

INDIVIDUAL PSYCHOLOGICAL CHARACTERISTICS OF STUDENTS WITH DIFFERENT TYPES OF CIVIC IDENTITY

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ABSTRACT

The civic identity of an individual is seen as a dynamic system of citizen's perceptions of himself / herself and related emotions and value-semantic elements derived from the awareness of the fact that he / she is a citizen of a state and at the same time a member of the community of citizens. The results of the study support the notion that awareness of being a citizen of the state does not already mean having civic identity. Only 34% of interviewed students have a well-formed positive civic identity; 37% are showing some uncertainty, vagueness, ambiguity in their perception of themselves as citizens; 15% reject their Ukrainian civic identity, have a well-formed negative civic identity, and, more than other types, exhibit passive-indifferent civil position; 14% make a group of "potential emigrants" who are ready to change the Ukrainian civic identity for another. The differences in the worldview and value-motivational sphere of students with the formed positive ("reached"), undefined ("indistinct" / "diffuse"), formed negative ("negative-passive") and "protest" ("potential immigrants") civic identity have been discovered.

Key words: civic identity, civil society, state, students, individual model of the world.

INTRODUCTION

Formed civic identity is a prerequisite for strengthening Ukrainian statehood and consolidating society, a condition of the state integrity. The growth of interest in the civic identity can be explained by the fact that it is realized through the practices of citizens forming the overall social behavior and is a

kind of parameter, society indicator. Uncertainty, instability of civil identity raises serious problems both for the individual citizen and the state in general. While for a citizen the problems are associated with destructive emotions, feelings of hopelessness, anxiety, alienation, frustration of important social and psychological needs (including needs for affiliation, defense, social self-fulfillment), lack of formed civil identity of the majority of citizens for the state is a direct threat to its national security, as this causes psychological tolerance to different types of external aggression - from direct military invasion of the territory of the state to the manifestations of economic and information warfare.

Understanding the patterns in the formation and functioning of civil identification opens up great possibilities in the study of civil society as a whole and is a basis for analysis and forecasting of the mass behavior of Ukrainian citizens, including their immigration plans.

Foreign and domestic scientists note the complexity and contradictory nature of the civic identity phenomenon; there are significant differences in the interpretation of civic identity, lack of unanimity in understanding its structure, laws and mechanisms of its formation.

Civic identity is understood as a part of social identity of the individual reflecting the idea of the individual about affiliation to the public formation, civil society structures, and the idea of these very establishments and structures, their evaluation by a person and the right to choose to remain with or leave them (Danilenko, 2000, p. 185); as a conscious process of correlation (identification) of a person with a certain public community in a particular socio-political context (Pankratov, & Telnova, 2011, p. 75); as the individual identification with the citizen status, as an assessment of civil status, the ability to exercise relevant rights and obligations and to actively participate in public life (Yushin, 2007, p. 15); as a set of "We" united by belonging to one state which supports a unified system of meanings, beliefs, ideas about own state, country, oneself as a member of the community (Konoda, 2007, p. 17); as a socially conditioned individual positioning in the civil sphere (Kravchenko, 2015, p. 15); a socio-cultural structure embodied in the social and cultural characteristics (mentality, worldview, socio-cultural values, norms, typical behaviour) (Shikova, 2010, p. 10; Grishina, 2000, p. 12); as an individual's awareness of belonging to a community of citizens of a state that has significant meaning for him/her (Vodolazhskaya, 2010, p. 140) or as an individual's awareness of his/her identity with a community of citizens of a state that has legal confirmation (Holodenko, 2013, p. 61; Krechetova, 2013, p. 94).

As for "officially recorded" aspects of civic identity, it should be noted that the legal confirmation, i.e. presence of citizenship does not always mean the existing formed civic identity. The situation with Crimea and Donbas in 2014-2016 showed that some of the Ukrainian citizens have Russian (or even Russian-Soviet) identity. A similar trend is observed in others, especially the border regions of Ukraine. Part of Ukrainian citizens with the existing Ukrainian passport identify themselves with the citizens of Poland, Hungary, Belarus and Moldova. In our opinion, conscious belonging to a state does not mean

the formed civic identity. Civic identity is not nationality and has personal meaning.

The problem of civic identification is a problem of informed choice and depends on the principles of voluntariness. If the state cannot meet the demands and needs of a person, in open societies, it is possible to change civic status.

THE INVESTIGATION PROCEDURE

The formation of a person's civic identity occurs in the process of interaction with social reality, when this reality is subjectively interpreted according to the system of social values, needs, etc. Civic identity is associated with such a category as the individual model of the world, a subjective image of the surrounding reality, which also reflects the idea of the person himself, his or her relationship with this reality, his or her own place in it, and therefore affects the person's value-semantic scope and behaviour. The perception of the world, its categorization, which regulates everyday life and has sense and values, creates identity.

The civic identity of an individual is seen as a dynamic system of that citizen's perceptions of himself/herself and related emotions and value-semantic elements derived from the awareness of the fact that he/she is a citizen of a state and at the same time a member of the community of citizens.

The article is aimed at identifying individual psychological characteristics of students with different types of civic identity, namely their differences in terms of worldview and value-motivational sphere.

The following methods we used to achieve this goal:

- Author's questionnaire "Civic Identity" (Petrovska, 2016), based on the Likert Scale (Allen, & Seaman, 2007, pp. 64-65). Questionnaire items are simple statements to be assessed by the respondent. Five points are used: 1 - completely disagree, 2 - rather disagree, 3 - hard to say, 4 - rather agree, 5 - completely agree.
- Questionnaire "Social and psychological analysis of individual model of the world" (SPAIMW) (Malyuchenko, & Smirnov, 2006) used to study the individual characteristics of social attitude and knowledge helps to determine the extent of expressiveness of the types (models, modalities) of the world image as "chaotic" - the world seems to be unordered and unpredictable, with no common laws, rules; in this world of "every man for himself"; "antagonistic" - the world is perceived as an arena of constant struggle between Good and Evil, clearly divided into good "us" and bad "strangers"; "mechanistically-technocratic" - world is a well-organized system, an interconnected "mechanism" each element of which must clearly fulfill its role, functions (otherwise the world order will be disturbed); "organismic" - the world is perceived as a single living organism, like a big house or a family where different people with different positions and objectives live and

the main purpose of which is to maintain harmony. The method can help detect conscious and unconscious representations about the social reality. Each modality, if it prevails, is linked to certain values, attitudes, personal meaning.

- Schwartz Value Survey method (1992) adapted by Olga Tykhomandrytska (2001) as civil identity is closely linked to value-semantic sphere of personality. Shalom Schwartz identifies 10 motivational types created by certain values that define the direction of human activity and orient their actions.

The study involved 109 2nd-5th year students aged 18-24 years of Ivan Franko National University of Lviv (Faculties of Philosophy, Biology, Foreign Languages). Among them there were 74 women (68%) and 35 men (32%). The investigation was conducted in October - December 2016.

THE RESULTS OF THE RESEARCH

Cluster analysis using tree clustering procedure and k-means method (after standardization) found four groups of students with different types of civic identity (Fig. 1). Classification correctness: cluster 1 - 100%, cluster 2 - 100%, cluster 3 - 95%, cluster 4 - 100%. The overall score - 98.3% (Wilks' Lambda: 0.0146791, $p < 0.0000$).

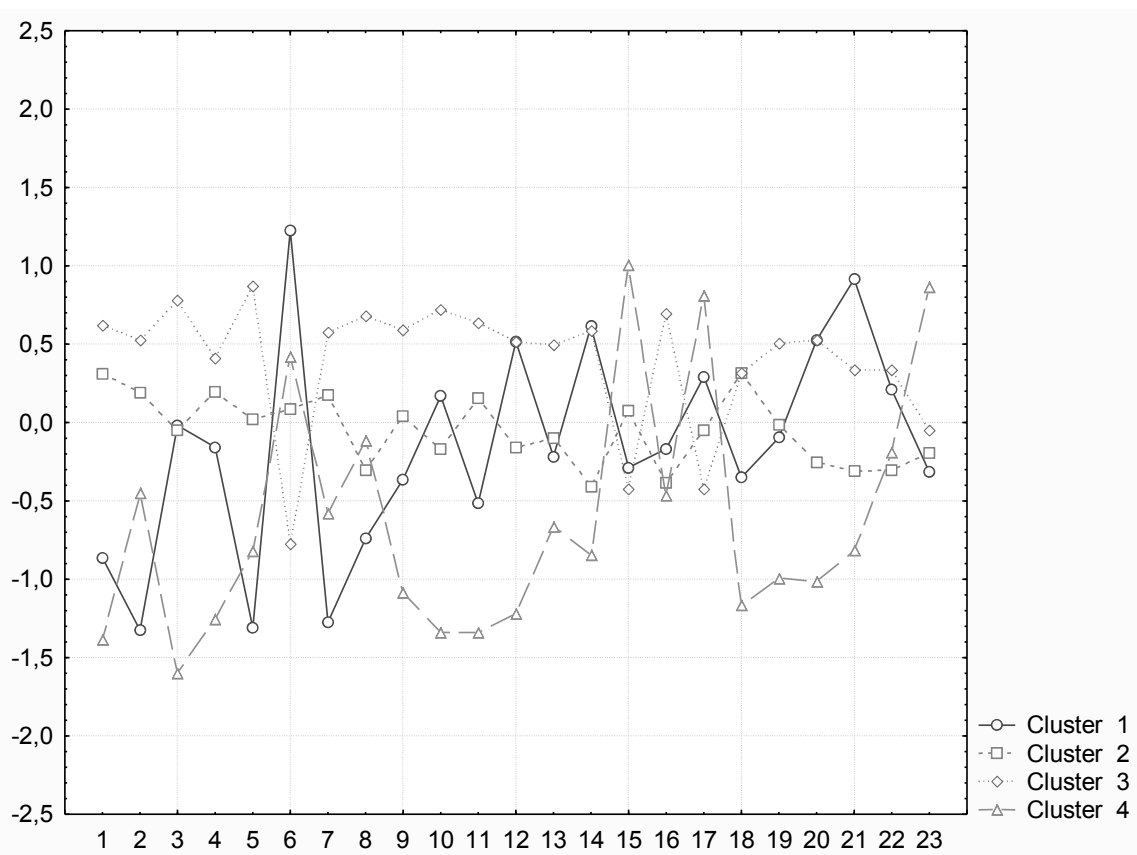
Students from the first group (14%), compared to other respondents, show the highest willingness and desire to leave the country, to emigrate, and thus change the civic identity. This is due to their pessimism about their future in this country, they do not associate it with Ukraine, they are frustrated and desperate as for the prospects of Ukraine as a state. These students identify themselves with the Europeans with their active citizenship (responsibility, defending their civil rights, helping others, etc.) rather than with the Ukrainian citizens. This citizenship can be called "potential immigrants" or "protest" civic identity.

Despite all the statements that emigration does not necessarily mean a change in civic identity, we must admit that willingness to move to another country for permanent residence means inclusion in the organizational environment of another state, another legal practice, with other axiological characteristics; activity in this environment over time will inevitably require another civic identity. The presence of life problems common with the new fellow citizens (including household, economic, legal ones) causes joint search for solutions acceptable to everybody - hence identity with a new group will be formed and the gradual deactualisation of relations with the previous community will take place.

Students of the second group (37%) demonstrate some uncertainty, vagueness, indecision and instability of their own perceptions of themselves as citizens (for most statements they chose the answer "difficult to say", including as to identification with the Ukrainian citizen). This identity status is typical for students who do not have clear objectives, values and beliefs and do not try to

actively shape them. Conventionally, these students can be called as students with “unspecified”/“diffuse” civic identity.

Fig. 1. Mean values of the civic identity parameters for different groups of students: 1 - I am proud to be a citizen of Ukraine; 2 - I am optimistic about my future in the country; 3 - I consider myself to be a patriot of Ukraine; 4 - I deeply respect state symbols of Ukraine; 5 - I associate my future only with Ukraine; 6 - If I had the opportunity, I would unhesitatingly move to another country; 7 - I believe in the prospects of Ukraine’s development as a state; 8 - There are a lot of opportunities for personal and professional fulfillment in Ukraine; 9 - It is important to support Ukrainian traditions and culture for me; 10 - I manifest socially useful behaviour ; 11 - I totally identify myself as the citizen of Ukraine; 12 - I consider myself to be a responsible citizen; 13 - My idea of myself is closely related to Ukraine; 14 - I always defend my rights as a citizen; 15 - I do not care in which country I will fulfill myself and my talents; 16 - I appreciate my civic activity; 17 - The sovereignty and integrity of Ukraine are not as important for me that I am ready to defend them; 18 - I see Ukraine as my motherland; 19 - I feel a close relationship with the citizens of Ukraine; 20 - I am ready to assist citizens in case of need; 21 - I consider myself to be a European; 22 - I consider myself to be a citizen of the world; 23 - I consider myself to be a Soviet person.



Source: Own research

34% of surveyed students (the third group) show “positive”/“reached” civic identity. A typical representative of this cluster completely identifies himself/herself as a citizen of Ukraine, considers himself/herself a patriot, is proud to be a citizen of the state, he/she associates his/her future with Ukraine because he/she sees many opportunities for social self-fulfillment in his/her own country, thus he/she is not inclined to emigrate, believes in the prospects of Ukraine as a state, feels a close connection and solidarity with other citizens of Ukraine and is ready to help them if necessary, reveals significant organizational (socially useful) behavior towards the state and the citizens, appreciates their activism, is ready to defend sovereignty and integrity as statist values are considered by him/her to be essential values of Ukrainian society.

Representatives of the fourth group (15%) can be termed as “strangers in a foreign state”/“indifferent”, they show rejection of Ukrainian civic identity. They do not care in which country they fulfill their potential, they do not consider Ukrainian statehood values to be important, do not identify themselves with the citizens of Ukraine, do not consider Ukraine to be their motherland, do not take pride in being citizens of Ukraine, respectively, do not consider themselves patriots, do not respect state symbols, it is not important for them to support Ukrainian traditions and culture, they do not feel connection with other Ukrainian citizens, we can talk about minimum involvement in the civil society structures and their passive-negative nature mostly. Among the members of this cluster there are those that partially refer themselves to “Soviet humans”. Accordingly, this civic identity can be called “passive-negative”.

The presence of positive and negative civil identity is consistent with social identity theory by Henri Tajfel and John Turner (1979), according to which social identity is part of the “self-concept” that arises from the awareness of membership in a social group (or groups) together with values and emotional value of this membership. Since the group membership is associated with the positive or negative social assessment, the very human social identity and therefore civil identity can be positive or negative.

To identify worldview features and value-motivational orientations of students with different types of civil identity, single-factor analysis of variance ANOVA and Scheffé’s test were used.

Statistically significant difference among students with different types of civic identity in terms of Chaotic type of the world image ($F = 5.08$, $p = 0.004$), Antagonistic type ($F = 4.48$, $p = 0.022$), Organismic type ($F = 4.57$, $p = 0.006$), motivational types Self-regulation ($F = 5.70$, $p = 0.002$), Stimulation ($F = 6.83$, $p = 0.001$), Hedonism ($F = 3.42$, $p = 0.023$), Security ($F = 4.37$, $p = 0.007$), Conformity ($F = 3.13$, $p = 0.033$), Traditions ($F = 7.34$, $p = 0.0002$), Commitment ($F = 5.74$, $p = 0.002$) has been identified.

Students with “passive-negative” type of civic identity have the highest score compared with the students of other types in terms of chaotic modality of worldview in which the world seems unpredictable and volatile, where nothing is certain, there is no stable order. Above all, they strive for accumulation of “survival skills” rather than personal growth, they rely on intuition

and often act impulsively, according to circumstances. They do not usually have deep commitments, stable interpersonal relationships because they are relying on the principle "in this world, every man for himself", i.e. values such as mutual social interaction are meaningless.

Statistically significant difference between the responses of students with the "passive-negative" civic identity based on the scale "Organismic type" image of the world (the lowest score) and young people with "reached" ($p = 0.0001$) (the highest score) civic identity has been identified. Accordingly, students with formed civic identity tend to believe support for stability and harmony in society to be important, strive for the principle "do no harm" in all respects, but often they manage to maintain harmony only at the cost of their well-being. Occasionally, they may become irreconcilable fighters for any transpersonal values, are often concerned about their personal responsibility for the "fate of the state".

Students with "reached" identity show the highest scores compared with students of other types of civil identity on the scale of "Antagonistic type" of the world image. Young people with established Ukrainian identity have clear ideas about how modern society should be organized and who is to blame for the fact that their life is not as good as they would like it to be. Their minds are group-centered. They clearly classify the world into "friends" whom they usually idealize and "outsiders" from whom they never expect anything good. This, to some extent, is consistent with the provisions of the self-categorization theory by Turner under which social identity is the result of categorization.

On the "Self-regulation" scale (motivational goal of these types of values is independent, autonomous thoughts and actions, control over own views), we found differences in the responses of students with "diffuse" identity (the lowest score) and students with "reached" identity ($p = 0.001$) and "potential immigrants" ($p = 0.006$). Students with "reached" identity and "potential immigrants" as opposed to "diffuse" students know who they are and what they want, and are accordingly structuring their lives ensuring a sense of direction and meaningfulness of life (in Ukraine or abroad accordingly).

On the "Tradition" scale (respect and support of customs, acceptance and recognition of ideas existing in a certain socio-cultural space, spirituality, gratitude, kindness, piety, etc.), youth with "reached" civic identity demonstrate the highest score that is statistically different from the corresponding figure in students with "passive-negative" ($p = 0.0000$) and "diffuse" identity ($p = 0.005$). Any social groups produce their own symbols and rituals. Their role and functioning are determined by the group experience and are fixed in traditions and customs. The traditional way of behavior becomes a symbol of group solidarity, expression of common values and survival guarantee.

Students with "passive-negative" type of civil identity show the lowest scores on the "Stimulation" scale with the motivational goal defined as "innovation and competition in life". Especially significant is this difference between them and "potential immigrants" ($p = 0.005$) and students with "reached" identity ($p = 0.006$) for whom, according to the results, the fullness of life expe-

periences and values such as freedom, creative and varied life, liberality, courage, cheerfulness, curiosity are important.

It should be noted that "potential immigrants", compared with students of other groups, especially those with "diffuse" ($p = 0.006$) and "passive-negative" ($p = 0.010$) civic identity believe values such as pleasure in life, taking care of themselves, satisfaction ("Hedonism" scale) to be very important. This is partly due to emigration attitudes of the respondents who provide the following arguments: abroad there are "better living conditions, a stable and comfortable life", "more opportunities for self-fulfillment", "the best development prospects", "adequate effort assessment - high salary", "opportunity to change lives for the better", "more opportunities to travel, to see something new, meet new culture", etc.

Significant differences in the responses of students with "diffuse" and "passive-negative" civil identity (the lowest scores) compared with the "potential immigrants" and students with "reached" identity under the scales "Commitment" and "Conformity" have been found. Students with an uncertain and negative civil identity maintain the values derived from positive interaction, the need for affiliation and ensuring the prosperity of the group to the lowest extent. They do not feel positive close emotional connection, internal unity with their fellow citizens.

Statistically significant differences are observed under the "Security" scale (motivational goal of this type - safety for others and themselves, harmony and stability of society and relationships inside) for the students with "passive-negative" civil identity and "potential immigrants" ($p = 0.002$) and "reached" civic identity ($p = 0.001$), with the highest score under this scale recorded for "potential immigrants", and the lowest - for students with "passive-negative" civic identity type.

"Potential immigrants" as well as students from "reached" civic identity actualize for themselves values such as social order, national security, peace on earth, family security, and social justice. Hence the lack of stability, security, security in the country are risk factors for emigration and the "test of strength" for the patriotic/civic senses of modern Ukrainian students.

The state which cannot guarantee the safety and security of its citizens does not promote their psychological and economic well-being, social fulfillment, and will unfortunately lose the commitment and confidence of its citizens, their civic identity that could pose a threat not only to the personal development and social maturity of young people, and will also in general constitute obstacles to the state and to a certain extent threaten national security.

CONCLUSIONS

The results of the study support the notion that awareness of being a citizen of the state does not already mean having civic identity. Only 34% of interviewed students have a well-formed positive civic identity; 37% are showing some uncertainty, vagueness, ambiguity in their perception of themselves as

citizens; 15% reject their Ukrainian civic identity, have a well-formed negative civic identity, and, more than other types, exhibit passive-indifferent civil position; 14% make a group of “potential emigrants” who are ready to change the Ukrainian civic identity for another.

Therefore, civic identification is associated with a conscious choice and especially according to the results of our study with the value-motivational and emotional evaluation of personality.

It should be noted that psychologically mature citizenship is based on the values that support and promote the development of civic by behaviour motivation, primarily motivation to keep the citizenship of a state. One of the most important values is the idea of the stateness (sometimes referred to as the national idea). This idea provides for the intrinsic value of the state (the state as an institution is valued as the embodiment of the national spirit rather than establishment satisfying the utilitarian needs of citizens so there is an end in itself and has inherent value). Accordingly, community of citizens also serves as a value that is associated with the experience of the relationship, solidarity and mutual support. All this contributes to a positive “we” - image, values and meaning of our lives. Motivation of citizens through the experiences of these values is growing and helps the individual to resist a variety of life challenges. Even cognitions (knowledge, perceptions, various rational formations relating to state, citizenship and citizens) play a supporting role, their primary function is to support the preservation of appropriate values and motivation of belonging to the state, inclusion to its organizational environment.

Prospects for the further research lie in the study of the social and psychological reality that makes involvement in the state attractive and therefore encourages conscious, voluntary civic identity.

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