**Civic Identity as the Mechanism for Controlling Interethnic Conflicts**

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Modern life makes nations to define and reform their identities to have an opportunity in choosing alternative ways of self-realization of their political potential. The definition of identity gives a chance to participate in nowadays civic processes and to be competitive as well. Modernization of national identity is the most hopeful way to preserve national continuation in the context of contradicting global processes. As Shtayner mentions each social community must be changed organically underlining their individuality but also cooperating1: From this point of view it is important to pay our attention on civic identity as mechanism of controlling Interethnic conflicts. Ethnologist Tishkov V. A. defines Interethnic conflicts as civic, political contradictions in which opposite sides have ethnic disagreements2.

Ethnic conflicts are different though they have general dynamics. Ethnic conflicts can be based on violence and without it. The other classification is ideology. It clams, that each ethnos can preserve own culture and national spirit only through the State. This is the ethnic ideology and the difference between ethnic ideologies can be the base of contradictions. According Tishkov all conflicts in Soviet Union area can be ethnic conflicts. This is to say that all social and economical contradictions might become ethnic conflicts.

1 See Atayan E. Meaning of Independence, Yerevan. 2010, p. 139-140

2 Ethnic Conflicts in the Context of Social Science Theories // *Ethnicity and Power in the Contemporary World*. United Nations University Press. Tokyo, New York, Paris. 1996. P. 52-68.

There are many sources and factors that create ethnic conflicts. Those factors are a/ sudden disappearance of restraining external environment, which may be the result of unexpected disappearance or Quick weakening of external political power, b/ historical memory of inter-ethnic relations, c/ internal struggle for leadership between ethnic groups d/ economic statue, e/ the level of political culture in the're of ethnic groups.

According to Armenian Psychologist Nalchajyan nations understand which ethnos do they belong due to interethnic conflicts3. It helps to separate enemies and relatives as well. Many politicians do understand the role of external enemies in bringing together the nation. Sometimes they create an enemy for it. This motivates relations between ethnos and increases the level of ethnic identity. In spite of that conflicts negatively influence on main political, cultural and social-economical process of the state main. Taking into consideration this fact it is important to have a reliable mechanism of controlling and regulating ethnic conflicts for further development of multiethnic societies. This kind of mechanism can be civic identity.

Civic identity is the way to put mental and ethical qualities of nation in politically organized form and to keep coexistence. From this angle civic and national identities might be synonyms in civil society. Civil society is the "aggregate of non- governmental organizations and institutions that manifest interests and will of citizens." In each society non-governmental sector has its own national features4. Sometimes the term *civil society* is used in the more general sense of "the elements such as freedom of speech, an independent judiciary, etc.

Although the pattern model of civic identity is the same for all societies its content depends on components of national identity. It is necessary to highlight those features of national identity that promote or inhibit the formation of civil identity3 Ethnopsychological self-defence and aggression. Yerevan, 2000, p. 408

4 Robert Lamb, Liberty, Equality, and the Boundaries of Ownership: Thomas Paine's theory of Property Rights, Review of politics, 2010, N3, p 511

and, consequently, the formation of civil society. Here it has to be noted that Ukrainian identity is splitted because there are many obstacles of forming civic society which inhibit of creation of harmonious civic identity.

As it is known, from the beginning of March 2014, demonstrations by pro- Russian and anti-government groups took place in the Donbass, as part of the aftermath of the February 2014 Ukrainian revolution and the Euromaidan movement. These demonstrations, which followed the annexation of Crimea by the Russian Federation, and which were part of a wider group of concurrent pro-Russian protests across southern and eastern Ukraine, escalated in April 2014 into a war between the separatist forces of the self-declared Donetsk and Luhansk People's Republics (DPR and LPR respectively), and the Ukrainian government.

In the 21st century the conflicts in The East of Ukraine show the obstacles of forming civil society. The main reasons of those conflicts are high level of social injustice, polarization of benefits, high level of corruption, low living standards. All these are because of absace of civic virtues. But civic identity is interiorisation of civic virtues, civic patriotism, civic norms and values. That kind of interiorisation contributes to the development of human potential and livelihood. From this we can conclude that the civic identity becomes a tool of prevention of ethnic conflicts. From the other angle we can't do without mentioning the role of the Russian in contradiction of Donbass. Russia promoted the formation of not trusting public atmosphere towards the legitimacy of the newly elected government. Russia could manly do that based on the absence of civic position which is the main element of civic identity. In addition to all this we can say that civic identity can be a mechanism of strengthening the legitimacy.

Speaking about regulation of ethnic conflicts we shout point that during the regulation sides of conflicts make some agreement which partly satisfies their interests and needs. It also allows to eliminate the most destructive forms of conflict behavior for some time. Approach of political realism says that the base of ethnic conflict is disagreement of interests Therefore it is impossible to find a solution that satisfies the interests of all parties. The only possible solution is compromise. It is also

possible to determine the outcome of the conflict with the help of the third side. Such determinator can be court, a mediator, etc.

That kind of process we had in Donbass. Here also we saw that the regulation of conflict did not satisfied needs of opposite sides completely. We also see that regulative processes of ethnic conflicts are directed on oppressing conflicts without eradicating sources of it. These are the main disadvantage of regulation of conflict. So to say it does not eradicate resonce of conflict, does not pay attention on constructing future relations between ethnic groups and it has temporary character. In such situation Conflict settlement is governed by the presence of military peacekeepers. Such kind of settlement is most widespread in international level. According to this it is possible to resume positive relations between contradicting groups. But there is also a threat that conflict will rise again if the agreement is not accepted by members of society. Taking into consideration all these threats we must develop the ways and mechanism of regulations and solutions of ethnic conflicts.

And corresponding of our research aim it is important to mark the power of civic society based on civic identity in solving ethnic conflicts5.

Regulation of ethnic conflicts through the civic identity makes such kind of agreement that let us satisfy their interests and objectives, and ensure the long-term prospect of the end of conflict. The real solution of the conflict, first of all requires that each party should understand its real interests and the interests of the real enemy. In fact, ethnic conflict regulation implies certain socio-psychological changes, which are mainly related to the ethnic conflict, and the perception of "WE" and "OTHERS". This includes the problem of trust building. Thus the aim of resolving the conflict is the establishment of social trust. In other words, the solution of the ethnic conflict is not temporary, because the relations of new quality and new mechanisms bring new

5 Ethnopsychological self-defence and aggression. Yerevan, 2000, p. 408

structural solutions. This new structural solutions are the ways that are to prevent ethnic conflicts, violence or deconstructive behavior between groups.

Those ways implies civil dialogue as necessity for resolving the conflict. The process often includes expert third party as a mediator, helping parties to build an atmosphere of cooperation, which helps the parties to find their own solutions. That kind of solution to the ethnic conflict offers supposes satisfaction of human basic needs satisfied creation of cultural, political tolerance and so on.

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