

SOCIOCULTURAL ASPECT OF REALIZATION OF CIVIL CONTROL IN MODERN RUSSIAN SOCIETY

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Abstract

Purpose: The backwardness of civil control in modern Russia is connected with a complex of the reasons of sociocultural character, including with specifics of the Russian traditions of public participation. It is proved that only collective forms of civil control relying on mobilization and use of the social capital of local communities can be the most effective in Russia.

Methodology: The complexity of a research was provided: first, studying of the various conditions influencing realization of principle of social justice, the analysis as the standard importance of value of justice in consciousness of the population and satisfaction with her realization in practice; secondly, complexity of methods of collecting primary information (mass poll, expert poll, secondary analysis of researches on this subject).

Result: However, owing to a crisis of confidence the social capital of municipal units and separate groups is minimum and a little demanded. The most important starter of civil control aspiration to justice as the realization of social justice usually doesn't contact inhabitants of local communities' personal civil activity doesn't operate, or the stereotype dominates that such activity won't result in the expected results.

Applications: This research can be used for universities, teachers, and students.

Novelty/Originality: In this research, the model of Sociocultural Aspect of Realization of Civil Control in Modern Russian Society is presented in a comprehensive and complete manner.

Keywords: *Justice, Consolidation, Self-Organization, Civilian Control.*

INTRODUCTION

The actual, not accountability of all levels of the Russian power to society - the depressing reality of today. At the same time possibilities of civil control aren't implemented even where, apparently, for this purpose there are quite favorable conditions - at the level of local government. Here, first, the shortest distance between the power and the population defining the maximum potential availability of governing bodies to citizens takes place; secondly, constantly arise and the problems infringing on daily vital interests of inhabitants are to some extent solved; thirdly, participants of interaction are most informed about each other, at the same time exchange the data relating not only to formal aspects of activity but also by the image and lifestyle.

In general, it is possible to note that in works of the Russian researchers in general as central it is necessary to recognize search special, inherent the Russian tradition, understanding of social justice and its functions in society, the basic, historically reproduced basis of the existence of the Russian state.

Especially brightly such position is presented in M.I. Kozlov's work. In her the author "as the central methodological concept promoting formation and transfer of ideas of social justice in Russia proves understanding of tradition as instrument of maintaining the Russian (Russian) identity which is at the same time the key to development of the Russian culture and, more widely, the states and the nations in general" ([Kozlov 2010: 60](#)).

Specifics of ideas of justice, inherent Russian (Russian) culture, to mentality, the author connects with Orthodoxy. At the same time, he specifies that "the moral beginning (the idea of improvement, transformation of soul) inherent in pre-Christian outlook of Russians has organically entered formation of Christian culture" ([Kozlov 2010: 61](#)).

In modern Russian sociology, the problem of social justice is considered by [G.G. Pirogov, B.A. Efimov \(2008\)](#), who claims that official social scientists and politicians considered for a long time that the main achievement of the Soviet society is formation of "social uniformity" ([Zaslavskaya, 2002: 34](#)).

In our understanding justice – the fundamental principle of the life of society based on tradition and playing the role of one of the main integriruyushchy elements of society. His essence consists in establishment of a sorazmerknost of act and requital according to the values and meanings accepted in society.

METHODS

Within implementation of the "Diagnostics of Consolidation Potential of Value of Justice in Realization of Civil Control in

practice of Local Government" project in 2017 the group of young scientists of the Belgorod national research university has developed tools and mass questionnaires of the population of the Belgorod region on this perspective (N=1000) on representative selection is conducted. The main research and applied objective of the project was justification of a role of value of justice in the course of self-organization of citizens and realization of civil control at the local level. Tasks of the project include also the analysis of conditions and identification of forms of self-organization of citizens at the local level, relevant to modern welfare conditions.

The complexity of a research was provided: first, studying of the various conditions influencing realization of principle of social justice, the analysis as the standard importance of value of justice in consciousness of the population and satisfaction with her realization in practice; secondly, complexity of methods of collecting primary information (mass poll, expert poll, secondary analysis of researches on this subject).

RESULTS AND ITS DISCUSSION

As illustrate results of research, residents of municipal units show obvious passivity concerning own participation in control of local government. The need for civil control is felt by citizens (as have shown results of an author's research, 73,35% of respondents are convinced of need of control from the population of activity of local governments), with another - 50,00% of residents of municipal units recognize the unavailability to participation in his realization.

Explaining the reasons for current situation, it would be possible to refer to not formation in our country of civil society. However, this general sending explains at least little because civil society is formed as a result of a public position and activity of citizens. If to follow G. Hegel, control of citizens over the power is a result of public and moral development in the sphere of interaction of private and collective interests. He personifies the ideas of civil liberty, unity, and interrelation of a public organism in the context of spiritual historical development of society ([Hegel 1990: 86](#)).

It is obvious that explaining the reasons of the passive relation of the most part of the population to participate in civil control, as well as public passivity in general, it is necessary to consider a complex of circumstances, including and historical and cultural character. Civil control as a type of public practice is always concrete, is defined by cash conditions, public interest and behavior sotsiokoda created during history. Out of a sociocultural context it is impossible to understand evolution of the ideas extrapolated to the Russian conditions and the practician of civil control which are originally developed and applied within European civilization. [Olekhovich, N. E., & Seliverstov, A. V. \(2014\)](#). In the western civilization of the Modernist style control of citizens over the power was considered as necessary and natural behavior of rationally conceiving individual (taxpayer) clearly realizing the interests and ready to protect them personally, and if necessary - in association with similar. But in Russia practicians of individual civil activity and civil control actually have never been developed. Episodes, when society tried to make the controlling impact on the power (at the same time mainly on local), are, as a rule, connected with collective forms of implementation of this activity, whether it be country community in pre-revolutionary Russia or labor collectives of the Soviet era. [Olekhovich, N. E., & Seliverstov, A. V. \(2014\)](#). Elements of civil control (it is obvious that as the system phenomenon in Russia it was absent) were thought and allowed only in the context of support on "others" - in the form of result of collective interactions and actions of the collective citizen. [Olekhovich, N. E., & Seliverstov, A. V. \(2014\)](#).

For this reason, the potential possibility of feasibility of civil control in our country always depended presence at his subjects of the social capital which, according to P. Bourdieu, represents aggregation of the valid or potential resources connected with inclusion in the strong network or rather institutionalized relations of mutual obligations or recognitions ([Bourdieu 2002: 64](#)). The trust phenomenon is the cornerstone of social capital. And in this context of the practician of civil control in Russia wasn't (and can't be yet) anything else as the technology of the realization of the social capital of citizens which is based on mutual trust directed to assessment of a complex, independent of the power, administrative the practician from the point of view of their compliance to values and public interest, realized by associations of citizens and - in modern conditions - network communities.

The crisis of confidence is characteristic of most local communities in Russia. According to research, it is possible to note that the level of interpersonal trust in society is rather low. It is indicative that on a question: "How you consider, it is possible for most people or it is impossible to trust?" - only 33.10% of respondents have positively answered, it is negative - 51.50%, were at a loss with the answer - 15.40%.

The deficiency of interpersonal trust doesn't allow potential subjects of civil control to unite, and individual control in the Russian situation is extremely rare, besides it is usually carried out in the private sphere, i.e. is connected with the solution of mainly individually significant problems. [Ishkineeva, F., Akhmetova, S., & Ozerova, K. \(2018\)](#).

Certainly, the deficiency of interpersonal trust extends at residents of municipal units, not to all environments. Citizens still highly appreciate family relations.

The research "Assessment of Efficiency of Realization of Strategy " Formation of Regional Solidary Society "" (N = is carried out 1000 by department of social technologies of Belgorod national research university in 2016) has shown that the most significant family values for the Russian citizens are the love and fidelity (42.50%), mutual respect and friendship (32,80%), consent (24,50%), care of children (24.30%).

Distribution of answers reflects specifics of domestic socio-cultural tradition in which the love and fidelity always belonged to priorities of human life. I. Ilyin, in particular, emphasized: "The Russian idea is the idea of heart. The idea of the beholding heart... She claims that the main thing in life is love and that love joint life on the earth because for love the belief and all culture of spirit" ([Ilyin 1993: 420](#)).

But the quite natural focus of the person on family and related values in certain limits exerts negative impact on formation of civil activity and the prospect of civil control at the local level. There is it because in the Russian reality at most of the population idea of rigid dependence of family mutual understanding and comfort from an opportunity to influence the power isn't created. Rather family practitioners and practitioners of local government are represented a little connected with each other. As a result, the potential of the family and related environment as spaces where on the basis of trust the social capital converted into civil participation can be created is unclaimed. [Lyubashits, V. Y., Mamychev, A. Y., Mordovtsev, A. Y., & Vronskaya, M. V. \(2015\)](#).

Besides orientation to the family and related environment means the formation of the social capital on the model of group solidarity which is rather limited from the point of view of social prospect which characteristic feature often is the group egoism. [Fröhlich, C. \(2012\)](#).

The civil activity in Russia when she nevertheless took place, has practically always been connected with the appeal to justice. And today, apparently, the extremely relevant idea of justice can act as the starter of civil control. We will note that the need for justice, as a rule, is a consequence of feeling of its deficiency, as takes place today.

The idea of justice still remains to one of a key in the valuable system of Russian society and enters into the three of the most significant (after trust and responsibility), according to citizens of the values necessary for functioning of society (46.00%). Besides, justice takes an important place in population dreams of the future of the country. So more than 90.00% wish to live in fairly arranged society the characterized existence of equal rights for all, the strong state, caring for the citizens, an opportunity for everyone to reach what it is capable of. [Fröhlich, C. \(2012\)](#).

As the main manifestations of injustice respondents call impunity of those who have money and communications (25.70%); sharp division of people into the rich and poor (23.60%); absence at people of equal opportunities for receiving good work (17.80%); violation of the principle "the law one for all"; impossibility for ordinary people to protect the rights (14.10%) and indifference of the power to opinion of people (13.40%).

Analyzing answers of respondents, once again we will pay attention to the fact that in the context of the Russian tradition the value of justice has very high standard character. So, on a question: Whether "You agree with a statement: "Not so important, something corresponds to the law or not, – the main thing that it was fair"?" – 56% of respondents answered positively, and 28% were at a loss with the answer. [Fröhlich, C. \(2012\)](#).

Despite the high standard importance of the value of justice and rather pronounced request for its existence in society, only 6.12% of respondents consider modern Russian society fairly arranged, 71.43% – unfair and another 22.45% were at a loss with the answer. At the same time, we will note what special correlations on gender and age were not revealed, however, if to divide respondents on the level of income, fair society is considered, as a rule, by citizens with a high level of prosperity. [Ishkineeva, F., Akhmetova, S., & Ozerova, K. \(2018\)](#).

As for a question of injustice manifestation forms, they are the most various: corruption, theft, and impunity (56.25%); increase in prices, tariffs, insufficient access to education, health care, problem with housing (54.17); low standard of living of people (37.50); social inequality, unfair distribution of income (35.42); bad, inefficient work of the authorities (35.42); "people do not earn a decent reward for the skills, abilities, and qualification" (20.83%). 12.50% of respondents see injustice in everything – Table-1

Table 1: In what injustice in Russian society is most often shown

In what injustice in Russian society is most often shown	Количество	
	абс.	%
Social inequality, unfair distribution of income	17	35.42%
The low standard of living of people	18	37.50%
Corruption, theft, and impunity	27	56.25%
Limited access to social benefits and resources	3	6.25%
Lack of care of people and lack of legality, bad laws	5	10.42%
Increase in prices, tariffs, insufficient access to education, health care, the problem with housing	26	54.17%
The negative attitude of people to each other	6	12.50%
Bad, inefficient work of the authorities	17	35.42%
People do not earn a decent reward for the skills, abilities, and qualification	10	20.83%
Injustice in everything	6	12.50%

Another	1	2.08%
I find it difficult to answer	1	2.08%

Thus, justice the major value capable to provide the consensus of various segments of the population which in general isn't causing serious objections and importance of this value (as show results of the theoretical and empirical analysis) is realized both by researchers and citizens. Nevertheless, we believe a little premature the conclusion that in a concept of justice the idea which can unite among themselves different categories of citizens is found. [Lyubashits, V. Y., Mamychev, A. Y., Mordovtsev, A. Y., & Vronskaya, M. V. \(2015\).](#)

CONCLUSION

Thus, the conducted researches give the grounds to claim that in the Russian municipal units there are no real conditions for the realization of civil control. At the same time municipalities can't but consider present calls, including formulated federal, and sometimes and the regional power. These calls directly contact increase in civil activity and application controlling the practical (it is enough to pay in this connection attention to the law "About Bases of Public Control in the Russian Federation"). But at deficiency of real prerequisites civil control most likely will turn into the next system of imitations.

However, it doesn't mean that the public and the authorities shouldn't try to change a situation to the best. But, obviously, changes have to be connected not only (and not so much) with technology solutions, but with modification of values of local communities and with their consolidation. [Ishkineeva, F., Akhmetova, S., & Ozerova, K. \(2018\).](#)

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