

FORMATION OF POLITICAL AND LEGAL YOUTH CULTURE IN MODERN RUSSIA

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Abstract: The article deals with the political and legal culture as a system of general cultural matrix of Russia. It gives the characteristics of modern political and legal culture of Russian citizens. When analyzing special scientific, analytical and expert literature it could be identified common and peculiar components in the culture. Authors made an attempt to systematize the forms of political participation of Russian young people through the development of their political rights and freedom guaranteed by the Constitution of the Russian Federation. The work contains authors' recommendations concerning the ensuring of the efficiency of the political socialization and development of civil society in modern Russia.

Keywords: Political culture, legal culture, political rights and freedom, youth, civil society, Constitution.

INTRODUCTION

At the moment the political culture of youth is outside of the systematical researches in political science. The education level of modern young people, their way of thinking about future and innovations are important at the current stage in the system of Russian statehood. The education system is aimed at the development of civic, democratic, patriotic beliefs in forming equitable interaction under conditions of multicultural society. These challenges require purposeful formation of young people's political culture as a prerequisite for their spiritual and material life in society.

Political culture is regarded amongst specialists as a set of philosophical components (political values, orientations, attitudes, skills, styles, traditions of mass political behavior) and it has historically developed over a period of time under certain political action of actors. In the western tradition, the concept of "political culture" was established by Almond and Verba in 1963 to analyze the political cultures of five countries - the United States, Britain, Germany, Italy and Mexico (Almond and Verba 1963). Further, Easton (Easton 1975) and Gabriel (Gabriel 1994)

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used the theory to compare the countries of the European Union. According to the concept, there are three main types of political culture: parish; submissive culture, a culture of participation. Political culture is derived from these three types.

American political scientist V. Rosenbaum (Rosenbaum 1975) researched political culture on the basis of the degree of agreement of the population on values and forms of political regime. He identified two types of culture: fragmented (Asia, Africa, and Latin America) and integrated (United States, Britain and Scandinavian countries).

Huntington S.P. in the article “Who Are We? The Challenges to America’s National Identity” (Huntington 2004) shows the destructive role of the only ideology that imposed on peoples without taking into account the national and cultural differences. In his view, communism played a key role in the collapse of the USSR and the author warns the United States against such a scenario. The main way to avoid this scenario rests on a community participation in public life, a common language, history, traditions and Protestant culture.

R. Inglehart explores the changes in the political cultural norms and values orientation in democratic countries from 1977 through quantitative measure techniques. He argues that under economic growth in Western countries the political interests of citizens moved into the post material sphere, where the main issues are the democratic participation in political decision-making, environmental protection and social justice. According to his observation, the younger generation is more exposed to social and cultural changes than more adult generation, in connection with the best economic conditions (Inglehart 1977).

METHODS

Study of the subject area of the article was based on a systematic approach to review Russian political and legal culture. The main results were obtained using expert analysis, analytical and theoretical literature.

Results of the Study

The importance of political culture is expressed in the core functions of public life: value, integrative, translational, social, and innovative. Forms of political culture in reality, through which it can be known, are the following: spiritual and practical, institutional, functional, communicative (Irkhin 2016).

At the end of the 19th century in the letter to Plekhanov F. Engels expressed his vision of Russian culture. He pointed to the links of modern industry with primitive forms of management, simultaneous representation of different stages of development of civilizations, the protection from the influence of information warfare and, in his view, the bizarre forms of various ideas (Marx and Engels, 2010).

The lack of integrity of the domestic political culture, according to professor I. Vasilenko, derives from thousands of outside influences. Political culture of Russia has a multilevel structure and consists of the following components:

- combination of humility (silence) and riot. Dual ambivalent character comes from two opposing sides: passion pagan and spiritual East Christian;
- archetype of the “itinerant kingdom” leads to a ritual need of people and authorities to expose and punish the previous rulers;
- sanctification of power or a radical denial of power. This dichotomy is balanced by the existence of the so called “tribune” presented by holy fools acting on the political scene in Russia;
- imperial claim to world power based on a pragmatic approach and reliance on political institutions;
- phenomenon of “the enchanted wanderer”, a willingness to donate material goods in exchange for spiritual (Vasilenko 2011).

Landarova A.A., in its study leads to the following conclusions concerning the contemporary political culture:

- paternalism towards the State and authorities;
- high level of personification of power;
- obedient behavior toward authorities;
- missionary way, imperial ambitions, the role of a great power evident in foreign policy, especially in the crisis period;
- leading role of spirituality and religiosity in the political practice;
- political ideologies, conservatism based on patriotism and economic freedom (Landarova 2016).

Legal culture is a set of philosophical components (legal values, socio-psychological elements of lawfulness, orientations, attitudes, skills, styles, traditions), historically developed over a period of time. So it defines the level of law-making, the degree of perfection of the legislation and certain legal action of actors. Undeveloped legal culture and distorted law consciousness leads to legal nihilism, resulting in massive breach of the Constitution and other legislative regulatory legal acts (Strygina 2007). Legal nihilism helped to form the corruption, which is aggravated by mass legal illiteracy.

In 1993, article 2 of the Constitution of Russian Federation establishes the priority principle of human rights and freedom over the principle of the territorial integrity of State and inviolability of the territory of the Russian Federation (The Constitution of the Russian Federation as of 2017, 2017). The State has an interest in a high level of legal culture of its citizens, because it leads to increased stability and preservation of the rule of law in society, to resolve conflicts by legal means. The common features of political and legal culture can be distinguished:

- they are general components;
- they deal with common tasks: conflict-free and stable functioning of social systems, cultural reproduction;
- contain the idea of the rule of law and democratic political system, separation of powers, transparency of government, its turnover and accountability;
- carry value, integration, socializing, innovational and cumulative function;
- they regard the State and civil society as representatives of legal culture and political culture;
- complementarity. Political culture does not happen without legal component and vice versa.

The specifics of political and legal culture are outlined in Table 1.

TABLE 1: SPECIFICS OF POLITICAL AND LEGAL CULTURE

<i>No.</i>	<i>The specifics</i>	<i>Political culture</i>	<i>Legal culture</i>
1	Social institutions	Evident in the electoral processes in collaboration with State and municipal institutions	Evident when interacting with institutions such as the police, the courts.
2	Activities	Reflected in the activities of a policy, in particular political regime, ideological forms and interactions, the rules of participation in political life activity	Aimed at litigation, legislation, executive system, legality and law enforcement, regulation of legal activity.
3	Manifestations of culture component of denial	Low political culture is characterized by political or domestic absenteeism, i.e. a conscious or unconscious lack of participation in the administration of their political rights	Legal nihilism shows itself in the conscious or unconscious violating laws.

The attempt to break the age-old cultural matrix of the Russian people in the beginning 90's, according to D.V. Gudymenko, faced with the problems of transition from an authoritarian soviet to a democratic system that is associated with the evolution of the political and legal culture (Hajiyev and Gudimenko 1994). In general the Russian civil society has not yet been able to move from authoritarian and monarchist to democratic civil-political culture. The introduction of democratic institutions have not resulted in a corresponding culture because of the lack of direct links between the development of market relations and private ownership and transition to real democratic political structure. According to M. Steven Fish, there are three main reasons: dependence on petroleum production, poor economic liberalization, and weak national legislature (Fish 2005).

Johan Galtung in his article "Ten Social Justice Trends Changing the World" [20] highlighted the growth of activity of youth as one of the global trends occurring in the social space. Youth riots began in Latin America in 1963 and next moved to

Europe, the United States and Japan. Now the youth is the main engine of revolutions in the Middle East and North Africa. Youth revolts and riots have fertile soil where there is unemployment after obtaining secondary specialized and higher education, autocracy and corruption and lobbying (Galtung 2011).

The formation of political culture of youth is a long and complicated process that cannot be out social and political environment. Political culture involves the development and realization by young people of their political rights and duties towards themselves, family, society, the fatherland, the planet as a whole.

The essential component in the political socialization of a person is the formation of patriotism, which is connected with the manifestation of fortitude and courage in war, in the interests of the motherland and respect for the political system of the society. Instilling patriotic feelings helps to cultivate respect for other peoples and cultures, contribute to the deepening of mutual understanding in inter-ethnic and interstate relations (Karyakin 2014).

In Russia the characteristic feature of collective emotional experiences is in the form of social and political nostalgia and is the constant search for the enemy, in order to blame it for all setbacks and to shift responsibility. One of the causes of this phenomenon may be cultural trauma, i.e. the state experience as a result of dramatic events, fundamentally changing the way of people's life, their way of thought and action (Sorokina 2015). Political nostalgia concerning the cold war among youth was identified during the secondary analysis of sociological data. Most young Russians believe there is a threat from other States, mainly from United States (Relations between the US and Russia: monitoring opinions).

Youth is the generation of the Internet, globalization and the rapid development of technology, constantly changing social institutions adapted to the explosive growth of information. Classical approaches to form the political culture through classic lectures, radio, TV and outdoor public events lose their effectiveness. Young people may not be satisfied with the role of passive consumer of information and more enjoy a virtual network where the speed of the emergence of information and the ability to manipulate exceeds traditional information space. Youth builds online its ideology autonomously, often inappropriate to officially adopted (Morozov 2014).

Ladder of youth participation proposed by R. Hart, shows that the form of participation in the way of equal interaction between young people and mature people in creating and implementing ideas and projects leads to the best outcome, and taking into account the general Russian cultural feature based on cooperative form, synergistic effect of young people of Russia can be possible (Hart 1992). Accounting peculiarities of Russian culture in the form of cooperative began in the interaction of youth and civil society the possible synergistic effect of the youth of Russia (Pribytkov 2016).

As the part of the youth does not know the basics of the Russian Constitution and there is a risk of radicalization of public space at the expense of attraction of youth to extremist organizations, it is necessary to acquaint young people with the political field through knowledge of their political rights and freedom noted in articles 30-33 of the Constitution of the Russian Federation [20]. These rights in practice must be consolidated through the forms of political participation of youth, shown in Table 2.

TABLE 2: FORMS OF POLITICAL PARTICIPATION OF YOUNG PEOPLE.

<i>No.</i>	<i>Form of participation</i>	<i>Political rights</i>
1.	Participation in elections	the right to vote and to be elected
2.	The participation of young people in representative bodies of State power and local self-government	the right to participate in the management of State affairs
3.	The establishment of youth organizations and movements	right to association
4.	Participation in the activities of political parties	freedom of the press and information, the right to peaceful assembly, the right to public demonstrations
5.	Participation in the promotions to express their political rights and freedoms	the right to peaceful assembly and public demonstration
6.	Appeal to State bodies of State and municipal authorities	the right to individual and collective appeals to State bodies and bodies of local self-government
7.	Participation in competitions for inclusion in staff reserve or for the position in the State or municipal civil service	the right to participate in the management of State Affairs
8.	Youth participation in scientific conferences and online discussions	freedom of the press and information
9.	Participation in voluntary movements	the right to peaceful assembly and public demonstration
10.	The active participation of young people in the establishment and activities of the territorial public self-governments and public control	the right to peaceful assembly and public demonstration, the right to individual and collective appeals to State bodies and bodies of local self-government, the right to participate in the management of State Affairs

CONCLUSION

- In the Russian political and legal culture remain archetypal rudiments, not allowing the country to embark on a sustainable development path.

- Further building of the right democratic State and transition to a high level of legal and political culture requires the active participation of civil society in the implementation of the political authorities and the management of State Affairs in various forms, in accordance with article 3 of the Constitution of the Russian Federation.
- The current situation requires perseverance and dedication in the upbringing and education of the younger generation, the progressive support in the development of the skills of interaction with political and legal institutions.
- Following the change of political and legal culture it is necessary to change gradually social, political and legal institutions, such as education, healthcare, penitentiary system, etc.
- Mastering the political rights and freedoms are the foundation of cultivating political and legal culture of the modern Russian youth.
- Patriotic education system can be built only on the upbringing of following the Constitution of Russia.
- Professional development of political youth culture will create the scope of professional political scientists in Russia.
- Transfer of civil qualities in youth environment, practical mastering of political rights and the use of the best adaptive abilities at the present stage of development will allow including youth in the social and political practice.

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