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## A COMPARATIVE ANALYSIS OF THE FORMATION OF CIVIC IDENTITY PRACTICE IN FOREIGN COUNTRIES

Nowadays, in the age of a fast-moving world and globalization maintaining and strengthening of the civic identity of society remains one of topical issues for both developing and developed countries. The question of what should be civic identity and what it should include is multifaceted and at the same time complex. Civic identity is often seen in the context of an active citizen's activities. If the problem is approached from the competencies of an active citizen point of view, then civic identity is formed on the knowledge, skills and attitudes possessed by a person. Active citizenship can also reveal the essence of civic identity. Understanding of it largely depends on the components of civic identity, which are formed depending on the ongoing government policy in this state.

A comparative historical analysis of the process of civic identity formation in foreign countries was carried out and a parallel was drawn between eastern and western states in order to identify the specifics of civic identity. Particular attention has been paid to the peculiarities of the formation of civic identity in national democratic states.

In the result of the study, the article reveals that the formation of civic identity of citizens in one state is not a model for other states. While some states only need to honor cultural traditions and mentality, some states need to increase the civic activity of citizens, promote trust in the state, and pursue common interests. This shows that the process of formation of civic identity in one country cannot serve as an example for another. The state should take into account its internal political, economic, social, and demographic characteristics when forming the civic identity of its people.

**Key words:** civic identity, nation states, civic society, civic position, active citizen.

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### Шет елдерде азаматтық бірегейлік тәжірибесін қалыптастырудың салыстырмалы талдауы

Бүгінгі таңда қарқынды өзгеріп жатқан әлем мен жаһандану дәуірінде қоғамның азаматтық бірегейлігін сақтау және нығайту дамушы елдер үшін де, дамыған елдер үшін де өзекті мәселелердің бірі болып қала береді. Азаматтық бірегейлік қандай болуы керек және ол нені қамтуы керек деген мәселе көп қырлы және сонымен бірге күрделі. Азаматтық сәйкестік көбінесе белсенді азаматтық контекстінде қарастырылады. Мәселеге белсенді азаматтық күзінеттілігі тұрғысынан қарасақ, азаматтық бірегейлік адамның бойындағы білім, білік, дағды негізінде қалыптасады. Белсенді тұлға азаматтық бірегейліктің мәнін де аша алады. Оны түсіну көп жағдайда белгілі бір мемлекетте жүргізіліп жатқан мемлекеттік саясатқа байланысты қалыптасатын азаматтық бірегейліктің құрамдас бөліктеріне байланысты.

Мақалада шет елдердегі азаматтық бірегейліктің қалыптасу процесіне салыстырмалы тарихи талдау жасалып, азаматтық бірегейліктің ерекшеліктерін анықтау мақсатында Шығыс пен Батыс мемлекеттерінің арасында параллельдік жүргізілген. Ұлттық демократиялық мемлекеттерде азаматтық бірегейліктің қалыптасу ерекшеліктеріне де ерекше назар аударылды.

Зерттеу нәтижесінде бір мемлекет азаматтарының азаматтық тұлғасын қалыптастыру басқа мемлекеттерге үлгі емес екені анықталды. Кейбір мемлекеттерге тек мәдени дәстүрлер мен менталитеттерді құрметтеу керек болса, кейбір мемлекеттер азаматтардың азаматтық белсенділігін және мемлекетке деген сенімін арттырып, ортақ мүддені көздеуі қажет. Бұл бір елдегі азаматтық бірегейліктің қалыптасу процесі екінші елге мысал бола алмайтынын көрсетеді. Мемлекет өз халқының азаматтық болмысын қалыптастырған кезде өзінің ішкі саяси, экономикалық, әлеуметтік және демографиялық ерекшеліктерін ескеруі қажет.

**Түйін сөздер:** азаматтық бірегейлік, ұлттық мемлекеттер, азаматтық қоғам, азаматтық ұстаным, белсенді азамат.

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### Сравнительный анализ формирования практики гражданской идентичности в зарубежных странах

Сегодня, в век быстро меняющегося мира и глобализации, сохранение и укрепление гражданской идентичности общества остается одной из актуальных проблем как для развивающихся, так и для развитых стран. Вопрос о том, какой должна быть гражданская идентичность и что она должна включать, многогранен и в то же время сложен. Гражданская идентичность часто рассматривается в контексте активной гражданской деятельности. Если к проблеме подойти с точки зрения компетенций активного гражданина, то гражданская идентичность формируется на знаниях, умениях и установках, которыми обладает человек. Активная гражданственность также может раскрыть суть гражданской идентичности. Понимание его во многом зависит от компонентов гражданской идентичности, которые формируются в зависимости от проводимой государственной политики в данном государстве.

В статье проведен сравнительно-исторический анализ процесса формирования гражданской идентичности в зарубежных странах и проведена параллель между восточными и западными государствами с целью выявления специфики гражданской идентичности. Особое внимание уделено особенностям формирования гражданской идентичности в национально-демократических государствах.

В результате исследования в статье выявлено, что формирование гражданской идентичности граждан одного государства не является моделью для других государств. Если некоторым государствам необходимо лишь чтить культурные традиции и менталитет, то некоторым государствам необходимо повышать гражданскую активность граждан, способствовать доверию к государству и преследовать общие интересы. Это показывает, что процесс формирования гражданской идентичности в одной стране не может служить примером для другой. Государство должно учитывать свои внутривнутриполитические, экономические, социальные и демографические особенности при формировании гражданской идентичности своего народа.

**Ключевые слова:** гражданская идентичность, национальные государства, гражданское общество, гражданская позиция, активный гражданин.

#### Introduction

The issues of formation, preservation of sovereignty and further existence of national states currently remain relevant in the world. The importance of increasing the desire to ensure the integrity of the state in globalizing conditions and the experience of building a state as a full-fledged subject of international relations, distinguished by internal political stability. In our sense, one of the important factors influencing the achievement of this goal also ensures the stabilization of civic identity. However, it is necessary to take into account that the sense of citizenship and in general, transformation of society into a single nation affects the history of the emergence of the state, the possession of sovereignty and the acquisition of independence.

The reasons why the process of the emergence of states and the formation of a nation followed different paths. In some cases, the state comes into being first and the nation later becomes an “imagined communities”. In other cases, the idea of the nation is used as a tool towards the independence and sovereignty of the state. The first case took place mainly

in Western countries, in the countries of America and Africa, which arose as a result of migration and resettlement. The global development path is observed in the countries of Eastern Europe, the republics of the former USSR and some parts of Asian countries.

Studying the features of the formation of civic identity in foreign countries will give us the opportunity to understand how should happen the process of civic identity formation, and what model of its formation is optimal for our country through the example of foreign countries.

#### Materials and methods

This article represents the results of a comparative analysis of the process of formation of civic identity in foreign countries. The source base of this article is presented by scientific works of domestic and foreign authors on the peculiarities of nation formation and civic identity. The strongest interest to the issue of political comparative research in this work aroused the experience of new democratic states that emerged on the territory of the former

USSR. In accordance with the principles of comparative political science, the experience of post-Soviet states, socio-political realities that have similarities with Kazakhstan – a common history and the same prerequisites for the formation of civic identity were considered.

### Literature review

Civic identity was first widely discussed in Western countries. The explanation is that in these states such concepts as citizen, civic society, and state first appeared. Therefore, when considering civic identity, special attention was paid to the works of Western scientists. The Canadian philosopher W. Kymlicka, noting the important place of cultural community, thinking it the right way to unite all citizens into a common community through a single culture. However, there is a concept according to which membership in a common community is possible only due to small cultural characteristics, some sort of uniqueness. W. Kymlicka believes that the path of nation formation in the USA is the most rational (Kymlicka W., 2001: 560). According to him, the formation of a nation in the United States did not proceed through the destruction of small national (ethnic) identities and individual cultures, but through their development and preservation. As a result, a common national identity was born, uniting many small cultures. From the point of view of the liberal approach, a common civic identity can be created through collective action in support of the principles of justice and the liberal form of democracy, as well as through “mutual trust” of citizens (Jason A., 2004: 85-108).

Liberal values in the minds of citizens, along with such categories as respect for others and tolerance, increase the need for social protection within their own interests. A number of scholars view civic identity through the prism of liberal citizenship (Smith A.D., 1991: 233). The idea of proponents of this method is the need to consider civic identity in the context of sociocultural values and characteristics. For example, Anthony Smith believes that the formation of national identity includes a set of values, symbols, signs, memories, myths and traditions (Smith A.D., 2001: 191). That is, in this method, civic identity is viewed from the point of view of the formation of national identity. Among them, the main one is the issue of forming a national state. Moreover, the main goal of a nation is defined as the formation of a national state. Russian scientists who believe that the importance of national-cultural self-determination in the development of interethnic

and intercultural interaction in strengthening civic identity is increasing also considered a similar approach (Papyan B., 2009: 47).

Rodgers Brubaker, studying the process of formation of national identity in the Eastern European post-Soviet states, emphasizes its ethnic component. The scientist recognizes the states of Eastern Europe and Eurasia as states that have entered a transition period, and said that in creating a nation they protect the interests of the ethnic group that forms the state on the basis of ethnic identity (Brubaker R., 1996: 320). Based on the analysis of this research, one can conclude that, civic identity from a socio-ethnocultural point of view is better explained on the example of Eastern European states.

### Results and discussion

At the present, the concept of “national identity” is used to denote civic identity in the United States of America. The nation in America is more often understood in a political context. Back in the 19th century, the United States began to pay special attention to the formation of national unity of the state. In this regard, American textbooks on “basics of citizenship” began to appear. The American Social Science Association (1865), the Academy of Political Science (1880), and the Bulletin of Political Science (1886) played an important role in preparing migrants for entry into American society, civic society, and the democratic education of citizens.

National identity in America consists of three components: political institutions, socio-economic status, and the cultural identity of the people. Political institutions should be understood as balance of power, law, legitimacy of power, two-party system (state of the people, state created for the people), constitution (Bill of Rights, civic liberalism), rule of law (nation state). Supranational identity is reflected in the leadership role of the United States in international organizations, economic and military power recognized by all states at the international level, and the leadership of Western values in the western region of the world.

The socio-economic prerequisites for the formation of civic identity determine the individualistic role of each person. In particular, one’s responsibility, a high level of mobilization in response to challenges posed by third parties, as well as the role of society (aggregation and articulation of interests) and, most importantly, a high total group identity, individual upbringing regardless of ethnic,

racial, gender and other characteristics (education, financial success, etc.). S. Huntington, in his work "Who are we?" argues that national identity will be higher until the enemy is outside (Samuel P. Huntington, 2004a: 17).

Cultural identity in the United States contributes greatly to the formation of a common civic identity. In this case, special attention is paid to the following components of cultural identity: religion, English language, historical ethnic diversity, the role of literature and art, community of rights and responsibilities.

In American history, the origins of civic identity were ethnic, racial, and ideological identities. As evidence of this, it can be mentioned that the African-American race has been discriminated against for some time. Ethnic, religious, cultural, ideological diversity, as well as the lack of a common historical past, contributed to the emergence of the American nation. The idea of the American Creed, first proposed by Thomas Jefferson, occupied an important place. This idea itself arose in the 17th-18th centuries and its main elements were the English language, 10 concepts of evangelization, the rule of law, the responsibility of rulers and subordinates, protestant values, including individualism, work ethic, and belief in the improvement of this life. After the announcement of this idea and the opportunities provided by the American government, many migrants began to arrive in America. The "Statue of Liberty," located on what is present day Ellis Island. It was erected as a symbol of this American Dream.

Undoubtedly, English Protestant culture also plays a large role in the formation of American national identity. Protestant culture unites American citizens and distinguishes them from others (Samuel P. Huntington, 2004b: 19).

In addition, patriotic education is of great importance in the formation of American civic identity at the present stage. After all, the current domestic policy of the States is that the use of state symbols (toys, clothes, in interiors) from early childhood, starting with the younger generation, that is, from the birth of a child, contributes to the assimilation of American values and images.

The fact that the president-state visits the national flag next to every house testifies to a high level of citizenship and patriotism. In addition, for US citizens, public holidays are of great importance. In particular, for American citizens, June 4th "Independence Day" is a special holiday. On this day you can see "blue, red, white" colors of the national flag everywhere, the state gymnasium sounds in every organization, in the house.

Stanley Hoffman reveals the core essence of American identity by two factors: the "material factor" – ethnic diversity resulting from immigration, and the "ideological factor" – the liberal democratic creed (Gunnar M., 1998a: 72).

Currently, a number of considerations, including Kazakhstani ones, believe that the American model of nation-building is the most reliable. It is argued that Kazakhstan should adopt the experience of America, but without taking into account historical and cultural conditions that are varied and too far from each other (Kydytbekuly D., 2012: 12). However, of particular interest should be the model for the development of patriotic feelings among US citizens.

When looking at official documents and political ideology, we are no different from the US. In both states, citizens have the same rights and freedoms, regardless of the person's place of birth, language, religion, or ethnicity (Sengirbay M., 2014). However, the main difference is the existence of a titular, state-forming nation. American national policy is called the policy of the "melting pot" – the mixing of all peoples into a single nation. It absorbed several drops and created one large culture. Therefore, some scientists, as well as representatives of the national-patriotic community, believe that the US tradition in foreign civilian nations cannot serve as our basis.

In Great Britain, the process of forming civic identity has a centuries-old history and is currently a pressing issue. This state is also multi-ethnic, one of the multicultural states that implements the idea of a "big society" and a multicultural model. According to E. Smith, the nation in Great Britain was formed over many years as a "core" in which ethnicity was a priority. So, civic identity disappeared in the 18th-19th centuries based on state nationalism. It should not be forgotten that Great Britain consists of autonomous parts. Therefore, civic identity in a state is developed in the form of a supranational identity. An important component of this process is the English language, which contributes to the development of cultural unity, the culture of the English language, the history and pride of the English people.

The following components have a special place in the formation of the civic identity of Great Britain as a whole:

- civic duty and behavior, including systematic participation in elections;
- a sense of legitimacy, trust in political power and support for the monarchy;
- priority of public order, the ability of the population to solve government issues;



- the concept of an “ethnic” nation (Heath A., Roberts J., 2008).

Their own culture and mentality have been formed to unite the British, and, most importantly, there is a national character and behavior common to the entire people. That is, the ancient English tradition – a special model of civic identity – plays a special role in this.

William Brubaker in his work concludes that the language of the ethnic groups and tribes living in this territory acts as a unifying factor among the citizens of European states (Brubaker W., 1990a: 280). However, at the present stage, the process of influx of immigrants characterizes the problems of formation of civic identity in these states. Recently, the policy of multiculturalism has been criticized and seen as a “threat” of division society into small group identities and disintegrating society. For example, according to a survey conducted in Belgium, Germany, France, Denmark, Holland, Great Britain and Sweden, citizens expressed a negative opinion about the idea of a multicultural society (Coenders M., Scheepers P., Lubbers M., 2005: 12). This indicates that in a modern multi-ethnic society, the liberal content of civic identity has begun to be sharply criticized.

For Western nation states, it is first of all necessary that the state correspond to a unitary, in other words, egalitarian type of state identity. Secondly, citizens must have a special sense of belonging to the state. At the same time, one must be ready to sacrifice oneself for the sake of the future of state, to perform “sacred acts.” Third, membership in a state must be based on national identity. That is, the political community must be a cultural community, have a common language and a common mentality, and be a legitimate representative of the nation. If there is no nation spreading the same language in that state, the other members must be assimilated. Fourthly, membership in the state must be carried out in compliance with democratic principles. Fifth, each person must be a member of only one state. Sixth and finally, membership must be socially oriented (Brubaker W., 1990 b: 280). The type of civic identity in Western European and North American countries, which arose based on civic nationalism, has its own distinctive characteristics. This statehood is reflected in the influence of tradition on civic politics. For example, there are differences in the mechanisms of civic identity formation between Germany, Sweden, the UK, the USA and Canada.

The states of the USA and Canada are states formed on the basis of immigration, which cannot be said about Western European states. This does not mean that European states did not have an

immigration process at all. The appearance of a nation in these states indicates that it arose around one nation, which has its own centuries-old history of formation.

American scientists believe that a sense of political identity and a constant sense of belonging to one’s nation-state are of great importance. To create a civic culture, symbols that unite citizens and their sincere feelings are needed. They need mobilizing general factors, such as an event that will become one of the symbols, or faith in a leader with high charisma. For example, in order to strengthen civic identity in the German state, the government must fulfill its responsibilities and promises to the people (Brubaker W., 1990c: 280). That is, social trust and civic cooperation as components of civic identity in the realization of belonging to a particular political system express their significant influence.

The second feature is that the formation of state identity in these countries is carried out through membership in the nation. However, in both groups the concept and content of the nation differ from each other. While France, Germany, Sweden are among the unitary states, Switzerland, Great Britain, the USA and Canada are among the federal states. This establishes the spatial zone of the nation. However, there are differences between Western European countries. For example, the formation of the nation of France was initially carried out at the point of mutual intersection of politics and culture. Meanwhile, identity in Germany was based on culture.

Currently, there are many statements that civic identity directly depends on the internal economic situation in the country. However, citizens have their own needs in terms of economic and ethnic status. On the example of Canada, it can be seen that, despite its economic well-being, in the formation of the civic identity of the nation in Caen, there were identity conflicts between English-speaking and French-speaking citizens. In the formation of civic identity, conflicts occurred between ethnic identities.

While citizenship is a prerequisite for immigrant association (citizenship in the political sense) for the French population, citizenship in Germany is determined by ethnocultural relations (Brubaker W., 1990d: 280). However, in modern political practice it can be observed that cultural and ethnic types of identity are becoming increasingly dominant. According to V. S. Martyanov, the European Union shows the short viability of the “melting pot” ideology. This idea shows that the assimilation of an ethnic minority is not a dream come true; the struggle of subcultures in multicultural societies continues to become more complex (Martyanov B., 2011:

39). Some scholars call this phenomenon “cultural dormitories.” Because in these states the population of mixed-race people continues to increase day by day. And their contribution to the development of the state and civic society is not determined (Muir R., Wetherall M., 2010: 5).

Multiculturalism in these states has its own characteristics. On the example of a large influx of immigrants in Western European countries, one can observe the emergence of small cultural and ethnic enclaves within the state. Enclaves allow the preservation and strengthening of the language, culture and religion of an ethnic group. This means that nation formation in Western states was combined with democratic ideas. The main key element of a nation is citizenship, all members of the nation consist of equal and free citizens participating in the democratic political process (Kymlicka W., Norman W., 1995: 301). Without a sense of citizenship, the formation of a nation is impossible. After all, only citizenship contributes to the involvement of society in political life and the representation of its interests.

This leads to the conclusion that the formation of a nation in Western states has not only civic prerequisites, but also an ethnic and cultural component. This is also manifested in American nationalism in the history of the formation of the American nation as a model of true “citizenship nationalism”. For example, S. Huntington comes to the conclusion that the formation of the American nation was greatly influenced by Anglo-Saxon Protestantism, which is based on the racial, ethnic and religious characteristics of citizens (Samuel P. Huntington, 2004c: 49).

Ethnic nationalism and civic nationalism cannot be considered as opposing concepts in the path of nation formation. Civic and ethnic components are present in every state. The problem lies only in their mutual proportions and mechanisms of influence (Gunnar M., 1998b: 72).

In order to identify the specifics of civic identity, a parallel was drawn between eastern states using the example of Western states. At the present stage, among Asian states, the nation-building experience of Singapore is of greatest interest. Like many eastern countries, in countries free from colonial power, Singapore is in the first place of accelerated modernization development. Singapore is one of the most multi-ethnic countries in the world. Singapore’s population is heterogeneous. It contains not only linguistic, but also religious, cultural, and traditional versatility. However, the unifying factor was the English language, which united traditional values. It is believed that the “economic success” achieved by the state through modernization of the

economic system has also contributed greatly to the formation of civic identity in Singapore. Singapore’s economic miracle and systematic policy aimed at ensuring social security, in turn, were perceived as a motivating force that unites the state, people, and society.

Singapore is a leading example of civic identity formation for post-industrial societies. As part of the ideology of shared values, the state sought to form and maintain an “Asian identity” focused on a rigid social hierarchy (Leitch B., 1991). Social policy has made a great contribution to the formation of civic identity in Singapore. The state set the goal of improving living conditions in the country through economic success. At the same time, special attention was paid to the issues of housing, healthcare, improving living standards, wages, etc.

The former USSR countries are of particular interest. After the collapse of the Union of Soviet Socialist Republics, all 15 states (Estonia, Lithuania, Latvia, Azerbaijan, Georgia, Russia, Uzbekistan, Moldova, Ukraine, Belarus, Turkmenistan, Armenia, Tajikistan, Kazakhstan, Kyrgyzstan) were named after indigenous peoples. The state was named after the indigenous ethnic groups, and the language of the indigenous ethnic groups was chosen as the state language. The formation of civic and ethnic identity took place simultaneously. It became increasingly difficult to make changes in the self-awareness of citizens in the supranational Soviet identity. In post-Soviet states, civic identity began to be formed by the following circumstances:

- coexistence of civic identity with ethnic identity;
- enrichment of civic identity with democratic values;
- the presence of a “Soviet man” component in civic identity;
- change of state symbols, values (the flag, coat of arms, anthem, state language, etc. were described);
- civic identity began to be realized through civic, cultural integration;
- a new state-civic identity began to form.

The ethnopolitical situation that emerged in the states of the USSR largely determined the civic and ethnic identity of the population. Both of these identities, in turn, acquired a complex character in the Soviet civic consciousness. Formally, there were two citizenships in the USSR: one all-Union, the other republican. However, the importance of republican citizenship was less important than union citizenship (Mitsekevich A., 1996: 4).

As Nurtai Mustafayev found out, for many post-Soviet states the problem of forming civic identity is becoming increasingly relevant (Mustafaev N.,

2013). At the same time, it should be noted the political essence, the meaning of the formation of a nation. The fact is that liberal values, equality and mutual cooperation between ethnic groups have had a positive impact on the multi-vector policy of Kazakhstan. Moreover, the creation of optimal conditions for preserving the culture and traditions of an ethnic minority not only ensured internal stability, but also contributed to the establishment of friendly relations with neighboring states on the world stage and conferring the title of a tolerant state.

Currently, numerous scientific articles, dissertations, and monographs are being published on the problem of the formation of civic identity in the Russian Federation. In general, when analyzing these scientific works, the overwhelming majority is dominated by the tendency to consider civic identity from the point of view of patriotism, political socialization, and political culture. This, of course, first of all makes a great contribution to maintaining the integrity, sovereignty, and tranquility of the state. After all, Russia is a federal state. The process of their nation formation is carried out by forming a common “supranational” or “state-civic” identity for all peoples, uniting several autonomous states.

Thus, the following are defined as the structure of civic identity in Russia:

- state identity – awareness of a person’s belonging to a specific state, acceptance of constitutional rights and obligations;
- patriotism – filling state identity with value content;
- citizenship – the assimilation of the qualities of a citizen capable of really influencing public life and as an active member of the state (Yushin M., 2007: 17).

The experience most similar to the process of formation of the civic identity of Kazakhstan is the model of nation-building in Estonia. In many modern literatures, the Estonian model of transformation of post-Soviet states is called successful. Kazakhstan and Estonia were in a similar situation. We can say that both states avoided ethnic contradictions. The Republic of Estonia is currently an independent democratic parliamentary republic. In the year of independence, the composition of the Estonian population consisted of Estonians 61.5%, Russians 30.3%, Ukrainians 3.1%, Belarusians 1.8%, Finns 1.1%, others 2.2%. The Estonian language was recognized as the state language, and Russian as the language of general use (Estonia: 2023, [www.wikipedia.org](http://www.wikipedia.org)). The national-state structure of this state is characterized by two trends: firstly, as a democratic state (support for the liberal concept of civic identity),

and secondly, the integration of ethnic groups, ethnic culture and language. However, problems arose that influenced the formation of a common civic identity for Estonia. Some scholars argue that this was primarily due to the Russian language.

Estonian scientist Raivo Vetik in his work “Nation building in the context of post-communist transformation and globalization: the example of Estonia” argues that the Russian language was an obstacle to the development of the civic identity of the Estonian people (Vetik R., 2012: 10). In this regard, the Estonian government faced the following tasks: solution of the linguistic problem; determination of general plans for the future of the state; strengthening and deepening democracy; strengthening trust in the state.

### Conclusion

As a result of the analysis, it can be noted that the formation of civic identity in Eastern European states was carried out on the basis of ethnic identity. Scientists note that in the formation of civic identity it is necessary to pay attention to ethnocultural features, including the features of the state-forming indigenous ethnic group. It is concluded that nation formation is inappropriate to focus solely on civic or ethnic identity. According to the examples above, civic identity does not displace ethnic identity. On the contrary, they complement each other. Therefore, we consider it necessary in Kazakhstan to form a common civic identity for the entire population, based on ethnic characteristics. At the same time, it can be noted that it is necessary to form national identity, creating maximum conditions for the formation and development of the ethnic identity of each people.

The study reveals that the formation of civic identity has its own distinctive features. While some states only need to honor cultural traditions and mentality, some states need to increase the civic activity of citizens, strengthen trust in the state, and advocate common interests. This shows that the process of formation of civic identity in one country cannot serve as an example for another. The state must take into account its internal political, economic, social, and demographic situation when forming the civic identity of its people.

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