

EDUCATIONAL AND RELIGIOUS IDENTITY IN THE HIERARCHY OF TYPES OF SOCIAL IDENTITY

IDENTIDADE EDUCACIONAL E RELIGIOSA NA HIERARQUIA DOS TIPOS DE IDENTIDADE SOCIAL

IDENTIDAD EDUCATIVA Y RELIGIOSA EN LA JERARQUÍA DE TIPOS DE IDENTIDAD SOCIAL

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ABSTRACT: Education and religion are the critical parameters in a person's life attitudes. There is the manifestation of the educational and religious identity of the urban population of Dagestan in this article. The empirical data obtained show the dominance of the republican type of social identity in the mass consciousness of the respondents. The author's hypothesis about the importance of educational and religious identity for the respondents was not confirmed by the study results because the respondents' designation of unity with co-religionists prevails only in the subgroup of convinced believers. In addition, the awareness of a community with representatives of their ethnic community is of great importance for the townspeople. The study results show that the surveyed urban population of the republic in various life situations relies on their own religious beliefs, educational attitude, and commandments of the confessed faith.

KEYWORDS: Educational identity. Religion. Religious identity. Social identity.

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RESUMO: Educação e religião são os parâmetros críticos nas atitudes de vida de uma pessoa. Há a manifestação da identidade educacional e religiosa da população urbana do Daguestão neste artigo. Os dados empíricos obtidos mostram a predominância do tipo republicano de identidade social na consciência de massa dos entrevistados. A hipótese do autor sobre a importância da identidade educacional e religiosa para os entrevistados não foi confirmada pelos resultados do estudo, posto que a designação dos entrevistados de unidade com correligionários prevalece apenas no subgrupo de crentes convictos. Além disso, a conscientização de um grupo com representantes de sua comunidade étnica é de grande importância para os municípios. Os resultados do estudo mostram que a população urbana da república pesquisada em diversas situações de vida conta com suas próprias crenças religiosas, atitude educacional e mandamentos da fé confessada.

PALAVRAS-CHAVE: Identidade educacional. Religião. Identidade religiosa. Identidade Social.

RESUMEN: La educación y la religión son los parámetros críticos en las actitudes de vida de una persona. Existe la manifestación de la identidad educativa y religiosa de la población urbana de Daguestán en este artículo. Los datos empíricos obtenidos muestran el predominio del tipo republicano de identidad social en la conciencia de masas de los encuestados. La hipótesis del autor sobre la importancia de la identidad educativa y religiosa para los encuestados no fue confirmada por los resultados del estudio porque la designación de unidad con los correligionarios de los encuestados prevalece solo en el subgrupo de creyentes convencidos. Además, la conscientización de una comunidad con representantes de su comunidad étnica es de gran importancia para la gente del pueblo. Los resultados del estudio muestran que la población urbana de la república encuestada en diversas situaciones de vida se apoya en sus propias creencias religiosas, actitud educativa y mandamientos de la fe confesa.

PALABRAS CLAVE: Identidad educativa. Religión. Identidad religiosa. Identidad social.

Introduction

There were a lot of studies in Russia in the last fifteen years in which the concept of "identity" is widely used and their topics are so diverse that it is hardly possible to comprehensively present it (identity - Auth.). At the same time, unfortunately, in the presented scientific studies of a theoretical, as well as empirical nature, a detailed explanation of the content of the phenomenon of "identity" is not always found. The authors of various concepts use the definition of "identity" based on the initial evidence of understanding its meaning, although in reality the situation looks different. Therefore, we can agree with the position of O. A. Simonova, that

sociologists willingly accepted the concept of social identity, which is understood as the totality of attributing a person to various social categories:

race, nationality, class, gender, etc. If traditionally the concept of identity referred to a person as a subject of action, now its meaning has expanded. Instead of "collective representations" and "group thinking" they began to talk about collective, or group identity. Along with personal identity, social identity is considered an important regulator of self-awareness and social behavior (SIMONOVA, 2008, p. 46).

Thanks to a large layer of identity development and different methodological concepts, general provisions have been formed that are adhered to within the most famous concepts of identity: first, the sociocultural environment and interpersonal interaction are a resource for the formation of identity; secondly, identity is one of the forms of expression of self-awareness and awareness; thirdly, identity is viewed as an integral experience of a certain situation; fourth, identity very often acts as a presupposing integrity; fifth, identity in modern society acquires the status of a "reflexive project"; sixth, identity is viewed as an unfinished project due to the existence of cultural pluralism and multidimensionality of the modern world, predetermined by virtual communication (SIMONOVA, 2008).

Thus, the problem of social identity, the hierarchy of its types, indicators of the reproduction of each of them has actuality in modern society. If the official Russian government and its policy are focused on the formation and strengthening in the public consciousness of citizens of the significance of the state-civic identity, then among the types of social identity, as empirical data show, ethnic and religious are the most actualized and brightly colored. Moreover, one can observe their synthesis in the form of ethno-confessional identity, which is of great importance for people who consider the confessed creed as an integral part of the national culture of their ethnic community. Apparently, considering this factor, "the actualization of religious identity can be considered not as an increasing religious activity of the population and its return to faith, but rather as an increase in the need for stable cultural and civilizational characteristics in the life of the individual and society" (MCHEDLOVA, 2012, p. 17). In other words, the designation of one's confessional affiliation by an individual can manifest itself not only through designating oneself as the bearer of a certain doctrine, but also through identification with an ethnoculture, which was influenced by the professed religious doctrine.

Before proceeding to the presentation of the religious identity of the urban population of Dagestan, it should be noted that the very concept of religiosity causes great difficulties due to the absence in modern science of a unified theoretical and methodological approach to its study, therefore, this concept, depending on the initial theoretical and methodological premises, can be considered as "multidimensional phenomenon" (BABICH; KHOMENKO, 2012, p. 91).

The situation is somewhat different with the concept of "religious identity", because its formation is greatly influenced by the increasingly complex social environment, because, as one of the types of social identity, religious identity has a noticeable impact on almost all social areas, among which the influence on attitudes of generalized, interpersonal and institutional trust.

According to researchers, religious identity, as one of the types of social identity, "is formed and transmitted due to the presence in public and private space of religious categories and classifications, religious knowledge, religious values" (RYZHOVA, 2017, p. 46). Under the religious identity of I.A. Yurasov and O.A. Pavlova understands "the identification of an individual with any religious doctrine, a system of dogmas, views, a certain confession, a group of believers" (YURASOV; PAVLOVA, 2018, p. 25), while it is worth noting that they designate the identity of religious intelligence, understood as "a complex of socio-psychological characteristics, qualities of an individual that make mystical, religious experiences possible" (YURASOV; PAVLOVA, 2018, p. 25).

An open discussion of the cult motivation of an individual, the activation of religious behavior, an increase in the importance of the confessional component in modern society, as well as other equally important factors are fertile ground for the formation of religious identity, increase a person's orientation towards self-identification as a representative of a specific ethno-confessional community. In addition, according to the researchers, the introduction of the course "Fundamentals of Religious Cultures and Secular Ethics" into the educational school curriculum plays an important role in the process of forming religious identity at the primary level of socialization. Religious identity, like other types of social identity, is characterized by cognitive, emotional, and behavioral components, which determines the significance of self-identification with a specific group. The indicator of the measurement of religious identity is the "feeling of intensely experienced connection with fellow believers". At the same time, it should be noted that the very nature of religious identity has such properties as superficiality, mobility, plurality, which allows it to plasticly reflect on the social transformations of the cultural and political space. According to S. V. Ryzhova,

the plurality of religious identity can be expressed in the fact that, in addition to the traditional monotheism for Russia (Christianity, Islam, Judaism), religious identity can also contain components of pagan beliefs, superstitions, undifferentiated spirituality (in the style of new religious movements); it can be ideological (or spiritual), cultural, ethno-confessional, when this or that religiosity is a component of the cultural tradition or culture pushes towards religious self-identification. The conceptualization of religiosity as a religious identity does not abolish its "primordial" origin, but allows a more targeted

look at the mechanisms of the social influence of religious consciousness on social interactions (RYZHOVA, 2017, p. 49).

The authors share the understanding of religious identity as

a combination of personal religious impulses (belief or psychological attitude towards some “higher power”) with the need for social belonging. In the case of belonging to a monotheistic tradition, it is formed as an identification of a believer with his religious group (both real and categorical), a separation of the corresponding ideas and values. Adherence to custom, participation in religious ceremonies and rituals gives rise to a sense of group belonging to fellow believers and fixes this identity in certain “cultural codes” (according to J. Alexander) (RYZHOVA, 2017, p. 51).

Thus, this article examines the religious identity of the urban population of Dagestan, shows the indicators of its reproduction.

Research characteristic

A sociological survey to study the religious identity and cult behavior of the urban population of Dagestan was carried out in 2020 in the cities of Derbent, Kaspiysk, Makhachkala, Khasavyurt.

Research results

Within the framework of the study of religiosity and religious behavior of the urban population, the key is the establishment of social groups with which the respondents indicate a sense of community and unity (see table 1).

Table 1 - Distribution of answers to the question: "With which of the groups do you feel a sense of community?" (%)

Answer options // Attitude to religion	A convinced believer	Believer	Hesitant	Nonbeliever	Convinced nonbeliever	Total:
With representatives of their people	33.7	24.7	16.3	15.8	0	26.3
With representatives of all Dagestan peoples	38.0	46.9	32.6	10.5	22.2	40.5
With the Russians	16.6	19.9	25.6	15.8	16.7	18.9
With the people of my religion	47.8	23.2	20.9	10.5	16.7	31.5
With people the same age as me	13.7	18.8	16.3	26.3	11.1	16.7
With people close to me in political views	3.4	10.3	11.6	31.6	16.7	8.8
With people of my profession	8.3	10.3	7.0	5.3	5.6	9.0

With no one	1.0	5.5	9.3	15.8	38.9	5.6
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Source: Devised by the authors

Empirical data indicate the prevalence in the mass consciousness of the urban population of Dagestan of the importance of the republican type of self-identification (one-half of the respondents), and by the type of religiosity, subgroups of convinced believers and believers prevail. Further, the second ranking place is occupied by religious identity, the awareness of community with fellow believers (every third), and here the position of the subset of “believers” draws attention, in which the proportion of those is significantly less than “convinced believers”. In addition, it is possible to note the position of designating a sense of community with followers of the same religion, characteristic of a subset of convinced nonbelievers and nonbelievers, although, according to the author, these subgroups should have completely excluded their community with fellow believers. Ethnic identity is important for one third of convinced believers, one in four of the subsets of believers, one sixth of hesitant and nonbelievers. Russian identity is indicated by an almost equal share in all subgroups, except for those self-identifying as “hesitant” (one fourth). At the same time, generational identity, in comparison with other sub-arrays, is in demand in the mass consciousness of every fourth person in the subgroup “nonbelievers,” although political identity also occupies a noticeable place in their attitudes. The last position is occupied by professional identification, and there are comparatively more people who noted this judgment among self-identifying people as “believers” (every tenth respondent); in the subset of “convinced nonbelievers”, the judgment “with no one” prevails (one third of the respondents).

The results of the study obtained by age show that the awareness of a sense of community with Dagestan people increases with age from 38.5% in the context of "under 20 years" to 45.8% "from 40 to 50 years", although a noticeable decrease in the weight of the republican identity in the mass consciousness of the older generation (“60 years and older”), with almost the same percentages in the age cohorts “under 20” (38.0%) and “60 and older” (40.5%). There is a decrease with age in the share of respondents who denote a sense of community with fellow believers, and the subgroups under 40 note the importance of religious identity: 35.0% "under 20", 37.2% "from 20 to 30 years old", 34.9% " from 30 to 40 years old”, 25.3% “from 40 to 50 years old”, 19.4% “from 50 to 60 years old” and 23.3% “from 60 years old and older”. This position is quite amenable to explanation - the generation after 40 years is a generation that grew up under a socialist state, in which atheistic ideology dominated, therefore, different ideological attitudes, respectively, in the mass consciousness, priorities will

have different types of social identity. Thus, political self-identification is important for every eighth respondent in the subgroup “from 50 to 60 years old” and one fourth of the respondents “from 60 years old and older”. At the same time, one second part in the subset “from 60 years and older” noted the importance of state-civic identity. In addition, the importance of professional identity for the subgroups “from 50 to 60 years old” (16.4%) and “from 60 years and older” (10.0%) can also be noted. Further, in comparison with other subgroups, age self-identification is important for one fourth of the respondents "under 20" and this position is shared by almost the same share of respondents in the remaining subgroups. If you look at the results of the study on the educational parameter, one can state noticeable differences: as the educational level rises, the proportion of respondents who denote a sense of community with representatives of all Dagestan peoples increases from 33.3% with basic secondary education to 44.6% with higher education. The same picture is characteristic of ethnic identity: if every fifth respondent has a basic secondary education, then in the remaining subgroups this position is held by one fourth of the urban population. At the same time, attention is drawn to a noticeable decrease in the number of respondents who feel a sense of community with fellow believers: the proportion of those is higher among respondents with secondary specialized education, every third in the subgroup with basic and secondary education, one-fourth of those with higher education. Among respondents with a high educational status, one can note the demand for Russian identity (every fourth), in comparison with the cohort with a lower level of education. It can also be stated that the subgroups with specialized secondary and higher education indicate a sense of community with the professional class (every ninth respondent).

Thus, the analysis of the research results to the question "With which of the groups do you feel a sense of community?" shows the dominance in the mass consciousness of the urban population of the republic with a noticeable gap from other positions, the awareness of a sense of community with representatives of all Dagestan peoples, and this thesis is shared by the respondents regardless of the type of religiosity, age and education. At the same time, for the mass consciousness of the townspeople, religious identity is of great importance, but its relatively weak awareness by the subgroup of “believers” draws attention, although the author's hypothesis was precisely in the priority of this type of social identity, which was not confirmed in the framework of the study. In addition, one can notice significant differences in the designation of a sense of community in terms of age - if the older generation is more focused on maintaining political, professional and Russian identity, then the generation under 40, on the contrary, denotes a feeling of unity with the bearers of the same religion. Of course, the generation that grew up on the wave of a religious, in this context, Islamic, renaissance with the

desire of the religious clergy to dominate practically the entire social fabric of society, determines the orientation of the younger generation specifically to the Muslim faith. Although one can be skeptical about the real behavior of Muslims, the fact remains that in the public consciousness of young townspeople, religious self-identification occupies one of the key positions. One can agree that "religious self-identification in this case occurs not so much by belonging to a particular religion, but on the basis of correlating oneself with a certain national culture, a way of life, largely formed under the influence of this religion" (MCHEDLOVA, 2012, p. 17). The results of the study also allow us to conclude that the awareness of a sense of community, as well as the severity of a particular type of social identity depends on the educational level of the respondent: the higher it is, the weaker the positions of religious identity look, with the prevalence of republican, ethnic and Russian types of self-identification. However, if we compare the results of the study with the 2014 survey, then the republican and Russian identities (31,1% each) had equal positions, and ethnic identity was important for 18,0% of the respondents. At the same time, the positions of religious identity looked significantly weaker and, among the 6 proposed answers, this type took the penultimate place, giving way to other types of social identity (14,6%), i.e., one can note a significant strengthening over the past period of the position of religious identity in the mass consciousness of the surveyed townspeople. In this regard, the idea of Dagestan researchers is relevant that

with the crisis of interethnic relations in Dagestan, religious consciousness is increasingly acting as a means of reviving and developing the ethno-national self-consciousness of the indigenous population of the region ... The tendencies towards integration of the population on confessional and national grounds are becoming more and no less, until it became decisive ... (KURBANOV; KURBANOV, 1996, p. 60)

Apparently, "in the conditions of socio-political instability and a shortage of civilian structures in the 1990th. religiosity and ethnicity became the basis for the formation of new macro-identities for Russians" (RYZHOVA, 2019, p. 49).

In other words, we can conclude that the in-group identity is noticeable, the essence of which is the "personal significance of identity for a person," in this case we are talking about religious identity. The empirical data obtained show that confessional self-identification is essential for the surveyed urban population of Dagestan, therefore, the designation of one's belonging to co-religionists and a sense of a sense of unity with them is an indicator of socio-psychological parameters of the expression of identity and group cohesion, which, in turn, show the intensity and lack of intensity of religious identity, its weight and relevance in the mass consciousness.

In the study of the severity of religious identity, it is necessary to consider the existence of a close connection between the ethnic and confessional affiliation of a person, because sometimes it is difficult to determine which of them is more important for an individual. For the Dagestan peoples, this aspect is noticeably actualized in the course of designating the significance of one or another type of social identity: in science there is the concept of "cultural religiosity", according to which, for example, the Dagestan peoples are adherents of the Muslim religion, without subdividing them into Sunnis and Shiites, not to mention Mathhabs. The close connection between ethnic and religious components in identification processes is pointed out by A.V. Malashenko (2001), emphasizing the increased influence of Islam on the formation of the identity of the Caucasian peoples, in this context, the followers of Islam. Thus, it is typical for domestic science to consider religion as an essential element of cultural heritage, and from this approach it is necessary to understand religion as an integral component in the processes of reproduction of ethnic identity. Therefore, in the hierarchy of ethno-uniting markers, "religious self-identification is a stable element in the construction of ethnic identity and makes a significant contribution to the formation of the feeling as "we". Common faith is a significant symbol of ethnogroup solidarity" (RAS, 2012, p. 62). However, despite the fact that religion does not play the role of a leading ethno-integrating and ethno differentiating marker, its significance in the processes of the formation of ethnic identity is quite high. Religious scholars note that today the ethno-confessional identity formed on the basis of traditional Russian confessions turns out to be much wider than the religious ideological identity itself: sociological polls show that the number of people who identify themselves with one or another religious tradition turns out to be much greater than the number believers and striving to comply with the rules prescribed by the confession (concerning both external behavior and moral norms) (MCHEDLOV, 2005; MITROKHIN, 2006; SHIROKALOVA; ANIKINA, 2007; KUBLITSKAYA, 2009; RAMAZANOV, 2019). An in-depth study of religious identity shows the existence of inconsistency in the mass consciousness of the urban population of the republic: if, in comparison with the republican, the positions of religious identity look noticeably weaker, the respondents attach great importance to their confessional affiliation (See table 2).

Table 2 - Distribution of answers to the question: "To what extent is your religion important to you?" (%)

Answer options // Attitude to religion	My religious affiliation is very important to me	My religious affiliation is not very important to me	My religious affiliation is not important to me.
Type of religiosity			
A convinced believer	88.8	5.9	2.0
Believer	73.1	13.3	5.2
Hesitant	25.6	48.8	14.0
Nonbeliever	10.5	26.3	52.6
Convinced nonbeliever	11.1	16.7	66.7
Age			
Up to 20	77.8	15.4	4.3
From 20 to 30	74.5	10.2	8.0
From 30 to 40	66.7	15.5	7.8
From 40 to 50	69.9	10.8	12.0
From 50 to 60	56.7	19.4	11.9
From 60 and older	76.7	13.3	10.0
Education			
Base average	58.3	19.4	13.9
Secondary education	74.0	15.0	5.5
Specialized secondary	77.3	10.9	6.7
Higher education	69.4	13.7	9.2
Total:	71.0	13.8	8.3

Source: Devised by the authors

The results to the question "What extent is your religious affiliation important to you?", state the contradictions in the positions of the urban population of Dagestan. So, if the empirical data for the question "With which of the groups do you feel a sense of community?" show that religious identity in the mass consciousness of the townspeople takes the second place, the data obtained for the "control question" testifies to the importance for them of their own confessional affiliation, and its positions are quite significant, although significant differences can be traced in the answers by age and educational characteristics. For example, it was previously noted that for the respondents of the older generation and those with a high educational status, republican, Russian and ethnic types of social identity are significant: however, an in-depth study of the issue of self-identification shows that for these subgroups, religious affiliation is of great importance, respectively, and the confessed doctrine. It can even be noted that in comparison with the younger generation and the subset with a low level of education, in the cohort of the adult generation and those with a higher education, there is a noticeably smaller proportion of those indicating the insignificance of confessional affiliation. At the same time, the position of those who identify themselves as "hesitant", "nonbelievers" and "convinced nonbelievers" is quite expected, who adhere to the positions "my religious affiliation is not very important to me" and "my religious affiliation is not at all important to me". Thus, the empirical data are the

basis for stating the fact of the existence of inconsistency in the mass consciousness of the urban population of Dagestan - on the one hand, the dominance of the republican type of identity, on the other, the designation of the importance of religious affiliation. In addition, there is inconsistency in the positions of respondents who, by the type of religiosity, belong to the subgroups of “nonbelievers” and “convinced nonbelievers” - for one-ninth of non-believers and one in ten of the subsets of convinced non-believers “religious affiliation is very important”. These results confirm the thesis that “cultural religiosity” or religious self-identification is a worldview, ideological position, but not religiosity in the literal sense of the word. Self-identification does not imply that a given person shares the corresponding religious beliefs and follows religious practices, therefore, “the level of religiosity itself is the number of practicing believers, i.e., those who share a certain creed, observe the prescribed religious practices” (FILATOV; LUNKIN, 2005, p. 40).

Thus, summarizing the above, we can conclude that in the attitudes of each of the subgroups, firstly, the ethnic principle (designation of the doctrine by the national religion of its people), and secondly, cultural religiosity (identification with a certain religion, regardless of the type of religiosity - believer / nonbeliever).

The contradictory religious processes taking place not only in modern Russia, but throughout the world, testify to a close connection, or rather a synthesis of ethnic and religious identities, therefore, ethnic and confessional identity has become widespread in the public consciousness of the population, as noted earlier. As you know, in European countries, the problem of migration of carriers of a different religious faith, associated with the difficulties of their social adaptation in a foreign cultural and foreign ethnic environment, has become acute. At the same time, migrants show a peculiarity of “ethnic behavior” in the form of unwillingness to adapt to an alien environment: “they do not seek to merge with the environment, master the language of the host country, accept the customs, way of life, and culture established in it. This is especially clearly manifested in cases when it comes to immigrants of other confessions than the local population” (GALKIN, 2005, p. 22).

When studying religiosity, cult behavior, the importance of religious identity for an individual, it is equally important to determine the number of those who identify themselves with a particular religion (Orthodoxy, Islam, Catholicism, Protestantism etc.), not to mention national and other Eastern religious movements and sects which are widespread in the post-Soviet space. The lack of data on attitudes towards religion in the population census forces researchers to operate with the results of sociological polls, which does not always reflect the real picture of the number of followers of a particular religion. And statistical data would allow

a deeper characterization of the religious sphere, to understand the reasons for the emergence of religious intolerance in modern Russian society. In the study of the types of religiosity, the meaning of religious identity, the question naturally arises about the place and role of religion in the life of not only a particular person, but also national education. According to G.N. Yusupova (2012), for many ethnic groups religion is an integral and important part of culture. Confirmation of the assertion of researchers that religion is an important component of the national culture of an ethnic community are received to the question "Do you agree with the following statement -" the religion of my people is an integral part of the culture of my people?" Empirical evidence. In the mass consciousness, the prevailing position is that religion is a part of ethnoculture (63.3%); by the type of religiosity, 73.2% of those who identify themselves as "convinced believers", 65.3% of "believers" and 46.5% of "hesitant" responded in the affirmative; the opposite position is held by 36.8% of the respondents in the subgroup of "nonbelievers" and 38.9% of "convinced nonbelievers". But at the same time, one third of nonbelievers and every fifth in the subgroup of convinced nonbelievers found it difficult to express their position. If you look at the results of the survey by age, then 69.2% of respondents are "up to 20", 62.0% "from 20 to 30 years old", 63.6% "from 30 to 40 years old", 56.6% "from 40 to 50 years old", 64.2% "from 50 to 60 years old" and 56.7% "from 60 years old and older" adhere to the position that the confessed creed is part of the ethnoculture of their people. The opposite judgment, in comparison with other subgroups, was noted by the respondents in the age cohort "from 20 to 30 years old" (16.1%) and "from 60 years old and older" (16.7%), although in the last subgroup one third of the respondents found it difficult express your position. There are no significant differences in the educational parameter: within the range from 63.9% of respondents with basic secondary education to 66.4% with secondary specialized education consider religion as part of the national culture of their ethnic group. Those who disagree with this thesis, in comparison with other subgroups, are more in the subset with a low educational status – 16.7% with basic secondary education.

An analysis of the severity of religious identity shows its importance, along with other types of self-identification, for the surveyed urban population; moreover, the respondents emphasize the importance of their own confessional affiliation, which indicates the existence of an intense religious identity that presupposes a sense of a strong connection with fellow believers. In addition, the designation of a sense of unity with followers of the same religion naturally raises the question of the state and culture of trust. If we turn to the very concept of "trust", the researchers note that it is "a phenomenon that is difficult to universal conceptualization. Trust hides various components of the conscious and unconscious,

associated with attitudes towards people and social objects, their assessment in the context of "reliability" (DROBIZHEVA, 2016, p. 111). In a sociological study in 2017, the issue of trust in various social strata and structures of Russian society was raised (See table 3).

Table 3 - Distribution of answers to the question: " Whom do you trust the most?" (%)

Answer options	I trust	I do not trust
To my family	84.3	3.8
To my parents	69.9	3.2
To my friends	30.1	8.1
To my colleagues	6.9	8.1
To representative of my people	4.0	6.1
To representative of my religion	8.7	8.3
To federal authority	3.1	20.0
To republican authority	1.1	31.6
To republican government	0.7	27.4
To local government	0.5	33.9
Law enforcement structures (court, police, prosecutor's office)	0.9	38.1
Mass media (newspapers, journals, Internet)	0.9	40.1

Source: Devised by the authors

Within the framework of this study, we are interested in data showing the degree of trust in fellow believers. Thus, empirical data indicate that the confessional affiliation of a person is not considered by the respondents as a factor influencing the formation of a certain degree of trust: almost the same share of respondents noted the positions "trust" and "do not trust" representatives of their religion. In other words, we can conclude that generalized trust is weak, i.e., trust in general in their environment. The reasons for this can be very different, ranging from distrust of the Islamic clergy and clergy, ending with a personal level.

Summarizing the analysis of this block of research, we can argue that a sign or parameter of designating an existing connection or feeling of community with one's group is a statement of socio-psychological indicators of the manifestation of types of social identity, in this perspective, religious (Islamic) self-identification, an expression of cohesion, demonstrating firstly, the brightness of religious identity, and secondly, an indicator of measuring its significance and strength in social processes. But at the same time, in the mass consciousness, the positions of trust in co-religionists are rather weak, which indicates the existence of certain problems in interpersonal communication in a latent form.

Conclusion

The study of the problem of religious identity of the urban population of Dagestan shows the prevalence of the republican type of social identity in its mass consciousness with a significant advantage over other positions. At the same time, the study did not reveal noticeable differences in self-identification in the context of attitudes towards religion, as well as in socio-demographic parameters. An analysis of the place of religious identity among the types of social identity states its importance for the surveyed townspeople, and it occupies the second rank in this hierarchy. The author's hypothesis about the dominance of religious identity over other types of self-identification in the positions of convinced believers and believers was not confirmed by the results of the study, moreover, the percentage indicators of the subgroup of believers are almost equal to the sub-massifs of vacillating, nonbelievers and convinced nonbelievers, indicating self-identification with fellow believers. At the same time, the results of the study show the presence of noticeable differences in the process of self-identification by age: in this way, the generation under 40 emphasizes the importance of religious self-identification, while the older cohort focuses on the Russian, professional and political types of social identity. This position is explained by the fact that these generations differ from each other - the older generation grew up under a different political system and was brought up on a completely opposite ideology based on an atheistic worldview, while the younger generation is a generation whose worldviews were formed against a religious background, in this context, the Islamic revival. Despite the rather contradictory processes taking place in the religious sphere, the desire of spiritual leaders to penetrate the social fabric, the younger generation shows their orientation towards a religious worldview, although one can observe an inconsistency between the designation of their attitude to religion (type of religiosity) and the intensity of their cult behavior.

According to the results of the study, it was established that there is inconsistency, even inconsistency in the mass consciousness of the urban population of the republic: for example, when referring to the awareness of a sense of community with all Dagestan peoples, respondents emphasize the importance of religious affiliation for themselves - "my religious affiliation is very important for me", and it carries a lot of weight in their mass consciousness. Moreover, the overwhelming majority of the respondents adhere to this position in almost all parameters of the analysis (attitude to religion, socio-demographic). In addition, it is possible to trace the prevalence of the republican type of identity, while simultaneously indicating the importance of confessional affiliation, and the position of non-believers and convinced non-

believers, who indicate their attitude to faith, but at the same time emphasize the judgment “my religious affiliation is very important to me”, is noteworthy. Also, in the mass consciousness of the urban population, one can note the existence of a close connection between the ethnic and religious components: more than half of the respondents consider their own religion as part of the ethnic culture of their community.

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How to reference this article

SHAKHBANOVA, M. M.; GIMBATOVA, M. B.; KHALIDOVA, O. B.; GADZHALOVA, F. A.; MUSAEVA, M. K. Educational and religious identity in the hierarchy of types of social identity. **Revista on line de Política e Gestão Educacional**, Araraquara, v. 26, n. esp. 5, e022170, 2022. e-ISSN:1519-9029. DOI: <https://doi.org/10.22633/rpge.v26i00.17358>

Submitted: 13/02/2022

Required revisions: 26/06/2022

Approved: 28/10/2022

Published: 30/11/2022

Processing and editing by Editora Ibero-Americana de Educação - EIAE.

Correction, formating, standardization and translation.

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