

A mental territory map and secure borders

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Abstract. The project is dedicated to the diagnosis of mental risks of social security. In particular, it is a study of sociocultural contradictions in the national mentality. The research questions concern the issues of mental distortions of national identity. The authors analyze possibilities of transferring a mental conflict of the Soviet and Russian mentality in coping intolerant behavior. The article presents original data on the study of integration and differentiation of national identity.

Keywords: mental map, security, social security, national identity, mentality

1. Introduction

The relevance of studying the psychology of social security due to the response of society to the challenges of multipolar, multicultural, geo-information space. In cross-border conditions, sociocultural tolerance of the population is fraught with risks of transformation of national, ethnic, civic identity: from deviations of sharp actualization to inversions of complete disintegration. The threats of losing identity and chauvinism are the consequence of mental disadaptation to the expansion of the “multicultural universe”. Socio-cultural pluralism implies psychodynamic processes of integration and identity differentiation, in which internal stability provides external variability, and not vice versa. A safe existence ‘in a world without borders’ implies developing an awareness of stable internal boundaries when erasing external ones. The psychology of a stable integrated identity (national, cultural, civil) is a psychological condition for the readiness and ability of the individual and society to tolerance.

A. G. Asmolov’s thesis on tolerance as a “semantic basis of a sociocultural security strategy” is a theoretical axiom of the project [1]. In the contemporary methodology of ethnic renaissance, the term “tolerance” fixes not the behavior of an individual, but the value-semantic level of consciousness of an individual and society. The mental boundaries of national identity play the role of a mirror reflecting a culture of tolerance. We are trying to empirically prove the hypothesis that the search for the mental threshold of a nation’s tolerance lies in the area of the mental limits of its identity [2]. Manifestations of intercultural tolerance depend on “shifting” and “mixing” the boundaries of the national/civic/ethnic identity. The transition from a monocultural to a multicultural environment is accompanied by the actualization of national sentiments, subject to weak boundaries of identity. The need for expansion compensates for the weakness of identity and creates conditions for intolerance “from the inside” and “from the outside.”

This artifact is manifested in the discourse of ethnic tolerance. In language practices, ethnonym words demonstrate it. As a psychological image, an ethnonym attributes “a specific people living in a given territory.” Mass consciousness uses it both as a form of language nomination of an ethnic group

or its representative, and as an evaluative marker of the national mentality. The evaluation form of the ethnonym indicates the attitude to a national identity of its carrier or even the attitude to a national mentality. The ethnonym "Russian" in the linguistic consciousness of the Russians in cross-border regions is the object of study. The demarcations of the "friend-foe" trait in the national, ethnic, and civic identity of the Russians is the subject of study. As known, cognitive semantics refers the concept with a rigid binary logic "friend-foe" to the basic prototypes of a collective worldview [3]. In the study, we are interested in the semantic boundaries of the attitudes "russkiy," "sovetskiy," "rossiyanin," with an assessment of the tolerance of the "russkiy," "sovetskiy," "rossiyskiy" mentality. The research question includes searching for grounds and prejudices in the mass consciousness regarding the degree of mental unity/stratification in national identity.

2. Materials and Methods

The study was conducted in accordance with the cognitive approach in social psychology, using expert systems in psychodiagnostics. Test expert systems for semantic modeling of mental response are used [4]. This is a psychometric method of assessing, identifying, and interpreting semantics of the image in mentality, allowing to measure public opinions and attitudes. The method is used for the semantic diagnosis of attitudes and attributions of social groups, including modeling causal decision-making schemes. Computational algorithms of relativistic psychometrics [5] demonstrate new possibilities of mathematical psychology in the study of mental processes. The advantage of the method is a departure from a statistical approach to data analysis based on the theory of sampling in favor of using mathematical tools for semantic modeling of non-additive effects of cognitive and emotional processes. This is not about calculating knowledge, but calculating opinions, perceptions, ideas, emotions in computer modeling of a symbolic representation of information.

The method and technology of semantic analysis allow us to measure not individual reactions with their subsequent averaging, but to model the gestalt image and calculate mental representations. Test expert systems (TES) are those tests of attitudes and attributions with subsequently forecasting the most probable variants of mental response. Calculations in TES are carried out in motivational rather than semantic spaces, simulating the "mental map" of their carrier. The TES architecture includes a test module, a computational module, a visual modeling module, a computational and graphical reporting analytics module.

3. Results

The survey sample included regions of the Siberian Federal District with coverage of the urban population aged 25 to 45 years, with measurements from 2013/2015/2018. The paper presents a fragment of a semantic analysis of concepts of a lexical field related to the mental demarcation in line with "friend-foe" and "Russian-foreigner". We will consider the denotative and connotative range of meanings in attitudes and attributions of national, civil and ethnic identity. The nominative field (Table 1) in the identification structure includes attitudes: "sovetskiy nationalist patriot" (F3), "rossiyanin-sovetskiy person, not a foreigner" (F2), "rossiyanin, not a sovetskiy person and not a sovetskiy citizen" (F4), "russkiy Orthodox" (F1). Civil identity is declared "by the method of the opposite," i.e. we accurately identify those who are "alien" in the country.

The polysemy "familiar" includes the following attributes "non-foreigner," "sovetskiy nationalist patriot," and "russkiy Orthodox." "Rossiyanin" (not a sovetskiy person and not a sovetskiy citizen) in a direct nomination does not have an identifier "familiar." Psychologically, it is recognized as an attribute of being "a stranger among us." Mental grammar operates with a shorter conceptual distance "svoy russkiy," which is based on ethnic, rather than civil stereotype. The attributive meaning of civil installations (F2) is revealed through the opposition "we / foreigners." A sense of civic identity is attributed through "situations in which I feel myself to be a citizen of Russia." The positive prototype includes attractive attribution of the holiday and achievements: "congratulations of the President on the New Year" and "achievements of the Russian athletes." The negative prototype consists of

restrictions on civil rights and territorial mobility: *economic difficulties of migrations throughout the country and abroad, lack of social credit policy, facts of “social queue” (in polyclinics and shops).*

Table 1. Semantic space (*denotat*).

Ethnonyms / Concepts	F1	F2	F3	F4
1 Sovetskiy person	0.18	0.30	0.27	-0.77
2 Sovetskiy citizen	0.24	0.01	0.58	-0.62
3 Russkiy person	-0.67	0.08	-0.39	0.23
4 Rossiyanin	0.28	0.30	0.01	0.82
5 Orthodox person	-0.71	0.11	0.32	-0.20
6 Patriot	-0.06	0.06	0.88	-0.10
7 Nationalist	-0.01	-0.12	0.84	-0.16
8 Familiar	-0.36	0.58	0.36	0.19
9 Alien	-0.12	-0.87	-0.01	0.14
10 Foreigner	0.28	-0.78	0.27	-0.09
Category significance	1.34	1.92	2.34	1.85

The most significant attribute of national identity is *patriotism*, which is firmly inscribed in the mental identity code (Table 2). The link with the Soviet past is fixed through the concept of “patriot.” But if the sense of Soviet patriotism was in internationalism, then the basis of Russian patriotism is the national factor (*I am a national patriot among my peers*). Manifestation of national patriotism in the mentality can become both solidarity at the level of the national idea and the threat of national chauvinism. The civic sense of national patriotism (F3) is attributed to situations “*getting a passport, participation in elections, social activity, social activities, and viewing news.*” Positive attributions of *rossiyskiy* rather than *sovetskiy* citizenship (F4) were “*presidential addresses, housing reform, open borders,*” and negative ones were “*low wages and pensions, beggars on the streets.*” The sign of being “*Orthodox*” (“*ruskiy person*” implies being Orthodox; “*rossiyskiy*” and “*sovetskiy*” do not imply that) became a mental boundary between the civil and ethnic identity of the *rossiyan* (Russian as a citizen). Attributes of the identity of Russian Orthodoxy (F1) imply attending church and observing Orthodox traditions.

Table 2. Motivational space (*denotat*).

Factors	Coords	P/level	Factors	Coords	P/level	Factors	Coords	P/level	Factors	Coords	P/level
g1	-0.43	0.41	g1	-0.19	0.36	g1	-0.06	0.09	g1	0.07	0.11
g2	0.44	0.57	g2	0.40	0.84	g2	0.43	0.75	g2	-0.47	0.79
g3	0.27	0.38	g3	0.75	0.99	g3	0.83	0.97	g3	-0.25	0.51
g4	0.74	0.75	g4	0.49	0.87	g4	0.34	0.60	g4	0.16	0.29
Russian citizens			Myself			Among my peers			Among strangers		

Denotative semantics in the conceptualization of identity include the attribution of both past and present, reflect the struggle of both Soviet and Russian periods in the mental code, show a high tolerance for the Soviet era. A connotative meaning is conveyed by the concepts of *security, tolerance, risk, freedom, solidarity.*

Table 3. Semantic space (*connotat*).

Concepts	G1	G2	G3	G4	G5
- Awkwardness	0.28	-0.53	0.65	-0.33	0.14
- Alarm	0.64	-0.24	0.55	0.11	0.23
- Freedom	-0.49	0.18	0.03	0.80	0.05
- Tolerance	-0.46	0.69	-0.30	0.19	0.28
- Hate	0.80	-0.21	0.38	-0.27	-0.10
- Shame	0.84	-0.22	0.22	-0.20	0.15
- Addiction	-0.10	-0.26	0.30	-0.83	0.20

- Spirituality	-0.10	0.89	-0.17	0.15	-0.17
- Generosity and Cordiality	-0.34	0.73	0.28	0.30	0.07
- Solidarity	0.01	-0.01	0.05	-0.10	0.96
- Sympathy	0.66	0.47	0.38	-0.06	0.11
- Security	-0.73	0.32	0.05	0.01	0.19
- Risk	0.22	0.06	0.90	-0.13	-0.01
Significance of categories	3.45	2.66	2.15	1.75	1.23

The mental code (Table 4) attributes the motive of Russian spirituality (G2), expressing attitudes of tolerance, generosity, hospitality.

Table 4. Motivational space (*connotat*).

Factors	Coords	P/level	Factors	Coords	P/level	Factors	Coords	P/level	Factors	Coords	P/level
g1	0.30	0.50	g1	-0.23	0.53	g1	-0.08	0.42	g1	0.46	0.78
g2	0.85	0.95	g2	0.74	0.95	g2	0.89	1.00	g2	-0.47	0.82
g3	0.15	0.21	g3	-0.41	0.66	g3	-0.30	0.87	g3	-0.08	0.14
g4	0.06	0.10	g4	0.09	0.21	g4	-0.15	0.66	g4	0.67	0.91
g5	-0.39	0.37	g5	0.48	0.65	g5	0.28	0.70	g5	-0.11	0.14
Russian citizens			Myself			Among my peers			Among strangers		

If a cognitive stereotype of a *rossiyanin* is still being formed, then its affective prototype has developed clearly and consistently. Spirituality (g2) integrates individual and collective attitudes, and it has an attributive need. In mathematical sense, these are really “spiritual bonds” connecting *I-image* and *we-image* with the image of *rossiyskiye grazhdane*. Studies on spirituality in the value system for the *sovetskiy* and *rossiyskiy* citizens reveal two components: tolerance and religiosity. In the system of civic values of the present and the past, both installations are in the lead, while tolerance of a *rossiyskiy* citizen is estimated higher.

Table 5. Attitudes “*rossiyskiy* \ *sovetskiy*” in the system of values.

Values \ Attitudes	Dignity	Spirituality 1 Tolerance	Rationalism	Spirituality 2 Religiosity	Availability
Rossiyskiy	1.95	3.07	-1.31	0.69	0.16
Sovetskiy	0.46	1.11	-0.38	-0.28	0.34

Psychography of “*rossiyskoy*” mentality is more positive. A *russkiy rossiyanin* has a higher score on spirituality, faith and traditions, self-esteem, class, reform, adaptability. But if a *russkiy rossiyanin* is tolerant, then a *sovetskiy russkiy* is safer. This is the only split in mentality when the criterion of identity does not coincide with the criterion of tolerance. Russian roots are stronger in ethnic rather than civic identity. *Rossiyan* refer to such constructs as a *sovetskiy citizen*, a *patriot* and an *alien* (i.e. to the semantic attribution of “civil”). To the semantic area of “ethnic,” they attribute the following constructs: *russkiy person*, *peers*. The identification of “peers” (“our people”) takes place in the plane of ethnic self-consciousness, and the border of an “alien” is in the plane of civil.

We compare the semantic topological profile of *rossiyskiy* and *sovetskiy* for (1) traits/national character, (2) values/national mentality, (3) and behavior/civil roles. If a personal character of the *sovetskiy* and *rossiyskiy* epoch has not changed, then at the level of values and civil roles there would be practically already two different mentalities.

As Figure 1 clearly indicates, discrepancies in the topology of matrices (1, 2, 3) are increasing. The *sovetskiy* motivational vector worse corresponds to the national ideal than the “*rossiyskiy*” one.

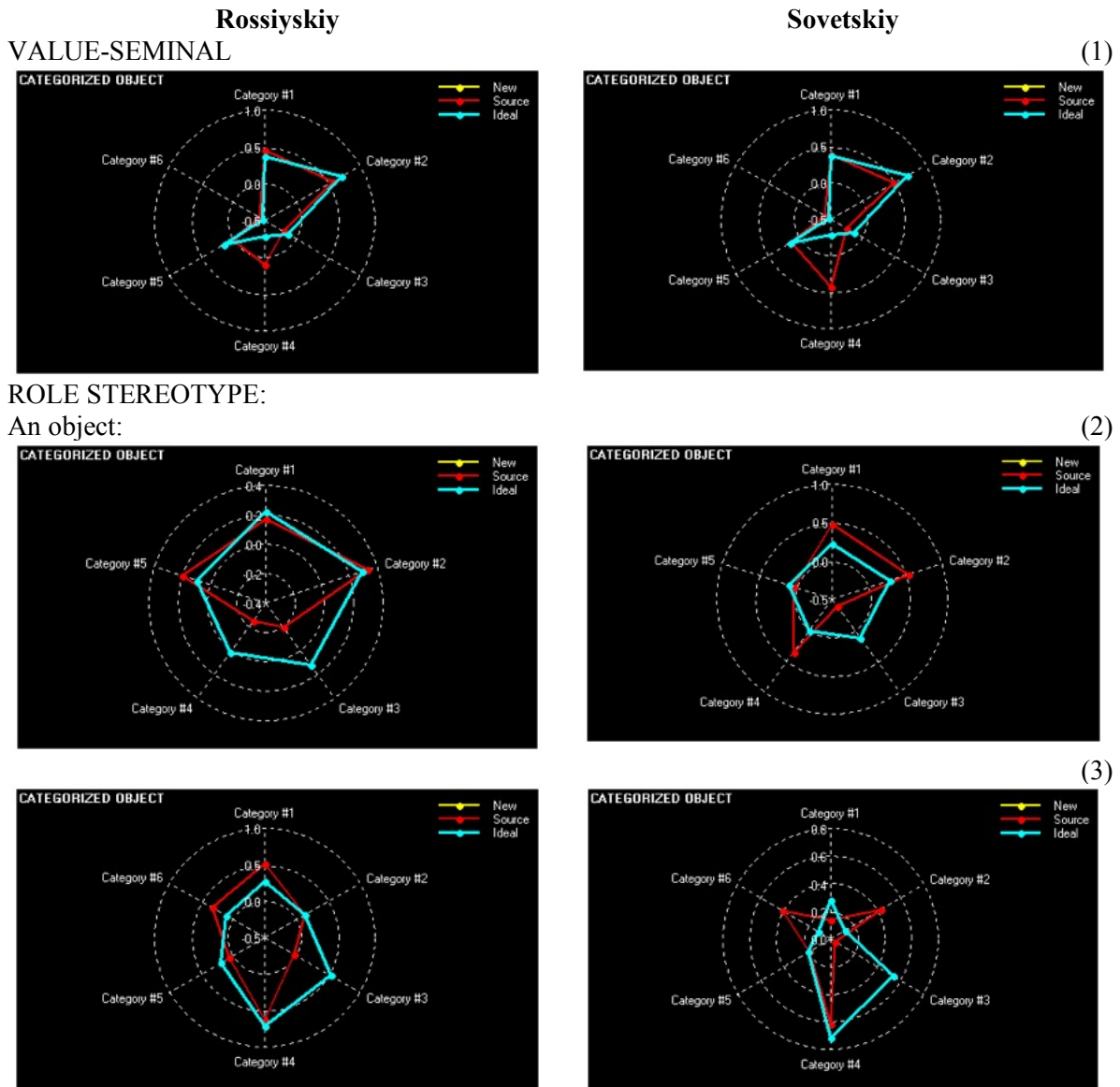


Figure 1. The semantic topology of mental maps: *rossiyskiy* and *sovetskiy*.

4. Discussion

The study shows that a high level of national, ethnic, and civic identity does not provoke risks of intolerance. The effect of projecting identity on the boundaries of tolerance is indicative in the dynamics of semantic transformations of the national mentality. Despite the Soviet atavism in the regional mental code (in the so-called “red regions”), it is obvious that the departure from the Soviet stereotype and prototype of values in the civic identity of the population took place. Although any mentality lives longer than its carriers, the province is not yet an indicator of the mental remnants of the past, and the transboundary nature is not a direct condition of mental conflict.

The Soviet mental matrix reformatting (as opposed to ideology) occurs “from bottom to top.” An affective attitude in this process is formed faster than a cognitive one. In the Russian mental code, this is an orientation towards tolerance. For a *rossiyan*, spirituality as a cultural (non-religious) value with a focus on the European mentality and Christian morality (not always Orthodox) forms the basis of tolerance. At the same time, an attitude conveys the attitude of the world rather than the world view. A

sense of spirituality, security, risk, freedom, solidarity, which is a revealed line of values from teleonomic and regulatory concepts, is rather a trace of EQ rather than IQ in the mental code.

Tolerance, along with the absence of feelings of shame, hatred, pity, and anxiety, constitutes the psychological sense of social security. But if the marker of the Soviet mentality is the predisposition of security, then the marker of the Russian mentality is the predisposition of tolerance. The basis for social security of a nation lies in tolerance [6], and an integrated identity is the key to tolerance [7]. The study of mental distortions and identity transformations in national self-consciousness makes it possible to predict the risks and threats of xenophobia, extremism, and chauvinism [8]. The threat of weak integration of national identity in a transitive society [9] reduces the mental threshold of social security.

5. Conclusion

The ability to overcome and remove territorial boundaries does not remove mental boundaries. Today, mental confrontation in the struggle for a multipolar world is not uncommon. An attempt to describe mental maps of territories (predictors of tolerance) will bring us closer to understanding and substantiating the “mental threshold” of social security.

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