Community identity in the conditions of interstate military-political confrontation: conceptualization of the concept

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Abstract: This paper is devoted to the theoretical analysis and conceptualization of the concept of community identity as a socio-psychological phenomenon and the explanation of its manifestation in the conditions of military-political confrontation. We understand community identity as a multi-level system construct that is formed as a result of a person's understanding of his belonging to a certain community and subjective attitude to this belonging on the basis of a stable emotional connection, as well as inclusion in his inner world and perception as his own, community norms and values, manifested in the behavioral practices of representatives of certain communities (a state citizen, a resident of a certain territorial community, a representative of a certain property or linguistic and cultural community, etc.). A community is defined on the basis of the common interests of its members, common actions, place, territory, common practices and circumstances. The key feature of defining a community and distinguishing it from a social group is the subjective significance of belonging to it for community members.

In the conditions of emergency situations and social transformations, such as the Russian-Ukrainian war, there is a reconstruction, a special way and unique configurations of the interaction of community identities, in particular territorial: local, regional, national, global; linguistic, cultural, ethnic, civil, religious, etc. The interaction between these identities occurs in such a way that some become more dominant, manifested, and actualized, and they, in turn, can suppress others, enter into competitive interaction with them, or, on the contrary, highlight, emphasize others, or at least coexist harmoniously.

Community identity can be spontaneously actualized or de-actualized during emergency situations. But it is often enough based on pre-formed identities and values existing in society. In the conditions of war, there are tendencies towards the consolidation of society around a common clearly defined enemy, a common problem, trouble, a common future, leader, territory, etc. through the actualization of certain community identities. At the same time, it creates threats of internal Ukrainian confrontation, which makes Ukrainian society somewhat vulnerable and sensitive to the actions of enemy propaganda.

Formulated statements can be the basis for the development of practical recommendations for local and state authorities, which will contribute to strengthening the consolidation of society and overcoming the consequences of polarization and socio-political confrontations. It will ultimately have a positive impact on the national security of the country.

Key words: community identity, social identity, civic identity, war, interstate military-political confrontation, interaction of community identities

Спільнотна ідентичність в умовах воєнно-політичного протистояння: концептуалізація поняття

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Анотація. Ця стаття присвячена теоретичному аналізу і концептуалізації поняття спільнотної ідентичності як соціально-психологічного явища та поясненню його прояву в умовах воєнно-політичного протистояння. Спільноту ідентичність ми розуміємо як багаторівневий системний конструкт, що формується внаслідок осмислення особою своєї належності до певної спільноти та суб'єктивного ставлення до цієї належності на основі стійкого емоційного зв'язку, а також включення у свій внутрішній світ і сприйняття як власних, спільнотних норм і цінностей, що проявляється в поведінкових практиках представників певних спільнот (громадянина, жителя певної громади, представника певної майнової чи мовно-культурної спільноти тощо). Спільнота визначається на основі спільних інтересів її членів, спільних дій, місця, території, спільних практик та обставин. Ключовою ознакою визначення спільноти і вирізнення її від соціальної групи є суб'єктивна значущість для членів спільноти належності до неї.

В умовах надзвичайних ситуацій і суспільних трансформацій, якою є і російсько-українська війна, відбувається переконструювання, особливий спосіб та унікальні конфігурації взаємодії спільнотних ідентичностей, зокрема територіальної: локальної, регіональної, національної, наднаціональної (глобальної); мовно-культурної, етнічної, громадянської, релігійної тощо. Взаємодія між цими ідентичностями відбувається у такий спосіб, що більш домінантними, проявленими, актуалізованими стають одні, і вони у свою чергу можуть подавляти інші, вступати з ними в конкурентну взаємодію, чи, навпаки, підсвічувати, увиразнювати інші, чи принаймні гармонійно співіснувати.

Спільнотна ідентичність може спонтанно актуалізуватися чи деактуалізуватися під час надзвичайних ситуацій, але достатньо часто ґрунтується на попередньо сформованих ідентичностях і цінностях, що існують в суспільстві. В умовах війни є тенденції до консолідації суспільства навколо спільного чітко означеного ворога, спільної проблеми, біди, спільного майбутнього, спільного лідера, спільної території тощо через актуалізацію певних спільнотних ідентичностей. Водночас це породжує і загрози внутрішньо української конфронтації, що робить українське суспільство дещо вразливим і чутливим до дій ворожої пропаганди.

Сформульовані положення можуть лягти в основу розроблення практичних рекомендацій для органів місцевої та державної влади, що сприятиме посиленню консолідації суспільства та подоланню наслідків поляризації та суспільно-політичних протистоянь. Це зрештою позитивно впливатиме на стан національної безпеки країни.

Ключові слова: спільнотна ідентичність, соціальна ідентичність, громадянська ідентичність, війна, міждержавне військово-політичне протистояння, взаємодія спільнотних ідентичностей

Introduction

Relevance of the research is due to the need for a scientifically based explanation of the interaction of community identities, which occurs during the period of interstate military and political confrontation. The full-scale military invasion of Russian troops on the territory of Ukraine determines changes in a wide spectrum of life of both individuals and communities. In particular, it is not only about the general direction of the state's development, but also about increasing the opportunities for intra-Ukrainian understanding, strengthening the capacity of communities (territorial communities) and citizen activity, improving the economic situation, improving the lives and psychological well-being of citizens, consolidating society and strengthening the country's national security. Currently, Ukrainian society demonstrates a fairly high level of consolidation, due to the need to strongly oppose a common enemy. However, there are a number of threats related to the possible trends of disintegration, intensification of conflicts and confrontations, which can be

especially clearly manifested after the end of the hot phase of the war. This can lead to the dividing people into "own" and "others" within the communities themselves, the identification of decentralization with separatism in the minds of citizens. Thus the country becomes weaker in front of an aggressive, clearly centralized enemy, and reduce the possibilities of recovery and reconstruction of the country in the post-war period. Potential threats to the country's national security lie in the diversity of identities inherent in Ukrainian society, and in the conditions resulting from a full-scale military invasion, such threats may intensify. New processes for citizens, which arose or clearly manifested themselves in the conditions of a full-scale military invasion, increased their disorientation in the social, political and civil space. This causes an increased need to identify and reconstruct one's own identity as a representative of the communities that seem closer to the person, understandable, obvious, and satisfy the need for self-determination.

Identity responds to political and social changes in the country and in the world. Each time with a change in the social situation, according to the theory of symbolic interactionism, the theory of roles, and social categorization, those community identities that are most relevant to the current situation are manifested and expressed (Sasse & Lackner, 2019). Since individuals, as carriers of certain identities, are endowed with symbolic power, they can turn to "identity" as a means of group mobilization to achieve common goals (Ivanov, 2012). In a situation of acute social instability, it is communities that play a decisive role in the self-preservation of a person or group with which he identifies himself. As noted by I. Ivanov (2012), this largely explains the spread of separatism, fundamentalism, ethnocentrism, that is, symptoms of socio-political disorganization.

There are many scientific developments and approaches to the study of identity, its types, status, properties, influence on the behavior of individuals in society and the construction of communities around it. These studies prove the existence of multiple identities and the possibility of their real interaction. However, the issue of the interaction of community identities did not receive a comprehensive and thorough theoretical understanding, which actualized the need for a comprehensive study of this topic.

Revealing the issue of the interaction of community identities that arise or are actualized in the conditions of interstate military-political confrontation requires an analysis of the community identity issues (territorial: local, regional, national, global; linguistic-cultural, political-ideological, ethnic, civil, religious, property, etc.) in psychology. The important to understand the essence of the socio-psychological interaction of identities from the point of view of various scientific approaches and the empirical identification of the level of formation of certain community identities and the determination of the socio-psychological effects of their interaction in the conditions of interstate military-political confrontation.

The **purpose** of the research is a justification of the concept of "community identity" and the possibilities of their interaction in conditions of the interstate military-political confrontation.

The scientific novelty of this paper is the conceptualization of the concept of "community identity" and the justification of its interaction, including in the conditions of interstate military-political confrontation.

Methodology. The theoretical and methodological basis of the study are the concepts of foreign and domestic scientists regarding the nature, essence, and differences of social, collective, community and common identity. The combination of general scientific and special methods and approaches made it possible to analyze the researched problem. In particular, a systemic approach is used, which allows considering the community identity as a whole system, and a structural-functional approach, which involves considering the main elements of the system in the dynamics of their functioning and interaction.

The basis for the study of the interaction of community identities in the conditions of interstate military and political confrontation are the general provisions: 1) the theory of community as a relatively large nominal-real social group, distinguished by the presence of a common feature, which turns out to be subjectively significant for many or most of its carriers (V. Vasiutynskyi); 2) about the socio-psychological features of the community, which substantiates the model of community's collective self-determination (A. Cohen, B. Chaffee, L. Naydonova, O. Palahniuk, V. Vasiutynskyi);

3) about socio-psychological features of territorial communities (I.Hubeladze, E.Lange, L. Naydonova, Y. Shao, K. Thwaites); 4) multi-community landscape concepts to explain various socio-psychological phenomena occurring in the community (J. Zhang, W. Hamilton, C. Danescu-Niculescu-Mizil, D. Jurafsky, J. Leskovec); 5) local and territorial identity (Y. Kotenko, A. Deaux, McLaughlin-Volpe, Ritzer; Y. Shao, E. Lange, K. Thwaites; Dehdari, Sirus H., K. Gehring 6) ethnic and civic identity (X. Barandiaran, L. Barrington, A. Calleja-López, E. Cozzo, F. Fukuyama, H. Hale, I. Ivanov, O. Lozova, O. Onuch, G. Sasse, A. Lackner, V. Vasiutynskyi, B. Wilkenfeld, P. Gornostay, I. Zhadan, I. Petrovska, S. Pozniak, M. Slyusarevsky, N. Savelyuk, N. Khazratova, D. Hart, J. Yunis, etc.).

Results and Discussion.

To understand and define the community identity, it is worth outlining the coordinates of the understanding of the community, which scientists often identify with a social group, a territorial community and even like a society. However, we share the definition formulated by V. Vasiyutynskyi (2010, p.18), where the community is understood as a relatively large (numerical) nominal-real social group, which is distinguished by the presence of a common feature and is subjectively significant for most of its members. Based on V. Vasiutynskyi's theory of community and its socio-psychological properties (2010) regarding the definition of community and its characteristic features, we take as a basis for distinguishing community identities not "properties of changing groups with clear boundaries" (F. Barth), "actual belonging to the group" (J. Kelas) or "the presence of social interaction" (E. Erikson), namely the subjective significance of belonging to this group, in our case, the community. For community identity, solidarity, participation, subjective significance and self-efficacy in the community are more important.

Based on thorough developments of both domestic and foreign researchers in the field of community psychology (B. Anderson, Z. Bauman, T. Blackshaw, V. Vasiutynskyi, L. Naydonova), we consider the community as a conditional association of people who have between they have something in common, for example, a territory, or share the same culture, values and maintain the consistency of the sense of identity, that is, they demonstrate the value and importance of unity with this particular community. A person can belong to several communities at the same time and have several community identities. Researchers define five features on the basis of which a community can be formed and defined: common interests of community members, common actions, common place, territory, common practices and circumstances.

We understand *community identity* as the result of identification of a person with certain communities, internalization of community values, norms and/or interests, which is manifested in the behavioral practices of individuals as representatives of a certain community (for example, as a citizen, a resident of a certain community, as a representative of a certain property or linguistic and cultural community, as a believer, as a representative of a certain ethnic group, etc.). During life, people identify themselves with a number of communities. On this basis various community identities are formed, actualized and de-actualized. Community identity is not only a means of defining oneself as a member of a certain community and recognizing "one's" others. It is an indispensable condition for the psychological health of a member of the community and the community as a certain set of people and a mechanism for its adaptation to the changing socio-cultural reality. In the conditions of acute social crises, including in the conditions of interstate military and political confrontation, the need to reconstruct, change the ways of interaction of community identities, the fading of some and the appearance of new ones that fragment and structure the community and society as a whole in a new way is actualized. Under such conditions, the interaction of community identities makes it possible to satisfy the need for identification with relevant, meaningful communities and to strengthen the sense of belonging and certain certainty in times of relative social instability.

Community identity is formed in response to the process of collective self-understanding and self-determination of community members on the basis of common interests, subjective significance of community belonging and opposition to others. We consider community identity as a personal, relational and, at the same time, collective phenomenon, since the bearer of identity in one way or another is the individual. However, it is formed in interaction with others and is manifested both at

the individual and intra-community level (in the process of interaction of community members, distribution and reproduction of their common identity) and even at the inter-community level (interaction of communities, or rather representatives of different communities who are carriers of the corresponding identity).

In contrast to social identity, community one presupposes the possibility or impossibility of voluntary choosing by person her\his own identifying affiliation. That is, the level of free or maximally rational choice that a person is able to make in the social dimension, already assigned to him from birth and the fact of belonging to one or another community (Fukuyama, 2019; Esposito, 2010). For the understanding and explanation of community identity, the principles of collective unity, commonality, unity of the life world or the unity of belonging to a certain community in the context of social and cultural dimensions of identity ("we-identity") are important, which were emphasized by Ye. Bystrytskyi (2020). The concept of identity has a mandatory and necessary reflexive dimension: the orientation of participants in acts of self-awareness to attribute themselves to this or that community, collective (Bystrytskyi, 2020). Identity is both a consequence and an element of social interaction, because it is formed in a certain sociocultural environment. Community identities are formed on the basis of cultural and symbolic codes, which can be essentialist or constructivist.

Social identity arises not as a result of interpersonal communication between group members, but as a result of joint membership in an in-group. Social identity is defined by researchers as a part of an individual's self-concept, which arises from the awareness of one's membership in a group (or groups) together with the value and emotional meaning given to this membership (Tajfel, Turner 1986).

It is a rather flexible phenomenon that is sensitive to socially significant changes (Kravchuk & Khalanskyi, 2022; Sasse & Lackner, 2019; Vignoles at el., 2011). At the same time, we have to investigate the question of how deep and radical changes in the configuration of community identities can be in the following empirical studies.

The conditions of a full-scale military invasion and, in general, interstate military-political confrontation lead to reconstruction, a special way and unique configurations of the interaction of community identities, in particular territorial: local, regional, national, global; linguistic-cultural, political-ideological, ethnic, civil, religious, etc. The interaction between these identities occurs in such a way that some identities become more dominant, manifested, and actualized, and they, in turn, can suppress others, enter into competitive interaction with them, or, on the contrary, highlight, emphasize others, or at least coexist harmoniously.

In the conditions of a threat to statehood, it is important to preserve and establish a responsible and capable society and community. And this is not just a certain set of residents living in a common territory - in a village, town or city, in a common country. It is, first of all, a certain social and psychological entity that characterizes a place where people live together, these residents themselves and the relationships between them. The emergence of such a community is facilitated by a sense of unity, solidarity, trust, respect, mutual understanding among its members, as well as its community identity. The basis of the manifestation of such an identity is a sense of ownership, in this case in relation to one's community: territorial, local or national (Hubeladze, 2020). The actualization of community identities in the conditions of war can have certain positive socio-psychological consequences, in particular, the development of the human potential of the region and the country, the consolidation of Ukrainian society, the development of community subjectivity, the reduction of psychosocial stress and the reduction of the risk of antisocial behavior (Hibernau, 2012; Kravchuk, 2022; Voropayeva, 2016).

Having a formed identity in a community is an important prerequisite for its subjectivity, a guarantee of sustainability and development, a sense of pride, self-respect, unity, a sense of belonging and social responsibility among community members. To form a community identity, it is necessary and important to use the opportunities of the community itself and its social capital.

We are primarily interested in how people find meaning and sense of belonging through membership in a social group, which also affects how people and groups behave and interact with others based on such membership.

A discussion of the concept of community identity covers dimensions and markers of community identity, the semantic relationships between different ones within larger classification systems, and the variable meaning that community identities can have for actors in diverse social situations and under changing circumstances.

The definition of the term "community identity" includes any process of community formation and socialization that leads to clearly defined social formations, although the communicative processes of self-identification and identification with others and the corresponding attitudes are of decisive importance, and the question of multiple identities acquires even greater importance today (Sterbling , 2019). This issue is especially relevant in a situation of identity threat, which is a full-scale military invasion.

To study the impact of the interaction of community identities on the further development of society, community and relations, it is important to distinguish the key meanings of identity: the essential meaning (based on the conditions and properties that community members are endowed with); a representational or ideological sense (based on the application of the categories "we" and "others") and a relational and interactive sense (based on the processes of interaction between subjects and their environment). Barandiaran et al. (2020) propose to understand collective identity as periodic, cohesive, and coordinated communicative networks of interaction; and that such identities can be represented by: mapping and filtering the corresponding interaction network; delineating a set of communities; identifying the strongly connected components of such communities (core identity) in a directed graph; and defining the audience and sources of identity in the community. Strong community identity fosters a sense of mutual obligation among group members and encourages commitment and loyalty to the ingroup, often at the expense of the outgroup.

Community identity is a network of interaction that is both the result and the source of repeated, cohesive and coordinated communicative interactions between different agents in different communication spaces, distinguishing oneself from the environment and other identities within the communication sphere. It is supported and defined by a network of interactions between individuals and between the resulting system and its environment. Collective demands arise from this network, define its boundaries and strengthen the network of interaction itself. As Barandiaran et al. (2020) notes, the exclusivity of identity and the uniqueness of their configurations and interaction will depend on polarizing conflicts that separate it from others. The strength of community identity is determined by the degree of interactive integration or involvement of community members.

It is worth emphasizing the distinction of the concept of "community identity" in English-language sources, which describes rather formal belonging to a certain territorial community. Instead, we consider community identity as a multi-level system construct, which is formed as a result of a person's understanding of his belonging to a certain community and subjective attitude towards this belonging on the basis of a stable emotional connection, as well as inclusion in his inner world and perception as his own, community norms and values (Korobka, 2022). A person has as many community identities as there are communities to which belonging is subjectively meaningful to him. Community identity is determined through a sense of community, territoriality (as the presence of a certain platform for its manifestation), a sense of belonging to the community, responsibility and self-efficacy.

In our research, we focus on the study of the interaction of community identities in the conditions of interstate military-political confrontation, which manifests itself in various spheres of individual and community life. In particular, in the sphere of power-subject interaction, financial and property relations, mass communication, education, migration, security and environmental spheres.

Researchers identify the following features of community identity. In particular, spontaneous actualization/deactualization during emergency situations, but quite often is based on pre-formed identities and values existing in society. Identity is based on the idea that a community is united by a common destiny. It is a source of norms and rules of behavior that are often informal but shared by

the majority of the community and have a reference character for community members. It may be extended to those who consider themselves members of the community but were not directly involved in the emergency. Community identity as subjectively meaningful can be long-lasting and not weaken after the end of an emergency. If necessary or relevant to a new situation, it can be actualized and become the central core of social identity again (Drury et al., 2019; Penic S. et al. 2022).

Based on the proposed definition, it can be asserted that community identity is a source of personal and collective perception of one's own effectiveness and the effectiveness of the community on the one hand. And on the other hand, it is actualized and acquires significance due to the sense of own effectiveness of community members. This ensures and strengthens the motivation of community members to help others, and also expands the perception of their own right to receive help and support from their community members.

Scientific/Practical Value. This paper contributes in development the concept of community identity on the basis of subjectively important value belonging people to a certain social group. It is subjective significance, and therefore a higher level of involvement, self-investment, and self-efficacy that opens up new perspectives in understanding and forecasting the development of communities and society in general. Formulated provisions can form the basis of forecasting the consequences of the interaction of community identities in the conditions of interstate military-political confrontation and the development of practical recommendations for local and state authorities, mass media, institutions of higher education and social services. This, in turn, will contribute to increasing the capacity of communities, the development of civil society in Ukraine, strengthening its consolidation, overcoming the consequences of disintegration, polarization and socio-political confrontations. It will ultimately have a positive impact on the state of the country's national security.

Conclusions.

This paper has traced the current understanding of community identity as a multi-level system construct that is formed as a result of a person's understanding of his belonging to a certain community and subjective attitude to this belonging on the basis of a stable emotional connection, as well as inclusion in his inner world and perception as his own, community norms and values, manifested in the behavioral practices of representatives of certain communities (a state citizen, a resident of a certain territorial community, a representative of a certain property or linguistic and cultural community, etc.). A community is defined on the basis of the common interests of its members, common actions, place, territory, common practices and circumstances. The key feature of defining a community and distinguishing it from a social group is the subjective significance of belonging to it for community members.

Community identities are cross-structured at the individual, intra-community and inter-community levels. Different types of community identities (local, regional, national, civic, European, supranational, linguistic-cultural, ethnic, etc.) can compete, conflict or harmoniously coexist with each other. In the conditions of military and political confrontation, some identities can gain dominant relevance and "oppress" or, on the contrary, "strengthen" others. That is, the hierarchy of community identities can change depending on the content of intra- and inter-community interactions. Under the influence of existential threats, such as war, community identity crystallizes and acquires expressive, subjectively meaningful forms of expression.

External military aggression actualizes national, ethnic and/or civic identity. This belonging becomes subjectively meaningful and clearly manifested. Increasing the level of involvement in making financial and property decisions, self-investment of one's own resources, including financial and property, in the development of the community and the country, the desire/willingness to expand knowledge, control the process and take responsibility increases the feeling of local and national identity, the feeling of involvement, efficiency and a sense of ownership towards one's community and country.

In the conditions of war, the level of civic activity and involvement increases both at the level of the community and at the national level, including financial and property involvement, readiness to invest additional resources in the development or restoration of the community and the country.

The use of media communication tools affects the interaction of community identities through the actualization of the emotional sphere, the demonstration and implementation of behavioral models, multivariate media communication between communities, the specification of media channels depending on the needs of communities.

In the conditions of the war, there are tendencies towards the consolidation of society through the actualization of certain community identities. Such union is possible around a common, clearly defined enemy, a common problem, trouble, a common future, a common leader, a common territory, etc. At the same time, we observe the threat of increased confrontation within Ukrainian society. Because a strong, actualized community identity simultaneously increases the level of in-group favoritism and out-group opposition. That is, a very clear and often aggressive manifestation of the division into "own" and "others" can be traced. This makes Ukrainian society somewhat vulnerable and sensitive to the actions of enemy propaganda.

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