



## Research Report

# Dispositional and Attitudinal Predictors of Citizenship Representation Styles in Georgia

Maia Mestvirishvili, Ph.D, Project Leader

Khatuna Martskvishvili, Ph.D, Project Manager

Luiza Arutinov, Ph.D, Senior Researcher

Natia Mestvirishvili, MSc, Junior Researcher

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## Part 1. The Theory

### Antecedents and Consequences of Citizenship Identity: A Psychosocial Perspective

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#### 1. Introduction

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Citizenship is a concept in social and political science involving the relationship between state and citizen related to individual rights and responsibilities, legal and social statuses, inclusions and cohesion. Consequently, citizenship helps one to deal with the problems of social disparity, minority exclusion and migrant policies. The representational style of this citizenship is a key factor in understanding how people define in-group memberships and out-group boundaries. Inclusive group boundaries are more associated with a certain civic and cultural citizenship style that positively contributes to the building of inclusive societies. In contrast, ethnic citizenship representation shrinks group boundaries and is exclusive in nature. In order to determine the socio-psychological factors that facilitate the establishment and development of inclusive societies, it is necessary to study and understand the nature and dynamics of citizenship representation styles. In this paper, we will answer the following questions: What are the antecedents of citizenship style? How is citizenship style related to national identity? How are citizenship styles related to the inclusion or exclusion of immigrants? Do cultural, nationalistic and religious attitudes affect citizenship representation styles?

First, we consider the antecedents of citizenship style by accentuating one's national identity as a basic determinant of citizenship. This paper will therefore address the concept of social identity and the models of nation by placing them in historical context linked to citizenship

representation styles. Finally, we present empirical findings related to citizenship representation styles and the immigrant inclusion process.

## 2. The Concept of Identity

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Identity is the broadest self-related concept associated with cognitive, motivational, and social processes derived from the internalization of social roles (Abdelal, 2009). Researchers describe many different types of identity, most of which may be allocated to two major clusters—social and personal identity.

Personal identities are defined through an answer to the question, “Who I am?,” encompassing the following components: (1) A sense of personal sameness across time and situation; (2) a sense of inner agency; (3) commitment to a certain self-representation and self-defining roles; (4) views of the self by significant others; and (5) commitment to a set of core values and ideal standards (Wilkinson-Ryan & Wetern, 2000).

The traditional understanding of personal identity emphasizes the homogeneity and stability of identity constructs (Erikson, 1968). However, postmodern personal identity is dynamic with multiple structures; including independent and partially contradictory sub-identities, which are related to one another supporting a sense of coherence.

In contrast to personal identities, which stem more from role or role-based behavior, social identities are defined through the social group to which a person belongs. The diversity and multiplicity of social identity definitions indicate the complex and multidimensional character of the conceptual “social identity.” However, it is easy to recognize that in social identity theories, such as SIT (Social Identity Theory, SCT [Self-Categorization Theory]), select a central word as the main

explanatory concept for their theory. According to Muir, the central term in social identity theory is “shared attributes,” whereby social identities are shared values, shared norms and behaviors leading individuals to social cohesion (Muir, 2007). Social groups are created and established in this process. As a single unit, social groups retain well-defined boundaries, and members maintain a sense of “we-ness” inside these boundaries (Tajfel & Turner, 1986). However, those who do not fall within these boundaries are perceived as “others.”

“Categorization” and “Comparison” are two main concepts used by another very influential theory—Social Identity Theory (SIT) as proposed by Tajfel and Turner. According to SIT, group members constantly compare and contrast their own group to that of the “others,” which makes social identity a relational category. Consequently, it is evident that social group membership is a dynamic process that begins with the sharing of core elements of identity and ends with the categorization and separation of groups.

Another issue is the multiplicity of social identities. Social identities are multiple categories evolving through the temporal, spatial or situational conditions in which one is located. Social identities may also be conflicted or shared, unique or overlapped, represented in various ways simultaneously creating a sense of personal sameness.

Researchers in social science actively discuss the nature of social identity, focusing their debate on whether identities are dynamic or static in nature. This discourse falls into two schools of thinking. On the one hand, a non-Western school of thought whose followers are ‘Primordials’ accentuate the essentialist nature of identity by establishing that collective identities are created through firm and inborn elements and characters. A greater influential school of thought that concerns itself with the nature of social identities is a Western view entitled, ‘Optionalist’ (also known as ‘Constructivist’). This Western non-traditional school considers identities to be constructed and created in opposition to their labels as innate and inborn. Today, researchers agree

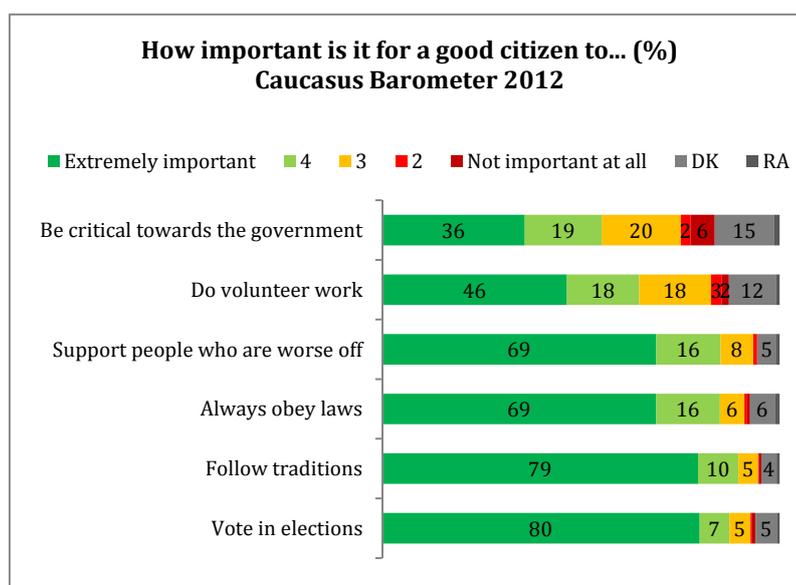
that both social context and personal history shape identity. However, personal identity is often assumed to be a stable construct while social identity is seen as flexible.

Citizenship is a social identity and is therefore related, or belongs, to the ‘optionalist’ school. It is a constructed and flexible identity opposing the view that suggests it is stable and inborn. Within an entire lifetime individuals can elaborate their views on who may be a member of national/country group and which criteria should be met in order to become a member of the majority group. Interrelated with these notions remains a significant question: What is important for good citizenship?

The Caucasus Research Resource Centers (CRRRC) included a question regarding this idea in their annual large scale survey in Georgia, Armenia and Azerbaijan—the Caucasus Barometer. The following results from 2012 reveal several opinions of the Georgian people in regards to what characteristics and actions one should embrace to be considered a good citizen. First, four out of five (80%) believe it is “Extremely important” to vote in elections. The same percentage believes that following traditions is just as important. Similarly, a majority expressed the necessity for obeying laws (69%) and

supporting those who are worse off (69%). Finally, only 36% think find it “Extremely important” to be critical towards the government in order to be a good citizen (see Caucasus Barometer chart on below for full results).

Overall, the data show



*Caucasus Research Resource Centers, Caucasus Barometer, 2012*

that Georgian criteria for good citizenship are relevant to all three types of citizenship: Civic, ethnic and cultural. We will therefore meticulously investigate each citizenship style and their correlations.

### 3. National Identity

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National identity is a multidimensional concept that has much academic currency. National identity is a form of social identity that refers to a particular social group - a nation. A national identity's mission is twofold; the first is creation, as it motivates social actions, and the other is reflection, depicting narratives. Each process should be discussed separately. However, before moving into a discussion of national identity, it is necessary to briefly review the models and elements of the 'nation' concept.

#### a. Nation: Models and Elements

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'Nation' refers to some kind of political community wherein Western, or 'civic,' and non-Western, or 'ethnic,' models of 'nation' are distinguished (Smith, 1991). The first model, 'civic,' refers to nation as a specific territory or 'homeland,' which involves the idea of a patria (i.e., a legal-political community), legal-political member equality, rights and duties given to members (and deprivation for non-members), as well as a common civic culture and ideology. In contrast, the non-Western model of nation, 'ethnic,' is understood as a community of common descent rather than territory. Popular mobilization is based on the 'will of the people,' native language, or tradition. Thus, a nation is based on ethnicity rather than citizenship in this model.

The first model of a territorial nation (expressed in the rational state) occurred in the West and reflects, or is linked with, Western non-traditional schools of thought - 'optionalist' viewpoint. The second model of nation was more common outside of the West in areas like Eastern Europe and Asia, and it is related to the non-Western schools of thought 'Primordialist.' Both models have common principles by which a nation is distinguished from a cultural community. The concept of nation is multidimensional and refers to a historical territory, common myths and memory, legal and political issues and public culture (Smith, 1991).

It should be also noted that the concept of nation is different from the concept of state. The state refers to political institutions and a monopoly of power within a given territory. It is a form of government. However, the nation refers to a cultural and political union—a political community bound within common features and based on a common historical culture and homeland (Smith, 1991).

Nations may be understood as imagined communities where a sense of unity is based on memory and perceived history rather than personal knowledge. This process involving the selective promotion uniting historical facts is called 'collective memory' (Cillia, Reisigl, & Wodak, 1999).

These models of 'nation' are inescapably connected with national identity and citizenship styles. Moreover, the concepts of nation, national identity and citizenship representation styles are logical consequences/continuations of one another. First, 'nation' gives rise to national identities. These identities serve as the basis for citizenship representation styles. Consequently, national identity is a created construct, but it is also a creator itself. These two functions are discussed below.

#### b. National Identity as a Created Construct

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There are several schools of thought within the theoretical discourses on national identity. One attempts to identify the elements and components of national identity, depicting a comprehensive picture of the concept. Another considers national identity to be a process that is continuous, containing emotions and cognition as well as behavioral aspects through which an individual achieves identification with the nation. The third school focuses on the consequences and effects of national identification processes.

Authors Smith and Kelman are among those authors determining national identity to be a sum of elements forming a coherent whole (Smith, 1991). According to Smith, national identity is a multidimensional concept extended to include a specific language, sentiment and symbolism. The national identity concept is a mixture of civic territorial components. Nevertheless, it is defined by ethnic and genealogical elements, differing from the sum of social identities that exist independently in various historical products. Instead, national identity combines historical realities with deliberate mobilization (Smith, 1991). The deliberation process assumes national identity should also include several other elements such as values, institutions, a belief system, expectations and traditions.

National identity as a collective product implies bonding with certain social groups. Attachment with a certain group is triggered by the need for self-protection and self-transcendence, which results in powerful identification with one's nation. Components of this group become incorporated within an individual's personal identity (Kelman, 1997). These components - belief structure, national heritage, cultural homogeneity and ethnocentrism - define the character of a national identity. They trigger a sense of 'we-ness' and stress similarities or shared attributes among group members (Spiesberger & Ungersböck, 2012).

It is worth noting that national identity is related to, yet differs from national character. While national identity is used to differentiate cultures from one another, national character is

associated with traditions and depends on natural growth. However, national identity is a result of recognizing the traditions of a national character.

Finding the most valuable component of national identity is an arduous task. However, there are several core elements - culture, geographical territory, common beliefs, values, attachment and pride - in which national identity is reflected and represented.

### c. National Identity as a Creator

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As with all types of identity, national identity also acts as an agent. It creates, triggers and provides direction for certain social processes. The functions of national identity are divided into 'external' and 'internal' consequences. External functions refer to a defined territory for living and working, in conjunction with control over territorial resources and manpower. External functions also retain a political dimension of national identity that is expressed in a state or other pre-political equivalents. Furthermore, these types of functions include the legitimation of social order and solidarity (Smith, 1991).

The internal functions of national identity include the socialization of members as 'nationals' and 'citizens,' which act as social bonds based on common values, symbols and traditions. Internal functions are also related to self-definition and the re-discovery and locating of oneself in the contemporary world. The last element of national identity, self-definition, receives the most criticism from both philosophical and political characters. From a philosophical point of view, self-definition through national identity is regarded as a logical contradiction. From a political and moral standpoint, the legitimization of political communities under nationalism typically leads to conflict. However, nationalism also has positive consequences, such as the rescue of a particular culture or history, resolution of identity crisis or promotion of sovereignty. Yet, the effects of

nationalism on individuals and groups are ambiguous, and therefore the equivocal power of nationalism and its influence are less debatable (Smith, 1991).

How does national identity affect personal identity? As discussed earlier, national identity considers the adoption of elements (knowledge, affect and action) and development of orientation to a nation (rule, role or value orientations) (Kelman, 1997). Should one identify with a certain national group, these processes have an immense effect on personal identity. The adoption of historical and cultural knowledge affects personal beliefs and values by its application in daily life. Personal attachment to the group can be either sentimental (based on similarity and the group representing the person) or instrumental (based on interdependence and the group corresponding to the person's needs and interests). People develop different perspectives of a nation falling under rule, role and value orientation. For rule-oriented people, their relationship to the group is based on the acceptance of rules. A national group has nominal significance for their personal identity. This orientation is characterized by defending national identity when group survival is at stake. In the case of role orientation, people identify themselves with the group and are involved in its roles. Such an attitude provides a vicarious element to their personal identity, as they may accept the role without formally accepting values and beliefs. Furthermore, instrumental attachments often coincide when this kind of sentimental orientation occurs.

Value orientation is based on the sharing of national values, which is an authentic element of personal identity. In addition, value-oriented people may both defend national identity when it is questioned and become actively involved in its role, characterizing rule and role orientations, respectively. Hence, for value-oriented people national identity becomes an essential part of their personal identity. Rule orientation has little depth but reacts to symbols. Role orientation is powerful with its total commitment to the group; though value orientation is more stable as it is based on shared values and does not exclude critical attitudes. Thus, value orientation is not

mobilized as well automatically, but it resultantly becomes more utile and relevant to national identity.

Discourse on the function of national identity shows that national identity is a creative force that is responsive to multiple realities of national life. Citizenship representation styles are some of those realities that are influenced by the national identification process. Moreover, the socialization of nation members as citizens is one of the primary internal functions of national identity.

Georgia is a country where national identity is the most salient social identity. CRRC data from a 2011 survey

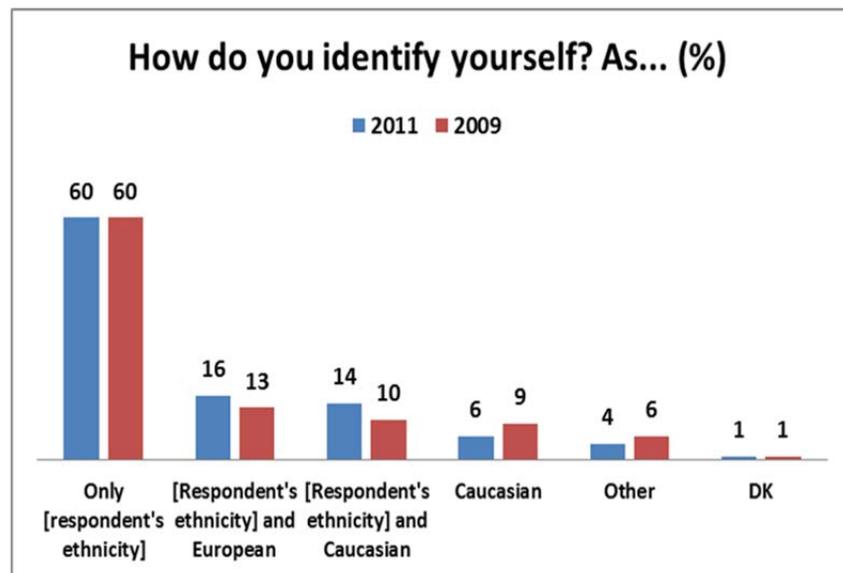
entitled, "Knowledge and Attitudes

Toward the EU in Georgia," shows that

60% of Georgians identify with their own nationality. This

result remains more

or less unchanged since 2009. In this sense it is important to explore whether or not national identity in Georgia influences citizenship trends. Consequently, this study measures the degree of national identity as a key predictor of citizenship representation style. A primary finding will be discussed at the end of this report.



### 3. Citizenship Representation Styles

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Citizenship is a significant component for national identity (Brubaker & Cooper, 2001). It greatly reflects the behavioral aspects of national self-determination. From the perspective of social psychology, citizenship representation style is derived from a prototype of a national in-group membership (Reijerse, Acker, Vanbeselaere, Phalet, & Duriez, 2012).

Nowadays, the understanding citizenship as a concept traverses legal statuses, duties and stresses that social or personal factors contribute to in adaptive styles of citizenship. It is important to recognize that citizenship is related to immigrant policies, the relationship between state and individual, engagement of political participation and mobilization.

Not surprisingly, citizenship is considered to be a bridging concept between 'structure' and 'agency' that helps to deal with social disparities, complications in minority inclusion and immigration policies. Understanding the nature, structure and dynamics of citizenship styles is important in order to discover ways to build an inclusive society. Researchers still indicate that there is a gap in understanding in the link between citizenship and the ideals of equality, inclusion and cohesion. To clarify this relation, it is necessary to consider that, on one hand; citizenship representation is influenced by complex social process including the national self-identification process. Yet, on the other hand, it also directly effects individual action. Citizenship style predicts whether or not someone can be a member of society. In short, citizenship defines national group boundaries, an extremely volatile, critical and problematic issue in the modern world.

Traditionally, two styles of citizenship are discerned - ethnic and civic - which coincide with the models of nation previously discussed (Smith, 1991). Ethnic citizenship representation style

assumes that the existence of genealogical bonds is essential for one to become a member of a dominant or majority ethnic group. Consequently, this citizenship representation style is more associated with the 'non-western,' 'ethnic' model of a nation. The civic representation style of citizenship is based on the recognition of a country's laws, and participation in social and political life. This representation style is related to the 'Western,' 'civic' model of nation. In spite of these findings, researchers recently questioned whether the ethnic-civic dichotomy is capable of grasping the full nature of citizenship styles (Kymlicka & Norman, *Citizenship in Diverse Societies*, 2000).

Empirical findings suggest that there is a third citizenship style - cultural citizenship - which implies a cultural commitment and adaptation with elements of a national culture. Those aligning themselves with the cultural citizenship style show great respect for a particular national culture and have an eagerness to protect it. They are more sensitive to culture-related issues and believe that the knowledge and respect of culture are essential to obtain group membership in a particular nation.

#### 4. Citizenship, emigrant policies and inclusion in EU

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Several empirical studies were conducted in order to reveal how citizenship statuses are represented and how they relate to dispositional and situational variables. In 2009, a large-scale study was conducted on six geographically dispersed countries - Belgium, France, Germany, Hungary, the Netherlands and Sweden - which aimed to explore citizenship styles and their effect on the immigrant inclusion process (Reijerse, Acker, Vanbeselaere, Phalet, & Duriez, 2012). A total of 1,476 students participated in the study across these six countries. They completed a questionnaire measuring citizenship representation styles and attitudes toward immigrants. The researcher agreed to ask participants about their attitudes towards one immigrant group in

particular, a group which happened to be the most devaluated non-European group in their country.

A measure of citizenship distinguishes three citizenship representation styles; ethnic, civic and cultural. Ethnic items were related to an essentialist characteristic of citizenship. Civic items reflected country laws, rights and duties of citizens. Cultural items were associated with protection and survival of national culture. Attitudes toward immigrants were measured on two scales: multiculturalism and exclusion. The former asked respondents about the possible advantages or disadvantages in a multicultural society, while the latter pertains to exclusionary items regarding member exclusion for the most devaluated immigrant group in the country.

The study revealed that cultural and ethnic citizenship were positively related to each other but were still associated negatively with civic representation. Ethnic and cultural citizenship representation scales also showed negative associations with multiculturalist attitudes, and positive with exclusion attitudes. Most interestingly, patterns of correlation were highly similar among the six countries despite differences in citizenship policies, public attitudes toward immigrant groups. Upon analyzing all three citizenship representation scales, ethnic representation style failed to effect attitudes toward immigrants. It became clear that the reason for this relation involved the cultural representation style. Due to the association with the cultural representation scale, ethnic citizenship representation appears to be negatively associated with inclusion of immigrants. However, analysis of this data shows that the cultural style was identified as the main determinant of this relationship. The study suggests that cultural citizenship representation style is not as liberal, fair and progressive as it is considered by many political scientists. This style is even more negatively and robustly correlated with immigrant inclusion than ethnic citizenship style. This means that a latent form of racism was altered with symbolic racism in EU countries. It is worth considering the shifting citizenship discourse from ethnic to cultural and how the shift may not be a favorable resolution for the immigrant inclusion problem in EU countries.

## Part 2. The Research

### Dispositional and Attitudinal predictors of National identity and Citizenship Style

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#### Introduction

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In Georgia, national identity remains the most prevalent social identity. It remains the subject of legal, social and political debates. However, an important part of national identity is citizenship representation because it is connected with and affected by national and political discourse. Formally, citizenship is related to a state and is not dependent on nationality. Today, citizenship traverses a simple legal relationship between people and the state. It is understood to have a legal dimension, referring to civic and political rights and duties, but also a psychological and social dimension. In short, being a citizen is part of one's identity.

Citizenship style has a direct effect not only on how people act when national attitudes are activated, but also on how they define in-group membership. Currently, researchers argue that, in order to fully grasp the complexity of national identity, it is essential to examine how citizenship styles are constructed and manifested (Jamieson, 2002).

Traditionally, researchers discern the ethnic and civic styles of citizenship (Smith, 2011; Kohn, 1944). Ethnic citizenship representation assumes that the existence of genealogical bonds is essential to become a member of a dominant ethnic group (Reijerse, Van Acker, Vanbeselaere, Phalet, & Duriez, in press). In contrast, the civic style of citizenship could be granted to anyone who respects and recognizes a country's laws, and who actively participates in social and political life. Recently, researchers questioned whether the ethnic-civic dichotomy is capable of grasping the full nature of citizenship styles (Kymlicka, 2001).

Empirical findings suggest that there is a third citizenship style - cultural citizenship - which implies a cultural commitment as well as adaptation to elements of a national culture. People with a cultural citizenship style show great respect toward a particular national culture and have an eagerness to protect it (Reijerse, in press). They are more sensitive toward culture-related issues and believe that the knowledge and respect of culture are most essential to obtain group membership in a particular nation. It is quite clear that there must be some dispositional and social factors that are decisive in forming each style of citizenship. Each citizenship style contains different content and character. Consequently, they are defined by different factors which vary from dispositional traits to political discourse and social policies. The multiplicity of potential determinants makes it difficult to fully grasp citizenship construction. However, resolution of the problem may lie in testing multiple variables, such as beliefs, connectedness, values, emotional attachment and pride.

In this study we examine three sets of variables as potential predictors of ethnic, civic and cultural citizenship representation styles. The first set includes the nationalistic attitudes of nationalism, patriotism and a certain degree of national identification. Past studies suggest that nationalistic attitudes play a central role in determining political ideology and socio-political behaviors (Todosijević, 2001). It is positively associated with conservatism (Baughn & Yaprak, 1996; Sharma et al., 1995; Sullivan, Piereson, & Marcus, 1982) and out group derogation. Negative correlation is found in the level of education (Howard, 1989; Sharma, Shimp, & Shin, 1995). We therefore hypothesize that national attitudes should have a primary effect on how people perceive and practice national identities.

The second set of predictors is comprised of cultural and religious attitudes. Cultural constructs such as individualism and collectivism are predictors of organizational citizenship behavior (Moorman & Blakely, 1995). Individualism and collectivism are also seen as major components of national identity (Takano and Osaka 1999, cited in Spießberger & Ungersböck,

2005, p. 6). While cultural attitudes have an effect on identity composition, they can also trigger particular behavioral trends. We argue that the reflection of national identity citizenship styles will also be influenced by cultural attitudes. Supporting this argument is the discourse of Georgian nationalism, which strongly emphasizes the role of Christianity in maintaining Georgia as a country and Georgians as a nation. In Georgia, religion and nationalism have always reinforced one another. Thus, Orthodoxy is used as a predictor of citizenship in my study. In summation, we examine national, cultural and religious attitudes to understand the constitution of each citizenship style, and therefore define their unique contribution in forming each style type. We hypothesized that: (1) Cultural and civic citizenship styles are positively associated with patriotism and individualism, whereas the ethnic citizenship style is positively associated with nationalism, orthodoxy and collectivism; and (2) nationalistic attitudes have the strongest predictive values for citizenship (namely nationalism). Orthodoxy is the most robust predictor for ethnic citizenship with patriotism acting the same for civic nationalism.

## Method

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### *Participants*

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Participants were recruited from seven major universities in Georgia. Three are located in the capital city with another three taken from the eastern, middle and western parts of Georgia. Overall, 415 female and 270 male students between the ages of 18—24 completed the questionnaire (mean=1.66; SD= 21.04).

### *Measures*

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### National Identity Scale

This scale contains three sets of questions. Each set is originally derived from Vanbeselaere's Identity Representation Type Scale (Vanbeselaere 2007 and Meeus et al. 2010) and is intended to measure different properties of national identification. Five items aim to explore the extent to which respondents identify as Georgian. Twelve adjectives express personal characteristics and are selected to evaluate the emotional dimension of national identification.

### Citizenship Representation Styles

The citizenship representation scale consists of three subscales, each related to the ethnic, cultural and civic styles of citizenship. Items related to ethnic citizenship emphasize membership in ethnic groups (e.g., common ancestors). Cultural citizenship items emphasize care and protection of a dominant national culture. Finally, civic citizenship items emphasize respect for norms and laws, as well as active engagement in public life.

### Patriotic and Nationalistic Attitudes

To measure patriotism as an attitude, we have employed the subscale of Kosterman & Feshbach (Kosterman & Feshbach, 1989), originally labeled as the patriotism scale, and includes items that measure feelings related to the homeland. We refused to employ nationalism subscales from the same questionnaire primarily for one reason; items from nationalism subscales emphasized the United States of America's military, as well as its political and economic strength or dominance. These types of subscales were therefore irrelevant in the context of Georgia. In studying nationalistic attitudes we used a 17-item nationalism scale developed by Todosijević (Todosijević et al., 2001). This scale includes items that reflect both ethnocentric and romantic forms of nationalism that are universal and relevant for most countries.

## Religious Dimensions

We employed the Post Critical Belief Scale developed by Duriez to study the religious aspects of identity (Duriez et al., 2005). This scale consists of 39 items that capture four different religious representation types located in a two-dimensional space. The vertical axis in this space, Exclusion of Transcendence vs. Inclusion of Transcendence dimension, specifies the extent to which people accept the existence of God or some other transcendental reality, and hence, it distinguishes between those who are religious/unreligious, as well as spiritual/unspiritual. The horizontal axis, Literal vs. Symbolic dimension, indicates whether religious expressions and symbols are interpreted literally or symbolically. Accordingly, the Post Critical Belief Scale measures four different religious orientation types: Orthodoxy, second Naiveté, relativism and external critique.

## Individualism-Collectivism

Using Fischer's IC scale (Fischer, 2009), which is based on Triandis's theory and represents a revised version of Yamaguchi's (1994) original scale, we examined twenty-two pairs of statements reflecting collectivism and individualism as opposite orientations, placing them on opposing poles of a 7-point scale. Four attributes of I/C, and therefore four subscales, are depicted in this questionnaire: (1) Self-perception; (2) Goals; (3) Relation to Others; and (4) Concerns that Drive Behavior.

## Results

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### Descriptive Findings

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Age and gender were not associated with any variables except that of religion. Females report a higher level of Orthodoxy ( $M=5.16$   $SD=1.16$ ) than males ( $M=4.85$   $SD=1.25$ ) ( $t(590)=3.11$ ,  $p=.002$ ). A one-way analysis of variance (ANOVA) between subjects was conducted to explore the impact of citizenship representation styles on levels of national identification, patriotism, ethnocentrism, national attachment and in-group attitude. There was a significant statistical difference at the  $p < .00$  level between all variables (except of in-group attitude  $p < .03$ ) across three citizenship style groups (see Table 1).

Post-hoc comparisons using the Tukey HSD test indicate that the mean scores for national identification, ethnocentrism and national attachment increase in the following order: Civic, cultural and ethnic citizenship style, respectively. However, the mean score for patriotism is higher in the civic citizenship style than for ethnic and cultural. In addition, greater positive in-group attitudes are found for the cultural citizenship style than for civic, though the actual difference in mean group scores was minute. Effect size, which is calculated using eta squared, also shows a small effect (.01) for this result.

Table 2 displays descriptive statistics and correlations between study variables. Cultural citizenship style is positively associated with patriotism, nationalism and Orthodoxy, whereas, civic citizenship style lacks an association with nationalism and is only weakly associated with Orthodoxy and patriotism. Ethnic citizenship style is also positively associated with nationalism and Orthodoxy, but shows a very weak association with patriotism.

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## Primary Analysis

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### Citizenship representation

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#### Results

Hierarchical multiple regressions were performed separately for each citizenship style to investigate the predictive ability of nationalistic attitudes and national identification after controlling for demographic variables, religious and cultural predispositions and perceived in-group characteristics. Preliminary analyses were conducted to ensure no violation of the assumptions of normality, linearity and homoscedasticity. Additionally, correlations among the predictor variables (national identification, patriotism, nationalism, in-group attitudes, Orthodoxy and individualism/collectivism) included in the study were examined and are presented in Table 2. All correlations were weak to moderate, ranging between  $r = .11, p < .01$  and  $r = .55, p < .001$ . The findings indicate that multicollinearity was unlikely to be a problem (see Tabachnick and Fidell, 2007).

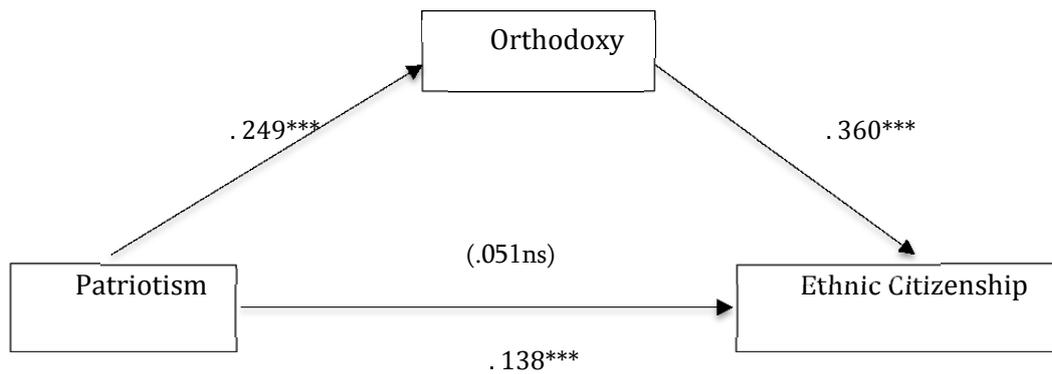
In the first step of the hierarchical multiple regressions, three predictors were entered: Age, gender and region (see Table 3). This model was statistically significant when predicting ethnic ( $F(3, 678) = 7.204; p < .00$ ) and cultural citizenship ( $F(3, 678) = 7.455; p < .00$ ) and explained 3% of the variance in ethnic and cultural citizenship styles (Table 2). After the entry of religious, cultural and in-group attitudes at Step 2, the total variance explained by the model as a whole was 17% ( $F(6, 675) = 23.107; p < .00$ ) for ethnic citizenship, 24 % ( $F(6, 675) = 35.374; p < .00$ ) for cultural citizenship and 6% ( $F(6, 675) = 6.859; p < .00$ ) for civic citizenship. The introduction of

nationalistic attitudes and national identification explained an additional 15% of the variance in ethnic citizenship style, after controlling for the DV and cultural, religious and in-group attitudes ( $R^2$  Change = .15;  $F(9, 672) = 34.448$ ;  $p < .00$ ). In the final model, six of the nine predictor variables were statistically significant, with nationalism recording a higher Beta value ( $\beta = .41$ ,  $p < .00$ ) than the national identification ( $\beta = .13$ ,  $p < .00$ ), patriotism ( $\beta = -.12$ ,  $p < .01$ ) and Orthodoxy variables ( $\beta = .12$ ,  $p < .01$ ). The same model for cultural citizenship found that nationalistic attitudes and national identification explained for an additional 19% variance in ethnic citizenship style, after controlling for DV and cultural, religious and in-group attitudes ( $R^2$  Change = .19;  $F(9, 672) = 56,842$ ;  $p < .00$ ). In the final model, five out of nine predictor variables were statistically significant, with national identification recording a higher Beta value ( $\beta = .25$ ,  $p < .00$ ) than the patriotism ( $\beta = .24$ ,  $p < .00$ ), nationalism ( $\beta = .20$ ,  $p < .00$ ) and in-group attitudes ( $\beta = .13$ ,  $p < .00$ ). The final model for civic citizenship showed that nationalistic attitudes and national identification explained an additional 4% of the variance in ethnic citizenship style, after controlling for DV and cultural, religious and in-group attitudes ( $R^2$  Change = .04;  $F(9, 672) = 8.113$ ;  $p < .00$ ). In the final model, four out of nine predictor variables were statistically significant, with national identification recording a higher Beta value ( $\beta = .19$ ,  $p < .00$ ) than in-group attitudes ( $\beta = .12$ ,  $p < .01$ ), nationalism ( $\beta = -.11$ ,  $p < .01$ ) and patriotism ( $\beta = .10$ ,  $p < .05$ ).

### Mediation Analysis

The relationship between patriotism and ethnic representations of citizenship was mediated by religious attitudes (Orthodoxy). As Figure 1 illustrates, the regression coefficient between patriotism and ethnic citizenship style decreases substantially when Orthodoxy is entered into the equation (sobel  $z = 5.5108$ ,  $p = .00$ ) (see Fig 1).

Figure 1



In Step 1 of the mediation model, the regression of ethnic citizenship total scores on patriotism subscale scores (N) (ignoring the mediator) was significant ( $b = .138$ ,  $t(700) = 3.367$ ,  $p = .00$ ). Step 2 showed that the regression of the mediator, Orthodoxy subscale scores, was also significant ( $b = 6.45$ ,  $t(192) = .249$ ,  $p = .00$ ). Step 3 of the mediation process showed that the mediator (Orthodoxy), controlling for the patriotism scores, was significant ( $b = .347$ ,  $t(700) = 9.534$ ,  $p = .00$ ). Step 4 of the analyses revealed that controlling for the mediator (Orthodoxy), patriotism scores were no longer a significant predictor of ethnic citizenship scores,  $b = .051$ ,  $t(192) = 1.410$ ,  $p = .159$ . A Sobel test was also conducted and found partial mediation in the model ( $z = 5.5108$ ,  $p = .00$ ).

### Discussion

The result of this study generally supports my initial hypothesis, except for the analysis where cultural contract, i.e., collectivism/individualism, was entered. Based on the study, there appear to be two groups of variables predicting citizenship representation style. The first group comprises variables - national identification, nationalism and patriotism - which are common for all three types of citizenship representation styles, but differ by their predictive value. The second group involves variables (region, individualism/collectivism, in-group attitudes and Orthodoxy) that predict only a particular citizenship representation style. The data reveal that national

identification is the strongest predictor for all three types of citizenship style, although it predicts the cultural representation style better.

Findings show that a strong identification with nation could reinforce any type of citizenship style. When national identification is formed, citizenship representations are established, that is, citizenship styles are based on the manner in which one perceives their national identity. The data yields findings that support Social Judgment Theory (STI), which states that people have rigid attitudes toward issues that are personally important. In other words, high ego-involvement results in firm and unchangeable attitudes. If a particular social identity is important for someone, then they will have a personal view on what it means for them to have such an identity. Consequently, endorsement of any citizenship style could be the result of national identity awareness.

A one-way analysis of variance reveals a difference in nationalistic attitudes and national identification between citizenship styles. This means that behavioral patterns of national identification, e.g., citizenship style, have an effect on how strongly people identify themselves with a nation and what kind of attitudes they hold towards their country. We find that if people rely on cultural background, language and common ancestors (a tribal attribute) while defining their citizenship, then they identify themselves more with nation than those who develop a citizenship type by placing an emphasis on civic liberty and rights. It is also notable that cultural citizenship is mostly represented by middle scores on the attitudinal and emotional dimensions of nationality. This somehow balances the incompatible civic-ethnic tendencies of national identification. Further analyses confirm this tendency: Cultural citizenship is predicted by a high level of patriotism, nationalism, in-group attitudes and Orthodoxy. Nationalism and patriotism are opposite predictors of ethnic or civic styles and Orthodoxy is a significant predictor for ethnic citizenship, but not for civic citizenship. Once again we see that cultural citizenship is related to both in-group attitudes

and Orthodoxy. These findings are in line with the theoretical conceptualization of ethnic and civic citizenship, but suggest a new perspective in understanding cultural citizenship.

Correlation analyses show that ethnic identity is strongly associated with nationalism and Orthodoxy, but retains a weak association with patriotism. This association might be explained by the fact that nationalistic attitudes and ethnic citizenship styles both include the notion that national identity is based on fixed attributes such as common ancestors, place of birth, native language and several others. Orthodox religious orientations also create a static and rigid religious philosophy. For example, those who identify themselves as Orthodox understand God to be 'final and permanent and therefore immutable' (Duriez, Soenens, & Hutsebaut, 2005). Orthodoxy rejects the possibility of understanding religious meanings symbolically, leaving no place for personal interpretation. Consequently, the association between Orthodoxy and nationalism might be explained by the common construct that depicts the rigid vs. flexible nature of cognitive interpretation.

Here it is also worthy to note that ethnocentrism is part of nationalism, which is also positively associated with Orthodoxy. Ethnocentrism is defined as the viewing of one's own ethnic group as exceptional and superior. By incorporating this term we are able to clarify the pattern of nationalism/ethnocentrism-Orthodoxy-ethnic citizenship. Holding superior sentiments of one's ethnicity is also a part of ethnic citizenship. What might explain this? How are these connections established? How are nationalism and Orthodoxy positively associated, such that people have a favorable view of their own group? Individuals are motivated to reduce discrepancies between the two incongruent constructs and to maintain consistency between them. If constructs are considered unchangeable and permanent, then they receive more appreciation and favor in order to keep congruency between constructs; thus incorporating them into factors contributing to positive self-esteem. Those with an ethnic citizenship style believe that their national identity is defined and based on fixed attributes that lead them to overestimate the goodness of their nation.

Religious attitudes are also an important player in different contextual settings. Results show that Orthodoxy partially mediates the relationship between patriotism and ethnic citizenship styles. Since patriotism is a positive predictor of ethnic citizenship style, the model predicts that higher patriotism is related to higher ethnic tendencies in citizenship composition. However, the study reveals that patriotism is a positive indicator of Orthodoxy rather than a positive indicator of ethnic citizenship. Mediation analysis shows that patriotism exerts an indirect effect on ethnic citizenship through Orthodoxy. Indeed, when examining the attitudes-citizenship relationship more closely, an inconsistency might be found. On one hand, nationalistic attitudes fit perfectly with ethnic citizenship style. On the other hand, a positive correlation exists between patriotism and ethnic citizenship. Mediation analysis also found that there is no direct link between patriotism and ethnic citizenship. Instead, it is mediated with religious attitudes. This means that those endorsing patriotic attitudes develop ethnic citizenship mainly due to their religious attitudes. The direct and indirect effects of religious attitudes on perspectives toward country, e.g., nationalism and patriotism, suggest that love of country is very similar to God's love and that this association results in the construction of citizenship style in an ethnic way for Georgians. We conclude that attitudinal and cultural factors are important determinants of citizenship representation styles. National identification, nationalism and patriotism are key predictors of citizenship style. Nationalism has a strong association with Orthodoxy and together ethnically shape citizenship. Patriotism is linked to a civic citizenship style, but both attitudes (patriotism and nationalism) are part of the cultural citizenship representation style.

### Summary

Citizenship identity is a complex and multidimensional construct. In this paper we review theoretical contributions to better understand citizenship as a concept. Special emphasis is placed on national identity as an initial construct, which produces and determines citizenship identity. We argue that national identity is an agent that is divided into two parts—internal and external.

Internal functions refer to the socialization of country group members as citizens, largely reflecting behavioral aspects of national self-identification.

Empirical data suggest that citizenship is represented in three different ways: Ethnic, cultural and civic. However, their interrelation changes across cultures and communities. Studies conducted in Western countries suggest that ethnic and cultural citizenship are positively related to each other and negatively with civic citizenship style. Moreover, ethnic and cultural citizenship is negatively associated with multiculturalist attitudes, and positively with exclusive attitudes.

In contrast, Georgia, located in the South Caucasus region (south of Russia and northeast of Turkey), demonstrates how all three styles of citizenship are positively related to one another. Hence, cultural and civic citizenship styles are positively associated with patriotism, nationalism and Orthodoxy; whereas civic citizenship has no association with nationalism and is only weakly associated with Orthodoxy and patriotism. In sum, we argue that citizenship is one of the key explanatory variables among social identity theories. Citizenship is capable of affecting in-group categorization and in- and out-group attitudes and emotional responses.

## National Identification

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### Results

A one-way ANOVA between subjects was conducted to explore whether the area in which subjects lived (west, east or south Georgia) affected the level of national identification, patriotism, ethnocentrism, national attachment and in-group attitudes. The results show significant differences in the degree of national identification, nationalistic attitudes and Orthodoxy between the groups. The mean scores for national identification was significantly higher in Batumi ( $M=6.69$ ) than in Telavi ( $M=5.83$ ), Gori ( $M=5.89$ ) and Tbilisi ( $M=5.60$ ) [ $F(3,37)=31.99$ ,  $h^2=0.13$ ,  $p=.00$ ]. Further analysis reveals that in-group attitudes ( $M=5.53$ ) and patriotism ( $M=6.30$ ) are also relatively high

in the population, primarily due to Batumi, then populations from other cities [ $F(3,61)=20.37$ ,  $h^2=0.09$ ,  $p=.00$ ;  $F(3,64)=60.74$ ,  $h^2=0.21$ ,  $p=.00$ ](See Table 4).

However, different trends are revealed via levels of nationalism and Orthodoxy of populations living in different cities. Those living in the eastern part of Georgia show a significantly higher level of nationalism and Orthodoxy than in other cities. In eastern Georgia, post-hoc comparisons using the Tukey HSD test indicate that the mean scores for national identification, ethnocentrism and national attachment increase in following order of citizenship styles: Civic, cultural and ethnic. However, the mean score for patriotism is higher for the civic citizenship style than for ethnic and cultural styles. In addition, more positive in-group attitudes are revealed for the cultural than civic citizenship styles. Yet, the actual difference in mean scores of the groups was miniscule. Effect size, which is calculated using eta squared also showed a small effect (.01) for this result.

Hierarchical multiple regression was performed in order to examine the unique contribution of nationalistic, religious and cultural attitudes, together with citizenship representation styles, on the strength of national identification. Table 5 presents the results from the regression analysis for variables predicting strength of national identification. Before the regression analysis was conducted, the independent variables were examined for collinearity. Results of the Variance Inflation Factor (all less than 2.0), and Tolerance (all greater than .76) suggest that the estimated  $\beta$ s are well-established in the following regression model.

Independent variables were initially divided into three conceptually-distinct sets. The first set includes demographic variables: Gender, age, and region. The second set of variables is related to cultural, nationalistic and religious attitudes: Patriotism, nationalism, in-group and religious attitudes; and collectivism/individualism. A third set of variables grouped the three citizenship representation styles: Ethnic, cultural and civic. All three sets of independent variables were entered into the equation in consecutive order (see Table 5).

In Step 1 (Model 1), gender, region and age were entered into the regression equation. The model was significant [ $F(3,414)=3.726$ ,  $p=0.11$ ] and explained 3% of the dependent variable's deviation (Adjusted  $R^2=.03$ ). This region was the only statistically significant variable ( $\beta =-.12$ ,  $p<.05$ ). In Step 2 (Model 2), five attitudinal variables were entered into the equation: Patriotism, nationalism, in-group and religious attitudes; and collectivism/individualism. The total variance explained by the model as whole was 43% [ $F(8,409) = 38.556$ ,  $p=.00$ ]. In this model four out of five predictors were significant, with patriotism recording the highest beta value ( $\beta =.30$ ,  $p<.00$ ), followed by in-group attitudes ( $\beta =.24$ ,  $p<.00$ ), nationalism ( $\beta =.23$ ,  $p<.00$ ) and orthodoxy ( $\beta =.17$ ,  $p<.00$ ).

The final step (Model 3) included citizenship representation styles of individuals, which found an additional 5% variance in strength of national identity [ $R^2$  Change=.05,  $F(11,407)=34.493$ ,  $p=0.00$ ]. Cultural and ethnic citizenships were significant predictors of national identification with beta values of .19 and .15, respectively ( $\beta =.19$ ,  $\beta=.15$ ,  $ps<.00$ ).

Cities retain significant predictors for the strength of national identification for each step of the analysis ( $\beta =-.12$ ,  $\beta =.10$ ,  $\beta =.10$ ,  $ps<.00$ ). However, Model 1 finds cities represented with negative values until analyzing models 2 and 3, where attitudinal (set 2) and citizenship variable (set 3) predictors are entered. Inputting these variables creates positive values for cities. These results suggest that geographical location (in this case, cities) is not an independent predictor of national identity, but it is mediated by variables related to attitudes.

Indeed, further analysis reveal that, in contrast to Model 1, which only explains 3% of variance in the observed variable ( $R^2=.03$ ), Model 2 accounts for 43% ( $R^2=.43$ ) of the variance in the observed variables ( $R^2$  Change=.40). In Model 2, patriotism and in-group attitudes have the strongest predictive potential. Their values remained comparable in the final model where citizenship styles are entered into the equation. This result indicates that the effect of attitudes is

not mediated by citizenship representation styles. Instead, they are independent, strong determinants of national identification.

Model 2 show that strong national identification is induced by patriotism, which is an affective evaluation, related to national pride and attachment one's country. In-group attitudes are the second strongest predictors of national identity involving the positive evaluation of group members (in-group attitudes). Both predictors are related to feelings, emotional attachment and pride. Positive cognitive and affective evaluations elicit a sense of national identity. Therefore, people strongly associate themselves with a nation if they love the people of their nationality. Nationalism and Orthodoxy also predict national identity, but to a lesser extent ( $\beta=.23$ ,  $\beta =.17$ ,  $p<.00$ ).

## Discussion

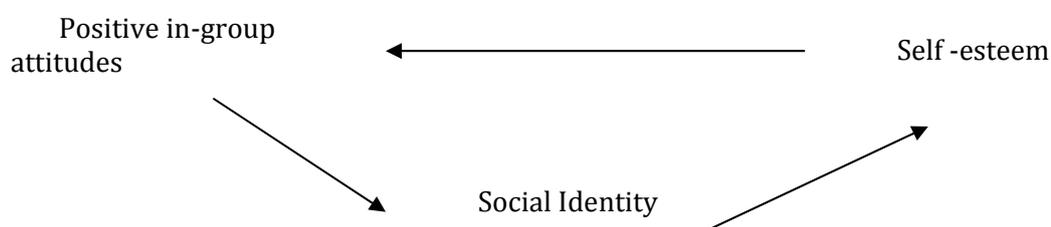
The current study presents and tests a conceptual model to predict the strength of national identification in the Georgian youth sample. The study aimed to discover whether citizenship styles and nationalistic attitudes could define the strength of national identification among 18 to 22 year old students. Additionally, we explored the interrelation between nationalistic, cultural, in-group and religious attitudes, as well as the effect of geographical regions.

First, we discovered that the impact of in-group attitude and patriotism on the strength of national identity is considerably higher than previously assumed. However, based on Social Identity Theory (SIT), in-group attitude positively predicts the strength of national identification. According to the general principles of SIT by Tajfel and Turner, "1. Individuals strive to achieve or maintain a positive social identity [and] 2. Positive social identity is based to a large extent on favorable comparisons that can be made between the in-group and some relevant out-groups" (Tajfel & Turner, 1986).

In line with the theoretical framework of SIT, my results show that in-group attitudes are substantial predictors of national identification. These findings denote that identification with a social group is tightly-related to favorable attitudes of in-group members. Positive attitudes toward group members are in sync with strong group identification.

This link between identification with the group and in-group favoritism reflects the fundamental human need for high self-esteem (Solomon, Greenberg, & Pyszczynski, 1991; Anderson, Chen, & Carter, 2000). Self-esteem theories claim that humans are inclined to build and maintain a positive self-image. For example, Terror Management Theory (TMT) states that people are constantly searching for positive self-esteem to protect themselves from the fear of death. High self-esteem serves as a buffer against anxiety from death, and therefore promotes positive feelings about the self. Putting this statement into context with SIT, we assume that individuals maintain a positive self-image by developing positive attitudes towards their social group. Consequently, one's social group is a source that aids in the creation and maintenance of high self-esteem. Thus, we conclude that identification with the favorable social group helps people generate a positive self-view. Once one becomes a group member, they develop positive in-group attitudes that enhance personal self-esteem (see Fig. 2).

Figure 2



The data also reveal that patriotism is a considerable and robust predictor of national identity (see Models 2 & 3). This finding has special importance because nationalism and Orthodoxy have often been considered the main markers of Georgian national identity. In the 1990s when Georgia began to develop a modern independent political culture, nationalism and Orthodoxy became a large part of the newly redefined national identity of Georgians. This study, however, suggests that patriotism and in-group attitudes are more strongly related to Georgians' national identity than nationalism and Orthodoxy among Georgian youths (yet, they still remain predictors of national identity). The leading role of patriotism and in-group attitudes in the composition of national identity was not previously explored empirically in Georgia and its role has been undermined by social scientists. One should admire that patriotism, which implies loyalties rather than superiority over other national groups (Coryn, Beale, & Myers, 2004), is a desirable and positive element for any national identity.

The final model of hierarchical regression analysis suggests that cultural and ethnic citizenship representations also positively contribute to the strength of national identity. Citizenship is an in-group prototype that is a normative representation of group member roles. Citizenship representation refers to those criteria based on the members of other nationality groups that could be included or excluded.

My study shows that these criteria are also related to national identity; namely, ethnic and cultural citizenship, which impact the strength of national identity. Ethnic criteria of citizenship include a common language, shared ethnicity and blood-ties. It is essentialist and exclusionary in nature, ultimately restricting and shrinking group boundaries (see Table 3). Cultural citizenship is more open to members of other nationalities, though these types of members must understand and respect the national culture. In contrast to cultural and ethnic citizenship, civic citizenship is based only on the admiration of a country's laws and does not contribute to national identity. Some level

of this national identity may be predicted if ethnic and cultural criteria are presented. However, the national association of an individual identifying with civic citizenship remains unknown.

Table 3

| <b>Citizenship Representation Styles</b> | <b>Major Criteria</b>  | <b>Group Boundaries</b> |
|--|--|-------------------------|
| Ethnic                                   | Language, land, ancestors, blood ties.   | Exclusive               |
| Cultural                                 | Traditions, cultural right, adaptation with national culture.                                    | Inclusive               |
| Civic                                    | Legal duties and responsibilities, civic participation, engagement in social and political life. | Inclusive               |

While examining the effects of geographical location, we found some interesting differences in national identification, with further distinctions located among national and in-group attitudes. First, national identity is significantly higher in western Georgia (Batumi) than in other regions. To understand this enhanced sense of identity in the west, one must shortly discuss two points: (1) The theoretical concept of national identity as a social group; and (2) socio-cultural and religious diversity in the west Georgia (Batumi).

Kelman (1997) defined national identity as the group definition of itself as a group. There are many contradistinct manners and reasons for how individuals develop a sense of unity and 'groupness.' One reason might be accredited to common attributes such as language, cultural heritage or values. These common similarities become supremely evident when in-group members interact with different social groups. Intense differences with out-group members are related to one's perception of in-group similarities, which increase the sense of national identification.

Looking back at the data, there is a significantly higher level of national identification in the region of Batumi, which is religiously and ethnically diverse. Ethnically speaking, Georgian Muslims constitute about 5% of the region. Moreover, Batumi is the closest city to the Georgian-Turkish border, which is exacerbated by the visa-free agreement between the two countries that facilitates easy entry of visitors to this region. Consequently, Batumi residents are exposed to people from different out-groups more frequently and in greater numbers (different nationalities, religion and ethnicities). As previously mentioned, those living in multiethnic communities are more prone to stress their own ethnic or national identity. Another contributing factor is the number of tourists and visitors in Batumi, which is comparably higher than in other cities. It is possible that, due to all of these elements, western Georgians have a higher sense of national identity because they live in an ethnically and culturally diverse society, which intensifies their sense of belonging to a particular national group.

The results failed to show any significant difference in levels of national identity between those living in southern Georgia versus the other regions analyzed. While the consolidation of the population became particularly important when individuals are faced with particular challenges (Qiong & Brewer, 2005), we expected the Russia-Georgia War of 2008 to have an effect on the population's national feelings and attachment. Gori, a city in north-eastern Georgia, was intentionally included in this study to have these aspects and hypothesis examined. One possible explanation as to why only insignificant results were found may be attributed to the four-year

interval between the armed conflict in 2008 and the time of the empirical study in 2012. We assume that this time period reduced the war's effect on national feelings.

### Summary

In conclusion, citizenship styles and attitudes predict the degree of national identity in Georgia. Ethnicity and religiosity are not the only factors facilitating a sense of national belonging—patriotism and in-group attitudes play a decisive role as well. National identification is not defined solely by blind support of a nation coupled with ethnocentrism. Individuals strongly identify with a nation when they are emotionally attached to a country and positively evaluate members of their national group. This study enables us to present a new perspective in the discourse of national identity in Georgia. This discourse should stress the role of feelings and values rather than the role of ancestry and common territory.

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## Discriminant Function Analysis

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### Results

Discriminant analysis was used to conduct a multivariate analysis of variance to determine whether the three citizenship styles differ significantly on a linear combination of six variables: National identification, in-group attitudes, nationalism, patriotism, orthodoxy and individualism/collectivism.

The findings reveal two descriptive discriminate functions within three groups' results. Both discriminate functions were statistically significant. For the first discriminant function, a Chi-square test was significant (Wilks  $\lambda = .834$ , Chi-square = 107.90,  $df = 12$ , Canonical correlation = .377,  $p < .000$ ). The second function also significant (Wilks  $\lambda = .972$ , Chi-square = 17.09,  $df = 5$ , Canonical correlation = .169,  $p < .01$ ), suggesting that differences between three citizenship styles can be best described with two discriminating functions. The first function extracted accounts for nearly 15% of the variance in citizenship style representation. The second discriminative function yields only 3% of variance. Table 1 presents the standardized discriminant function and structure coefficients for two discriminative factors.

Standardized discriminant function coefficients are indicators of potential discriminant power for each predictor variable; they may be interpreted similar to beta weights indicating the unique contribution of each predictor variable to the discriminant functions. Structure coefficients show correlations between predictor variables and derived discriminant functions and help to designate and interpret the attributes of discriminant functions.

Examination of the structure coefficient matrix revealed that the first discriminant function of citizenship representation style is defined primarily by nationalism, orthodoxy and national identification. The same variables have high discriminant power in the same order as they are presented above. This cluster of variables we interpreted as an 'instrumental dimension,'

associated with dogmatism, poor decision-making and rigidity. The second discriminant function is more heavily weighted on patriotism, followed by individualism/collectivism and in-group attitudes. However, discriminant power of this function stems primarily from individualism/collectivism, patriotism and nationalism. This dimension depicts emotion-related, affective feelings towards the nation that enable us to interpret it as a 'sentimental dimension.'

Group centroids were examined to aid in identifying the two discriminant functions' nature. These centroids are mean values of discriminant function scores for all grouping variables. Larger centroid differences reflect better group discriminability. Univariate ANOVAs and subsequent post-hoc Tukey comparisons were conducted to examine the significance of discriminant function differences between the three citizenship styles. Results show significant dissimilarities between all pairs of centroids on "orthodox nationalism." Subjects from the ethnic citizenship group earned the highest value for "orthodox nationalism," followed by cultural and civic citizenship's group scores. Although cultural citizenship's group yielded average scores on Function 1, it produced the highest scores on "sentimental nationalism" (Function 2). There were no statistically significant differences between civic and ethnic groups, though both scored lower than cultural citizenship on Function 2.

## Discussion

Results show that the three citizenship styles can be differentiated on the basis of two underlined dimensions: Instrumental and sentimental.

Instrumental dimension is comprised of three variables: National identification, nationalism and orthodoxy. These are relatively rigid constructs, differentiating citizens according to their permanent, stable and inflexible characteristics. This dimension functions pragmatically: Its usage permits an easy way to categorize individuals into one of the three citizenship representation groups. It might also be served as a practical tool for predicting citizenship representation styles with levels of nationalism and orthodoxy.

The second dimension of discriminant function analysis differentiates citizenship styles via patriotism, individualism and positive in-group attitude. It is a “sentimental” dimension while the constituting variables are associated with affective evaluation: Feelings, pride and sentiments towards the country.

Citizenship representation groups are allocated differently on two dimensions (see Fig. 2 & 3).



identify with their nation. All of these elements combined interpreted as dogmatic social ideology. Consequently, those who scored higher on the instrumental dimension - citizens with ethnic criteria - are associated with cognitive rigidity and conformity, resulting in poor decision-making. These types of individuals are more likely to follow tradition, normative behavior and obey authority.

Opposite tendencies are found with civic citizenship on the instrumental dimension: People with civic citizenship representation scored low on the instrumental dimension and average in sentimental. Low instrumentalism together with middle sentimentalism describes civic citizenships as more liberal, refusing heredity privileges and dogmatic styles with religious understanding.

Cultural citizenship ranked highest on the sentimental dimension and has a middle score on instrumental. Accordingly, those endorsing cultural criteria of citizenship place greater emphasis on values and feelings and are aware of their moral duties to the political community.

Overall, discriminant analysis reveals that citizenship style predictors are classified in two dimensions: Instrumental and sentimental. Variables for the former dimension associate with straightforward and rigid interpretation of the social world. People endorsing ethnic criteria of citizenship are prone to have these interpretation specificities and judgment basis. Those aligning with the sentimental dimension are associated with affective-oriented constructs, patriotism, collectivism and in-group attitudes. All of these attitudes are defined emotionally rather than rationally. Emotion-based national feelings are located internally and are vital for cultural citizenship style.

## Summary

The results suggest that citizenship representation styles differ based on values, attitudes and political ideology; two discriminative dimensions ultimately dividing people into three groups.

The first dimension corresponds to conservatism and dogmatism while the second ascribes to liberal and egalitarian standpoints. Those choosing to endorse the cultural citizenship criteria come from a more liberal part of society. They accept out-group members with certain criteria, demonstrate pride and positive feelings toward their in-group members, but neglect to adopt nationality as a strong component of their identity. People with civic criteria of citizenship reject almost everything what is assumed to be static and immanent, don't approve heredity privileges in defining in-group membership and inclusive group boundaries. People aligned with ethnic citizenship are highly conservative in their values and attitudes, have exclusive criteria for their national group, though they identify themselves with their nation above all else..

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## Appendix

Table 1. Participant's Mean Scores on National identification, Patriotism, Ethnocentrism, National Attachment and In-Group Attitudes by the Citizenship Representation Groups

|                    | National Identification | Patriotism   | Ethnocentrism | National Attachment | In group attitude |
|--------------------|-------------------------|--------------|---------------|---------------------|-------------------|
|                    | M                       | M            | M             | M                   | M                 |
| 1. Civic           | 5.48 2,3                | 5.60 2,3     | 3.76 2,3      | 4.24 2,3            | 5.06 2            |
| 2. Cultural        | 6.03 1                  | 6.03 1       | 4.37 1,3      | 4.72 1,3            | 5.21 1            |
| 3. Ethnic          | 6.12 1                  | 5.97 1       | 4.92 1,2      | 5.05 1,2            | 4.98              |
| <i>Eta squared</i> | <i>0.05</i>             | <i>0.04</i>  | <i>0.11</i>   | <i>0.09</i>         | <i>0.01</i>       |
| <i>df</i>          | <i>2.592</i>            | <i>2.550</i> | <i>2.563</i>  | <i>2.563</i>        | <i>2.581</i>      |
| <i>F</i>           | <i>17.03</i>            | <i>10.81</i> | <i>35.11</i>  | <i>28.45</i>        | <i>3.42</i>       |
| <i>Sig</i>         | <i>.00</i>              | <i>.00</i>   | <i>.00</i>    | <i>.00</i>          | <i>0.03</i>       |

\* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .00$



Table 2. Correlation and Descriptive Statistics for Citizenship Styles, Nationalistic Attitudes, Religious Dimensions and Individualism/Collectivism

|                           | M    | SD   | 1     | 2     | 3     | 4     | 5     | 6     | 7     | 8     | 9     |
|---------------------------|------|------|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| 1.National Identification | 5.92 | 1.00 | (.81) |       |       |       |       |       |       |       |       |
| 2.Civic Dimension         | 5.54 | .79  | .25** | (.82) |       |       |       |       |       |       |       |
| 3.Cultural Dimension      | 5.94 | .72  | .52** | .44** | (.79) |       |       |       |       |       |       |
| 4.Ethnic Dimension        | 4.82 | 1.40 | .31** | .05   | .40** | (.73) |       |       |       |       |       |
| 5.Patriotism              | 5.92 | .83  | .47** | .22** | .49** | .14** | (.79) |       |       |       |       |
| 6.Nationalism             | 4.76 | .87  | .35** | .06   | .41** | .51** | .30** | (.82) |       |       |       |
| 7.In-Group Attitude       | 4.94 | .81  | .39** | .22** | .36** | .15** | .41** | .13** | (.69) |       |       |
| 8.Orthodoxy               | 5.05 | 1.10 | .32** | .11** | .37** | .36** | .25** | .47** | .21** | (.78) |       |
| 9.I/C                     | 3.69 | 1.04 | .06   | .02   | .03   | .18** | -.06  | .15** | .01   | .12** | (.83) |

Note: Figures in parentheses are coefficients alpha

\* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$

$n = 700$  individuals

Table 3. Regression Coefficients for Citizenship Representation Styles

| Variable           | Ethnic Citizenship |      |         |      |      |           | Cultural Citizenship |      |        |      |      |           | Civic Citizenship |      |         |      |      |           |
|--------------------|--------------------|------|---------|------|------|-----------|----------------------|------|--------|------|------|-----------|-------------------|------|---------|------|------|-----------|
|                    | B                  | SE   | Beta    | R2   | ΔR2  | ΔF        | B                    | SE   | Beta   | R2   | ΔR2  | ΔF        | B                 | SE   | Beta    | R2   | ΔR2  | ΔF        |
| Step 1             |                    |      |         | 0.03 | 0.03 | 7.204***  |                      |      |        | 0.03 | 0.03 | 7.455***  |                   |      |         | 0.01 | 0.01 | 1.39      |
| Age                | 0.01               | 0.03 | 0.01    |      |      |           | -0.01                | 0.01 | -0.02  |      |      |           | -0.03             | 0.02 | -0.06   |      |      |           |
| Gender             | 0.15               | 0.09 | 0.05    |      |      |           | -0.04                | 0.05 | -0.03  |      |      |           | -0.02             | 0.06 | -0.01   |      |      |           |
| Region             | -0.10              | 0.04 | -0.08*  |      |      |           | -0.01                | 0.02 | -0.02  |      |      |           | 0.00              | 0.03 | 0.00    |      |      |           |
| Step 2             |                    |      |         | 0.17 | 0.14 | 37.835*** |                      |      |        | 0.24 | 0.21 | 61.305*** |                   |      |         | 0.06 | 0.05 | 12.265*** |
| I/C                | 0.13               | 0.04 | 0.10**  |      |      |           | -0.01                | 0.02 | -0.02  |      |      |           | 0.04              | 0.03 | 0.05    |      |      |           |
| In-group Attitudes | 0.07               | 0.06 | 0.04    |      |      |           | 0.12                 | 0.03 | 0.13** |      |      |           | 0.12              | 0.04 | 0.12**  |      |      |           |
| Orthodoxy          | 0.14               | 0.05 | 0.12**  |      |      |           | 0.07                 | 0.02 | 0.11*  |      |      |           | 0.03              | 0.03 | 0.04    |      |      |           |
| Step 3             |                    |      |         | 0.32 | 0.15 | 47.567*** |                      |      |        | 0.43 | 0.19 | 76.147*** |                   |      |         | 0.10 | 0.04 | 10.068*** |
| NI                 | 0.17               | 0.05 | 0.13**  |      |      |           | 0.18                 | 0.03 | 0.25** |      |      |           | 0.15              | 0.04 | 0.19*** |      |      |           |
| Nationalism        | 0.63               | 0.06 | 0.41*** |      |      |           | 0.16                 | 0.03 | 0.20** |      |      |           | -0.10             | 0.04 | -0.11** |      |      |           |
| Patriotism         | -0.19              | 0.06 | -0.12** |      |      |           | 0.21                 | 0.03 | 0.24** |      |      |           | 0.09              | 0.04 | 0.10*   |      |      |           |

\* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$

Table 4. Summary of Hierarchical Regression Analysis for Variables Predicting Strength of National Identity (N = 700)

| Variable                | Model 1  |             |         | Model 2  |             |         | Model 3  |           |         |
|-------------------------|----------|-------------|---------|----------|-------------|---------|----------|-----------|---------|
|                         | <i>B</i> | <i>SE B</i> | $\beta$ | <i>B</i> | <i>SE B</i> | $\beta$ | <i>B</i> | <i>SE</i> | $\beta$ |
| City                    | -0.11    | 0.04        | -.12*   | 0.09     | 0.04        | .10*    | 0.09     | 0.04      | .10*    |
| Gender                  | 0.14     | 0.10        | .07     | 0.06     | 0.08        | .03     | 0.06     | 0.08      | .03     |
| Age                     | 0.06     | 0.03        | .10     | 0.02     | 0.02        | .03     | 0.02     | 0.02      | .03     |
| Patriotism              |          |             |         | 0.34     | 0.05        | .30**   | 0.30     | 0.05      | .26**   |
| Nationalism             |          |             |         | 0.24     | 0.05        | .23**   | 0.11     | 0.05      | .11*    |
| Orthodoxy               |          |             |         | 0.14     | 0.04        | .17**   | 0.09     | 0.04      | .11*    |
| In group Attitudes      |          |             |         | 0.28     | 0.05        | .24**   | 0.19     | 0.05      | .17*    |
| I/C                     |          |             |         | -0.33    | 0.04        | -.04    | -0.05    | 0.04      | -.06    |
| Cultural<br>Citizenship |          |             |         |          |             |         | 0.24     | 0.07      | .19*    |
| Civic Citizenship       |          |             |         |          |             |         | 0.09     | 0.05      | .08     |



Table 5. Participant's Mean Scores for National Identification, Nationalism, Patriotism and Orthodoxy by Regions

|                               | National Identification | Nationalism | Patriotism  | Orthodoxy   |
|-------------------------------|-------------------------|-------------|-------------|-------------|
| 1. Capital City (Tbilisi)     | 5.60 2,4                | 4.57 2,4    | 5.62 2,3,4  | 4.70 2,3,4  |
| 2. West Georgia (Batumi)      | 6.60 1,3,4              | 4.85 1      | 6.30 1,4    | 5.22 1      |
| 3. Middle-East Georgia (Gori) | 5.89 2                  | 4.88        | 6.15 1      | 5.24 1      |
| 4. East Georgia (Telavi)      | 5.83 1,2                | 4.90 1      | 5.89 1,2    | 5.46 1      |
| <i>Eta Squared</i>            | <i>0.13</i>             | <i>0.02</i> | <i>0.09</i> | <i>0.06</i> |
| <i>df.</i>                    | <i>3.67</i>             | <i>3.60</i> | <i>3.61</i> | <i>3.60</i> |
| F                             | 31.99                   | 4.85        | 20.37       | 13.68       |
| <i>Sig.</i>                   | <i>0.00</i>             | <i>0.02</i> | <i>0.00</i> | <i>0.00</i> |

Table 6 . Summary of Discriminant Analysis

|                            | Standardized<br>Discriminant Coefficient |       | Structure Coefficient |       |
|----------------------------|--|-------|-----------------------|-------|
|                            | F1                                       | F2    | F1                    | F2    |
| Nationalism                | .751                                     | -.471 | .912                  | -.245 |
| Orthodoxy                  | .303                                     | .193  | .640                  | .157  |
| National<br>Identification | .280                                     | .223  | .540                  | .424  |
| Patriotism                 | -.017                                    | .472  | .363                  | .609  |
| I/C                        | -.165                                    | -.540 | .038                  | -.605 |
| In-group Attitudes         | -.137                                    | .276  | .126                  | .527  |
| Group centroids            |  |       |                       |       |
| F1                         |  |       |                       |       |
| F2                         |  |       |                       |       |

Table 7. Mean Scores of Canonical Discriminant Functions (Centroids) by Citizenship Representation Groups

| Functions                   | Citizenship representation styles |                  |               | F (2.596) |
|-----------------------------|-----------------------------------|------------------|---------------|-----------|
|                             | Ethnic (n=110)                    | Cultural (n=341) | Civic (n=128) |           |
| (1) Orthodox Nationalism    | .59a                              | .08b             | -.63c         | 49.26 *** |
| (2) Sentimental Nationalism | -.26b                             | .14a             | -.14b         | 8.71***   |

Note: Means having the same subscript are not significantly different at  $p < .01$  in the Tukey significant difference comparison \*\*\* $p < .0001$