



Axiological Guidelines of Civil Education in Modern Russia

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Abstract

Education, as the most important kind of social activity, changes the cultural image and consciousness of a person. This is the way the political function of education is realized. Education is designed to form a stable relationship of the individual with the society and is, therefore, the most important means of communication. In this article, the authors analyze the political aspects of education in general and civil education, in particular. The authors focus their attention on the potential of civil education for the formation of self-consciousness of the 21st century in the modern Russia. The product of this self-consciousness is a new identity that is viewed as a result of the construction of social values and their interiorization in the individual consciousness. In the analysis of the political aspects of education in contemporary Russia, the following conclusions are drawn. The fundamental basis of civil education is statehood. Statehood is understood by the authors as a functional dependence of public consciousness on existing political institutions and norms, as well as the influence of the consciousness on institutional changes. The main targets of civil education are: loyalty, civic consciousness, patriotism. Loyalty involves the conscious recognition of the common rules by the individual. Civic consciousness is a specific way of communication between the individual and authorities, society and the state, in which all participants of the political process are institutionally equal. Patriotism implies meaningful behavior, which is based on the continuity of culture and the preservation of the historical tradition, personal responsibility for the fate of the fatherland. The article is intended to give a broad audience of foreign readers specific ideas about the problems of civil education in modern Russia, its tasks and prospects.

Keywords: Civil education, Civic education, Statehood, Loyalty, Civic consciousness, Patriotism, Self-consciousness, Identity

1 Introduction

The notion of the "political" is traditionally associated with the distribution of power in society and the ability of society and man to influence this distribution. There are other modes of interpretation of the "political". In particular, Schmitt saw in this concept the reflection of the specific antagonism of the "friend" and "enemy". A. Gramsci considered "political" as a world of human freedom, a product of will and action that merged into one in a person's historical experience. For Hanna Arendt, "political" is a dimension of the "common world" in which people, while recognizing each other as equals, are able to jointly solve the issues of their own communal being (1).

The authors of the article, guided by the principle of the identity of social being and consciousness in human creative transformative activity, interpret the concept of "political" as

a universal human activity, aimed at the transformation, organization and improvement of the social world. Accordingly, political cognition (and knowledge as its result) are viewed as successive social practices. First, it is the appropriation of the world by man, turning it into an object of study and reflection. Secondly, the perception of the world as a task, a problem, a question. Third, responsibility to the world, or the constant search for the meaning of one's own existence by the person. In this context, civil education is seen as such a specific organization of a discursive space that is designed to satisfy the fundamental human need for self-expression and action.

Modern mankind exists in the conditions of the unfolding crisis of culture: the deficit of democracy, the growth of extremism, multiculturalism and the national security threats, the problems of economic growth, migration flows, the emergence of network social ties, etc. An ordinary member of the society can less and less influence the adoption and implementation of political decisions. That is why society must respond to the challenges of modern times, perceive them as a "social order" for a quality civic education.

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Politically oriented education is designed to help citizens in their self-determination, in understanding their institutional capacities. Idealistic views on the process of the formation of a "political man" exclusively as a result of the individual's empowerment with legal and social rights are passing away. The concept of "citizen" also presupposes duties – not only of the individual towards the state, but also of the state towards the individual. The unity of the rights and duties of the state and the citizen gives grounds to compare them on the basis of a general institutional criterion. In the conditions of modern communication, citizenship is not restricted by the boundaries of one city, as originally, and even one state. Modern political discourse naturally operates with such concepts as global citizenship, digital citizenship, and media citizenship.

It should be noted that in modern Russia, civic education differs significantly from the forms that have been established in most countries of the so-called "Western" world. In the discursive space of the Russian Federation, the term "political education" is primarily in use. The specificity of perception of the tasks of civil education is due to the fact of the relatively recent domination of state communist ideology. For a long time, education was entrusted with the task of the upbringing of a "new man," who had to obey unquestioningly the prescriptions of the "moral code of the builder of communism." At the same time, the "Western" model of civil education was based either on alternative, anticommunist ideology, or on the principles of complete exclusion from speculative rhetoric.

By now, the communist and anti-communist forms of political consciousness have lost their relevance. This does not mean that societies no longer care about the political socialization of the individual. Despite the differences, the general basis for political education (for both the "Western" world and modern Russia) can be called "production" of citizens who have a "potentiality of influence" (1). Citizenship is an integrative quality of a person, characterized by the adoption and realization of socially significant values. We are talking about individuals who are free, initiative, competent and at the same time responsible, law-abiding, differing in political motivation and skills of public participation. Regardless of the place and time of his existence, the citizen consistently realizes his involvement in the society. A citizen, although he does not appear today in this capacity, should, in a certain temporal perspective, gain the status of a political institution. The prospects of mankind largely depend on the solution of this historical task.

2 Materials and Methods

The authors' concept is formed on the basis of modern theories of citizenship, according to which procedural and institutional mechanisms are not sufficient to achieve the balance of private interests as the goal of political cohabitation. A certain level of civic virtue and civic consciousness is needed (8, 11). As methodological guidelines, the authors distinguish two approaches to their formation. In the first case, the role of civil society institutions is emphasized, through which people learn the ideas of self-discipline, cooperation and duty (9, 14, 15, 16). The second approach points out the need for special civic

education, which should complement or correct the basis that individuals receive from civil society (5, 6, 7, 10). Man is considered as the supreme value and an end in itself of social development.

The axiological approach to the formation of a citizen as a political institution allows one to address directly the value-semantic sphere of social consciousness. The authors believe that this approach can be realized in modern Russia on the basis of the individual's adaptation of the values of world culture and civilization and national features and traditions. The subject of this work is the place and role of civil education in the formation of the national-state identity of the individual in the modern Russian Federation. The object of research is the process of political self-consciousness formation among Russians: loyalty, civic consciousness and patriotism. Civil education is called upon to change the consciousness of a person, focusing it not on random, spontaneous, not mediated by reflection action, but on purposeful rational behavior. The authors' concept involves the consideration of the education system in the broad context of political communication, understood as the relationship between a person and society, the individual and the state (2, 3, 4).

3 Results

3.1 Citizen as the purpose of statehood

The main scientific result of the present study is the substantiation of the idea of the political institutionalization of a citizen. The paper proves a thesis that a citizen is not an expendable material, but an end in itself for the development of statehood. The traditional idea of political institutions involves many organizations whose activities are determined by relations and norms: the state and its bodies, parties, movements, institutions, centers, foundations, etc. Behind this approach is the perception of institutions as given phenomena - organizationally formed structures of the political process. There is another meaning of the term "organization" as a task or some preset parameters. In this case, the concept of "political institutionalization" is used, which reflects changes in political structures in time and space. Civil society and the state are relatively completed forms of the political process, at least in comparison with the citizen - a special subject of the political process, a value that constantly changes in time and space.

A citizen receives such a status in the process of his own political ontogenesis - already at birth. Further, political institutionalization is brought to certain conditions by society and the state. The issue in this case is not just about the process by which a person acquires certain skills of interaction with other people determined by relation power, that is, about socialization. Institutionalization of a citizen implies a real affirmation of a citizen as a subject of the political process - recognition of each person not only in relation to an obvious set of rules and norms, but also to forms of self-regulation, due to which the person's active position in the political world is manifested.

At the same time, a citizen is constituted in the course of political phylogenesis. History knows two basic algorithms of citizenship: a citizen of a civil society and a citizen of a state. The modern world complicates the dichotomous construction

by adding new alternatives: the citizen of the world as an atom. The effective response of modern political theory and practice to the challenges of globalization and atomization of society is to justify and normatively consolidate the institutional status of a citizen. Global and Russian experience indicates significant progress in this direction, primarily in the field of political and normative practice.

However, the main obstacles at the moment, paradoxically, arise in the field of political theory. The political status of an individual is still not considered an independent value, but part of the whole, a "member", "a person belonging to the state." Meanwhile, if we endow social groups with the properties of political subjectivity, then why is a single person unworthy of a similar status. In this context, a citizen, following the literal meaning of the word "subject" (lat. Subjectum - being at the basis), should be interpreted as the basis of the political field.

The authors of the present paper focus on the temporal dimension of politics. The original approach of unity of the three levels of political science research is taken: ideal - normative - real. The logical model of a changing and developing the "citizen - statehood" system is built in the study. The authors rely on a whole range of interdisciplinary methods, which includes the systemic method, the institutional method, comparative analysis, the regulatory method, and the hermeneutics method. These methods can be effectively implemented provided that the logical and historical approaches are consistently combined in the general context of solving the fundamental scientific problem - the political institutionalization of a citizen. The dialectical and dialogical nature of the logical and historical allows maintaining the unity of the subject area around the issue of "citizen".

3.2 Statehood as a changing relationship between citizen and state

Political education is an important part of civil democratic education. The basic concept of mature political consciousness is "statehood" (13). In the public consciousness of the "Western" person there is a stereotype that the distinctive feature of the Russian mentality is anarchism, often interpreted as the barely concealed contempt of the individual for state institutions. However, before, and now the range of attitude of Russians to the state political and economic institutions, included both support and mistrust. The disintegration process of the Soviet statehood pushed society to perceive the state as a hostile force that opposed the interests of the majority of the population. Neglect of the national interests by many representatives of state power, growth of social distrust of institutions and norms led to a gradual erosion of consciousness of national and state identity among citizens. This process was accompanied by a sharp decline in production, degradation of the economic structure, and a dramatic decrease of population life standards. The minimization of state participation in the economic and social spheres ultimately provoked an even greater centralization of management, a tendency to resuscitate the role of the state.

In the new millennium, the dominant form of political self-consciousness in Russia is beginning to change. An

increasing number of people today believe that the country needs a strong state. However, the very idea of "strength" differs significantly. According to the All-Russian Center for the Study of Public Opinion, Russians, reflecting on what makes a country strong in the eyes of the world community, most often mentioned the army and weapons (31%). In the opinion of 15% of respondents, the power of the Russian Federation is supported by the foreign policy and authority of the head of state. Another 13% of survey participants mentioned the Russian spirit, culture and traditions as the main source of strength, and 11% denoted natural resource wealth (12).

Taking into account the differing points of view, we consider the modern strong state as an independent, sovereign community capable of guaranteeing the population security and free development based on the conscious unity of citizens. Meanwhile, consciousness is always oriented towards opposing poles, choosing either a normative prescription or self-consciousness. It is no coincidence that two types of relations between the state and the citizen, two kinds of citizenship, were formed in Russian history: an official, loyal, and an oppositional one. In post-communist Russia, there is a gradual process of the emergence of modern civic self-awareness, on the one hand, and the state's perception of the citizen as an active subject of political action, on the other. The main characteristics of modern statehood are independence, responsibility, flexibility, mobility, professional education and the ability of people to unite in civil society. A modern man is gradually beginning to focus on democratic ideals and democratic forms of political behavior. Although, obviously, recognition of the citizen status as a political institution is still a matter for the future. For modern Russia, this is a historical challenge.

3.3 Political consciousness design and construction

The authors of the present article understand civil education as a multi-stage phenomenon of the formation of public self-consciousness. The most important role in this process belongs to political reflection. Intentionality, the person's interest in his social ties and functions is the primary stage of political reflection. Rules, norms, due to which a person arranges his notions about the political; ideas, theories, ideological practices, scientific views, according to which the person explains and transforms the world - these are all examples of a secondary stage of political reflection. Finally, the third, higher type of political reflection is its construction as an object of political consciousness and action. The main product of political reflection is statehood, which is revealed in such concepts as loyalty, civic consciousness, and patriotism.

It deals with the design of social reality in the mind of a person through identification tools. The state acts as the key subject of the process of purposeful formation of national-state identity in the modern world. However, it would be incorrect to perceive a citizen as a passive object of political influence. The identity of the individual as a whole (and civil, in particular) is the process of constructing individual meanings on the basis of a cultural attribute or a related set of characteristics that are given preference over other sources of individual significance.

The "projecting" type of identity is a complex phenomenon, which is formed both from the side of individual self-awareness, and from the side of social prescriptions. Constructing identity arises from the impact of numerous factors. The process of constructing (like education, or the formation of an image) does not take place in a social vacuum. It relies on the dominant type of culture, styles of thinking, traditions and other diverse socio-historical prerequisites. We understand national-state identity as the result of the reproduction of socio-political values and their interiorization in the public consciousness.

The formation of a democratic statehood is influenced by both spontaneous factors (for example, fragments of collective historical memory circulating in the mass consciousness), and a purposeful educational process. Today, in many countries of Europe and North America, there have been established special institutions for political / civic education. The special research committee of the International Association of Political Sciences is developing the theme of political education. At the beginning of the XXI century, the Council of Europe adopted a number of recommendatory documents, as well as a large-scale program to train democratic public spirit. Many details of these documents can be applied in Russia, where the search for the relevant model of political and civic education is in progress.

3.4 Political aspects of education in the information age

The addressee of education is heterogeneous. In the historical boundaries of any era there are many groups, each of which seeks to impart its own status to a universal meaning. First of all, this remark could be applied to generations. Within one or several generations there is a common way of thinking, in which the dominant image of culture (including political) is reflected. However, at the same time period, different styles of thinking can be met. This concept reflects what people think about themselves and their own social tasks. Styles of thinking correlate with constantly interacting, but fundamentally different, mentality that reveals its specificity both within the same age group and at the border between the nearest generations. A well-known example of such a conflict is the opposite of "fathers" and "children".

Generation gaps have always been reflected in the educational process. Knowledge carriers (teachers) are, as a rule, representatives of the older generation, the audience (students), which is taught, accordingly, belongs to the younger one. It is this interaction of different generations that simultaneously can lead to the creation of scientific continuity (schools) and to the conflicts, including ideological ones. In the modern world functioning of numerous information networks, continuous upgrade of digital technologies lead to a decrease in the credibility of civil education, the de-legitimation of knowledge of the "senior". If the older generation mostly lives by the experience of the past, then young people rather absorb the "fluids" of the future. In their self-consciousness, there are both free reflection and critical perception of the previous experience. Education, on the contrary, is built on established norms and authoritarian prescriptions. The educational process necessarily reduces the reflection to a minimum and

gives priority to the norm. Products of scientific reflection cannot be transferred to the consciousness of the audience in its original form, and in one way or another should be adapted and unified. By means of epistemological procedures, this kind of scientific norms is transformed into educational standards. In modern Russia, the highest configuration of normativism in the sphere of education (both general and political) is embodied in the "State Educational Standard". In this regularized set of prescriptions (which are reproduced by textbooks, teaching aids, course programs and individual lectures) there are theoretical paradigms and concepts, designed to serve as reference points for both cognitive and educational processes. Any educational "standard" assumes that the result of the process will be "competencies", understood as a unity of abilities, knowledge and skills.

The scientific and educational discourse in the information age deals not only with the conflict of reflection and norm, but also with the gap between the theoretical and ordinary forms of political reflection. The rapid reformatting of the space of personal interaction with other members of society, citizens and authorities, the creation of new zones of individual activity, opens up opportunities for the diversification of political knowledge. Although education is based on the theoretical reflection, completed in the norms, extracted from the history of thought, the works of outstanding predecessors and contemporaries, direct conclusions can not be absent in it.

Politics as a field of knowledge is much more accessible than, for example, astrophysics. Ordinary reflection, which is directly related to reality, shakes the theoretical norm with skepticism, irony, sarcasm, after all, the most common indifference. As a result, the norm generally loses its constitutive significance. The world of politics turns into a chaotic set of assessments, and the assessments themselves boil down to the primitive dichotomy of "own" and "alien", "bad" and "good." Political knowledge in the modern world (and the educational community comes as its brilliant reflection) is inevitably regressing. Dialogic reflection, arising in communication with the audience, "cools" in the teacher's monologue. Theoretical reflection gives way to ordinary consciousness, as a result of which the information, received by the audience, is not transformed into cognitive-practical skills.

The domination of digital technologies brings to modern education the temptation of unification, the total repression of reflection beyond the limits of science. It seems to us that the goal of civil education is not to contrast scientific reflection with the educational norm (this is just an initial givenness that should be simply accepted), but that universal educational standards should encourage students to free and creative thinking. The systemic nature and universality of civil education do not allow destructive processes to prevail over positive ones. That is why the educational community again and again makes attempts to bring political knowledge into society, inculcate the skills of theoretical thinking, introduce certain political traditions and norms in the public consciousness. In other words, we are dealing with the persistence of a cultural process that determines both politics in general and educational policy in particular.

3.5 Factors hindering the formation of a modern system of civil education

As already mentioned above, the objective functions of civil education in modern Russia are loyalty, civic consciousness, and patriotism. Apparently, all these items are ideal forms, or optimal results. The objective function is the relationship between the optimized variable (goal) and the controlled variables that arise as conditions for the solution of the task. It is no accident that mathematicians interpret the goal as an optimizable variable. Accordingly, optimization is an activity aimed at achieving the best results. Optimum education is a system of rational arguments that serves to explain the way to achieve the stated result. If we consider politics in general as a process of social change, then the goal of the politicians' activity will invariably be such optimization.

Loyalty involves consciously subordinating to the general norms and rules adopted in society, and never the subordination of authorities as such or of the persons who represent it. Civic consciousness is a specific way of communication between the individual and authorities, society and the state, in which all participants of the political process act as equal to each other. Finally, patriotism appears in the form of meaningful behavior, which is based on personal responsibility for the destiny of their fatherland, the continuity of culture and historical tradition.

The society of the beginning of the XXI century is in a state of change, which is especially obvious in comparison with most of the previous century. The definition of modernity as "postmodern" means that the society enters a new phase of development, name of which has not been finally determined. Its essence has only to be expressed in scientific, theoretical forms. Civil education should take on such functions as tracking, systematizing, formulating and modeling the future. Modern political consciousness in Russia, as well as modern scientific political discourse, is often limited by the boundaries outlined by former ideological forms. The collapse of the Soviet Union led to the elimination of the old system of civil education, formed in the conditions of the prevailing single ideology, the only ruling party, and the undemocratic Soviet state.

In the early 1990s, a new generation which has not got much of political experience and theoretical knowledge appeared on the Russian political arena. However, the very process of domestic and foreign policy prompted the Russian ruling elite to recognize the need for political socialization. The tasks of formation of civilized political behavior of the Russian citizens, a reasonable and constructive approach to political processes and events that restrain destructive and violent forms, turned out to be highly urgent. This creates prerequisites for a new, systematic and purposeful activity in the field of civil and political education in Russia.

The emergence of a fundamentally new system of democratic civil education in Russia is facing a number of problems. The historical experience of autocratic and paternalist etatist power in Russia has given the political elite the habit of treating themselves as "citizens" exclusively, and the population of the country as an easily managed object, indifferent and apathetic, which cannot realize its own

interests and has no clearly expressed political position. There is an illusion that state self-consciousness (statehood) is objectified by Russians only with the advent of a real, external military threat. Under normal conditions, it is unnecessary and even dangerous to emphasize.

The actions of modern political technologists, achieving the desired political results through intensive propaganda, manipulation of public opinion, PR campaigns, create the illusion of the unnecessary systematic work on the formation of a civic position. Historical memory preserved for a significant part of Russians the totality of the ramified structure of the Soviet propaganda system, oriented toward servicing and maintaining party and state government. The attitude to civil education as a phenomenon of totalitarianism remains. Hence, the value blurring of political consciousness. In modern Russia, the development of political and civic education, and consequently, the spread of democratic values often occurs against the background of bureaucratization of the state system, its detachment from the real needs of society. As a result, there is a weak state support for education, culture, and lack of a well-thought-out educational policy.

3 Conclusion

Crisis phenomena of the modern world are generally recognized and widely discussed by different communities. However, the overwhelming majority of politicians and intellectuals do not realize that the roots of problems faced by mankind in the beginning of the 21st century originate in the sphere of consciousness. The future vector depends not so much on fluctuations in economic conditions, as on the meaningful political choice between raising and lowering the level of culture. The formation of a genuinely new, creative thinking and imagination is possible only on the ways of self-knowledge and critical evaluation of a person's own status in the modern world.

The issue of civil education begins to play a special role in complex periods of the states' development, when it is necessary to unite the efforts of citizens and the high responsibility for the fate of their fatherland. Statehood is understood as the ability and need of a person to consciously join the system of existing state institutions with the aim of optimizing them, providing a restraining, directing, normative, organizational and restrictive influence on the state. Loyalty, civic consciousness and patriotism are specific forms of communication between society and the state, between individuals and the authorities. Modern Russian society needs citizens, possessing coherent system of civil and legal qualities that have every opportunity to be aware of themselves as active agents of political life.

At the moment, civic, political and patriotic education and upbringing in Russia, especially concerned the younger generation, is at a rather low level. It contains many formal measures, accounting and militarized approaches are strong in it. Excessive militarization and "patriotization" of political discourse are fraught with stirring up the alarmist and chauvinistic sentiments, passion of searching for enemies.

Stating the insufficiency and often imitative nature of civil education in modern Russia, the authors believe that the main task of civil education is the formation of an active

citizen with the potential for political influence in the status of a political institution. Representatives of political science in Russia should actively influence the formation of modern statehood, to facilitate the process of turning the members of the Russian state into free and responsible citizens of their own country.

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