



Технология формирования российской гражданской идентичности посредством отечественной персониферы как аксиологического ресурса

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АННОТАЦИЯ

Введение. Актуальность проблемы обусловлена приоритетностью создания культуросообразной, суверенной ценностно-ориентированной концепции образования, обеспечивающей формирование российской гражданской идентичности личности в условиях неоднородности современного медийного пространства и распространения деструктивной идеологии. Ценностное пространство национальной культуры и национального образования претерпевает серьезные изменения в связи с широкой экспансией массовой культуры. Возникает реальная опасность распада культурных стереотипов, носителем которых является культурная традиция, потери чувства целостности, кризиса идентичности. Одним из действенных инструментов формирования российской гражданской идентичности личности выступает методически обоснованная комплексная работа с персоналиями науки, культуры, общественной жизни. Персонифера (понятие, введенное в широкий научный контекст Г.Г. Хазагеровым) выступает системой ценностных координат и инструментом самоидентификации личности и общества.

Цель исследования – научное обоснование и решение проблемы формирования российской гражданской идентичности посредством национальной персониферы как аксиологического ресурса.

Материалы и методы. В качестве материалов в процессе исследования используется информация из российских и зарубежных научных источников (статей) и нормативных документов, в которых нашли отражение вопросы формирования гражданской идентичности. В исследовании использовались информационно-аналитический и сопоставительный анализ теоретических взглядов ученых на поиск стратегий формирования гражданской идентичности личности, методы теоретического обобщения, а также методы научной интерпретации.

Результаты исследования. Выделены основные свойства персониферы и доказана целесообразность использования отечественной персониферы как аксиологического ресурса для формирования российской гражданской идентичности. Определены принципы отбора персоналий (принцип культурной значимости, номинативной и семиотической плотности, человекообразности, коммуникативной релевантности). На основе данных принципов разработаны векторные задания (задания мотивационного уровня; задания, направленные на включение личности в контекст «большого времени»; задания, направленные на актуализацию культурного кода; задания, направленные на рассмотрение личности через основополагающие культурные концепты; задания проектного типа, задания оценочно-рефлексивного типа).

Заключение. Полученные результаты дают основания для создания научно-методического обеспечения процесса формирования российской гражданской идентичности личности путем создания грамотно выстроенной системы работы с персоналиями.

КЛЮЧЕВЫЕ СЛОВА

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The technology of formation of the Russian civic identity through the national personosphere as an axiological resource

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ABSTRACT

Introduction. The urgency of the problem is due to the priority of creating a culturally-based, sovereign value-oriented concept of education, which ensures the formation of a Russian civic identity of a person in the conditions of heterogeneity of the modern media space and the spread of destructive ideology. The value space of national culture and national education is undergoing serious changes due to the wide expansion of mass culture. There is a real danger of the disintegration of cultural stereotypes, the bearer of which is cultural tradition, loss of a sense of integrity, identity crisis. One of the effective tools for the formation of the Russian civic identity of a person is methodically based comprehensive work with personalities of science, culture, and public life. The personosphere (a concept introduced into a broad scientific context by G.G. Khazagerov) acts as a system of value coordinates and a tool for self-identification of an individual and society.

The purpose of the study is to scientifically substantiate and solve the problem of the formation of Russian civic identity through the national personosphere as an axiological resource.

Materials and methods. Information from Russian and foreign scientific sources (articles) and normative documents, which reflect the issues of the formation of civic identity, are used as materials in the research process. The study used information-analytical and comparative analysis of the theoretical views of scientists on the search for strategies for the formation of civic identity, methods of theoretical generalization, as well as methods of scientific interpretation.

The results of the study. The main properties of personosphere are highlighted and the expediency of using the domestic personosphere as an axiological resource for the formation of Russian civic identity is proved. The principles of personality selection are defined (the principle of cultural significance, nominative and semiotic density, human dimension, communicative relevance). Based on these principles, vector tasks have been developed (tasks of a motivational level; tasks aimed at including a person in the context of "big time"; tasks aimed at updating the cultural code; tasks aimed at considering the personality through fundamental cultural concepts; project-type tasks, tasks of an evaluative and reflective type).

Conclusion. The results obtained provide the basis for the creation of scientific and methodological support for the process of formation of the Russian civic identity of a person by creating a competently structured system of work with personalities.

KEYWORDS

Russian civic identity, cultural code, domestic personosphere, content selection, formation of Russian civic identity

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INTRODUCTION

The solution of many urgent problems of modern society essentially depends on the level of civic development of the individual. The concept of civic development of the individual is reflected in international documents. UNESCO considers education to be the most important condition for sustainable development and education of the younger generation in the spirit of global citizenship and supports the renewal of curricula and content of education aimed at the development of civic consciousness [17]. The Council of the European Union stresses that education and vocational training play a vital role in creating opportunities for citizens to realise their potential, to be relevant in a changing labour market, and to demonstrate their active and responsible citizenship [25].

The continuing interest in the problem of forming civic identity, mechanisms of identification and self-identification is explained by the challenges of modernity, strategic instability of our time, all living conditions. In this regard, UNESCO expresses the idea of developing principles of a new humanism, searching for new spiritual values and implementing specific programs to achieve tangible results. "To be a humanist today means the ability to harmoniously combine the tradition bequeathed by ancestors with the demands of modernity" [3].

In Russia, the concept of "civic identity" has recently been reflected in state and regulatory documents, has firmly entered public and scientific discourses, and has become entrenched in scientific concepts and methodological developments.

In connection with the wide expansion of mass culture, there is a real danger of the disintegration of cultural stereotypes, the bearer of which is the cultural tradition, the loss of a sense of integrity, and an identity crisis. It is impossible not to note the dangerous tendency of Western pragmatism to enter the value space, the spiritual life of modern youth, which leads to the loss of spiritual continuity of generations, to the loss of the cultural national identity of Russia.

It is possible to counteract the processes of "de-culturation" only by strengthening the connection between generations, forming a respectful attitude towards one's history and the traditions of one's people. In these conditions, the system of basic national values, which determines the self-awareness of the Russian people, a person's attitude towards family, society, state, work, and sets priorities for social and personal development, is of key importance for the formation of Russian civic identity.

The problem of the formation of Russian civic identity is understood in the context of official documents defining the strategic development of the Russian Federation [19].

Let us define the conceptual field of the problem under consideration. According to E. Erikson's theory, identity is considered at three levels of human nature - individual, personal and social. At the individual level, identity is formed as a result of a person's awareness of himself as an object with such constant characteristics as temperament, physical appearance and his own past. At the personal level, identity is the experience of one's own uniqueness and the uniqueness of life experience. At the third level, a person's social identity is formed, within which a person identifies himself with a certain group and shows solidarity with the ideals essential for this social group. In the process of identity formation, according to E. Erikson, the presence of role models for communication and receiving approval and support plays an important role [22].

The theory of social identity is reflected in the works of A. Tashfel and J. Turner, who developed new approaches to the study of social aspects of personality, features of intergroup interaction. Social identity in the definition of A. Tashfel is considered as that part of the individual self-concept, which comes from the individual's knowledge of his own belonging to a social group or groups together with the value and emotional manifestations of this belonging [36], i.e. identity is a cognitive-motivational aspect of the self-concept. Knowledge of one's place in the social environment is accompanied by some acceptance of its values. The feeling of oneself and knowledge of "who I am", the ability to "reflect" and be aware of oneself – all this is formed in social interaction. These processes are associated with moral canons, brought up in the family and broadcast in society [37].

For the Russian scientific tradition, the concept of civic identity is relatively new. The famous Russian scientist A. G. Asmolov considers the concept of civic identity as an individual's awareness of his or her belonging to a community of citizens of a certain state on a general cultural basis [1].

At the same time, A. G. Asmolov notes that civic identity, unlike the concept of citizenship, has a personal meaning.

T.V. Vodolozhskaya focuses on two aspects of civic identity from the individual and from the community side. Civic identity, on the one hand, is "awareness of belonging to a community of citizens of a particular state, which has significant meaning for the individual"; on the other hand, "a phenomenon of supra-individual consciousness, a feature (quality) of a civic community, characterizing it as a collective subject." The two identified aspects of considering civic identity are closely interconnected as phenomena of individual and supra-individual consciousness. The integrity and unity of a civic community, its identity as a feature of subjectivity is impossible without the awareness of belonging to it of individual citizens, and it is in this that it finds its manifestation [7]. T.V. Vodolozhskaya identifies cognitive, emotional and value components as fundamental components of civic identification. The content of the cognitive component of civic identity is knowledge about the ideal citizen, civic society, state symbols, knowledge about the history of the Fatherland and its cultural values, about political events taking place in the state, about its laws. The following values are considered as the main characteristics of the value component of civic identity: "Homeland", "nobility", "generosity", "tolerance", "responsibility", "duty", "justice", "pride", "love for the Fatherland, for the civic community", etc. The content of the behavioural component includes actions and deeds typical for a citizen: participation in civic actions, rallies, social projects, in clean-up days for the improvement of the city and territories, as well as maintaining public order, etc. The basic functions of the above components are: the cognitive component – reflexive-evaluative, the value component – motivational and regulatory, the behavioural component – evaluative and value [Ibid].

In turn, foreign scientists define the phenomenon of civic identity as a set of beliefs and emotions about oneself as a participant in civic life [29], as an attempt to find one's place in the community [31]. Civic identity, as understood by L.L. Knepfelkamp, has the following characteristics: a) it develops through interaction with others; b) it differs from complex intellectual and ethical development, but is deeply connected with it; c) it is a holistic practice that requires the integration of critical thinking and the ability to empathize; d) it is a purposefully chosen and regularly manifested aspect of personality [Ibid]. According to observations by T. J Schnaubelt, S. Bass and others, civic identity requires commitment to democratic attitudes such as understanding current events, critical thinking, promoting equality and inclusiveness, participating in discussions despite differences, and developing a sense of belonging to a particular state [35]. Foreign studies also emphasize that the main components of civic identity are personal identity, civic knowledge, value attitudes toward this knowledge, and creative ability for civic action [28].

The discussion of the problems of Russian identity became relevant in 2012 in connection with the adoption of the Strategy of the State National Policy until 2025 and amendments to the Constitution of the Russian Federation. The discussion of these documents sharpened the public's perception of political and scientific terms related to identity and gave a new impetus to the emergence of new research areas.

Sociologists traditionally turn to the concept of civic identity. L.M. Drobizheva, based on public opinion monitoring data, comes to the conclusion that the content of Russian identity is associated to a greater extent with people's ideas about the country, about the state, and to a lesser extent with the historical and cultural past [8].

Historians have attempted to show Russian identity through the disclosure of such aspects as patriotism and the preservation of historical memory. New practice-oriented methods aimed at involving young people in the education system have been developed and tested [15].

Culturologists [10] give priority to the cultural factor in the formation of civic identity. They believe that civic identity is not just acceptance, but a person's correlation with the culture of their country, with the values that form it and form a set of unique characteristics, reflected, for example, in the concept of a cultural code. It should be noted that the cultural foundations of civic identity are highlighted as basic in strategic planning documents [19].

The study of the concept of civic identity in an interdisciplinary aspect made it possible to determine its essence as a cultural, social identification of an individual, awareness of their belonging to society, acceptance of appropriate norms and models of everyday behaviour, the presence of a civic position and attitude towards the values of the community, sharing its demands [4].

A review of the literature on the problem of civic identity allows us to conclude that, in the understanding of Russian scientists, the basis of civic identity is made up of basic national values that determine the self-awareness of the Russian people, set priorities for social and personal development; for foreign scientists, civic identity is, first of all, a commitment to democratic values, a sense of belonging to a certain state, social involvement in the life of the country, and compliance with civic rights and obligations. In our study, we will rely on the definition of civic identity formulated by V.S. Mukhina: "civic identity is a phenomenon of the internal position of an individual, developing through identification with ideas that affirm the value of a person as a citizen of his Fatherland" [13]. Following V.S. Mukhina, we believe that the basis of Russian civic identity is:

- 1) a value-based attitude to the reality of the material and spiritual world as a result of the historically established activity of mankind; special emphasis is placed on the achievements of the results of material and spiritual production in our Fatherland;
- 2) a value-based attitude to the Russian language and, undoubtedly, for all the peoples of the country to their original national languages, achievements in science and culture in the past, present and near future;
- 3) a value-based attitude to civic rights and obligations, the laws of Russia, to the results of science and to the cultural traditions of the numerous peoples of the country;
- 4) a value-based attitude to oneself as a citizen, ready to take responsibility for his development and existence, as an integral personality, devoted to his country as a stronghold of the state [Ibid].

The need for targeted work on the formation of civic identity is considered in the field of psychology and pedagogy. T.V. Bugaychuk, O.A. Koryakovtseva, based on the results of a psychosemantic study of the civic identity of student youth, come to the conclusion that the systematic formation of youth citizenship can have a direct impact on increasing the patriotic consciousness of young people, provided that effective technologies for its formation are used in the educational space of the university [6]. Denney Sarah Mead shares this opinion, believing that the teacher's task is to provide students with the necessary tools that will help them become effective citizens. The author recommends regular and targeted discussion of controversial issues in the classroom as such a tool. In addition, when developing curricula, in her opinion, it is necessary to take into account the possibilities of forming civic identity by means of the subject [27].

The conclusion reached by the authors is completely fair, since it is in the field of education that one can achieve maximum efficiency in the use of various types of activity to form an individual's ideas about himself as a citizen of the state in whose territory and society he lives.

Researchers E.E. Solovieva, S.I. Popova proposes to implement the formation of all components (cognitive, value-emotional, behavioural) of the civic identity of students in the course of organizing counsellor-volunteer activities, ensuring the development of a high level of self-awareness in the individual, the education of active empathy [18].

The idea of forming civic identity through the involvement of students in volunteer activities was further developed in the works of L. Yu. Maksimova. The success factors of this process are "the actualization of civic values in the content of academic disciplines and extracurricular activities; the creation and development of an educational and upbringing environment and the involvement of students in volunteer and volunteer activities" [11, p. 7]. This point of view is shared by M. Bauml et al. [24], who studied the possibilities of civic development of young people during events aimed at studying personally significant political and social problems and measures to overcome them.

In turn, P.A. Nemkov suggests in his work that students' membership in any public organization and their participation in project activities are reliable means of facilitating the transfer of values to the younger generation that are necessary for the development of a person's civic identity. For example, active participation in the work of the Russian Schoolchildren's Movement significantly increases, according to the author, students' awareness of their personal qualities as citizens [14].

Mohd M. Idrus and others write about this as well. Young people's participation in civic projects fosters a sense of responsibility, belonging to a certain state, and contributes to the growth of civic identity through the acquisition of values and the formation of beliefs [33]. However, it should be

noted that, according to an international study of civic education, young people's trust in political institutions and the state as a whole plays a significant role in the formation of civic identity [26].

With regard to the higher education system, the work of V.A. Borovtsov, dedicated to the development of the civic-patriotic position of future specialists in the process of professional education, deserves attention. To achieve the stated goal, the author defined the main areas of the university's activities, which involve the implementation of value-semantic projects of a civic-patriotic nature; comprehensive pedagogical support for students in the educational process; development and implementation of pedagogical tools for the formation of a civic-patriotic position of future specialists [5].

Foreign researchers also write about the need for civic education within higher education. According to Ho Li-Ching, K. C. Barton, curricula should provide for the systematic preparation of students for participation in the life of civic society [30], and foster a desire for social justice. An important role is given to the creation of spaces, "civic incubators", as well as the presence of mentors who contribute to the increase of social and academic capital, catalyze the development of civic identity [34].

The work of L. J. Martin, A. Jonas & B. Millsaps describes a long-term process of developing civic identity in the curriculum of higher education. The researchers developed a model that provides for specific stages of mastering democratic knowledge and mastering the skills of constructive participation in public activities to achieve public goals [32]. Returning to the research of Russian scientists, it is necessary to note the growing role of the teacher as a translator of ideological positions in the process of education of students. In this regard, A. K. Krupchenko, H.-A. S. Khaladov and others in their study consider the axiological profile of the civic identity of the teacher, based on the system of national values. The authors come to the conclusion that the civic identity of the teacher is a conscious idea of oneself as a citizen of the country, as a bearer of cultural, historical traditions, a translator of traditional (universal) values in their professional activities in the implementation of educational tasks: the formation, preservation and strengthening of civic identity among young people [9].

As the analysis of literature shows, on the one hand, the issues of ensuring ideological sovereignty and strengthening traditional Russian values of the younger generation are a priority for the pedagogical system and for modern society, on the other hand, modern research touches upon only individual aspects of the realities of life in relation to the problem of forming a civic identity.

In this regard, the relevance of the study is substantiated by the possibility of solving the following objectively existing problems in the education system:

- the need to form the Russian civic identity of the younger generation through familiarization with the facts of their native culture;
- the need to develop students' understanding of the high level of scientific, technological and cultural development of the country;
- the need to realize the originality and uniqueness of the national culture, as well as feelings and intentions towards it;
- the need to create a culture-appropriate axiological eco-environment, in the conditions of which the formation and strengthening of Russian civic identity, social responsibility, and an active position of the individual should take place.

MATERIALS AND METHODS

The fundamental Russian documents reflecting the issues of state national policy, formation of Russian civic identity, preservation and strengthening of traditional spiritual and moral values, articles and monographs from Russian and foreign scientific sources are used as materials in the research process. The study used information-analytical and comparative analysis of theoretical views of scientists aimed at finding strategies for forming an individual's civic identity, methods of theoretical

generalization, as well as methods of scientific interpretation. The study was carried out on the basis of axiological, culture-appropriate, cognitive and communicative approaches to solving all research tasks. The axiological approach is used in determining the content of the process of forming Russian civic identity, in organizing the process of perception and evaluation of personalities. The culture-appropriate approach involves including the individual in the context of culture through the development of such analytical and synthetic skills that would allow students to perceive, categorize and objectify the surrounding reality through the prism of national cultural meanings. The cognitive approach is responsible for the formation of analytical and synthetic skills for critical understanding of national achievements in science and culture in the past and present as the results of human activity. The communicative approach is focused on the communicative analysis of the reality of the objective and spiritual world in accordance with traditional Russian spiritual and moral values and ideas about oneself as a citizen of one's country.

RESULTS

One of the effective tools for the formation of Russian civic identity of the individual is methodically substantiated comprehensive work with personalities of Russian science, culture, and public life.

The basis of civic identity is the value component, which is the core of a particular ethnic culture. Represented by basic national-cultural concepts, this component cements the national picture of the world and forms the basis of the cultural code of the nation – “a set of methods of social practice specific to each culture, a set of values and rules of the game of collective existence, a system of normative and evaluative criteria developed by people, through which the people comprehend the world” [12, p. 3]. In terms of the formation of civic identity, it is important that the cultural code determines a single system of values, from the standpoint of which a person “categorizes, structures and evaluates the world around him and his inner world” [Ibid., p. 16]. In other words, the cultural code is the spiritual and moral guideline of the nation.

Understanding the importance of preserving and further transmitting to future generations the traditional code of national culture, the President of the Russian Federation V.V. Putin adopted a decree defining the strategic state policy for preserving and strengthening traditional Russian spiritual and moral values [19]. The document recognizes the life, dignity, rights and freedoms of man, patriotism, citizenship, service to the Fatherland and responsibility for its fate, high moral ideals, a strong family, creative work, the priority of the spiritual over the material, humanism, mercy, justice, collectivism, mutual assistance and mutual respect, historical memory and continuity of generations, the unity of the peoples of Russia as fundamental, vital national values.

The national cultural code is objectified in the mental-linguistic consciousness of an ethnic group in the form of concepts – nuclear (basic) units of the worldview that have existential significance both for an individual linguistic personality and for the community as a whole [12, p. 17]. An important cultural part of the concept sphere is the persona sphere. The term “persona sphere” was introduced into scientific circulation by G.G. Khazagerov and assigned to the system of personalities, images, literary, historical, folklore, religious characters [20]. The works of G.G. Khazagerov remain to this day essentially the only ones in which the concept of the persona sphere as an object of humanitarian knowledge is theoretically substantiated.

Considering the personosphere as a “living, animated population of the planet of concepts”, speaking mostly in Russian, G.G. Khazagerov identifies its most significant part – the national sphere of characters, “in which foreign and transnational characters (biblical, ancient) are perceived through the prism of the national language” [Ibid]. This view of the personosphere allows us to imagine it as a hierarchically organized system, in which we can distinguish the personosphere proper – the totality of all personalities of a particular people; the national sphere of characters; the personosphere of a certain social usage.

In the aspect of searching for an axiologically oriented resource for the formation and strengthening of the Russian civic identity of the individual, the corpus of the national character sphere seems to be the most promising for solving this strategic task, since it is an important

constant of the humanitarian space of ethnic culture. It is the national character sphere that is a system of value-represented meanings and coordinates, thanks to which a social community maintains its national unity, and the "qualitative" impoverishment of the character sphere leads to the transformation of the cultural code and ultimately threatens the security of the nation. Taking into account the significance of the national character sphere as a means of ethnic identification of the individual, we consider it possible to clarify the concept of the national character sphere and define this phenomenon as a set of personalities relevant to a specific ethnocultural community, perceived through the prism of the national cultural code and capable of transmitting from generation to generation the basic spiritual and moral values and behavioural stereotypes of this community.

The importance of the national sphere of characters as one of the representatives of the cultural code and historical memory of the people can be emphasized by the functions that are assigned to it. Thus, the national sphere of characters: 1) represents the cultural code of the nation; 2) preserves and transmits traditional spiritual and moral values; 3) promotes national self-identification; 4) promotes the formation of civic identity.

Describing the typological features of the personosphere, G.G. Khazagerov identifies two fundamental properties of this phenomenon that distinguish it from the conceptsphere: dialogization (the ability of an individual to relate to a specific person) and metaphor (the ability of a person to personify some abstract concept, property or quality). In order to determine the didactic potential of the personosphere as an axiological resource for the formation of the civic identity of an individual, we will generalize and formulate a set of typological properties inherent in the personosphere.

Heterogeneity. According to G.G. Khazagerov, the personosphere, along with other linguistic phenomena, can be represented as a field that is heterogeneous in terms of the value, worldview, and ethical attitudes of the personalities represented by it. The personosphere of any nation is populated by geniuses and villains, heroes and ascetics, saints and holy fools, etc., that is, by personalities of the most diverse axiological, cultural, and behavioural commitments.

Semiotics. The field of the persona sphere is a semiotic continuum consisting of signs, symbols and functioning as a system of these signs. The persona sphere as a semiotic entity allows the individual to determine "his" and "theirs"; outlining behavioural contours, to establish the permissible and the unacceptable. The semiotic nature of the persona sphere is also emphasized by the form of its representation: it is materially represented in texts of various types (actually texts of various styles and genres, monuments, songs, films, works of art, etc.), which allows the personality to be fixed in the national memory and rise to the level of a mythologem.

Precedent. The semiotic nature of the persona sphere allows a person, on the one hand, to be a moral and ethical marker, to be associated with a certain quality, property, regardless of the social, cultural, historical context that gave rise to it, on the other hand, to be correlated with the linguocultural microfield of the persona sphere (hero, scientist, ascetic, teacher, etc.), segmented by national consciousness from the point of view of cultural and moral stereotypes, as a result of which a specific person becomes a specific exponent of an abstract value-oriented meaning.

Axiogenicity. The personosphere, being anthropocentric by its nature, is a system of value orientations of society, since personalities in the mentality of the nation are somehow related to certain basic concepts. It is capable of not only accumulating, but also generating axiological meanings, and in this regard, the personosphere, like the language itself, according to W. Humboldt, represents energy; a continuum producing and transmitting spiritual and moral meanings. The priority of value orientations in society is determined, among other things, by those personalities who are considered role models, as well as by what personal qualities are emphasized, socially enlarged in a certain historical period. Thus, Russian humanitarian culture has always been literary-oriented, at present the positions of classical literature, transmitting traditional spiritual and moral values, have noticeably been lost, and the formation of the worldview of a modern person is carried out by the media, which change the value picture of the national culture [2]. Media personalities broadcast the attitudes of the global postmodern society, the distinctive feature of which is, according to V. I. Karasik, "moral relativism" (V. I. Karasik). The media personosphere, populated by the "shining world" of bloggers, showmen, representatives of mass media culture, businessmen, changes the traditional value picture of the nation and ultimately changes the cultural code. That is why one of the strategic tasks for modern education is the expansion of the national personosphere of students,

the definition of effective educational technologies that allow the younger generation to preserve and increase the national personosphere as a representative of basic national concepts and, in this sense, as that part of the personosphere that unites and cements the nation.

Historical Mobility. The persona sphere is variable in the qualification of spiritual and moral connotations of certain individuals depending on the value aspirations of a particular era. According to the figurative remark of G.G. Khazagerov, "national discoveries and reassessments occur primarily through changes in the persona sphere, where all cultural upheavals are accompanied by a great migration of people" [20].

Culturogenicity. The personosphere is represented by individuals who are either part of the culture, generated by it, or who themselves produce cultural phenomena (create works of art, make discoveries, etc.) and thus determine the property of the personosphere to transmit cultural meanings and stereotypes.

Empathogenicity. Presented by empirically observed personalities, the persona sphere allows each member of society to relate themselves to a certain person, to comprehend themselves and others through identification, comparison with them or by denying their specific properties and actions, thus the persona sphere serves as a means of identifying society. This property allows us to consider the persona sphere as a substantive resource for the formation and development of critical thinking and emotional intelligence of students.

Transcommunicativeness. The personosphere allows members of society to be included in the "big dialogue" of national culture. Being the axiological and moral system of the nation, it allows different generations to compare their value aspirations with traditional values.

Thus, the identified properties of the personosphere allow it to preserve national cultural meanings and, from this point of view, become a powerful, meaningful, educational, axiologically oriented resource.

In the context of solving the problem of forming the Russian civic identity of an individual through the national sphere of personalities, it is necessary to substantiate the principles of selecting personalities. Based on the understanding of human identity as an element of his self-awareness, and human consciousness is the unity of the reflection of reality and the person's attitude to it (S.L. Rubinstein), it can be argued that identity is a mobile formation that changes under the influence of new knowledge, new experience, a new vision of reality. That is why examples, personalities that form, reinforce and confirm a person's identity are so important. In connection with the inclusion of personalities in the content of training for the purpose of forming the Russian civic identity, it is necessary to select them. In modern methodological science, a certain experience has been accumulated related to the procedures for selecting content. For example, when selecting concepts - and the sphere of personalities is considered as part of the sphere of concepts - it is necessary to rely on two main principles: the principle of cultural significance and the principle of diversity of cultural forms. The principle of cultural significance presupposes the selection of such concepts, the information potential of which reflects the key spiritual and material values of the national culture. The principle of diversity of symbolic forms means that concepts implemented in various symbolic forms (verbal and non-verbal) are selected for the content of training).

From a linguistic point of view, the following criteria are taken into account for selecting concepts: 1) the experience of concepts; 2) the nominative, semiotic density of concepts; 3) the complexity, internal dismemberment of the semantic composition of concepts, their "infiniteness"; 4) cultural significance; 5) the linguacultural significance of concepts; 6) the communicative relevance of concepts; 7) etymological memory; 8) linguistic abstractness.

M.V. Shakurova identifies the following characteristics as criteria for selecting anthropomorphic images for the younger generation. Anthropomorphic images should be: human-dimensional (a modern person can really be or become like this); cultural-dimensional (these anthropomorphic images represent significance and value for the culture in general and for those subcultures to which children and young people in most cases belong (or can belong)); socio-dimensional (modern society has the necessary set of conditions that allow a person with such characteristics to self-actualize); non-replaceable abstract descriptions or names of desirable, but generalized qualities [21].

Taking into account the definition of Russian civic identity, which we rely on in our study, as well as the methodological/applied significance of the criteria for selecting personalities of the national personosphere, we consider it possible to group the above criteria as follows:

The principle of cultural significance. The selected individuals must represent significance and value for the culture of Russia not only in terms of the results of their activities, but also in terms of their value attitude to the reality of the material and spiritual world, and be part of the national personosphere.

The principle of nominative and semiotic density. This refers to the representation of representatives of the national personosphere in terms of expression in the mirror of the national language, national culture and science: (words and phrases, thematic series and fields, proverbs, sayings, various plots in folklore and literature, art, science, diary entries, etc., in texts of non-verbal semiotic form).

The principle of human-dimensionality. It is assumed that the representatives of the persona sphere are not "abstract descriptions or names of desirable, but generalized qualities" [21]. The objects of the persona sphere are real figures that evoke sympathies and antipathies. From here comes "the possibility of comparing oneself with them, the possibility of empathy, imitation, in particular, copying speech manners; the possibility of placing oneself in the world of the persona sphere, modeling one's behaviour in this world" [20]. Purposeful comprehension and evaluation of the life and activities of a person is very important for the formation of personal meanings, the embodiment of a value attitude into materialized forms. In other words, a modern person can really be or become such.

The principle of communicative relevance. It is necessary to select communicatively relevant personalities that are of interest as a subject of discussion, exchange of information, statements, expression of one's attitude towards them as citizens of their Fatherland, bearers of traditional Russian spiritual and moral values and who are represented in various types of texts. To determine the subject content, it is important to outline/map the subjects of reflection and discussion (the result of reflection and discussion are specific problems).

The formulated principles of selecting individuals are one of the prerequisites for creating a culture-appropriate axiological eco-environment, in the conditions of which the formation and strengthening of the Russian civic identity of the student should take place. The next important condition is exercises that ensure management of the process of forming civic identity. When organizing exercises, the following should be taken into account:

- the connection of the subject content with the life experience of students;
- the need to organize the processes of meaning generation and meaning formation, adequate to the tasks of forming civic identity, actively set by the teacher;
- the possibility of active search, evaluation, selection and projection of traditional Russian spiritual and moral values, aimed at significant change in the state, behaviour and personal meanings of students;
- organization of multi-level communication in the process of axiological communication;
- evaluative cognition and interiorization of spiritual and moral values in the process of mutual communication;
- development of new values for their dissemination in society (V.A. Slastenin).

The unity of the above requirements is ensured by the methodological characteristics of the exercises (problem-based, situational, speech-thinking activity); the structure of civic identity; characteristics of the value-oriented activity of students (value-semantic, content-based, design-based). Based on the structure of civic identity, we emphasize that the key factor determining the features of civic identity is the personal meaning and value component, while the value and emotional components can prevail and have a significant impact on the content of the cognitive component. Therefore, when constructing exercises, an important role is given to motivational tasks.

Motivational/emotional level tasks are based on a text that informs about an event that has occurred in modern reality and is related to the person being discussed. The information contained in the text suggests a reaction of acceptance or rejection by the addressee; attracts the attention of the addressee to the person, to social, cultural, scientific problems related to this person; awakens his interest in facts, events, knowledge about them, to the systematicity and contextuality that are not directly reported in the text, but are read by the subject. Speech-thinking tasks formulated for discussing an event are designed to actualize the knowledge and experience of students, actively include them in reflections, allow the cognitive aspect to be realized, thus providing genuine motivation for students to get acquainted with the national personosphere.

Tasks aimed at including the individual in the context of "big time". S. L. Rubinstein emphasized that any object of knowledge in the multifaceted nature of its characteristics is "exhausted" only in the system of its connections and relationships with other objects [16]. In this regard, tasks of this type are aimed at correlating, comparing fragments of information about a representative of the national personality sphere through the prism of his direct and / or indirect connections with other relevant figures of the national culture. At the same time, as psychologists note, connections and relationships with other objects of the system act as a context that determines the symbolic characteristics of the analyzed object. The tasks are designed to purposefully organize the processes of understanding and interpreting the interrelations of the personality in question in the broad context of cultural, temporal, historical processes; contribute to the expansion of ideas about the place of this personality in the picture of the world and its position in the real world; outline the personality model of a representative of the national personality sphere, formed over various eras; ensure the formation of an attitude towards this personality from the standpoint of modern reality.

Tasks aimed at updating the cultural code. They involve understanding the culture, traditions of the Russian people, and the main spiritual and moral values. The actualization of the Russian national cultural code occurs through tasks aimed at explicating the phenomenon of the "national sphere of characters", the facts of culture associated with this phenomenon and the value intentions of culture embodied in specific images and names; at creating one's own model of this culture; at developing the ability to express various types of assessment of facts, events, opinions, etc.; at a holistic assessment of a person from the standpoint of the national cultural code; stimulating the ability of students to authentically construct their future; at creating a special environment for personal growth and creative self-development.

Tasks aimed at examining personality through fundamental linguacultural concepts. In substantiating the necessity and legitimacy of such tasks, we proceed from the fact that linguacultural concepts in their structure contain both verbally and non-verbally presented information about the reality of a certain national-cultural community. They have the ability to explicate value guidelines and consolidate the most essential "value dominants" for a given culture (V.I. Karasik). For example, in the Russian tradition, concepts that embody the ideals of national culture are asceticism, the struggle for justice and faith, service to the Fatherland, etc. These concepts transmit the meanings, norms, values, patterns and ideals developed by culture. This ability/characteristic of the concept allows us to consider it in the applied aspect.

Tasks aimed at examining a person through linguacultural concepts involve several stages:

- updating students' knowledge, ideas, and perceptions of a certain person representing the national personosphere;
- analysis of the national-cultural specificity of a person and its consideration in the context of diverse connections and relationships, inclusion in the context of "big time";
- synthesis, that is, the unification of all the identified features into a common typified representation or image;
- abstract generalization of ideas about a representative of the national personosphere;
- development of attitudes, value judgments about a person, which becomes possible due to the assimilation of knowledge through the prism of students' own experience, their value systems, and ideals.

Such tasks allow students to comprehend and build a holistic idea of a representative of the national personosphere due to repeated reference to various concepts that convey national-cultural specificity and traditional spiritual and moral values. The value component of Russian civic identity, formed by tasks of this type, is responsible for moral self-control and the fulfilment of one's duties and civic duty. Consideration of personality through fundamental linguacultural concepts (service to the Fatherland, duty, asceticism) allows to overcome the value gap between generations and build a dialogue between the past and the present, between traditional and modern values.

Project-type tasks. The process of forming the Russian civic identity of students is quite harmoniously integrated into project activities, which are mandatory in modern education and are regulated by the main regulatory documents. Project activities are designed to organize independent research activities of students. It promotes the development of creative abilities and logical thinking, combines the acquired knowledge, facts, ideas about the reality of the objective and spiritual world, and introduces them to specific extracurricular situations.

Project-type tasks pursue the solution of several problems: organizing intellectual activities related to the value rethinking of the reality of the objective and spiritual world; changing the internal position of the individual as the basis for the formation of Russian civic identity (axiological aspect); organizing creative activities using fundamental principles and relationships (heuristic aspect); organizing high intellectual, creative self-development of the subject of activity from the value level to the practical (acmeological aspect); organizing activities to develop an emotional and aesthetic attitude towards representatives of the national personosphere, broadcasting traditional spiritual and moral values (emotional aspect). Project-type tasks involve the use of various resources, inclusion in the spiritual, moral and cultural space of Russian reality, which ensures the development/interiorization of identification patterns of Russian civic identity actively set by the teacher with the subjective activity of the student. In addition, project-type tasks will allow the implementation of the activity component of civic identity. The student finds himself in the role of a project participant, not an outside observer, takes responsibility for his own actions and the actions of others, shows readiness for joint activities, for co-creation to achieve the goal.

Evaluative-reflexive tasks are aimed at deep and penetrating immersion of the student in the context of his native culture, reflection of the acquired knowledge, semantic and value increase of knowledge, development of the ability to be the creator of new values, new systems of relations. The "big language" of culture (I.A. Ilyin) consists of particulars and details that interact, and the point of their intersection is Man. It is the "big language" of culture that has unlimited resources of emotional impact on Man, develops aesthetic and moral ideas, creates the foundation for the development of value orientations of Man. Evaluative and reflective tasks are presented in all types of tasks and are an integral component of competently structured work with individuals. Such tasks encourage the analysis of one's own consciousness and activity, contribute to the formation of value orientations of the personality of students and are a prerequisite for the further transmission of values.

DISCUSSION OF RESULTS

In the process of analyzing existing approaches to the definition and development of civic identity, it is important to design the process of forming Russian civic identity taking into account the current challenges of modern reality. The results of the study confirm and complement a number of previous works devoted to the creation of a value-oriented concept of education that ensures the formation of a Russian civic identity.

We support the point of view of P.A. Nemkov [14] and Mohd M. Idrus et al [33], who write about the expediency of involving the younger generation in the activities of public youth organizations, in volunteer activities that promote awareness of personal qualities of a citizen, but we consider it necessary to focus on educational technologies that ensure the transfer to the younger generation of values necessary for the formation of the civic identity of the individual.

The same opinion is generally shared [6; 27], who believe that a teacher should have the necessary methodological tools to ensure the success of the process of forming a civic identity.

Our reflections completely coincide with the position of L.Y. Maksimova [11] and Barton, K. C., & Ho, L. C. [23], who pay attention to making changes to the content of education, creating a value-oriented educational environment that actualizes civic values. The value-emotional component in the formation of civic identity is also quite rightly actualized by L Tuhuteru et al [38].

The conclusions of these researchers are fully consistent with our ideas about the organization of the educational process for the formation of Russian civic identity through the national personosphere. Our proposed approach intersects with the ideas of those modern researchers [9] who point to the need to form a Russian civic identity based on traditional spiritual and moral values; complements knowledge about the historical memory of Russian society [15]; expands the understanding of the development of the emotional [23] and activity [30] components of civic identity.

Axiological, cultural, cognitive, and communicative approaches are productive approaches that set the basic guidelines for the organization of the educational process for the formation of Russian civic identity.

An axiological approach. The process of forming Russian civic identity is based on the context of national culture in contrast to the values of mass media culture, conditions are created for students to internalize the values of their native culture. This approach is being implemented: a) through the formation of ideas about the system of basic values that determine the self-consciousness of the Russian people; b) through solving moral problems and evaluating their results according to the criterion of mastered values (the value component of civic identity), the formation of experience of civic behaviour and activity (the activity component of civic identity).

The culture-based approach provides for the inclusion of a personality in the context of culture through the development of such analytical and synthetic skills that would allow students to perceive, categorize and objectify the surrounding reality through the prism of national cultural meanings.

The cognitive approach is responsible for the formation of analytical and synthetic skills for the critical understanding of knowledge about Russian achievements in science and culture in the past and present as a result of human activity; knowledge about the manifestation of traditional Russian spiritual and moral values in the civic behaviour of individuals.

The communicative approach is focused on a communicative analysis of the reality of the objective and spiritual world in accordance with traditional Russian spiritual and moral values and ideas about oneself as a citizen of one's country. Based on this approach, there is an active internalization of social patterns, an individual profile of the Russian citizenship of the student is formed, his own handwriting of civic behaviour.

These approaches are in a relationship of complementarity, take into account different levels of personality structure, actualizing the possibilities of internalization by students of samples of national and cultural stereotypes of behaviour.

Therefore, in our opinion, the concepts of those researchers who consider the process of inculturation of students and ultimately strengthening their civic identity from the point of view of the systemic interaction of these approaches are productive [11; 9].

The comprehensive implementation of approaches made it possible to develop mechanisms that facilitate the systemic formation of the Russian civic identity of the individual by using the personosphere as an axiological resource and instrument of self-identification of the individual.

CONCLUSIONS

The conducted research on the solution of the problem of strengthening the Russian civic identity allowed us to draw the following conclusions:

1. The formation of Russian civic identity as the basis of national security requires the development of comprehensive measures to create a model for the formation of this phenomenon.

2. The main properties and characteristics of the national personosphere (heterogeneity, semiotics, precedent, axiogenicity, historical mobility, culturality, empathy, transcommunication) allowed us to consider it as an axiological resource and talk about the possibility of its use to solve fundamental problems of preserving the national cultural code.

3. The conceptual foundations of the model were developed, revealing the methodological approaches and technologies for the formation of Russian civic identity through the inclusion of facts of the national personosphere in the educational process as an axiological resource in the conditions of the destructive modern media space, which constituted the scientific novelty of the proposed approach.

4. The developed model allows us to solve a number of applied problems that contribute to the enculturation of an individual, the formation and strengthening of their Russian civic identity by introducing them to the context of national culture as opposed to the values of mass media culture represented in the mosaic modern media space, namely:

1) to determine the principles of selecting individuals for the national personosphere in terms of: solving subject and meta-subject problems in the educational process, including the formation of critical thinking and emotional intelligence, which implies effective interaction with the modern media space, in the context of the multipolarity of the surrounding world in the context of national and cultural traditions; the educational focus of the educational process; solving the global problem of forming the Russian civic identity of an individual in the process of teaching disciplines of various orientations, ultimately, solving the problems of the sovereignty of education:

2) to form a personosphere corpus reflecting basic national values, taking into account the age and motivational needs of an individual; mechanisms have been developed that contribute to the systemic formation of the Russian civic identity of an individual by using the personosphere as an axiological resource and an instrument of self-identification of an individual;

3) develop vector tasks aimed at forming the civic identity of the individual.

5. The obtained results provide grounds for creating scientific and methodological support for the process of forming the Russian civic identity of the individual by creating a competently constructed system of working with individuals.

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