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CiCe
Institute for Policy Studies in Education
London Metropolitan University
166 – 220 Holloway Road
London N7 8DB
UK

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The Formation of Civic Identity in a Multinational Society: A Sociocultural Approach

Alexandra Latuņina
University of Latvia (Latvia)

Abstract

In a multinational society it is wrong to identify the national and state identity with nationality and citizenship. National identity is being expanded today by accepting European values, by uniting the identity of Latvia and Europe. As a result expanded civic identity is formed. There are three identity levels: ethnical, national and European. In the postmodern situation, political and cultural discourse are connected. Even though the national idea is in opposition to common European idea, the identity of the citizen of Europe does not replace national identity but supplements it. Identity of upper secondary school students is formed and culture receives integration function between other social subjects. The article offers conception of formation of civic identity in the context of integration.

The aim of this work is formation of a national and European civic identity. My research purpose is studying national and European identity formation (construction) through history and other social subjects in teaching process of secondary school for national minority. The aim of the paper is to work out pedagogic conception of formation of national and European identity in European school as well as discussion of categories related to civic identity. Interaction between integration and identity has been studied also.

Identity is belonging and formation of a belonging to one's place of residence, ethnic community, the state and civic community. Practical involvement of youth in the social life is related with the formation of their sense of identity or belonging. All the human identities are more or less social identities. Social identity can be defined as a way for individual or groups to distinguish themselves from others. Belonging means subjective and emotional feelings. National identity is a belonging to a state; the legal basis for this identity is citizenship, though every individual can recognize this belonging in a different way (Jauniešu identitātes veidošanās un līdzdalība, 2005; 105).

There are three identity levels: ethnical, national and European. International research showed that civic curriculum in Latvia found a positive impact on students' knowledge and skills but not on their sense of citizen responsibility (Torney-Purta, Oswald, Schulz, 2001; 78). Problem is in alienation of the person from the state. I suppose that we could influence students' national (politic) identity because it is subjective formation, not ethnic identity because it is objective formation.

The term "civic education" in narrow sense means the subject - social science, the study of society and state, and in wide sense – these are the social subjects. The hypothesis is that the quantity of social subjects in curriculum in comparison to science promotes the

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students' knowledge of politics and increases the degree of their integration in the society.

Social subjects help students to form their world outlook, skills to live in civic democratic society, to promote their European integration. Aim of civic education is formation of students' politic knowledge, skills and attitudes. Social integration could be divided into ethnical and civic. There are two dimensions political and cultural in the civic integration.

Since the mid-1990s when Latvia placed emphasis on integration, increased as interior integration, integration role in education increased ethnic integration promotion into society, as external – integration of our country into Europe and world.

Integration could become degree on a way into assimilation; however it isn't synonym of assimilation. In the case of integration group of people extends their cooperation into society, saving their identity. Integration could be politic, economic, linguistic, and cultural. As social integration criterions in state integration conception are named (Sabiedrības integrācija Latvija, 2001; 5-8):

- To prevent persons alienation from state
- To include into realization of common purposes of Latvian society
- To save ethnic and cultural identity
- To form Latvian and European common culture place.

Civic (politic) criterions of integration are named in the legislation: knowledge of state language, knowledge of history of Latvia and knowledge of Constitution of Latvia (1922, 1993).

Usually the problem of integration is referred to ethnical problems. However, the theme of civic integration has not been studied deeply enough. Interaction between integration and identity has also been studied little. It is important to research coordination of integration and identity. Concepts identity refers to the marking by humans of similarities and differences between things of all kinds and their use to classify (Harrington, 2005; 262). Identification is not changed formation, but always outlives continuous changes. Thus national identity could be changed. Now European identity is one from our basic values.

Components of *ethnical identity* by Smits are common title, myth about common ancestors, common historical memory, special elements of culture, connection with special "fatherland", united consciousness (Smits, 1997).

National identity Smits interprets as historical territory, historical memory, united culture, equal rights and duties; person's serving to society, loyalty, civil equality, mind of brotherhood, political symbols (Smits, 1997).

Components of *Civic identity* by Smits are citizenships' nation, patriotisms, national history, territorial nation, politics identity, civic society, political trust, civil elements, civic education, political culture, political community, active partnership of citizens (Smits, 1997).

Cultural identity Smits interprets as united cultural type, historical consciousness, mythology, symbolic, common traditions, habits and holidays, common quality of culture and history, language, historical painting and sculpture, works of art,

interpretation of time, investigation of essence of events of past and present, national history and culture, nationalisms as form of culture (Smits, 1997).

Components of *European identity* by Fuše are geographical, historical and cultural elements, heritage of enlightenment, and predominance of Western civilization (Fuše, 2000).

European identity Morēns interprets as polyidentity component, plural identity, cultural diversity, Christian idea, Humanisms idea, Greece philosophy, modern science (Morēns, 1990).

In turn Smits *European identity* interprets as unity of modern politics and cultural type, nation – state, European consciousness, European culture model, developing culture, present and future of culture, cultural paneuropeisms, postmodern Western culture, human rights and humanities values (Smits, 1997).

National and European identities are relatively independent persons, social group, ethnic group cohesion on basis of common purpose and interesting. Main concepts of international research of civic education are democracy, democratic institutions and citizenship, as well as national identity and social cohesion and diversity (Torney-Purta, Oswald, Schulz, 2001; 70). Some researchers have concentrated on relating national identity and European identity. National identity is stronger than European identity. As regarding attitudes toward the Euro: nationalism, patriotism and European patriotism, nationalistic attitudes correlated with opposition to the Euro (Torney-Purta, Oswald, Schulz, 2001, 99). In my opinion, could be more correct say about loyalty - respect to essential power, state and obeying the law. Idea of patriotism (Smits, 1997; 84) is related to national Romanticism and was vital at formation of national state, but lost its meaning globalization age, when idea of national state smashed (Šūmans, 2000; 29). It is distinguished nationalism of bear nation (Smits, 1997; 8), nationalism of nation that has politic power in state and nationalism of a national state in the globalization age. Attitude to social integration changed from its idealization till complete denial opportunity of integration. Problem is investigated in politic, legal and pedagogical aspects.

The object of this article is in the teenagers civic identity is formatted as a sociocultural conception. During formation of ethnic identity the child passes a number of stages from diffusive up to the realized identity. Result of this process at teenage is emotional-estimated comprehension of the accessory to an ethnic group (Rashchevsky, 2004, 63). Experts have admitted that acquiring the citizenship at the age 15-16 is just a beginning of the process of formation of the civic consciousness and identity; only at the age of 18 when young people can start to exercise their citizenship rights, they also start to be conscious of their civic identity. Citizenship is not a precondition for participation and activity; it is rather a certain result. Youth can participate in different social activities also without having citizenship. Role of school in the process of the formation of belonging is very important, especially teachers' role in the formation of the sense of belonging and patriotism (Jauniešu identitātes veidošanās un līdzdalība, 2005, 106-107).

The Focus groups of respondents are (Zepa, 2005; 73):

- students in minority schools
- parents of students in minority schools

- teachers in minority schools.

There are two dimensions in social integration: ethnical and civic. Ethnical integration is impossible without civic. Political and cultural aspects can be put forward in civic integration. National identity must be separated from ethnical. National and state identity partially coincides with Western European nation's model (Morēns, 1990; 47), (Smits, 1997; 17-23). National state is modern state, when any nation has sovereign power at determined territory. Ethnical and civic (political) integration is connected with cultural.

The sociocultural approach offers history and politics teaching in cultural context. History and politics offers model of values from point of view of society. But culture offers model of values from point of view of individual. The culturcentric approach is human adoption that works out cultural ethic ideal and includes it's into own life. Multilevel identification of person is identification with a social group, society, culture and own inclusion into history. Person chooses from social and cultural context the ideal, values and ontological personal level. The interior structure of personality includes only those images, which are identical to him, but not all socio-cultural relations.

The socio-cultural principle converts a personality in a subject of society and culture. The goal of culture is to pass spiritual values, which carry out national consciousness and cultural identity. Education is institute of the transformation of cultural values and the form of national cultural reproduction. Education constructs personal identity as transmit no the exterior pattern into interior level of person. Civic identity is appears in society and is transmitted into psychological level. Identification mechanism of education influences the formation of person and becomes possible if the values constructs person assimilates as significant. Identification of person with this images transfers into interpsychological level, where they became artefacts. Personality is interfered with society: in social structure the personality chooses self-significant images referents. The methodological basis of identification is reference of educational space. The only mechanisms of identification are when own possibilities project into planned image and carries out identification with him. Culture is the formation of out of personal ideal images. Culture constructs its identity. The culture formats are "ideal I". That is the condition when personality can construct itself. The educational surroundings are filled by spiritual referents is the condition for the most effective pedagogical process. Citizenship is freedom of choose and motivation action. Ideal image is projected into personal structures and becomes as cultural dominate. Sociolcultural situation is fixed in two levels:

- (1) in social level – intensification of problems are established usually out of personal character
- (2) in personal level – self-realization problem is established.

The problem is that crisis of students' identity due to lack of ideal, norms and principles. Leisure of happens is became students in the zone of formation of subculture, where exists the value – norms system, imagine and agents: art (sub-cultural variant), religion, sport. One cultural space, national teaching system, absence of patriotism and students' lack of knowledge of history forms the difficulty for formation of civic identity. Identification is as a model basis of subculture: low level, outsider, endocrinal. Multilevel identity is an optimal type. Anthropology is human educational conception in real sociocultural situation. Culture became as integration knowledge: inter-discipline

status (history, art, politics, law) because it is sincerity, holistic knowledge. The person doesn't use enough the possibility of culture. Consumption of cultural values is opposition of enculturation and own-realisation. Destruction of values of culture causes the crisis of identity. Humanization of culture allows subject identifies him self with certain system of values. Projection of culture is the possibility to work out an ideal project (Запесоцкий, 2002; 184).

There is attempt to work out the pedagogic conception of formation of national identity. School reform promotes using of the Latvian language in national minority school and thus formation of civic (politic) identity. Pedagogical aspect of problem decision offers prevention of marginalization, alienation from state, development of state consciousness, because apolitical is contrary to democracy as well as prevention of cultural degradation. Students' knowledge and skills of history of cultural periods, which promotes national and European identity, could be considered as criterions of cultural integration.

Social integration means taking common values (Smits, 1997; 19), i.e. general human values, there are human right, Christian ethics and principles of democracy in its basis.

Integration is possible only in the open society that realizes its common present and future. The past is one of the sources of national identity. As history is interpreted of each generation, it is necessary to have politically neutral understanding of the past as well as avoid 'we – they' model of ethnic consciousness formation. History of Latvia must teach as history of all Latvian people. It would not be correct to use the term 'Latvian nation' after analogy of 'American nation' because nation has certain features and language is one of them. In the Constitution of Latvia is said that sovereign power in Latvia belongs to Latvian people (LR Satversme, 1922, 1993). However now transformation takes place from ethnical (cultural) nation (Smits, 1997; 20) into politic (territorial) nation with cultural variety after Western Europe model. It is new period of integration and civic society development.

Social process is difficult and connected to subject and object limitation. Therefore just social subjects help pupils to form their world outlook, skills to live in civic democratic society, to promote their European integration. Aim of civic education is formation of pupils' civic identity, juridical and politic knowledge, skills and attitudes. National identity is being expanded today by accepting European values, by uniting identity of Latvia and Europe.

Even though national idea is in opposition to common European idea, European consciousness (cultural, historical) does not replace national identity but supplements it because Europe is community of national states (Morēns, 1990; 152). In order to form European consciousness and values teaching of history could be from Eurocentric point of view; European model of culture must be accepted in European school. Task of social studies program is to promote formation of European identity (Fuše, 2000; 48). European cultural values are: Greece philosophy, Roman law and rhetoric and Christian ethics (Pēpers, Smite, 1997; 17). Values of Antique culture went through Renaissance and Enlightenment and were supplemented by German classic philosophy and became basis of realization of contemporary Western European culture. It could be useful to work out social studies united conception relates to new realities - joining Latvia to European Union and supplement it to European matters. The following conception deals with civic integration, integration of youth into society in spite of their ethnic

characteristics. It helps them to adapt to social environment that is not homogenous and is included into the common cultural space of Europe.

Methods and methodologies

Methodologies basis of research is jointing of politics and culture as well as its mutual supplement into context of social studies. Solution of problem is construction of political intrapersonal consciousness. Construction of civic identity takes place in social system and person himself modifies of society. National and European identities are relatively independent persons, social group, ethnic group cohesion on basis of common purpose and interesting.

Speaking of the minorities living in Latvia, it is possible to refer to their ethnic identity, which is distinctive for every ethnicity, and the civic, or national identity, which characterizes the sense of belonging to the state of Latvia. This identity should social, civic and ethnic identity as well as young people's values and attitudes (Dirba, 2003; 8). Minorities' new identity is based on the state or on ethnicity (Zepa, 2005; 77).

The author offers such definition of civic identity. Civic identity is state (territorial), political (institutional) and cultural formation of consciousness of belonging. In ethnic identity's structure allocate three basic components: (1) cognitive [knowledge], (2) affective [an estimation, attitude], (3) behavioural [characteristic of be group behaviour] (Rashchevsky, 2004; 62). Types of formation of civic identity: determined, diffused, alternative and achieved. Civic identity is divided into levels – ethnical, national and European. Types of formation of civic identity:

- A. Citizenship after origin principle (Brands-Kehre, Puce, 2005; 7). A cultural component of ethnic identity coincides with national identity and forms one cultural type. European identity extends national and forms extended civic identity. There is determined identity.
- B. Identity of secondary school students not coincides. To remove split between ethnic and national identity takes place at civic education teaching process. There is alternative and achieved identity.
- C. Citizenship after territorial principle ethnic identity not coincides with national. National and European coincides of identity is not formed. There is diffused identity.

I suppose that we could influence students' national (politic) identity because it is subjective formation, not ethnic identity because it is objective formation. It is essential that teaching of history in secondary school could be from peace conferences and human rights point of view, not from states confrontation and wars. Basis of teaching of history in European school are: politic systems, origin and development of democracy, human rights, history of European culture and cultural paradigms. In order to form European consciousness and values teaching of history could be from Eurocentric point of view; European model of culture must be accepted in European school.

Results of the research

Components of structure of civic identity are political identity, cultural identity, ethnical identity, national identity, European identity and democracy. Profesor Held of

Tibingenas University, in his lecture for doctoral students of University of Latvia in 2007, defines criteria

- Cultural dimension – assimilation of language
- Structural dimension – inclusion into social structure
- Social dimension – interaction with other people
- Identification dimension – self-identification with new culture, where students including
- Author offers such criterions of estimation of civic identity of upper secondary students are:
- Student’s competence of democracy (Education at a Glance: OECD Indicators, 2002.)
- Student’s competence of citizenship (Education at a Glance: OECD Indicators, 2002.)
- Students’ national identity (Barrett, 2001) (Барретт, 2001).
- Student’s competence of culture (Macumoto, 2003).

Table 1: Criterions and Indicators of Civic Identity of Upper Secondary Students

Dimension	Criterions	Indicators
Politics	Students’ competence of democracy	Knowledge of main principles Students’ attitudes toward the democratic values Interpenetrative skills of democratic values
Politics	Students’ competence of citizenship	Knowledge of main human rights and duties Interpretative skills of human rights and duties Attitudes toward human and state rights and duties
Social	Students’ national identity	Students’ knowledge about existence of national group Students’ inclusion into own national group Knowledge of national history Knowledge of history of culture Knowledge of European history Knowledge of European history of culture Students’ knowledge of national symbol Students’ notion about common origin un common relationship Students’ notion about national features and national stereotypes Authentic identity Identity as member of national group according to their consciousness Haw much estimating of representatives of other national group influences students’ self-identification National identity subjective significance for students Students estimating of belonging to national group Students’ attachment to own national identity Students’ sense of belonging to national history Students’ attitude to representative of own national group Degree of students’ personal belonging to national society
Cultural	Students’ competence of culture	Self-estimating Recognition Accepting of values and norms Cultural awareness Assimilating of cultural behavior Communicative skills

In my opinion, there are two models of formation of civic identity. The first model is concerned to ethnic nation, than European civic identity takes place bases on ethnic identity from national into European civic identity. The second model refers to representative of political nation. Formation of civic identity of political nation moves from common European identity to national identity.

In postmodern situation political and cultural discourse is connected (Ortega i Gasets, 1992). Civic integration is impossible without civic. Components of civic identity are citizenships' nation, patriotisms, national history, territorial nation, politics identity, civic society, political trust, civil elements, civic education, political culture, political community, active partnership of citizens (Students, 1998).

Citizenship' education is only one part of civic education until now there was conventional, conservative model of civic education in liberal society. Civic education task is formation of critical rationality into citizen engagement in order to prevent intolerant activities of a government. In a multinational society it is wrong to identify the national and civic (state) identity – nationality and citizenship.

National identity
Cultural
Ethical
Civic identity
State
Politics

Figure 1. National and civic identity relation

Civic education in the conservative sense involves making citizens as subject of history and politics, with the disposition to obey it. In a democratic and liberal state one would hope and expect, on principles of justice and humanity. It is necessary construction of political thinking, knowledge of political institutions of the state and loyalties of the upper secondary students (Winch, 2006).

National identity is being expanded today by accepting European values, by uniting identity of Latvia and Europe. Even though national idea is in opposition to common European idea, identity of citizen of Europe does not replace national identity but supplements it (Vēbers, 2000).

Teaching of history could be from Eurocentric point of view, European model of culture must be accented. Task of social studies program is to promote formation of European identity. National identity is being expanded today by accepting European values, by uniting identity of Latvia and Europe. Even though national idea is in opposition to common European idea, European consciousness (cultural, historical) does not replace national identity but supplements it. In order to form European consciousness and values teaching of history could be from Eurocentric point of view; European model of culture must be accepted in European school. Task of social studies program is to promote formation of European identity. European cultural values are: Greece philosophy, Roman law and rhetoric and Christian ethics.

Conclusion

Identity of upper secondary school students is formed and history of culture receives integration function between other social subjects. Construction of secondary school

student's takes place when a student is positioned him as subjects of politics. Secondary school students became personally significant, if assimilation of social subjects basis on him individual significant values. The present research of the identity shows that students more estimate values than identities, as well as they more estimate ethnic identity than civic one.

It is essential that teaching of history in secondary school could be from peace conferences and human rights point of view, not from states confrontation and wars. Basis of teaching of history in European school are: politic systems, origin and development of democracy, human rights, history of European culture and cultural paradigms.

There is every indication that existing subjects' methods are directed to politic knowledge. It is felt that improving of pedagogical process is referred to formation of students' attitudes. It would be well to place emphasis on subjective formation of students' attitudes, when students' subjective values are paid attention to.

Political integration is connected with civic identity. They are two sides of the same process. On the one hand civic identity is interior side of students' world outlook. On the other hand politic integration is the result of civic education as well as external manifestation of civic identity. On the contrary to existing point of view (Vēbers, 2000; 44) civic identity isn't in opposition to ethnic identity because does not replace, but supplements it (Šūmans, 2000; 19). Citizens' attitudes are basis of civic identity. Civic identity could be realized only in the system "state – citizen". Political and cultural integration is connected with formation of civic society.

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