ON THE PROBLEM OF THE CONSTRUCTION OF THE SYSTEM OF REGIONAL IDENTIFIERS

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ABSTRACT
The article considers the category of "identity" reflecting the contradictory dynamics of the group and the individual. Regional identities are discursive constructs expressing the peculiarities of different regions. In the article the author gives his opinion on the system of regional identifiers serving as structural elements of the regional identity of a symbolic and semiotic nature. Among various identifiers the author especially indicates existential identifiers that are oriented toward the self-realization of a person in the world and based on the profound subjectivity.

Keywords: identity, identifiers, regional identity, regional identity policy

INTRODUCTION
Currently, the category of "identity" is one of the most important categories in philosophy, as well as in social and human sciences. It has two main definitions: a) the identification of a person with others by finding common values and ideas, which is necessary for performing collective actions; b) ability of a person to preserve the unity of his/her own "self", his/her personal "selfhood" (Greenfield & Eastwood, 2007: 256). The identity is analyzed in the works of T. Adorno, E. Levinas, E. Erickson, P. Berke, J. Turner, P. Berger, T. Lukman and many others in terms of the contradictory dynamics of the group and the individual.

The identity always has many levels. For example, sociological studies of the values of patriotism and civic consciousness in the minds of young people have shown that the self-identification as "a Russian patriot" may involve various and even polar ideological and life-purpose orientations (Bogomyakov, 2006: 5).

Regional identities serve as sets of socio-cultural discursive constructs expressing peculiarities of a certain region. Obviously, geonomics, an interdisciplinary field that studies the expanse as image and transaction, could be useful in the comprehension of sets of these constructs (Zamyatin, 2007: 168). Variations of geographical images making up the cognitive-geographical contexts (Zamyatina, 2004: 86) are currently studied in science. Some authors study so-called identifiers of a symbolic and semiotic nature as structural elements of the regional identity. For example, Bederson V.D. considers personalistic identifiers, i.e. such identifiers, which are based on personalized images (Bederson, 2015).

An attempt to describe a system of regional identifiers in the most general form has been made in this article. In our opinion, the matrix of regional identity necessarily has a time-space component, as well as an anthropological component. Both time-space and anthropological images may differ in endless variety and variability; depending on specific management tasks, certain images (thought forms) can be updated.

METHODS
In this article, the author made an attempt to refer to the wide layers of philosophical literature interpreting the "identity" as a philosophical concept, as well as to the works revealing the sociological aspects of the problem of identity. The discourse analysis is the main method of processing a variety of empirical data. Such methods as monitoring and content analysis of materials of media and Internet resources from different regions have been used in the study (however, the author was primarily interested in the regional identity of the so-called "Tyumen Land"). The identification of the specifics of the Tyumen regional identity required the reference to a wide range of works in regional studies. The achievement of the objective also required the reference to the works on the history of the
Tyumen Region and Siberia as a whole. Philologists' studies, where the understanding of Siberia in literature, the images of Tyumen, a Tyumen resident and other issues have been studied, were very useful for the author.

RESULTS

The time-space images of the "Tyumen Land" are exceptionally rich and diverse. This is also a famous "Tyumen Meridian" (once a song "Our Tyumen meridian stretches to the Kara Sea" was popular). This meridian does not only stretch, it contains oil and gas reserves. For decades it seemed that it was easy to determine the main identifier of the "Tyumen Land". Its mission is to provide the country with oil and gas (Yakushev, 2006: 365). However, the lives of people who inhabit this land, their socio-cultural collective regional "self" are immeasurably wider and deeper than this resource paradigm. This became especially evident in the early nineties due to the growth of regional self-awareness throughout the country and in the Tyumen Region in particular.

When considering the spatial images of the "Tyumen Land", it becomes clear that, on the one hand, they are too inappropriately universal; on the other hand, it becomes obvious that the "Tyumen Land" is an abstraction. In fact, we are dealing with sets of localized places and spaces, and different languages of spatial relations. Indeed, Tyumen is completely different from the Oil North, Salekharm, Tobolsk, and Yamal. Only our administrative imagination allows us to call this diversity the "Tyumen Land". This imagination may, for example, transfer the Siberian Tyumen to the Urals Federal District and make the Siberian Federal District incredibly narrow, excluding the lands that were traditionally considered Siberian. Therefore, it is necessary to deepen the spatial identification with the temporal and historical identification.

There is a very popular semantic dominant "Tyumen is the gates of Siberia". However, in our opinion, it does not serve as an identifier. If it is understood in a purely spatial sense, then in conditions of the "end of geography" it becomes void and uninteresting. If we use the historical data to comprehend it, an image "Tyumen is the gates of Siberia" is not at all indisputable. In this context, being the "gates" means being the oldest city in Siberia. Historians argue about which of the cities is older: Tyumen, Tobolsk or Kurgan. Some time ago, the Tomsk newspaper "Honest Word" reported that "the Ambassador visits the oldest city in Siberia"; the newspaper meant Tomsk (The Ambassador Visits the Oldest City in Siberia, n.d.). Siberian official and tourist sites assign the title of "the oldest city of Siberia" to Tobolsk, Yenisiseisk, Tara and to many other cities.

The same can be said about the concept associated with the space – "Mother of Cities". On the official Tyumen sites Tyumen was often called the "Mother of Siberian Cities". This expression is likely blueprint of the famous name of Kiev -the "Mother of Russian Cities" (obviously, this is just a Russian translation of the word "metropolis"). Actually, in the Islamic tradition Mecca is called the "Mother of Cities". Interestingly, in other regions there are no such "mothers" any more: neither in the Far East, in the Urals nor elsewhere. It is obvious that an image of the mother can relate to the leading metropolis, which took care of other cities recognizing its leading role. In this case, an indication of the age of the "Mother of Cities", which should be much older than children cities, is of great importance. Finally, "motherhood" obviously presupposes the existence of family relationships, love, care, warmth. Tyumen is not suited for the role of the "Mother of Siberian Cities" upon the above-mentioned indicators.

There are historical narratives and collective ideas about the "beautiful past" of these places. There is a myth about Tyumen as a city that is proud of its glorious past: coachmen, churches, and wooden carvings. However, what is the point of storing and remembering this information? There is a myth about the mysterious Tatar city Chimgi-Tura, which was located in place of the present Tyumen many centuries before its appearance in the 16th century (Bogomyakov, 2006: 47-60). However, Chimgi-Tura is just a kind of ghost, a vague mirage. It's no wonder that many historians and representatives of other disciplines point to the glaring absence of materials about pre-Russian Tyumen (Arsyukhin, 2003). Therefore, according to V.D. Bederson, the personalistic identifiers should be taken into account in the development of the necessary definitions in the regional identity construction system.

A personalistic identifier is understood as a structural element of the regional identity that is symbolic and semiotic in nature, which actualizes historical personalities (Bederson, 2015). Indeed, a particular
person can concentrate and clarify our historical narratives and collective representations, giving them a truly human sense. But, if we set a specific task of defining personalistic indicators for the "Tyumen Land", we face many difficulties.

Ermak, one of the most famous historical personalities, whose name is connected with these places, is associated with the semantics of conquering new lands, the movement to the east, beyond the Urals for the majority of the population of the region. But for some of the Siberian Tatars living in the Tyumen region, Ermak is certainly a negative character, a conqueror (regardless of historical realities). The name of V.V. Knyazev, a Russian and Soviet revolutionary poet-satirist, who sadly passed away in prison, is associated with the city of Tyumen. He can be a significant figure for a part of the population, who sympathize with communist ideals or the Soviet past, while the others will regard this personality indifferently at the best case. Many people associate the perestroika and post-perestroika history of Tyumen with the name of a poet, prose writer, essayist, contemporary art figure Miroslav Nemirov, who wrote an amazing postmodern work "The Great Tyumen Encyclopedia (about Tyumen and its Residents)" for many years. In this work the author set a truly titanic goal – "to describe absolutely everything in Tyumen by words on paper (people, houses, streets, facilities, mindsets, climatic phenomena, events, incidents, etc.), as well as to describe absolutely everything that exists in the rest of the universe – everything that can be related to the city of Tyumen and/or from the positions of a person who lives here: Australia, Algebra, the life and work of a composer Alyabyev, a book "Alice in Wonderland", etc. " (Nemirov, 1998). Obviously, the work of contemporary art that has glorified Tyumen is not close to all residents of the city and the region, and, therefore, not all the segments of the population will agree with the name Nemirov as a personalistic identifier.

The identifiers, which, apparently, can be called emotional, stand distinctive in the system of regional identifiers. They are addressed not to reason, but to emotions and, obviously, to certain unconscious structures, on which the pride of the place where we live can be based, simply because we live here. There is a famous slogan "Tyumen is the best city on Earth!"

A very relevant and interesting topic is how the regional identity policy can use religious identifiers. May religious identifiers prove to be effective for creating the symbolic space of the "Tyumen Land"? It is known that the religious identification is a very deep kind of identification, which traditionally allowed individuals and groups to find their place in life. Sometimes, at Orthodox events, for example, we see the slogan "Siberia, Keep the Orthodox Faith!" Certainly, this is a modification of the famous phrase "Holy Russia, Keep the Orthodox Faith!", which is a part of the sticheron of the Service on the Week of All Saints, who shone forth in the Russian Land. However, the Tyumen Region is a multi-ethnic and multi-confessional region: representatives of at least 140 nationalities and ethnic groups with a wide variety of religious traditions live in this region. Upon the sociological research of E.M. Sharipova, 60.1% of the region's population present themselves as Orthodox Christians, 20.1% – as Muslims; there are also Protestants, Catholics, Buddhists, Jews, etc. (Sharipova, 2015). The presence of atheists and even militant godless men, who held rallies, actions and performances, should also be noted. The studies of the regional religious consciousness, in which the author participated, show that a significant number of religious people perceive the religious faith not very deeply, just as a tribute to the historical tradition, while the participation in church ordinances and rituals is of an episodic nature. This suggests that the use of religious identifiers in the process of the implementation of the regional identity policy is a very complex, delicate matter, which does not claim to be universal.

Finally, there is another kind of identifiers, which, in the author's opinion, are the most effective, most efficacious, but, at the same time, they are the most difficult to use. These are identifiers, which can be called existential as they are focused on the self-fulfillment of a person in the world and based on the profound subjectivity. Thus, in one of his articles V.I. Bakshtanovskiy considered Tyumen as a "chance-city" and a "fate-change city" (Bakshtanovskiy, 2006: 428). Indeed, during the creation of the oil and gas complex people from different regions of the country came to the Tyumen Region; this city became for them a "chance-city" and a "fate-change place". In contrast to the identifier "Tyumen is the best city on Earth", we are talking about the possibility of a person to choose his/her future and apply his/her capabilities.

**DISCUSSION**

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The life of the regions demonstrates the richness of spatial, socio-temporal and socio-cultural specifics, non-unified "flowering diversity". It's no wonder that Kagansky V.L. in his works posed the question of "hermeneutics of the region" and a special ethical-volitional position of the regional analyst. The regional identity policy implies forming up the symbolic space in terms of political and value-ideological rationality (the relationship between regional elites and the Center, the formation of the image of "we-community", etc.). This article showed the process of constructing a system of regional identifiers; the complexity and contradictions in this process have been indicated. Obviously, the regional identity policy should not be content with one or two established stereotypes, but it should have at its disposal a whole system of identifiers and use this system depending on specific situations and the addressee (population groups and communities).

CONCLUSION
In recent years, the authors analyzing the problem of identity have written about the "identity crisis" more often. But it would be completely wrong to consider the crisis of regional identification only in a negative way. The identity becomes really important only when it ceases to be self-evident. This led to the creation of a new mechanism of ordering the time-space movement of social reality.

A very interesting concept of "outsidedness" proposed by M. Bakhtin comes to mind. Bakhtin used this concept in relation to a person, but any subject, including a region (regional community) can be "outsided", in particular, a region that is rapidly changing and for which, therefore, it is difficult to achieve equality with itself. In case of outsidedness, a true essence can be found at points of incompatibility with oneself. The outsidedness is always an antidote to merging with external meanings and momentary states. This is an impetus to the surprising activity, which allows objectifying the life in a new way, focusing on free competition of cultural, political and life projects. And when we leave the external relations with the society, the "Tyumen Land" opens up as a space and a will; as an unoccupied, unfixed, unfilled land, as a place for the future and future freedom; as a place where everything is possible. "The Tyumen Land" was still silent; it has not said yet its most important word and has not called its main name. But we believe that it will say something amazing and beautiful, looking at amazing and beautiful people who were born, work and live here.

REFERENCES