Introduction

During the analysis of materials on patriotic consciousness, much attention is paid to the education of feelings, attitudes, and the formation of patriotic behavior, but this material is perceived as a frequent manifestation of patriotism as a multidimensional phenomenon.

Speaking of consciousness, it is it that most fully and holistically characterizes the inner world of a person, accumulating in itself emotions, values, beliefs, motives, and knowledge.

The patriotic consciousness is the main spiritual and cultural characteristic of the individual, one of the most important components of both individual and public consciousness, the foundation of public and state systems, being the spiritual and moral basis for their effective functioning.

Main part

The solution to the problem of the formation of patriotic consciousness of the individual and society as a whole is possible through the impact of a set of factors.

One separate factor in the formation of patriotic consciousness is that of historical unity. The author Malinkin A.N. understands historical unity first and foremost as unity in the destinies of a nation or state in times of joy or sorrow. This is the result of shared experiences and perceptions of victories and defeats, of a nation’s journey through history on a
geographical territory. The unity of what has been experienced is transmitted from generation to generation, thus creating a socio-historical memory of a nation, a tradition, a custom etc.³

As we can see, the formation and the development of patriotic consciousness of people are closely connected with the knowledge of the history of their nation, and their country, in the process of assimilation which arises a sense of pride in the works and creations of previous generations.

The patriotic consciousness of a personality is a complex holistic formation, which is a totality of knowledge about the genetic roots of the individual, comprehension of the surrounding social reality, the prospects for its development, the attitude of readiness for faithful service to his homeland as the prevailing aspiration of the individual in the context of the prospects of its existence⁴.

Many authors point out that the sense of patriotism is associated with the identification of the individual in relation to a particular country, people, culture, and religion.

According to the explanatory dictionary, “identification” is translated from the Latin “identifico” and means the act of identifying and its result; establishing the identity of a person or a thing⁵.

In other words, identification is the process and the result of an individual’s self-identification with another person, group, or community.

The concept of a person’s social identity is placed in social psychology. It characterizes a person’s position in the social world. The shaping of a person’s identity is based on a number of affiliations, including civic (state), ethnic, group, personal, religious, professional etc.

*Civic identity* is an individual’s awareness of his own belonging to the community of citizens of a certain state⁶. Citizenship, civic consciousness, and patriotism are included as elements in the concept of civic identity, which is the basis of social integration⁷. This component of social identity arises from an individual’s perception of his membership in a community, which may call itself a nation. The formation of this identity can act as a factor in the positive inclusion of the individual in the state’s activities, the development of activity in the establishment of social ties, and a reasonable attitude toward the resources⁸.

Civic identity correlates with one of the most controversial and ambiguous concepts of modern science, which is the concept of nation.
(from Latin natio - people, tribe) is understood as a community of people formed during the formation of the commonality of their territory, economic ties, literary language, ethnic features of culture, and character. In English-language literature, the nation is synonymous with the state and its citizens, so civic identity is called national identity.

Ethnic identity is a type of social and group identity that means belonging to a particular ethnic group. At the core of an individual’s ethnic identity is the perception of their ethnic community, its history, and its culture. The perception of ethnic identity is influenced by factors such as language, type of social ties, common past, socio-cultural environment, religion, and others. An individual’s assignment to an ethnic group depends primarily on his or her self-definition, as well as on the existence of family ties with members of the ethnic group and the possession of its specific cultural traits.

Due to the actualization of ethnic identity for a person in the period of transformation of society, it seems necessary to study it. Ethnic identity is one of the resources of self-determination in a multi-ethnic society. One cannot but agree with the opinion of the ethno-psychologist T.G. Stefanenko that this resource has become the most in demand at the turn of the XXth–XXIst centuries and that it is “connected with the burst of ethnic identity, which affected many countries and societies of different types and levels of development (from traditional to post-industrial) and was even called the “ethnic paradox of our time”. The psychological reasons for the surge of ethnic identity in modern society are the search for orientation and stability in a world that is oversaturated with information, anxious and disturbing, unstable, full of violence, and intensifying interethnic contacts.”

Group identity is based on each individual’s awareness of his or her belonging to the group, maintaining internal solidarity with the group ideals and values, as well as the separation of each group member from the “other” and the renewability of identifications with the group. The formation of a group involves the establishment of a certain interaction of individuals with a specific normative environment and world’s image. The identity of the group depends on its cohesion and the existence of strict rules of behavior. Group identity can be considered not only in relation to a possible social group but also in regard to the inclusion of a particular person in a social group. Group identity is also seen as the state of an individual’s identity to a particular social group to which he belongs and considers it “his” group.

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Religious identity is defined as a form of religious and socially oriented human self-consciousness, occurring simultaneously at both the individual and social levels\textsuperscript{14}. On the one hand, religion serves as the content of the identification process. The individual becomes aware of his own identity through religious norms, truths, and teachings. Religion helps him to find himself, to realize his place in life, and to answer existential questions. On the other hand, religion acts as a tool, a mediator of the identification process. Through religion, a person realizes his or her belonging to a particular group, clan, nation, or country. Religion serves the preservation and transmission of norms and traditions important to the process of identification\textsuperscript{15}.

Professional identity is an individual’s conscious belonging to the professional community by the level of education, professional competencies, and professional culture, as well as by his/her inclusion in the professional group, which perceives this individual as “its own”\textsuperscript{16}.

The professional identity is an integral characteristic of an individual as a subject of labor, the effect of his long-term professional functioning. This is the result of professional socialization, carried out primarily in the process of professional education and professional activity of the person, through which he reveals himself, implements his knowledge, and accumulated experience, satisfies his needs and interests, as well as improves his professional skills. The profession has its own personal form, representing an individual way of application of a person’s forces and possibilities, and realization of abilities\textsuperscript{17}.

Professional identity is closely connected with corporate identity, which reflects not only the belonging of an individual holding a certain profession to a specific professional community. It also indicates an awareness of one’s identity with a particular business organization (corporation, enterprise, university, publishing house, etc.), and recognition of its philosophy, norms, and rules. Acts of identification sympathy are widespread in the corporation\textsuperscript{18}. These acts are an expression of people’s consideration and attentiveness for one another.

Corporate identity is often considered in relation to the organization itself, in which a corporate culture is formed as a set of norms, values, patterns of behavior, ways to achieve a goal, corporate communication, unity and social harmony\textsuperscript{19}.

\textsuperscript{17} Kovaleva A, Raznovidnosti social’noj identichnosti: podhody k klassifikacii, [in:] Znanie. Ponimanie. Umenie, No. 4, 2019, p. 95.
\textsuperscript{18} Goffman E, Supportive Jntechanges, [in:] Relations in public microstudies of the public order. N.Y.: Harper Row, 1972, p. 71
Personal identity is formed and affirmed on the basis of social identity. Only realizing his “we”, his community with a particular group, a person can distinguish himself from this community as an autonomous “I”\(^{20}\).

Next, let’s consider the key concepts of social identification of a person, which appeared due to psychological and sociological research: psychoanalytic, behavioral, cognitivist.

In socio-psychological literature, the term “identification” has acquired a broader meaning, denoting, on the one hand, imitation, imitative behavior, and on the other hand, especially in personality studies, emotional fusion with an object, deep internalization (mastering) of a norm or model.

In general, the problems of social identification of the individual have been studied by social psychologists and sociologists. Here it is necessary to note S. Freud, T. Adorno, E. Erikson, H. Tajfel, M. Sherif and others.

Initially, the term “identification” was introduced by S. Freud. Based on his theory of the structure and functioning of the personality, the author offers a psychological interpretation of the identification of the individual with the group.

In order for a person to function effectively in society, he must have a system of values, norms and ethics that are reasonably consistent with those accepted in his environment. All this is acquired in the process of “socialization”; in the language of the structural model of psychoanalysis – through the formation of a superego (from the Latin “super” – “over” and “ego” – “I”)\(^{21}\).

The superego is the last component of the developing personality, representing the internalized version of social norms and standards of behavior. From the point of view of S. Freud, the human body is not born with a superego. Rather, children should acquire it through interaction with parents, teachers, and other “shaping” figures. Being the moral and ethical force of the personality, the superego is the result of a child’s long-term dependence on his parents. Formally, it appears when the child begins to distinguish between “right” and “wrong”; learns what is good and what is bad, moral or immoral. As the child’s social world begins to expand (thanks to school, religion, and peer groups), the superego’s scope expands to the extent of the behavior these new groups find acceptable. One can consider the superego as an individualized reflection of the “collective conscience” of society\(^{22}\).

The undoubted merit of S. Freud is that with his research he gave rise to works related to the analysis of identification in intragroup communication. The author considered identification, which he understood in this case as a purely emotional phenomenon, as a decisive and universal condition for group formation.

The concept of identification introduced by S. Freud reflects an important characteristic of the development of the individual, which makes it possible to reveal the role of parents and significant others in the


\(^{21}\) H’ell L, Zigler D, Teorii lichnosti. 3-e izd. SPb.: Piter, 2008, p. 115.

\(^{22}\) H’ell L, Zigler D, Teorii lichnosti. 3-e izd. SPb.: Piter, 2008, p. 115.
formation of personality structures and, in particular, such a most important structure as consciousness.

The ideas of S. Freud and his followers were continued by other researchers. For example, T. Adorno and his collaborators put forward the doctrine of an authoritarian personality. The above-mentioned scientists, like S. Freud, see the origins of authoritarianism in the conditions of upbringing in the family. If parents make a child dependent on themselves, suppressing his freedom, this child will later feel comfortable only in conditions of regulated and emotionally familiar. Moreover, authoritarianism is closely related to egocentrism: such a person will be rigidly connected with his group and separate from others. Unlike the views of S. Freud, T. Adorno explains social behavior not by unconscious motives, but by the processes of education.

In other words, in the concept of T. Adorno, social identity is considered in the context of early socialization in the family. Conscious or unconscious overprotection on the part of parents leads to the fact that in the future the child will strive for dependence on the reference group. In its most general form, identity can be defined as the identity of an object to itself.

The representative of the Neo-Freudian Trend E. Erikson defined identity as the internal continuity and the identity of the individual. Identity is seen by the scholar as a certain structure that consists of certain elements and is experienced subjectively as a sense of identity and continuity of one’s own personality when perceived by others who recognize this identity and continuity. This is related to the three basic levels of human nature: the individual, the personal, and the social.

Thus, E. Erikson characterizes the identity of the individual as the result of identification with certain social groups, the assumption of a system of social roles. The author in his concept of personality formation as a result of overcoming certain crises of sociogenetic development uses the concept of “psychosocial identity”. The formation of a psychosocial identity begins in adolescence, however, the foundation for positive development in adolescence and the achievement of an integrated ego-identity is laid in childhood. The development of ego-identity occurs under the influence of social groups with which a person identifies himself (national, religious, ethnic, professional, etc.). In the process of identification, a person receives clear answers to the main questions related to overcoming the conflict of identities: “Who am I?”, “Who do I want to become?”, “Where am I going?”

Representatives of the behavioral direction studied the features of group and intergroup behavior. M. Sherif and his supporters explain...
the formation of a person’s social identification by the influence of real intergroup conflicts. Intergroup conflicts arise as a result of the struggle for: wealth, territory, power, etc. Behaviorists, therefore, use the principle of learning as an explanation for social behavior, in fact, excluding the psychological mechanisms of identification.

In this way, the representatives of the behavioristic direction brought the problem of intergroup conflicts to the social level and viewed it not as a function of the interaction of individuals, but as a function of intergroup relations.

The cognitive approach to the problem of social identity was developed by the English social psychologist H. Tajfel and his supporters. The author proceeds from the fact that the basis of the cognitive activity of the individual is categorization, which is a necessary function of the human psyche, aimed at structuring the infinite variety of environmental stimuli into a finite ordered system of categories. Other people and the subject of cognition himself are also subject to categorization. Perceiving and categorizing other people, the subject of cognition focuses on similarities and differences with himself, thus differentiating the people around him into “us” and “them”. H. Tajfel believes that on the basis of this categorization, the phenomena of intragroup favoritism and intergroup discrimination arise. Their essence lies in the fact that belonging to a group, being a part of self-consciousness, can increase or decrease a person’s self-esteem. Belonging to and identifying with a “good” group enhances a person’s positive self-esteem.

In modern scientific works, the terms “civil identity” and “state identity” are used to characterize the self-identification of a person as a subject of the state and society.

The author N.A., Galaktionova analyzing the concepts of “civil identity” and “state identity”, writes: The state aspect is expressed exclusively by the administrative consolidation of the status of a citizen of the country, which is assigned automatically (by birthright or through special procedures for obtaining citizenship for migrants) and is characterized as formalized, prescribed from the outside. The civic aspect implies value-cognitive content, implemented within the framework of patriotic feelings, commitment to the values of the country.

Another approach views “civic identity” as a manifestation of supra-individual consciousness, a group consciousness of a formed civic community that integrates individuals and is an important factor of stability and democratic attitudes within the state.

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Awareness of belonging to a civil community presupposes the existence of ideas about the identifying features, principles and foundations of this association, about citizenship and the nature of the relationship between a citizen and the state and citizens among themselves. They include the image of the state occupying a particular territory, as well as the peoples inhabiting the state, with their own culture, language and traditions.

Thus, the concept of civic identity is formed on the basis of the following elements: cognitive – knowledge of belonging to a particular social community, value – the presence of a positive or negative attitude to the fact of belonging and emotional – acceptance or rejection of this civil community.

The cognitive elements of civic identity are formed on the basis of ideas about the identifying features and foundations of this association, the relationship between citizens and the state, as well as citizens within the state among themselves. The cognitive content of civic identity includes the image of the state occupying a particular territory, the characteristics of the culture, traditions and language of the peoples living in this state.

The value-emotional component of civic identity is formed on the basis of the absence or presence of personal meaning and value significance for the individual of the civic identity. This component can be decisive in the process of forming a person’s civic identity.

The most important components of the emotional component are feelings of pride or shame caused by the civic community and belonging to it. Pride in one’s country is the most important indicator of the attitude to citizenship as a value. Thus, the formation of civic identity is fixed not only by the fact of awareness of citizenship, but also to a greater extent by the attitude that is shown towards it, and the acceptance of this fact as significant in a person’s life. The basic identifying mechanism is patriotism as a sense of commitment to the civic community, recognition of its significant value.

It is also possible to use the concepts of civic identity and patriotic identity synonymously since the phenomenon of patriotism involves not only affective states (love for the Motherland), value-rational settings (conscious readiness to defend the honor and dignity of the Motherland) but also normative and legal settings and actions (civic responsibility, law-abidance).

Conclusions

In modern society, a sincere desire to be useful to their homeland and an understanding of personal responsibility for its fate is inherent in the

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citizens of the country (especially the younger generation) with whom a qualitatively new patriotic consciousness has been formed.

The content of patriotic consciousness is formed on the basis of reflection of historical, socio-economic and political processes taking place in the country and society, the interiorization of patriotic values and ideas in the process of socialization. As a result of the processing of ideas about the world and about himself in the consciousness of the individual forms an individual system of relations and attitudes to the concept of “Motherland”, develops a structure of values and motives that determine the patriotic consciousness of the individual. Self-identification is one of the main mechanisms of the process of formation of patriotic consciousness, in which patriotic identity occupies a defining place.

The patriotic identity is a person’s self-identification as a citizen of the country who shares patriotic values, feelings, and aspirations.

References


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Keywords: patriotism, patriotic consciousness, self-identification, personality, social identification, civic identity.

Summary: The interest in the problem of the formation of patriotic consciousness because of its potential importance in society is one of the topical issues in modern society, including for public authorities. Domestic and foreign experience, history, and modernity testify that the viability of any country depends to a large extent on the level of formation of the patriotic consciousness of its citizens.

At the formation of human consciousness, it will be appropriate to consider the complexity of the modern man’s social environment, associated with drastic social changes in the form of cataclysms, changing political structures, and the ability to solve life’s problems itself.

Thus, the purpose of the article is to consider the interdependence between a person’s self-identification as a social attitude and his civic activity, to show that the identification of oneself as a citizen largely forms the patriotic consciousness.

In order to achieve this purpose, a number of methods have been applied in this scientific approach, including the following: logical, historical, systemic, and comparative methods.

Palabras clave: patriotism, conciencia patriótica, autoidentificación, personalidad, identificación social, identidad cívica

Resumen: El interés por la cuestión de la formación de la conciencia patriótica, debido a la importancia que desempeña en la sociedad, es uno de los temas más actuales de la sociedad contemporánea y de las autoridades estatales. La experiencia nacional y extranjera, la historia y la época contemporánea confirman que la capacidad de supervivencia de cualquier país depende en gran medida del nivel de formación de la conciencia patriótica de sus ciudadanos. La formación de la conciencia humana debe tener en cuenta la complejidad del entorno social del hombre moderno, que se asocia con cambios sociales drásticos en forma de cataclismos, estructuras políticas cambiantes y la capacidad de resolver los problemas de la vida de forma independiente.

El objetivo de este artículo es analizar la interdependencia entre la autoidentificación como tipo de actitud social y la actividad cívica, incluso demostrar que la identificación como ciudadano conforma en gran medida la conciencia patriótica. Para alcanzar el objetivo planteado, este enfoque de investigación emplea una serie de métodos, entre ellos: métodos lógicos, históricos, sistémicos y comparativos.