

Psychological Mechanisms of the Emergence, Development, and Establishment of Civic Identity

Психологічні механізми виникнення, розвитку та утвердження громадянської ідентичності

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ABSTRACT

The aim of the article is to empirically reveal the regularities of the manifestation of the psychological mechanisms of civic identity formation.

Methods. A retrospective narrative "I am in the State" and thematic analysis, which intended for processing the verbal content of narratives were used to identify descriptors of the psychological mechanisms of civic identity formation. 205 citizens of Ukraine aged 16 to 60 (62% women and 38% men) took part in the research.

The results of the research. According to the results of the study, the following averaged percentage distribution of psychological mechanisms de-

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scriptors of civic identity formation was obtained: internalization of civic content (25%), imitation of civic behavior models (23%), individualization of the content of citizenship (19%), exteriorization of stereotypes, attitudes, and patterns of civic behavior (15%), implementation of the experience of interaction with the state and fellow citizens (10%), comprehension of one's own citizenship (8%).

Conclusions. *Descriptors of all psychological mechanisms of civic identity formation (emergence, development, and establishment) are sufficiently represented in the retrospective narrative texts of the respondents. However, the uneven «involvement» of these psychological mechanisms in the process of forming a person's civic identity was revealed. The internalization of civic content, imitation of civic behavior models, and individualization of the content of citizenship can be counted among the most universal mechanisms of civic identity formation. Less universal but quite common is the mechanism of exteriorization of stereotypes, attitudes, and patterns of civic behavior. Mechanisms of implementation of individual experience of interaction with the state and fellow citizens and comprehension of one's own citizenship turned out to be more specific and less widespread. Insufficient engagement of these mechanisms can lead to the formation of a deficient or deformed civic identity.*

Key words: *identity, psychological mechanism, descriptor, narrative, imitation, interaction, comprehension, citizenship, stereotypes, attitudes.*

Introduction

The development of an independent state is based not only on people's passive recognition of their citizenship but also on giving it value and personal meaning (Kaplan, 2022; Lindstam et al., 2021; Petrovska, 2024). Forming the civic identity is not easy in those states that have recently gained independence. The long history of being part of other states (empires) can cause various deformations of civic identity, its devaluation as an «insignificant formality».

So, the future of the Ukrainian State, its strengthening, and state-building processes are impossible without a mature civic identity of the citizens themselves. An unformed, diffused civic identity determines the psychological tolerance of citizens to various types of external aggression – from direct military invasion of the state to manifestations of economic and

information warfare. That is why the study of the phenomenon of civic identity and the mechanisms of its formation is acutely relevant.

The category «formation» is considered in connection with the category of psychological mechanism that ensures the system's movement from simple to complex, from lower to higher level (Wright, & Bechtel, 2007; Korchakova, 2019). According to scientists, one or another mechanism is always connected with one or another process; the mechanism and the process should never be considered external to each other (Koch, & Cratsley, 2020; Smulson et al., 2021). Psychological mechanisms can be defined as processes or events that are responsible for specific changes in psychological outcomes, as a result of which various new formations appear, the level of organization of the personal system increases or decreases, and the mode of its functioning changes (Sripada et al., 2016; Rezvorovych, 2021; Malazonia et al., 2023); as a set of mental states and processes that unfold over time in a particular sequence and ensure the occurrence of a specific – known in advance – psychological result (Korchakova, 2019); as a component of the development process, a system of means and conditions that ensure this development (Sorensen et al., 2019; Heyes, 2020). These definitions reflect the regulatory and formative essence of the psychological mechanism. The study of psychological mechanisms consists of the study of the dynamics of the mental life of an individual (Koch, & Cratsley, 2020; Walkera, & McCabe, 2021).

The formation of civic identity is interpreted as a continuous-discrete process of an individual acquiring a civic identity from the proto-identity to the state of its maturity, which is characterized by the full disclosure and realization of the functions of the civic identity. When analyzing the formation of civic identity, we are talking about its emergence and development (that is, formation not in terms of reaching the final, mature state but gaining the main essential features) and about its acquisition of maturity. Therefore, civic identity formation is

considered a dialectical unity of the emergence, development, and maturation processes.

So, the formation of civic identity: a) is a continuous process, that represents a dialectical unity of the processes of emergence, development, and maturation; this process completes with the establishment of a mature civic identity (in its fundamental and essential features), but its further transformations are possible given the constant development of the state and civil society; b) unfolds in several stages – main periods that are qualitatively different and at each of which the basic formations of civic identity are laid (proto-identity, reproductive and productive civic identity); are points of transition from a lower to a higher level of development; the accumulation of signs of maturation causes qualitative, radical changes, and the transition is realized through a crisis; c) is caused by psychological mechanisms that ensure the “launch” and course of this process, the accumulation of quantitative changes and their transition to qualitative transformations.

The author’s psychological model of civic identity formation (Petrovska, 2021) proposes six main psychological mechanisms of its formation. The *mechanisms of the emergence* of civic identity include the internalization of civic content and the imitation of civic behavior models. The resulting state of the course of these processes is civic proto-identity. The *mechanisms of the development* of civic identity include individualization of the content of citizenship and exteriorization of stereotypes, attitudes, and patterns of civic behavior. The result of these processes is a reproductive civic identity. The *mechanisms of establishment* (actual formation) are the implementation of experience of interaction with the state and fellow citizens and comprehension of one’s own citizenship, as a result of which, and based on existing proto-identities and reproductive identities, a productive civic identity is formed. As a result of the complete course of all the mentioned processes, a mature civic identity emerges as a personal formation.

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The interiorization of civic content is a mechanism that consists of memorizing and reproducing the information heard about the state and citizenship. The channels through which information is acquired, along with the manner and substance of messages concerning the state and citizenship, can range from direct guidance from parents or influential figures (which may encompass grievances, evaluations, etc.) to information obtained from mass media or lessons at school. The mechanism of imitation of civic behavior models entails replicating the actions observed in authoritative figures. The model of imitation can be an authoritative person who is often "in the line of sight" of the person imitating, and who implements "successful" behavior (receives social approval or other positive reinforcement) (Bandura, 1962). The individualization of citizenship content occurs after their internalization and mastery (during its imitation) of civic behavior elements. It involves integrating citizenship as an externally introduced concept into the system of personal meanings (Tytarenko, 2013), individualizing ideas concerning the state, fellow citizens, and one's citizenship. Through this process, the individual's civic identity attains uniqueness and originality, aligning with the personal authenticity of its holder. The externalization of stereotypes, attitudes, and patterns of civic behavior stems from the internal outcomes of civic individualization and manifests through their expression in external forms such as civic acts, actions, and activities. The implementation of the experience of interaction with the state and fellow citizens entails the development of specific purposeful types of activity in the organizational environment of the state (hierarchical and legal). Understanding the real practice of relations in the organizational environment of the state is important to the comprehension of one's own citizenship. Through this process of comprehension, individuals solidify their civic position, ascertain their genuine civic values, and, on this basis, their belonging to the community of citizens and the state is comprehended. It involves discerning between adopted and intrinsic meanings

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and attitudes towards the state and citizenship. Implementation of the experience of interaction with the state and fellow citizens and comprehension of one's own citizenship operate concurrently, complementing each other, and influence the final stage of civic identity formation and its result – a mature, fully developed civic identity.

It should be noted that it is only possible to track and record all these processes “in real time” in a longitudinal (quite long) study, which would allow us to follow the formation of civic identity unfolding over time from childhood to adulthood.

During the psychological examination of young and adult persons, we can assess manifestations (perhaps rudimentary) of these mechanisms remaining in them. For example, the involvement of psychological mechanisms of internalization of parental civic attitudes and imitation of models of civic behavior can be assessed by the memories they leave. Parental attitudes can be described in a retrospective narrative both accurately, with reproduction of the details of the situation, and approximately, at the level of emotional content.

So, it is important to develop novel research techniques and a procedure for evaluating the psychological mechanisms of civic identity formation, which would be aimed at finding the most important empirical descriptors of these mechanisms.

The purpose of the article is to empirically reveal the regularities of the manifestation of the psychological mechanisms of civic identity formation.

Methods of the research

A set of methods was used to identify the descriptors of the psychological mechanisms of civic identity formation:

– retrospective narrative “I am in the State”. Respondents were asked to recall what they had heard in childhood from reference persons about the state and fellow citizens; how these ideas changed over time; and write a narrative essay about it. Respondents were offered an auxiliary list of questions to be covered in

the text. In particular, respondents assessed their level of agreement with what they heard from their parents or other reference persons "then" and "now". They were also asked to recall any civic behavior of the persons from an immediate environment that they remember and to rate the level of acceptance of it "then" and "now". In addition, they had to remember whether they had ever engaged in the same or similar behavior in their lives and whether they had to engage in exactly the opposite civic behavior. At the same time, they evaluated this experience as successful or unsuccessful. They were also asked questions to identify their own political/civic views; to reveal the desire to spread their civic views; willingness to understand and improve them, etc.;

– thematic analysis, which was intended for processing the verbal content of narratives. The procedure of thematic analysis (TA), compared to content analysis, is less formalized and, at the same time, more interpretive (Braun, & Clarke, 2020, 2021; Terry et al., 2017) because the researcher moves to the analysis of explicit or latent communication, subjective interpretation of the context – through the identification of themes and patterns (Bayer, 2022). Data analysis was carried out according to predetermined categories based on theoretical conceptualization, that is, a deductive approach of TA was used when the researcher relied on already existing theoretical concepts that provide a structure for the perception and interpretation of data. On their basis values are coded, and codes are collected into themes (Bayer, 2022).

Based on the psychological model of civic identity formation (Petrovska, 2021) these categories are descriptors of the corresponding mechanisms:

– internalization of civic content – their representation in the respondent's memory as dispositions, attitudes, mythologies, etc., once heard from parents or other reference persons (at the level of indicators of categories of thematic analysis, the degree of representativeness was differentiated: from a weak

mention of the emotional background of what was heard (vague memory) to clear reproduction of what was said in detail);

– imitation of civic behavior models – evaluation of models of civic behavior, assessment of their acceptance “then” and “now”, their reproduction in a literal or opposite (inverted) version;

– individualization of the content of citizenship – differentiation of one’s own and other people’s views; evaluation of civic dispositions of other persons and reflection of the content of citizenship; adaptation of existing civic content to one’s civic views;

– exteriorization of stereotypes, attitudes, and patterns of civic behavior – application of parental (reference persons) guidelines in one’s own experience, evaluation of this experience as successful or unsuccessful, as well as relaying one’s civic dispositions (or in combination with internalized content);

– implementation of individual experience of interaction with the state and fellow citizens – the presence of reflection on such experience, readiness to rely on it when planning (purposeful or involuntary) further such interaction;

– comprehension of one’s own citizenship – discourse about one’s own civic dispositions, the ability and willingness to analyze them (considering their elements), create new civic content, as well as rethink them, reevaluate civic values.

For the implementation of this study, appropriate categories of TA (descriptors of psychological mechanisms of civic identity formation) were developed, as well as their indicators (codes), with the help of which each of the categories could be denoted in the analyzed text. This system of categories (A - F), subcategories (A1 - A2, ..., F1 - F3), and indicators (A1a - A2c, ..., F1a - F3d) is presented in Table 1.

For the convenience of describing the results, the calculations were made both in terms of the specific weight of the TA categories and percentages.

Table 1

Categories, subcategories, and category indicators of thematic analysis for the study of retrospective narratives "I am in the State"

Psychological mechanism	Descriptor / category of TA	Subcategory of TA	Indicators of TA categories (codes)
Internalization of civic content	Representation in the memory of civic attitudes (category A)	A1: Representation of parental attitudes and dispositions; A2: Representation of civic attitudes of other reference persons	A1a – verbal reproduction in detail of parental civic attitudes (PCA); A1b – partial reproduction of PCA; A1c – vague memory of PCA; A2a – verbal reproduction in detail of civic attitudes of reference persons (teacher, friend, etc.); A2b – partial reproduction of civic attitudes of reference persons; A2c – vague memory of civic attitudes of reference persons
Imitation of civic behavior models	Imitation of models of civic behavior (category B)	B1: Acceptance of existing models of civic behavior as role models; B2: Reproduction of patterns of civic behavior (past or present)	B1a – acceptance of the model of civic behavior "then" (complete/partial); B1b – acceptance of the model of civic behavior "now" (complete/partial); B2a – reproduction of models of civic behavior "then" (direct, indirect/inverted); B2b – reproduction of models of civic behavior "now" (direct, indirect/inverted)
Individualization of the content of citizenship	Providing personal meaning to the acquired content of citizenship (category C)	C1: Differentiation of own and other people's views; C2: Evaluation and reflection of the content of citizenship; C3: Transformation and adaptation of civic attitudes of others "under" own meaning systems	C1a – distancing, lack of identification with parental views; C1b – differentiation of own and civic views of reference persons; C2a – evaluation of civic dispositions of other persons; C2b – reflection of the content of citizenship; C3a – meaningful transformation of parental civic attitudes; C3b – meaningful transformation of civic attitudes of other persons

Exterior-ization of stereotypes, attitudes, and patterns of civic behavior	Application and retransmission of civic dispositions in society (category D)	D1: Application of parental (reference persons') civic guidelines in own experience; D2: Retransmission of one's civic dispositions with elements of the dispositions of parents/reference persons	D1a – purposeful application of parental (reference persons) civic guidelines in one's behavior; D1b – involuntary use of parental (reference persons') civic guidelines; D2a – retransmission of parental (reference persons') civic attitudes in a narrow environment of acquaintances; D2b – distribution of parental (reference persons') civic attitudes in the social environment (social networks)
Implementation of individual experience of interaction with the state and fellow citizens	Use of individual experience of civic interaction (category E)	E1: Reflection and evaluation of one's own experience of interaction with the state and fellow citizens; E2: Planning one's interaction with the state, considering previous experience	E1a – reflection of one's own experience of interaction with the state; E1b – reflection of one's own experience of interaction with fellow citizens; E1c – evaluation of one's interaction with the state and/or fellow citizens as successful/unsuccessful; E2a – planning one's interaction with the state and/or fellow citizens, considering previous experience; E2b – planning one's interaction with the state and/or fellow citizens without considering previous experience
Comprehension of one's own citizenship	Discourse on own civic content (category F)	F1: Analysis of own citizen content; F2: Creation of new civic content, creative civic thinking; F3: Rethinking (revaluing) existing civic content	F1a – discussion/consideration of one's civic dispositions; F1b – analysis (consideration of elements) of civic dispositions (own, parental, other persons); F2a – synthesis (combination) of other people's and own civic attitudes; F3a – referencing civic attitudes; F3b – the devaluation of certain civic attitudes; F3c – questioning the familiar civic content; F3d – providing new meanings (re-interpretation) of civic content

Results and their discussion

205 Ukrainian citizens (127 (61.95%) females and 78 (38.05%) males) of different age groups (16-20 – 66 (32.2%); 21-40 – 74 (36.1%); 41-60 – 65 (31.7%)) took part in the research.

In the narrative texts of the respondents, the following indicators were most often found: recollection and verbal reproduction in detail of civic attitudes of parental and reference persons (A1a, A2a), full/partial acceptance, and direct/inverted reproduction of civic behavior models in the past (B1a, B2a), evaluation of civic dispositions of other persons and reflection of the content of citizenship (C2a, C2b), retransmission of civic dispositions (D2a, D2b), reflection of one's own experience of interaction with the state and evaluation of one's interaction with the state as successful/unsuccessful (E1a, E1c). Conversely, such indicators of categories of analysis as referencing civic attitudes (F3a) and providing new meanings (reinterpretation) of civic content (F3d) were recorded least often. The low frequency with which the specified categories were encountered in the total volume of the text of all respondents may indicate a low "involvement" of the corresponding descriptors. At the same time, the presence in the texts of respondents of all categories (albeit with different "specific weight") proves the adequacy of the selected descriptors of psychological mechanisms.

According to the results of the study, the following averaged percentage distribution of psychological mechanisms descriptors of civic identity formation was obtained (Figure 1).

The category that was encountered most often in narrative texts is civic attitudes, once voiced by parents or other reference people and heard in childhood. These attitudes were remembered by the respondents (indicating their influence on their civic consciousness and unconsciousness) to the extent that they were able to reproduce them verbally during the survey. Most of these attitudes relate to the assessment of the state (for example, "*our State does not care about people*"); behavioral prescriptions ("*love your Homeland*"); description of situations of the interac-

tion of a citizen with the state and officials (“*without money you are nothing*”); general guidelines of political and civic mentality (“*it’s none of my business*”; “*if not me, then who?*”); examples (both real and fictional) of approved and disapproved civic behavior, etc. Therefore, contrary to expectations, the representation in memory and reproduction of parental (reference person) attitudes turned out to be quite pronounced.

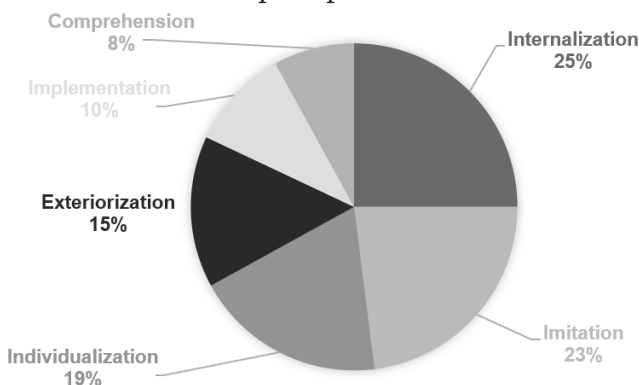


Fig. 1. Percentage distribution of psychological mechanisms descriptors of civic identity formation

This suggests that parental attitudes and dispositions (political and civic), despite stereotypes about their ineffectiveness, remain important for the civic identity formation of an individual. This is how interiorization manifests itself as a psychological mechanism of civic identity formation.

In contrast to the mentioned attitudes, which exist only in verbal form, the descriptors of behavioral imitation, as well as the corresponding categories of thematic analysis, are quite complex and sometimes contradictory. Even though in the texts there is quite often evidence that respondents have models of imitation and reproduction of their behavior, the degree of acceptance of these models is very different – from complete (31%) to partial (39%).

The nature of imitation of civic behavior models is especially diverse according to the indicator of literalness – inversion of reproduction. As it turned out, starting from adolescence, inverted imitation of reference persons (parents) prevailed in some participants. This meant that they reproduced the civic behavior of the father/mother not directly but “with a minus sign”, that is, they reproduced it “in reverse”. For example, if the father adhered to left-wing political views, then the son chose right-centered political and civic dispositions; if the mother was inclined to a passive civic position, then the daughter showed high civic activity (in particular, volunteered a lot), and vice versa. Such inversions in imitation of civic behavior occurred in 41% of respondents.

Since this is a significant quantitative indicator, let’s interpret it. Despite the inverted orientation, this phenomenon should be interpreted precisely as imitation since the respondent remains “tied” to the model of others as a kind of “point of reference” in choosing his behavior. So, for example, a pacifist civic orientation (“*all international conflicts should be resolved peacefully*”) is opposed by a militaristic orientation (“*we will use weapons to force everyone to reckon with us*”), and not a non-military one at all. This means that parents or reference persons determine, if not the specific orientation of the child’s civic orientation, then at least the value orientation (in our example – the instrumental value of imposing one’s views or tolerance, the value dimension of pacifism – militarism). In these cases, the mechanism of imitation manifests itself, in our opinion, no less vividly, although hidden.

The peculiarities of the manifestation of the mechanism of individualization of civic dispositions and other content of citizenship were that the indicators of reflection by the respondents of these content and the first meaningful transformations of civic attitudes leading to them (both parental and other reference persons) were most often encountered.

It is worth comparing the manifestations of descriptors of the mechanism of individualization with similar manifestations

of descriptors of the mechanism of comprehension of one's own citizenship. In terms of their focus, these mechanisms have something in common; it can be said that individualization contains the initial moments of understanding one's citizenship, that is, giving the content of citizenship personal meanings. If the mechanism of comprehension involves the analysis and synthesis of the content of citizenship, their creative combination, etc., then individualization includes, metaphorically, the "beginning" of the process of understanding (reflection, clear differentiation of one's positions from those of others, meaningful transformation of parental views, which previously served as a reference point). However, in the total sample, descriptors of comprehension of one's citizenship in the respondents' narratives are found much less often (8%) than descriptors of individualization (19%). This can be explained by the fact that the psychological prerequisite for "starting" the comprehension mechanism is a certain personal, emotional, as well as civic maturity, which half of the respondents do not achieve (Petrovska, 2023).

Descriptors of exteriorization of stereotypes, attitudes, and patterns of civic behavior occur quite often (15%), although they are inferior to interiorization, imitation, and individuation descriptors. The most pronounced descriptor of the mechanism of exteriorization turned out to be a retransmission of one's civic dispositions (more often - to a narrow environment of acquaintances, less often - in a broad environment (social networks)). Therefore, a person seeks to broadcast his civic values, enter communication about his civic dispositions, and convince others of the "correctness" of his civic guidelines.

Finally, the psychological mechanism of implementing one's own experience of interaction with the state and fellow citizens also turned out to be one of the mechanisms expressed to a lesser extent in the respondents' narratives (10%). This result is consistent with a similar result regarding the low representation of comprehension mechanism descriptors in these texts as well.

What can explain the uneven distribution of descriptors of various psychological mechanisms of civic identity formation that was empirically revealed?

The results indicate the uneven "involvement" of the mentioned psychological mechanisms in the process of civic identity formation of an individual. The obtained data give us reasons to distinguish, on the one hand, more universal, and, on the other hand, less universal – specific – mechanisms. Thus, among the most universal, we can include the internalization of civic content, the imitation of civic behavior models, and the individualization of citizenship content. Less universal, but also quite common, is the mechanism of exteriorization of civic dispositions. Finally, the mechanisms of implementation of individual experience of interaction with the state and fellow citizens and comprehension of one's own citizenship turned out to be much more specific. This means that these specific mechanisms are not "on" (active) in all interviewees, or their action can be called not intense, but "background", latent. What are the causes and consequences of this situation?

According to the psychological concept of civic identity formation (Petrovska, 2021), the mechanisms of internalization and imitation are primordial and basic, which form proto-identity, that is, the basis of organizational identity in general. Civic identity as a kind of organizational identity is based on this proto-identity. This education is necessarily formed, in fact, in everyone who undergoes socialization in the primary real group (most often in the parental family). If this is so, then the mechanisms of internalization and imitation cannot fail to be "on" in most people and work from childhood, providing the most elementary levels and the first stages of the formation of civic identity.

But the situation with the "connection" of mechanisms of implementation and comprehension is completely different. An individual can formally function as a member of society and a citizen without reaching the maturity of a civic identity. This

maturity is not achieved by all citizens, and the uneasy movement toward reaching it is often not sufficiently motivated. So, to “turn on” the mechanism of implementation of individual experience of interaction with the state, it is necessary first to have this experience. In a situation that makes it possible not to gain this experience (not to have contact with state officials, not to worry about opening one’s own business in the existing legal field, to stand aside from external aggression directed against the state and citizens, etc.), this experience does not arise and does not accumulate. And if this is normal for children, it is not for adults. Accordingly, the mechanism for implementing this experience when planning further interaction with the state “does not start”. At the same time, there is no place for the mentioned planning of interaction with the state, and with it, the modeling of better relations with it, and the discourse of the development of the state and the citizen, as a result of which a whole layer of social reality remains closed to the individual. Therefore, the consequence of this situation is the incomplete or partial realization of the individual as a citizen. A similar situation concerns the mechanism of comprehension of one’s own citizenship.

The distribution of revealed descriptors of various psychological mechanisms of civic identity formation of women and men is presented in Figure 2.

There is a certain tendency towards the predominance of some mechanisms among women and others among men. Thus, the mechanisms of internalization of civic content and imitation of civic behavior models prevail among women. At the same time, the mechanisms of individualization and exteriorization are “involved” among them almost equally. However, the descriptors of the mechanisms of implementation of the individual experience of interaction with the state, as well as the comprehension of this experience, were found among the interviewed men more often.

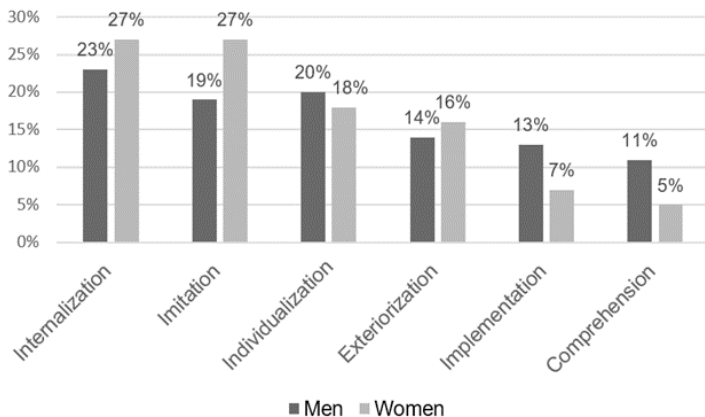


Fig. 2. Percentage distribution of the representation of descriptors of psychological mechanisms of civic identity formation of women and men

This trend can be explained by the distribution of gender roles. Men are attributed to an active role in society and civic activity more often, while obedience and conscientiousness are to a greater extent attributed to women. Because human social behavior usually conforms to external expectations, men and women adhere to the prescriptions of their civic roles. As a result, girls and women are more successful in reproducing parental attitudes and imitating the behavior models. As for men, as a result of their active civic role, their individual experience of interaction with the state is greater and more diverse than that of women. It seems logical that from time to time, this experience can naturally be frustrating, which leads to activation of the mechanism of comprehension of this experience and taking it into account when planning further interaction with the state.

The distribution of revealed descriptors of various psychological mechanisms of civic identity formation encountered in the narratives of respondents of different age groups (16-20 years, 21-40 years, 41-60 years) is presented in Figure 3.

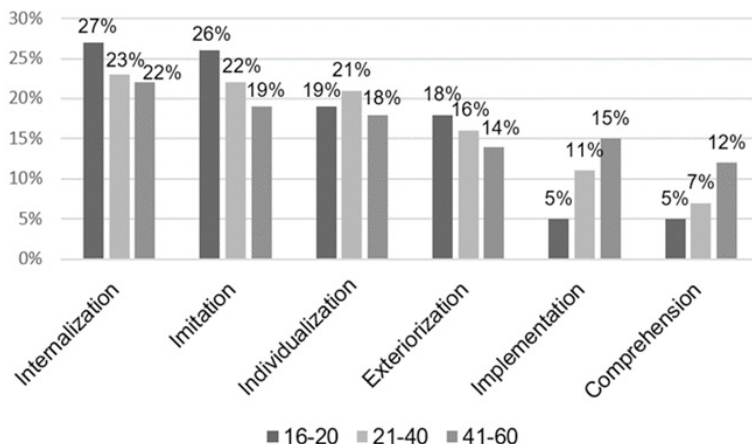


Fig. 3. Percentage distribution of the representation of descriptors of psychological mechanisms of civic identity formation of different age groups

In different age groups of respondents, there is also a trend of uneven distribution of descriptors of the specified mechanisms. It seems logical that the mechanisms of internalization and imitation are more represented in the youngest – people of juvenile age and the mechanisms of implementation and comprehension – in adults. After all, individual experience of interaction with the state and fellow citizens is acquired with age, and its accumulation is quantitatively greater among more mature people. This is a prerequisite for both implementation and comprehension of this experience. As for people in middle adulthood (41-60 years old), their “profile” looks the most balanced (compared to people of youth and early adulthood) and does not contain sharp differences between the involvement of mechanisms. On the contrary, persons of youth age are characterized by the dominant involvement of the first four mechanisms, hypothetically inherent in the first stages of the formation of civic identity – its emergence and development.

This study, however, has potential limitations. Obtained results and conclusions regarding psychological mechanisms of the emergence, development, and establishment of the civic identity were made on the Ukrainian sample and may reflect the socio-cultural and mental specificities of Ukrainians only.

Conclusions

Descriptors of all six psychological mechanisms of civic identity formation are sufficiently represented in the retrospective narrative texts of the respondents. However, the mentioned mechanisms are involved unevenly.

The internalization of civic content, imitation of civic behavior models, and individualization of the content of citizenship can be counted among the most universal mechanisms of civic identity formation. Less universal but quite common is the mechanism of exteriorization of stereotypes, attitudes, and patterns of civic behavior. Mechanisms of implementation of individual experience of interaction with the state and fellow citizens and comprehension of one's civic dispositions turned out to be more specific and less widespread.

The uneven involvement of various psychological mechanisms of civic identity formation is observed in different age groups. Such uneven involvement may indicate the following features of the action of these mechanisms. In adolescence, the process of forming reproductive identity continues; accordingly, we record the increased involvement of the mechanisms of imitation of models of civic behavior, as well as interiorization, exteriorization, and individualization of civic content. At the age of early adulthood, when the actual formation of a productive civic identity begins, we observe the activation (along with the continuation of the aforementioned processes) of mechanisms of implementation of the individual experience of interaction with the state and fellow citizens and its comprehension. At the age of middle adulthood, which corresponds to the maturation of a productive civic identity, one can see a balance, a more even involvement of all the mechanisms of its formation.

So, the internalization of civic content, imitation of civic behavior models, and individualization of the content of citizenship are the basic mechanisms that ensure the creation of the foundations of civic identity: imitation of models of civic behavior is the basic mechanism of learning this behavior, internalization of the contents of citizenship and civic mentality forms the basis for their further comprehension; the individualization of these contents ensures the creation of personal meanings of everything that a person does as a citizen.

The result of the complete formation of civic identity is the state of its maturity, which is not always achieved by an individual. In other cases, especially when there is a lack of «engagement» of the mechanisms of individualization and comprehension of the content of citizenship, the development of civic identity results in deficient forms (distancing and alienation from the state and one's role as a citizen) or destructive forms (either the role of the state or one's role of the citizen is devalued), which enables various psychological games-manipulations between the citizen and the state (shifting responsibility to the state; social parasitism; self-affirmation at the expense of fellow citizens, etc.).

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Петровська Інга. Психологічні механізми виникнення, розвитку та утвердження громадянської ідентичності.

Метою статті є емпіричне виявлення закономірностей прояву психологічних механізмів становлення громадянської ідентичності особистості.

Методи. Для виявлення дескрипторів психологічних механізмів становлення громадянської ідентичності використано ретроспективний

нарратив «Я в державі» та тематичний аналіз, призначений для опрацювання вербального змісту нарративів. У дослідженні взяли участь 205 громадян України віком від 16 до 60 років (62% жінок і 38% чоловіків).

Результати дослідження. За результатами дослідження отримано такий усереднений відсотковий розподіл дескрипторів психологічних механізмів становлення громадянської ідентичності: інтеріоризація громадянських контентів (25%), наслідування моделей громадянської поведінки (23%), індивідуація змістів громадянськості (19%), екстеріоризація стереотипів, атитюдів і зразків громадянської поведінки (15%), імплементація досвіду взаємодії з державою і співгромадянами (10%), осмислення власної громадянськості (8%).

Висновки. У ретроспективних нарративних текстах респондентів достатньою мірою репрезентовані дескриптори усіх психологічних механізмів становлення громадянської ідентичності (виникнення, розвитку та утвердження). Проте виявлено нерівномірну «залученість» згаданих психологічних механізмів у процесі становлення громадянської ідентичності особистості. До найуніверсальніших механізмів становлення громадянської ідентичності можемо зарахувати інтеріоризацію громадянських контентів, наслідування моделей громадянської поведінки та індивідуацію змістів громадянськості. Менш універсальним, але доволі поширеним є механізм екстеріоризації стереотипів, атитюдів і зразків громадянської поведінки. Більше специфічними і менше поширеними виявилися механізми імплементації індивідуального досвіду взаємодії з державою та співгромадянами і осмислення власної громадянськості. Недостатнє залучення саме цих механізмів може призвести до формування дефіцитарної або деформованої громадянської ідентичності.

Ключові слова: ідентичність, психологічний механізм, дескриптор, нарратив, наслідування, взаємодія, осмислення, громадянськість, стереотипи, атитюди.

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