

program, 3<sup>rd</sup>, 4<sup>th</sup> – present, 5<sup>th</sup>, 6<sup>th</sup> – potential, 7<sup>th</sup>, 8<sup>th</sup> – rejected behavior program.

It could be especially interesting to compare results in multiethnic societies with different levels of economic prosperity, different levels of interethnic tension, and peculiarities of political trust.

**Conclusions.** Citizenship identity model does not include so far such an important component as political trust. S. Poznyak (2013) defines political trust as feeling trust towards state, government and other institutes by citizens. As political trust is essential factor defining some forms of citizenship activity in our further theoretical and empirical studies we will determine interrelation between political trust and components of the citizenship identity model.

### **Psychological citizenship: civil position of a person**

*V. M. Dukhnevych*

Institute of Social and Political Psychology, NAES of Ukraine  
(Kyiv, Ukraine)

**Introduction.** The study of relationship of citizens with each other and citizens with power (government, political and legal institutes, etc), questions of psychological citizenship is of growing interest of researchers in social and political psychology. Most researchers in psychology anyway are trying to understand citizenship from the perspective of citizen; researchers conceptualize citizenship as an active and reflective process occurring between members of community; researchers also highlight irreducibly social and collective nature of experience and practice of citizenship in everyday life.

It is evident that the basic meaning for psychological examination of the problem of citizenship is the concept of "civism" and its manifestation in the civil position of the individual. However, there are significant terminological differences regarding the concepts of "civism" and "civil position" in positions

of various authors. This circumstance determined the theme and content of our research work.

**Objectives.** We found that there are different values of the concept of "civic position" in Ukrainian (Russian) and in English scientific literature. In this context, the aim of these theses – to fix the differences in interpretation of the concept of "civic position" by Ukrainian and English authors and offer its own version of classification of civic position.

**Results.** As rightly pointed by A.M. Lukashevich, even the concept of "civism" has not a single well-established point of view. For example, H. Lomakina said that “in understanding of the concept of civism Russian and Western scientists have different points of view. So, Western scientists interpreted the concept of civism as "enlightened patriotism", that is the priority given to the knowledge of legal, political, moral standards and their application ... In turn, Yu. Nikiforov and A. Skalina in "On the concept of civism" put emphasis on the spiritual and moral principles that can unite people. They believe that one of the main manifestations of civism is internal human willingness to serve higher purposes and be a source of driving force of the moral perfection of society” (Lukashevych, 2014).

In general, the concept of «civism» («civic consciousness», «civicism») comprises two different aspects. On the one hand civism – is how a person understands rights and freedoms and is able to use them in practice; is capable to carry on a positive dialogue with the power, other citizens; treats activity with a certain assessment, coordinating his / her own interests and requirements and ones of societies, states, countries. Thus, civism – is the awareness of a person's rights and obligations in relation to another. On the other hand, civism is a sense of belonging, identification with a particular community, which manifests itself in civic position of person.

We also found that in literature there is currently no unambiguous definition of the concept of "civil position": various authors have noted one or

another aspect of this problem and investigating it. The fact that English psychological literature contains various terms that describe civil position: «active citizenship», «civil position», «civic stance», «civic stand» etc. can be added.

We define civil position as essential manifestation of people's relationship to social reality, which involves taking (or not taking) specific obligations to designing his / her own future and future of society (community) as a whole. “This concept includes political, legal, moral rights and duties of citizens in relation to their state (government) and implies conscious, responsible attitude of people to society. Expression of civil position is its relationship to society, activities, people, himself” (Gulyaeva, 2007).

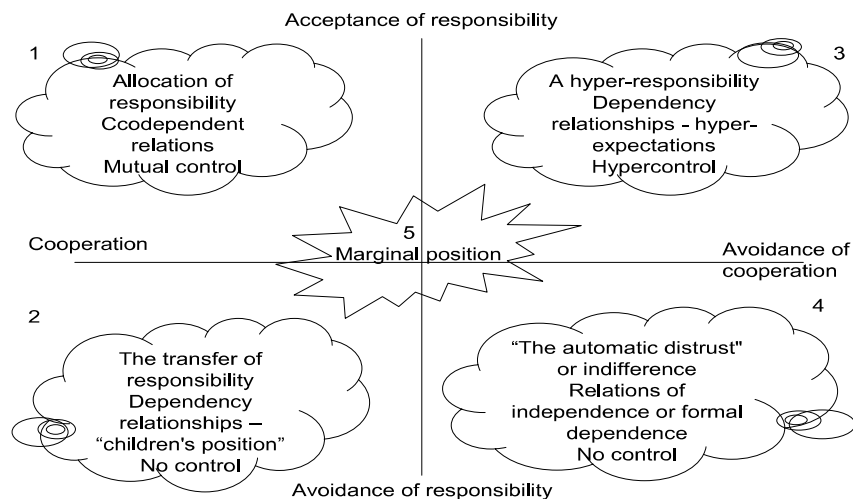
In general, all of the authors, one way or another, emphasize the importance of the individual's activity in the manifestation of his / her civil position. We agree with the idea that the leading role in the manifestation of civil position of the person is occupied by the mechanism of self-constitution on one issue or another. Without self-constitution we do not have the civil position. Moreover, as shown by our preliminary research, a person can express his / her civil position in some situations and not in the others. For example, one and the same person can take part in a protest in defense of nature and refuse to participate in political protests; come out in support of migrants and remain outwardly passive in political discourses, etc.

Civil position is shown and is formed in specific cases, it is determined by obligations which a person is ready to take over or share with others. That means that civil position is determined by the boundaries of acceptance or non-acceptance of responsibility. But in both cases acceptance as well as non-acceptance of responsibility may indicate civil position of a person. Perhaps we should talk about specific forms of civil position – from active civil position (and, accordingly, when a person is prepared to carry out civic duty) up to a maximum disengagement from the process of social and political life.

Therefore, we consider it is to be appropriate to propose a typology of possible forms of civil positions of a person. Acceptance or non-acceptance of responsibility and orientation to cooperation – are two factors which form the basis of this typology. Accordingly, we believe that theoretically at least five varieties of civil positions concerning political and legal reality can exist.

In this model, we tried to show the manifestation of a civil position of a person through the following parameters: 1) expression of his / her responsibility, 2) essential manifestation of the relationship between the subject and the state, and 3) control.

In numerous scientific and practical studies we can read about the need for active civil positions for a person (upper left quadrant). However, formalistic attitude to the processes of social and political life is a form of expression of civil positions of personality as well (bottom right quadrant). This position may indicate reluctance of a person to take on responsibility, "refusal" from self-constitution or conversely that the problematic situation has no value for a person.



In general, we offer the following formal titles for the detected types: 1) “volunteer”, 2) “fanatic” or mindlessly loyalist, 3) “revolutionist”, 4)“nihilist”, 5) “marginal”.

**Conclusions.** Thus, we showed conclude that there are different definitions of the concept of "civil position" not only in Ukrainian scientific psychological literature, but also in various translations of the term into English. Most of the people in a given problem situation, probably will gravitate to marginal positions (fifth style), which is associated with features of self-constitution as a key element of the entire process of manifestation of civil positions of personality.

### **Gustosology as the basis for social activity of personality**

*N. G. Kalashnyk*

Kyiv National University named after T. G. Shevchenko  
(Kyiv, Ukraine)

**Introduction.** Being part of society a person (as well as a group of people or institutions) obligatorily becomes part of activities and relationships that appear in the society. In other words he / she becomes a participant of social activity's process. According to contemporary social study, in scientific literature today we can meet two variants of this term: social activity and civil activity. The first one is traditionally seen as a form of person's acts that have in purpose to show his \ her attitude in any sphere of social life (starting from a demonstration to show attitude to a particular social event and up to opening a private enterprise as a form of social activity in the field of economics). The other one has more narrow sense and is treated as person's practical acts that have in purpose to show his \ her attitude in the sphere of polity or civil crevice. But psychologically and due to other circumstances not all people are ready to have their social or civil activity public. Also there is a big gap between social \ civil activity of personality and manifestation of hooliganism or vandalism.