the research is primarily based on the works of M. N. Rudenko [1], R. V. Eremin [2], E. A. Nazarova [3], M. O. Podprugin [4], N. V. Prokazina, A. A. Alekseenko, Yu.V. Cairo [5]. At the same time, it should be stressed, the main attention in the research work devoted to the regional development management processes is focused on the economic processes problematic interpretation peculiarities. At the same time, sociologists mention the term typically characterizing the Russian society, which is "stratified" while dealing with value-dissimilar social groups descriptions. This means that there are no common ideas about the dominant norms in the society, indicating a social anomie.

It should be noted, multiple contradictory processes are observed everywhere: in the weakening of the social solidarity relations, in the strengthening of disintegrating tendencies, while the period of deviation growth and delinquent manifestations' procedures. Since the processes of social stratification and social differentiation tend to expand, the anomie becomes a social phenomenon that produces itself, which creates objective prerequisites threatening the integrity and stability of the society in general.

Furthermore, the social anomie of the modern Russian society is associated with the integration weakening of societal cultural and symbolic structures. Socio-cultural transformations affect the state of the system of value and semantic guidelines developed over the centuries within many generations of professional scientists. The problem of managing socio-cultural processes has been the subject of analysis in a number of domestic and foreign publications devoted to the question of the situation in modern Russia. This can be resulted in the works by C. Bagley [6], M. Coleman [7], P. Shtompki [8], L. Cao, R. Zhao, L. Ren, J. Zhao [9], O. I. Gudenkova, H. N. Sadykova [10], M. V. Ershova [11], V. V. Komleva [12], S. V. Kopylova [13], S. T. Sagitova [14], V. G. Fedotova [15], etc.

It should also be noted that the reproduction and development of regional communities peculiarities is currently taking place in the conditions of the social instability. The results of the methodology problem for complex analysis of regional behavior of a person and a social group under conditions of uncertainty and risk has been investigated in works by N. G. Osipova, I. A. Vershinina, T. S. Martynenko [16], P. M. Kozyreva, A. I. Smirnov [17], N. S. Rozov [18], E. B. Shestopal, A.V. Selezneva [19].

Taking into account all these positions, it can be stated that the formation of subcultural identity as a characteristics for the reproduction of the regional community is of paramount importance in modern science. One must mention this issue has not yet received sufficient results in the scientific research works, at the same time some issues to this problem have been taken as the ground and were analyzed by L. M. Drobizheva [20], V. T. Mikhailov, J. Runge [21], A. S. Magranov, L. S. Detochenko [22], D. G. Podvoysky, S. Soleimani [23] and others.

II. Methods

A regional community has the attribute of integrity, and due to this circumstance it should be considered as a system entity in which "a change in any element affects all other elements of the system and leads to a change in the entire system, and, conversely, a change in any element depends on all other elements of the system" [24, p.16]. The functioning and development of this system reveals as the linking element between the elements, which are individuals and social groups and play a crucial role. Moreover, this is a kind of the organized complexity that has an anthropological and socio-cultural nature, it is self-organizing substance both naturally and through the purposeful efforts of social actors. At the same time, naturalness does not mean that a regional community is formed automatically, within a geological and social space that is limited in territorial and socio-cultural terms.

In this regard, the problem is the definition of a region as of an environment for the formation of a regional community. Since the beginning of the last century, the concept by H.Mackinder has been known, which linked the allocation of regions with the physical and geographical specifics of territories [25]. N. I. Lapin offers a different interpretation to the analyzed problem. In his research the author mentions, in a general theoretical sense, a region is a historically formed socio-cultural community in which primary settlement communities and individuals who create their own life worlds interacting directly with the structures of a large society – social institutions and organizations. "A region appears to be based on the ethno-cultural identity of the people who settled on this territory, this territory exists and changes as a result of the activities. Structurally, the region is located between the society as a societal system (die Gesellschaft, society) and settlements – primary territorial communities (die Gemeinschaften, communities). As a meso level of a large society, the region is a socio-cultural community that includes settlement communities and has a complex, multidimensional structure" [26, p. 29].

Since the region is understood by the researcher as a socio-cultural phenomenon, this significantly changes the perspective of a wide range problems' analysis that arise and are resolved in the process of the development. This change fully relates to the problem of the regional community reproduction. If the emphasis on physical and geographical specifics often leads to the fact that the problem of reproduction is considered mainly in the demographic plane, then the socio-cultural approach, without ignoring its demographic content, requires paying attention to the resumption of institutional and, most importantly, interpersonal ties.

According to the research, of the particular interest is the concept of social capital, developed in the works of many economists and sociologists, which gives an idea of their essence and role in the development of various communities [27, 28, 29, 30, 31]. Despite the fact that some aspects of the problem of social capital received an ambiguous interpretation in their works, in fact, the general understanding of the problem was in the idea as of a trust-based system of integrative relationships providing citizens with the additional opportunities to realize their own and group interests. The researcher P. Bourdieu, stressed his idea in this connection about the benefits, suggesting "this process accumulates due to membership in the group", and therefore "is the basis of possible solidarity" [27, p.249].

In our research work we believe, in relation to the regional community identification, we should analyze the presence of aggregated social capital as the sum of stable interpersonal and intergroup relations based on mutual trust, which under certain conditions can acquire a systemic character, ensuring the

integration and consolidation of citizens on a territorial basis. Actually, these connections have always existed, but they acquire a systemic analysis if they have a number of properties inherent, according to the ideas of L. von Bertalanfi. These elements include:

- singularity, expressed in the synchronization of changes in individual elements and the entire system, establishing their mutual dependence. It should be taken into account that the social capital of the regional community is formed in various locations (family, labor associations, public – formal and informal – associations, social networks). This creates sometimes quite significant barriers to achieving the singularity;

- summativeness, which means that the change in individual elements of the system is only a consequence of its internal dynamics, and these particular changes make up the modification of the system as a whole. Thus, the aggregate social capital of a regional community acts as a general result of changes that have occurred in independent social locations;

- a hierarchical organization in which individual elements of the system act as independent subsystems and, due to the principle of fractality [32], reproduces systematic properties at their levels. This means that in each social location there will be some general characteristics of the social capital of the regional community that are inherent in its aggregated state.

III. MAIN PART

Based on the research work, the three main markers that allow us to more or less adequately diagnose the level of aggregation of the social capital of a regional community are considered to be social trust, social responsibility and mutual assistance.

Social trust, which is understood as "the state of the subject of interactions, reflecting the degree of compliance of expected and real knowledge about the partner as a significant object of social reality" [33, p. 148], is the basis for establishing constructive relationships and connections. Realistically, it is one of the most significant regulators of human relationships, because, as it was mentioned in works by F. Fukuyama, it forms citizens' "expectation that other members of the society will behave more or less predictably, honestly and with attention to the needs of others, in accordance with certain general norms" [31].

One must mention, social responsibility is embodied in the willingness and ability of people to take on and fulfill obligations that express the requirements of external referents corresponding to social norms. Interpersonal relationships that are formed in any community are largely the result of the subjects' reflection on responsibility as an unconditional intention of the individual. On the contrary, the reflection of refusal to fulfill obligations generates mutual alienation and conflicts.

Actually, mutual assistance is expressed in actions aimed at complicity in solving the problems of contractors, support (material and moral) and assistance to them in difficult life situations.

It is worth noting that diagnostics of these markers in relation to the regional community is possible by applying methods of empirical sociological research (for example, identifying the level of mutual trust in mass surveys, in-depth and focus group interviews) and analyzing statistics (in particular, data on volunteer organizations, charity events, etc.).

The process of forming and increasing individual and aggregate social capital occurs in any regional community, ensuring its reproduction. However, at the same time, the opposite trend is being implemented, which is based on the disintegration of interpersonal and intergroup ties. The correlation of these tendencies forms a complex dialectic of what the researcher O. A. Karmadonov defines as social conjunction and social disjunction. If the first one is a process which "is focused on social reproduction, based on consistent solidarity"[34, p. 16], the second one is taken as "disorders, mismatches and is the disintegration integration means, accompanied by a weakening of consolidation which flows and problem of the main goal of integration – social reproduction of the society" [35].

At the same time, it seems quite natural to conclude that the conjunctive process is activated in a regional community, which is a relatively homogeneous socio-cultural environment that is characterized by a stable subculture.

Following O. N. Rimskaya, we understand subculture as "valuably based local worlds that are opposed to the basic culture – the so called "adult culture" or "mother culture" – ("socialist", "liberal", "Christian", etc.); as well as individual and collective stereotypes of behavior and activity embodied in specific sign-symbolic manifestations, social codes, forms of consciousness and structures of personal identity; also understood as a subsystem of styles and stylistic behavior; group forms of cultural standards and specific products of spiritual production (including and mass cultured)" [36, p.45].

One should mention any Russian region can be considered as a specific, more or less clearly expressed, subcultural entity, which differs by the stereotypes and behavioral styles inherent in the majority of the population representatives' ideas, as well as their representations in symbolic forms. Of course, the integration and globalization (to an even greater extent) processes of the postmodern era which significantly smoothed out these differences, significantly unifying regional development peculiarities. But they couldn't eliminate them completely. Moreover, in some cases, globalization has become a kind of trigger for emphasizing local features and increasing interest in local communities. The fact that globalization is accompanied by cultural glocalization, was written in works by U. Beck [37, pp. 203-204]. Experts emphasize that glocalization to some extent connects the modernization of local cultures with the formation of a global multicultural civilization [38].

Paradoxically, in the context of the total spread of unified social practices in the global world, local subcultural identity starts playing the major role of the reliable basis for their reproduction and development in the life of local (regional) communities. Personally, we explain this factor by two main reasons. Firstly, the idea of having characteristics of one's own culture that distinguishes it from others (in this case, we are not talking about a declaration of its superiority over others), it increases the self consciousness of individuals and groups belonging to it. In this case it becomes a significant incentive factor for the social creativity. Secondly, the idea of cultural identity creates a prerequisite for the perception of interpersonal and intergroup relationships as unique characteristic feature in their own way and, therefore, obliges to cherish them.

However, for the reproduction of the regional community, it is important not only to have a regional subculture, but also the readiness and ability of Russian population of the subject to identify themselves with the needed elements. In this context, the phenomenon of subcultural identity plays a special role. It should noted, it is resulted in a a person's reflexive self-determination in relation to belonging to a particular regional culture.

Subcultural identity in this context is an element of regional identity, in which researchers distinguish two components: the connection with a group (regional community) and "correlation with space, as the significant in determining "who we are" [39, p.507]. At the same time, within the first component, a subcultural element is clearly distinguished, since regional identity is interpreted as "a complex of symbolic and ideological attitudes and meanings associated with the process of interpreting regional originality, through which the uniqueness of the region acquires tangible features in images, symbols and myths shared by members of the regional community" [39, p.508].

The sense of belonging to a special subculture is now becoming an important condition for establishing and reproducing the social capital of a regional community. However, the reality is presented as the process of regional identification which is inconsistent and contradictory. This is especially true for the youth environment, where there is a crisis of regional identity. Thus, the investigation "Interests of modern youth", conducted by a questionnaire survey of young people in the Volgograd region (n = 501) in 2016 by A. E. Ushomirsky, showed the results underlining that 13.2% of young people consider themselves as the representative of the region area; while 28.1% of Russian citizens belong themselves to inhabitants with Russian citizenship; 18.9% of respondents say, they are the part of their own folk; the answer as "youth belonged to the citizens of the world" was chosen by 17.6% of respondents.

All in all, the crisis of regional identity among young people is one of the many consequences of the cultural and civilizational gap that emerged in the late 80's-90's of the last century, which is expressed, in particular, in the contradiction between traditional and modernist systems of value. Moreover, it happens not only in Russia, but in most post-socialist States as well.

The researchers M.G. Rudnev and V.S. Magun state, "the younger generations of almost all post-socialist countries (compared to their peers from Western and Northern European countries) have different groups of individualistic values, they are independence, hedonism, and wealth, which is expressed more strongly than their older compatriots (compared to their peers from the same countries). Basing on all mentioned facts, a characteristic feature of most post-socialist countries is a weaker commitment of young generations to values that express concern for other people (the values of benevolence, equality, tolerance) or consideration of other people's norms and assessments (the values of modesty and socially valued achievements)" [40, p.95]. These orientations come into conflict with collectivist values that have been cultivated for a long time and have left an indelible imprint on the minds of older generations, which the modernization processes of recent decades is not able to get rid of.

IV. CONCLUSION

All in all, it is difficult to expect that the formation of a regional subcultural identity will be successfully carried out in a natural (mostly spontaneous) way. This process requires the use of social engineering technologies based on a conceptual idea that is organic to the regional community. We strongly believe, such an idea is the regional consolidation, which is considered as a process of reaching mutual understanding between the subjects of social action regarding the identification of problems that require solutions. The experience of this approach has been accumulated in the Belgorod region during the implementation of the Strategy "Formation of a regional solidary society for 2011-2025", and was approved by the regional Government in 2011.

The implementation of the strategy involves the approval of a principles set as the basis for the functioning of the regional community:

- the formulation and acceptance of ideas, ideals, common development goals, values and meanings that are unconditional for the absolute majority of the population of the region and are based on positive spiritual, moral, cultural and historical traditions;

- ensuring an open and honest dialogue between the authorities and the population;

- formation of spiritual and mental health, high positive morals, patriotism, citizenship, legal awareness, optimism, positive-oriented thinking;

- formation of the authorities' responsibility for the effectiveness, legality and safety of their activities;

- affirmation of the social unity idea, justice and mercy as the leading principles of human relations;

- the existence of clear positive social morals and norms in the relationship between people and social institutions, which cannot be violated under any circumstances;

- social activity, creativity, readiness and ability of citizens to participate in solving state and public problems, local issues, including sacrificing their own interests;

- emphasis on mutual responsibility (authorities and citizens, citizens in relation to each other);

- constant and constructive dialogue between the state authorities and civil society;

- a consensual language of communication, that is a concept mean equally perceived by the participants of the dialogue, focused on finding common meanings and understanding of each other" [41, p.8-9].

On this basis we can conclude, the experience of implementing the strategy shows that these principles, provided the fact that they are consistently implemented and supported by infrastructure changes (the formation of solidarity infrastructure), can potentially become the basis for regional subcultural identity, acting as an attractor in the nonlinear process of functioning in the regional community.

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