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## **Modern student youth civic identity: political activity or social responsibility?**

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### **Abstract**

The purpose of the study is to study the features of the manifestation of civil identity through the perception of political reality and political activity. As a research method, the survey method was used, which allows the most effective consideration of such a

structural component of civil identity as the perception of political reality and one's political activity. As a result, the majority of modern youth has a low political education. In conclusion, in addition to the state Supreme power, the Russian Orthodox Church and the Institute of oligarchy had the same serious powers in Russia.

**Keywords:** Civic identity, Student youth, Consciousness.

## Identidad cívica juvenil estudiantil moderna: ¿Actividad política o responsabilidad social?

### Resumen

El propósito de esta investigación es estudiar las características de la manifestación de la identidad civil a través de la percepción de la realidad política y la actividad política. Como método de investigación, se utilizó el método de encuesta, que permite la consideración más efectiva de un componente estructural de la identidad civil como la percepción de la realidad política y la actividad política de uno. Como resultado, la mayoría de la juventud moderna tiene una educación política baja. En conclusión, además del poder supremo del estado, la Iglesia Ortodoxa Rusa y el Instituto de la oligarquía tenían los mismos poderes serios en Rusia.

**Palabras clave:** Identidad cívica, Juventud estudiantil, Conciencia.

### 1. INTRODUCTION

The study of civil identity and its structural components is relevant as a result of the fact that in the conditions of real crises of various kinds in our country, it is necessary to study unconscious attitudes to predict future actions and motives of the behavior of the population and student youth in particular since such a social group as young people is specific due to the peculiarities of their behavior and

lifestyle (NARUTTO, CHERDYMOVA, SOKOLOVA, SAVOSTYANOVA, STOLYAROVA, VILSKAYA, KONOVALOVA, & SMIRNOVA, 2019; CHERDYMOVA, LIPEN, KORNEV, OVCHINNIKOVA, OVCHINNIKOV, STOLYAROVA, TYUTYUNNIK, & VILSKAYA, 2019). Political consciousness is formed and developed through socio-political representations, and in turn, is part of the civil identity of the individual. Nevertheless, it is worth noting that political consciousness is a very diverse phenomenon, because it is also formed under the influence of various institutions in the process of socialization, and not only. Political consciousness is usually understood as the process and the result of developing a relatively stable conscious system of representations of the subject of political relations about him/herself in the socio-political plan, based on which the subject purposefully builds his/her relationships with other subjects and objects of politics both inside the socio-political system and outside it, and treats to him/herself (LI, PYRKOVA, & RYABOVA, 2017; OMAROVA, KALIMULLIN, GRUDTSINA, KORZHUEV, & ZHUKOVA, 2018). There are structural components of political consciousness: cognitive, emotional, and evaluative-volitional. The cognitive level describes political consciousness as a set of conscious objective knowledge about politics and its place in it. The emotional component is a reflection of the subjective assessment of political power and one's political status. This component may be associated with political self-respect or self-destruction. The evaluative-volitional component is closely related to the previous one, but it is more practically oriented, it includes a possible desire and intention to increase one's political self-esteem,

status, authority, and gain power. These structural components of political consciousness are inseparable from each other and create a political image of itself.

## **2. LITERATURE REVIEW**

Socio-political representations as a structural component of a person's civil identity are quite complex and depend on several factors. Civic identity and socio-political views in particular, among students, are formed primarily due to the institutions of socialization (VODOLAZHSKAYA, 2017). The institution of the family is primary and very important because it is from parents and their substitutes that the child receives the first political knowledge and stereotypes and models of behaviors. Another institution of political socialization is the institution of education; in the course of training, we directly gain knowledge about domestic and foreign policy, political institutions and political relations.

The institution of education also translates for personality the existing political values and attitudes, and, as a result, can strengthen attachment to a political system (KOSTYUKEVICH, 2004). It is also interesting that the higher the level of education of young people, the more politically active this group is. We should also keep in mind the role of the mass media, which is also involved in the process of political socialization, especially since it has been growing more and more recently (BUDOV, 2010). It is the perception of political images

and models of behaviors that can show the unconscious attitudes of the individual, which reveal the inner mood, and this mood depends not only on the emotional state and social attitudes but also on the intention and nature of actions (SMIRNOVA, 2007).

In the process of perception of reality, social representations are formed. The perception of reality is some reflection on what is happening in our everyday world, some special process. It should also be noted that only in the everyday world is everything socially possible, where the reaction of another person and social interaction is assumed. Imaginary interlocutors have no real subjectivity (ERICKSON, 1996). Social representations, in turn, are an intermediate stage between perception and concept: perception is a specific process that is possible only in the world of everyday life (BAK, KARDIS, VALCO, KALIMULLIN, & GALUSHKIN, 2019), primarily because it is the world of everyday life has an interaction of subjects. In the process of perception, we also reflect on the processes taking place in the everyday world, and, as a result, in the process of perception of reality, we form social representations.

Thus, the perception of the real world consists of a set of social representations. Both the main feature and the difference from the perception of reality is that social representations can recreate certain images of reality that are not currently present in our consciousness. Besides, they rely on social reality, not on perceptual knowledge (BUDOV, 2010). The social representation can be equated with image, meaning, and they, along with values, attitudes, group moods, and

thoughts, are a fundamental component of the collective consciousness. Thus, social representation is a system of everyday and scientific knowledge, attitudes, and life knowledge and experience, and is intended for the orientation and communication of individuals. In modern society, ideas about the state Supreme power differ in several basic directions: the first group of those who fully support and are satisfied with the power; the second group is extremely negative about the power, and the third group is indifferent to what concerns the power.

It is worth noting that all these groups behave differently, especially in their political behavior and activity. We can say that the study of these groups and their motives for behavior is currently relevant, but we should also take into account the fact that the study of a group of modern youth, and its perception of power, attracts attention most of all because this social group is usually at the peak of activity.

### **3. METHODOLOGY**

For the study, the survey method was used, namely, a questionnaire. This method was the most preferred since it was universal: a questionnaire survey allows you to collect a large amount of data in a short period. The main objectives of the study were:

To identify students' subjective representation of the political education of young people.

To consider the students' subjective representation of the political activity of young people.

To determine the level of political activity as a structural component of the civil identity of informants.

To find out what are the ideas about the state Supreme power among the modern student youth. To determine the level of students' confidence in the current government.

To reveal the peculiarities of students' ideas about the ideal and real supreme power.

To determine which characteristics students use to describe power.

To determine what influenced the students' perception of power.

Students were asked the following questions in the questionnaire:

How well do you think today's young people are politically educated?

Do you know the political history of our country?

How active do you think young people are political?



Do you attend the polls?

Do you participate in social and political events?

Are you interested in political events?

What is the state Supreme power for you?

How much do you trust the current government?

Are you ready to completely submit to this power?

What qualities and characteristics does the current government have? Name both positive and negative qualities.

#### **4. RESULTS AND DISCUSSION**

When investigating the subjective assessment of informants about political education and youth activity, the following research questions were used: What is the subjective representation of informants about the political education of young people? What is the subjective perception of informants about the political activity of young people? These research tasks were set to determine how informants represent in their minds a modern group of young people, which they also belong to. It was also assumed that the informants'

answers to these questions could be linked to the answers to further questions.

Therefore, according to the results of the conversation, it turned out that almost all informants believe that most of today's young people have a low political education (89%). It is also revealed that, according to informants, young people have a rather primitive idea of political processes, but notes that among young people there is a small part of people who are more educated than the majority. First, these young people are directly connected with the study of Humanities at the University (56%). According to the respondents, this is because the Institute of education gives a superficial knowledge of politics. The informants also noted that the group of people who are actively interested in pressing political problems and events could be classified as politically educated (78%).

Informants note that young people have stereotypical thinking about political processes in Russia (43%). As for the subjective assessment of the political activity of young people, we can say that informants rate it as extremely low (45%), which means that in the view of informants, modern youth do not attend elections and do not participate in political events and rallies. A small number of informants still spoke about the fact that young people are active.

It should be noted that the information provided by informants suggests that a group of young people who participate in elections or events do so under some kind of pressure from the outside (34%). The

second set of questions was devoted to the political activity of the informants themselves. It is important to investigate whether informants participate in elections and political events, the reasons for participation or not.

In General, we can say that the majority of informants are not politically active citizens (56%). They do not attend the polls, in most cases, and they do not have a clear and specific reason why they decided to do so. However, among the informants surveyed, there was a group of people who attended the polls, but for all these informants the main reason was not the desire to make a conscious vote, but to vote for show or because of the traditions in the family. The third set of questions is devoted to questions about the representation of the term Supreme state power in the minds of young people and what the current government represents. It includes the following research questions: what are informants' ideas about the state's Supreme power? What is the state Supreme power in the opinion of informants? From the analysis of the data obtained, the following conclusion can be drawn: two images of power were identified-an ideal image and a real image.

The informants described the real image of power in relation to the actual state Supreme power in their view. We can distinguish several of such types: the power of the President (100% of the students identified it), the state Supreme power, the power represented by the oligarchs (82%), the power provided by the Institute of the Russian Orthodox Church (46%), the power of the President and the people

(44%), the government submitted by the President of the Russian Federation, the Federal Assembly (Federation Council and State Duma), the government of the Russian Federation and courts of the Russian Federation (32%). The next set of questions was devoted to assessing the trust of the real government and its readiness to submit to this authority. It included the following research questions: How much confidence do students have in this government? How great is the desire of students to submit to this power? The question of trust in the real government is quite acute, so it was important to study it here.

According to the results of the study, it was found that the degree of confidence in the actual state Supreme power is at a low level (42%). This is because, in the views of students, the government does not perform its proper duties and is not authoritative in comparison with other countries. The question of willingness to comply was raised to find out how informants deal with disagreement with the laws. As a result, the informants were divided into two groups: the first group of those who are completely ready to obey and agree (24%), and the second group of those who are completely not ready to agree but do not act in any way (76%). The next set of questions was devoted to the representation of informants about the ideal power. Here we can note that students (68%) often could not name specific characteristics that would describe the ideal power in their view.

More often, students gave a comparative analysis of Russia with other States. For example, Scandinavian countries and the Arab

Emirates were often cited as examples. The students also identified the following characteristics that described the ideal government in their view: democratic, caring, protecting the interests of citizens, honest (91%); benevolent attitude, proximity, and carefulness to the common people (89%); fair power, incorruptible (87%); willing to improve the state, not issuing strange laws (56%). The next set of questions was devoted to the representation of informants about who or what influences their described images of power. It should be noted that the vast majority of students (87%) said that their opinion is based only on their personal experience and no one affected their representation, only a small number of students (13%) said that their family and the institution of education to some extent influenced their opinion.

## **5. CONCLUSIONS**

Each type of representation of power was described by students using certain characteristics, both positive and negative. The first type of ideas about power - the power of the President of the Russian Federation, in the minds of informants has the following positive characteristics: modernization of laws, power, the strength of unity, stability. Besides, informants called negative characteristics - negligence towards the people, empty talk, falsehood, corruption, selfishness and the publication of laws that infringe on the personal rights of people. The credibility of the government among students is at a low level. They explain this by the fact that the country has a big economic downturn, aggressive foreign policy, tightening of domestic

policy, poverty, and there is trust only because it is stable. In addition, students express that the problems in the country are not solved. Students are ready to submit to this authority because they believe that there is no other way out.

The second type of idea about power is the power of the President of the Russian Federation and the oligarchs. Informants attributed the following characteristics to this power: corruption, nepotism, and unwillingness to listen to the people. There is no trust in this type of power. Informants are not ready to submit to this power, because the power itself does not comply with the laws. The next type of representation of power is that of the President of the Russian Federation, the Council of federations, and the state Duma. Informants described this type of power as powerful, strong, and smart power.

However, they highlight one negative characteristic and say that there are many rumors about the corruption of the government. The students describe their confidence in this government as quite high but mention that it is often undermined by the fact that there are many unresolved problems in the country. The next type of power is that of the President of the Russian Federation, who fulfills the will of the people. Informants give this type of power the following characteristic - corruptive.

Trust is described as high, but it is undermined by the fact that laws that are issued and supported by the state are not always agreed with the people. Informants describe the ideal image of power based

on their desires to see this power in our country. Students name the following characteristics: simplicity, benevolent attitude, proximity to the common people, care for the common people, fair government, incorruptible, real democracy, care for citizens, protection of the interests of citizens, honesty, desire to improve the state, the government must not issue strange laws. Besides, they mentioned two examples which informants considered ideal: The United Arab Emirates and the Scandinavian countries. According to the results of the analysis of the informants' responses, it turned out that in addition to the state Supreme power, the Russian Orthodox Church and the Institute of oligarchy had the same serious powers in Russia.

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