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CIVIL IDENTITY IN SITUATION OF SOCIAL UNCERTAINTY AS AN OBJECT OF RESEARCH IN SOCIO-HUMAN SCIENCES

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The intensification of socio-political movements within Ukraine and in the world as a whole at the beginning of the 21st century led to an appeal to the civic consciousness, position and identity of the individual and his role in the building of democratic states. The scientific community did not stay away from these processes and began to actively discuss the nature of civic identity, its levels and structure.

This article presents a representation of the concept under study in the discourse of the social sciences. The authors made an attempt to analyze and summarize the available domestic scientific research on the problem under study. The research material was scientific articles and dissertations presented in the database of the Vernadsky National Library.

The results made it possible to conclude that there is a diversity of approaches to defining civic identity in the social sciences. It is established that the definition of the essence of the concept should be made by comparing it with ethnic, national, gender-role, professional, social and cultural identities.

It has been found out that civic identity is considered by scientists as a dynamic system of citizens' perceptions of themselves and related experiences and value-meaning-filled ones, which are formed as derivatives of the awareness of a citizen of a certain state and at the same time a member of the community of citizens.

It is revealed that civic identity is based on the typicality (community) of problems of social self-realization of the individual in the organizational space of the state. The conditions of social self-realization, which exist in the organizational space of the state, unite people on the basis of the common values existing in the axiological space of the state. In this way, civic identity differs from a

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national identity close to it, oriented more towards national culture and traditions, as well as national interests in politics.

Keywords: Identity, Civic Identity, Social Identity, National Identity, Ethnic Identity, Situation of Social Uncertainty, Social Crisis, Civic Identification, Civic Practices

ГРОМАДЯНСЬКА ІДЕНТИЧНІСТЬ У СИТУАЦІЇ СОЦІАЛЬНОЇ НЕВИЗНАЧЕНОСТІ ЯК ОБ'ЄКТ ДОСЛІДЖЕННЯ У СОЦІОГУМАНІТАРНИХ НАУКАХ

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Активізація суспільно-політичних рухів усередині України та у світі загалом на початку ХХІ століття обумовила звернення до проблеми аналізу громадянської свідомості, громадянської позиції й ідентичності особистості та її ролі у розбудові та сталому розвитку демократичних держав. Наукова спільнота не залишилася осторонь цих процесів і почала активно дискутувати щодо сутності громадянської ідентичності, її рівнів та структури.

Метою статті є аналіз сутнісних ознак громадянської ідентичності в ситуації соціальної невизначеності і спроби їх дефініціювання у площині соціогуманітарних дисциплін. Проаналізовано та узагальнено наявні вітчизняні наукові розвідки у сфері досліджуваної проблематики. Об'єктом дослідження стали наукові статті та дисертаційні роботи, представлені у базі даних Національної бібліотеки імені В. І. Вернадського.

Результати уможливили висновок про існування різновекторності підходів до означення громадянської ідентичності у соціогуманітарних науках. Встановлено, що визначення сутності громадянської ідентичності слід здійснювати через її зіставлення з етнічною, національною, професійною, соціальною, культурною та гендерно-рольовою ідентичностями.

З'ясовано, що громадянська ідентичність у ситуації наростаючої соціальної невизначеності розглядається науковцями як динамічна, потенційно відкрита система уявлень індивіда про самого себе і пов'язаних з ними переживань та ціннісно-сміслових наповнень, що формуються як похідні від усвідомлення себе громадянином певної держави і водночас членом конкретної спільноти громадян. Виявлено відмінності громадянської ідентичності від близької до неї національної, орієнтованої більше на національну культуру, традиції та національні інтереси. Аргументовано, що громадянська ідентичність у конкретному часовому вимірі постає політичною формою загальнонаціональної ідентичності та основою патріотизму.

Констатовано, що формування сучасної громадянської ідентичності українців відбувається у складних умовах суперечливих соціальних процесів та геополітичних розмежувань; запропоновано деякі шляхи подолання кризи громадянської ідентичності в українському суспільстві.

Ключові слова: ідентичність, громадянська ідентичність, соціальна ідентичність, національна ідентичність, етнічна ідентичність, ситуація соціальної невизначеності, соціальна криза, громадянська ідентифікація, громадянські практики

Introduction of the issue. Radical transformations in post-communist states in the situation of global social uncertainty of today are manifested not only in the sphere of economic and socio-political changes, but also in a wide range of transformational processes of multidimensional social and civic identities. We live in an era of rapid social transformations and instability of social structures - "at the end of the familiar

world" (E. Giddens), in an era of "new uncertainty" (I. Wallerstein), in the "slipping world" (J. Habermas). The processes of globalization call into question the preservation of the civil, "territorial imperative" of the state, blur national, ethnic, cultural and civic identities, offering instead a plurality of subcultures that directly claim their own image. Social shifts, the formation of the information society, the phenomenon of

virtual reality and virtual communities, global unification have sharply raised questions about new dimensions of human identity, including civic, the search for his "I" in numerous symbolic worlds.

The processes of modern nation-building and state-building, structural changes and civic practices in modern Ukrainian society, the crisis of many spheres of public life, recent events - Euromaidan, Russia's annexation of Crimea, the Russian-Ukrainian war - have highlighted the importance of active use of the concept of "civil identity", which is considered as "a guarantee of the development of civil society; the subjective component of social relations, which allows the formation and development of community in the coordinate system of democracy" [1: 12]. Indicative in this context is the second inaugural speech of US President Barack Obama, which was devoted to the formation of civic identity in the United States. Obama used the notion of civic identity, defining it as "a constitutive aspect of our identity as members of the republic" [2]. According to O. Mikhailova, this speech illustrates the dynamics of the introduction of the concept of "civic identity" in circulation and the load of its socially significant content [1: 13].

A special place belongs to the identification of one's own life trajectory, gaining experience of independent activity and personal responsibility of civic identity. Thus, there is a problem of determining the content, factors and mechanisms of formation of civic identity of the person as a determining principle of consolidation of Ukrainian society. Globalization, its comprehensive influence on all spheres of public life and personality, also attaches special scientific significance to the problem of civic identity. Unfortunately, during all the years of independence, despite the democratic rhetoric, there has been no deep awareness of national interests, the challenges of the globalized world and the

degree of our readiness to respond to them. The problem for Ukraine is that the transformation period is combined with the need to form a civil and political nation and build a nation-state based on the introduction of democratic principles of coexistence and marketing of social relations. Rapidly changing living conditions, the state of uncertainty of the prospects of Ukrainian society and its individual strata, when the subjects are in different social realities, live in different normative values, or in a state of anomie, creates a crisis of personal, social and civic identity. Overcoming this crisis is an urgent theoretical and practical problem.

The degree of scientific development of the topic. In modern Ukrainian socio-humanitarian studies such domestic researchers as V. Andrushchenko, R. Artsyshevsky, M. Zhulynskyi, V. Babkin, T. Berdii, V. Bekh, T. Voropai, L. Guberskyi turned to the analysis of the phenomenon of identity and its varieties. Grabovskiy, V. Yevtukh, V. Zhadko, O. Zlobina, M. Kozlovets, A. Kolodii, V. Kremen, I. Kresina, L. Mazur, M. Mykhalchenko, L. Nagorna, M. Obushni, N. Pobeda, M. Popovych, O. Reznik, Y. Rymarenko, O. Rovenchak, M. Stepyko, V. Tikhonovych, O. Tkachenko, N. Chernysh, L. Shkliar, M. Shulha and others. In their works, they explored identity and its types not only in a narrow-professional dimension, but also resorted to philosophical reflections on this social phenomenon. In the context of our topic we will call the work of I. Petrovska, who considered the interdisciplinary aspect of research on civic identity, revealed the place of civic identity in the structure of personal identities and which is based on a complex network of interactions of micro-communities [5: 49-58]. O. Golodenko focused on the problem of conceptualizing the relationship between civic religious identities [4: 242-250]. New interpretations of the problem of civic identity are obtained in the works of N. Khazratova. Considering identity as a

social construct and the result of primary and secondary socialization, the researcher substantiated the relationship of identity with self-awareness, the dependence of civic identity on a particular society [5: 49-58]. N. Kondratieva analyzed the peculiarities of the formation of civic and ethnic identity in the transformation of modern Ukrainian society, as well as described the processes of marginalization and their impact on civic identification [6].

The problem of civic identity has found some coverage in the works of many Western researchers. Thus, Anna Priante, Michelle L. Ehrenhardt, Thies van den Brook, and Ariana Nood proposed an integrative approach to the study of identity and collective action through computer-mediated communication [7: 2647-2669]. Using the example of Hong Kongers, Sebastian Veg noted the growth of local identity discourses in relation to the more traditional "Hong Kong identity" and all-Chinese cultural identity, including civic identification with the local community. Based on the study of factors and ways of identifying social communities, the author concludes that although local and national identities have not traditionally been incompatible, civic identification with the local democratic community is becoming increasingly incompatible with the ethnic and cultural definition of the Chinese nation [8: 323-347]. David J. Verts and Alberto F. Cabrera, based on data from the American College Testing (ACT), explored the characteristics and factors of civic identity in student youth, their civic practices [9: 22-36].

At the same time, civic identity is, in our opinion, one of the least studied types of identity. The empirical material accumulated and represented by scientists in various fields of socio-humanitarian knowledge is largely fragmentary, often based on very shaky theoretical and methodological principles. It is time to start a new stage of understanding civic identity, taking into

account the political, socio-economic and socio-cultural changes of the last decades of Ukraine's independence.

Outline of the unresolved issues raised in the article. Civic identification of a person as a free self-determination of a person is possible only as a function of a democratic society, which is the main problem of transitional societies, including Ukraine. The problem of stability in Ukraine largely lies in the plane of self-determination of a person as a citizen of the state, a subject of nation-building. For modern Ukrainian society with its settlement, regional, ethnic, linguistic, ethnopolitical, confessional, geopolitical and ideological social divisions it is extremely important to self-determine a person as a citizen of the state, the formation of civic practices aimed at ensuring the existence, reproduction and transformation of social and political institutions of democratic Ukraine.

The scientific explanations of civic identity established in modern socio-humanitarian studies in democratic societies, when applied to transitional societies, reveal their limitations and express a lack of knowledge about the nature and peculiarities of real civic practices in the context of social transformations. Therefore, there is an urgent need to update the scientific socio-humanitarian vocabulary, which would correspond to the realities of the time and the transformations of social consciousness.

The purpose of the study is a comparative analysis of attributive features of civic identity in a situation of social uncertainty of today and attempts to define them in the field of socio-humanitarian knowledge.

Results and discussion. In the general context of modern, rather contradictory processes of the globalized world, the problem of the foreground is identity - social, ethnic, national, political, civic, cultural, religious, professional, and so on. In conditions of potential uncertainty,

"fluidity of modernity" (S. Bauman), the individual is in a state of constant search for some set of identities. He is usually a member of more than an interpretive community, so the process of constructing one's own identity is to accept or reject the elements of the identity of other groups to which the individual seeks to join. The issue of civic identity becomes especially acute in modern Ukraine, which passes through a complex historical strip of rethinking, redefining and transforming their own cultural and civilizational identity, the formation of a civic and political nation.

In a broad sense, civic identity is understood as an individual and collective sense of belonging to a particular socio-cultural community, identification with its symbols, values, culture, history, territory, state and legal institutions, political and economic interests [10: 3-9], "awareness of belonging" individual to the citizens of a particular state, when the latter is defined and perceived as the Motherland" [11: 303]. At the social level, civic identity can be defined as a personal construct that reflects a person's inner solidarity with social, group ideals and standards that contribute to human determination to divide the world into similar and dissimilar. Civic identity in a specific time dimension appears as a political form of national identity and the basis of patriotism.

If in totalitarian societies civic identity is a function of the state, which determines the mechanisms, factors, directions and content of this process, the essential features of identification of citizens in a democratic society are conscious identification of themselves and their destiny with the fate of a country, participation in public affairs, solidarity competence, respect for the freedom and dignity of other citizens, the pursuit of justice.

In order to analyze the representation of the definition of "civic identity", we analyzed the scientific sources of the

abstract database of the Vernadskyi National Library. The criterion for the selection of scientific sources was the phrase "civic identity", which we specified in the search bar of the database. The total number of documents found was 135 sources.

The complete coincidence of the phrase is found in the names of 26 sources, among which the scientific interest is primarily the dissertation of O. Mykhailova "Civic identity in the discourse of the Ukrainian blogosphere (2005 – 2015): political-axiological dimension" (2016). The author studies the influence of the discursive space of the Internet on the political processes of today. A special role in the spread of civic identity in Ukraine is recognized by such a format of Internet communication as blogs, where communication revolves around meaningful messages of bloggers. Such influence is exercised on a global scale, but is of particular importance in transit societies, in particular in Ukraine, where democratization processes are difficult and not secured at the political, legal and institutional levels. This dynamic and at the same time meaningful format from 2005 has become a significant factor in the formation of civic identity in Ukraine [1]. Due to the fact that the newly formed Ukrainian state failed to really provide the population with economic and social rights guaranteed by the Constitution of Ukraine, to overcome its alienation from the state (which has, among other things, a historical dimension – the state in Ukraine was almost always "foreign"), the priority became the development of the identity of belonging to the country as a small homeland, living space. During all the years of independence, the lack of state patriotism, the identity of belonging to the Ukrainian state and political nation was "compensated" by other spiritual practices - psychological, mental. The transition from the identity of "Soviet man" to the identity of "citizen of Ukraine"

turned out to be extremely difficult and contradictory.

This thesis fully corresponds to the position of N. Khazratova: "... civic identity is expressed through the worldview of the individual to actively participate in the construction and development of the community, which is represented through effective practices of building a common future" [5: 123].

In this context, it is important to consider the social, civic and ethnic identity of the individual. Social identity, according to N. Kondratieva, can be explored through basic values, principles, norms, historical heritage, intellectual, moral, ethical and social characteristics that determine the competence of the individual and the degree of integration into social relations [6]. Legitimate roles and statuses are achieved through social identity. Subjective constructs are expressed in positions, attitudes, experiences, objective constructs determine the whole range of behavioral strategies used by the individual in interaction with others. Constructs are determined by the ethnic and civic affiliation of the person, social consciousness, living conditions, value and normative system. The researcher rightly notes that the dynamics of civic and ethnic identity is significantly influenced by the total destruction of the economy, changes in socio-political relations and largely social order, the destruction of the normative value system, the phenomenon of social anomie.

Ethnic identity, according to G. Kozholianko [12] and O. Pelin [13], in the era of globalization acquires a new meaning in the general system of identities: the process of ethnic identity becomes a dialectical synthesis of what happens in society and what people do, to the meeting place of "operations" and "actions", to the event and self-presentation. In the modern world, ethnic identity can be understood within the

supra-individual factor of the archetypal (holonomic) paradigm.

O. Golodenko analyzes the relationship between national and civic identity, noting that one of the fundamental principles of civil society is the internal and external freedom of religion, which is one of the indicators of civic identity [4: 243]. Today, the basis of any democratic nation is the secular principle, ie the principle of separation of state from church and church from state. Well-known sociologist and politician D. Schnapper has long studied the importance of religion in European countries and concluded that church institutions shape the national consciousness of citizens [2]. As an example, the scholar cites Israel, where "the ties between the nation and the religious tradition were part of a special political project." Throughout the history of this country, its religious leaders have always taken an active part in Israel politics: "opposed the adoption of the constitution; represented at all levels of government and political institutions; decided on the formation or dissolution of government" [2: 130]. Thus, in Western countries, the church occupies a special place in state-building processes, showing an active civic position [14].

Thus, we come to the interdisciplinary aspect of scientific research on the concept of "civic identity". In this regard, I. Petrovska notes that the phenomenon of civic identity in modern scientific discourse is often considered as a socio-political, philosophical-historical and individual-psychological [3: 55]. Exploring the process of identification of a person as a mechanism of his socialization and the formation of subjectivity in relation to the processes of nation-building, the author identifies the determinants of civic identity in a multicultural society and their role in nation-building processes. At the same time, she notes that the determinants of self-identification of the majority of Ukrainian citizens are their regional and ethnic component. Calling

the cause of this phenomenon post-communist transformations, the researcher proves the fundamentality of subjective factors of nation-building, linking their positive effect with tolerance, loyalty, solidarity, etc. She emphasizes that only the combination of ethnocultural pluralism and general civil equality is dominant in the consolidation of the Ukrainian political nation, ensuring the security of the state. Unfortunately, Ukrainian society still remains "post-Soviet" in the sense that it retains essential features of the social order, which it would seem to have categorically abandoned.

The findings of theoretical studies of domestic scientists show that the formation of civic identity of the individual occurs during its interaction with social reality, in the process of which this reality is subjectively understood in accordance with the system of life values, interests and needs and more. In this social reality, the community of citizens (community with similar and typical problems of organization of their life, united by the territory in which the laws

of a state) and the state with its organizational reality, which sets the appropriate set of circumstances within which the citizen do their creativity through life [10: 3-9; 15: 33-48]. In the positioning of "we-they" the defining trend is the socio-cultural identity of the community, rather than its relationship to other communities, the separation of their identity.

Therefore, it is advisable to study the phenomenon of civic identity both at the group level (as a kind of group identity, "citizen – community of citizens") and institutional (as a kind of organizational identity, "citizen - state"), as well as at the individual level (as a kind of personal identity, "I am a citizen"). This requires an analysis of civic identity as a socio-psychological phenomenon.

The analysis of scientific works of social and psychological orientation gives grounds to assert that "civic identity" is considered by scientists through the prism of the analysis of identity of the person as a whole. In this direction quite a lot of domestic researchers work (Table 1).

Table 1. Scientists' approaches to the definition of the concept "identity of personality"

| No | Author | Essential signs of identity |
|----|--|---|
| 1 | Skrynnyk M. [16], Lysenko O., Savchuk N. [17] | as the center of being and human freedom |
| 2 | Kushakova-Kostycka N. [18], Dashenkova N., Bakalenko O. [19], Stupina Ye. [20] | as a psychological problem of the individual in the information age |
| 3 | Akimova L. [21], Kikinezhdi O. [22], Kubrychenko T. [23] | as a special cognitive paradigm in the gender dimension |
| 4 | Bilecka T. [24], Odincova A. [25] | as a factor of harmonious development of personality in modern Ukrainian society |
| 5 | Andrushko Ya. [26], Makarova O. [27], Stepanenko M. [28] | as the main criterion of professional development of the person |
| 6 | Kovalenko A., Bezverkha K. [29], Kondratieva N. [6]. | as a mechanism of personality adaptation in a situation of social crisis and social uncertainty |

According to the presented positions of scientists, the identity of the individual is considered in the social, cultural, ethnic,

national, professional and gender roles. N. Dashenkova and O. Bakalenko rightly note that personality identity is "one of

the individual's attempts to remove ontological uncertainty. Balancing between the individual-unique and socio-typical as poles of identity, the individual makes the only possible adequate adaptation to the ever-changing world" [19: 19]. In this context, the civic identity of the individual belongs to the identities of socio-cultural nature.

Civic identity in a broad sense, according to N. Khazratova, involves the identification of a person with a citizen of the state (regardless of ethnic origin) and a member of civil society, which is a consortium - a union of people in their common destiny [5: 115]. Motivational and value connection of a person with the state and other citizens is based on the typicality (commonality) of problems of social self-realization of the individual in the organizational space of the state. Directions and ways of social, socio-political, economic, ideological adaptation of the individual to the changing social situation, socio-temporal and socio-spatial ideas about past, present and future life unite people on the basis of common civic values present in the axiological space of the state. This distinguishes civic identity from the close to it national identity, focused more on national culture and traditions, as well as national interests in politics. Democracy as a social consensus, political, economic and social stability presupposes national unity, linguistic homogeneity (or recognition of the priority of the language of the titular ethnic group) and cultural identity. The further course of social transformations in Ukraine will be largely determined by the extent to which each individual, on the one hand, interiorizes new environmental conditions, and on the other – self-determines, identifies in his civic position, how deeply and adequately self-esteem.

Conclusions and research perspectives of the study. In general, the civic identity of the individual in the

modern discourse of the social sciences and humanities to this day remains a rather controversial concept. Nevertheless, on the basis of a systematic analysis of the scientific literature on this issue, its typological unity and compatibility with ethnic, national, professional, social, cultural, religious and gender-role identities has been established.

In political science research, civic identity is understood as a subjective component of social relations, which allows the formation and development of a community in a system of potential uncertainty and a certain level of openness of the coordinates of democracy. Instead, in the field of ethnopolitics, civic identity is interpreted as a variant or mode of national identity associated with the republican phase of nation development in the context of political nation research. Sociologists interpret civic identity as the awareness of an individual's belonging to the citizens of a particular state, and sometimes as a person's personal choice of an imaginary community within which he sees and recognizes his own socialization.

A wide range of understandings of attributive features of civic identity allows us to consider it as a dynamic system of individual perceptions of himself and related experiences and values, formed as derived from self-awareness as a citizen of the state and a member of the community. As a multidimensional complex social system, civic identity depends on the quality of functioning of life-supporting structures of society. Prospects for further research include determining the place of civic identity in the process of forming a multicultural paradigm of personality in a situation of potential openness and ultimate uncertainty of the social future, analysis of functional capabilities of civic identification practices in cognitive,

semantic, communicative, emotional, ideological and instrumental direction.

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