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Research Paper

Civic consciousness as a matter of disciplinary discursive practices in russia

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Abstract

Comprehension of theoretical discourse devoted to study of civic consciousness in Russia will make it possible to identify methodological alternatives in researching this phenomenon and construct the most optimal multidimensional and methodological field for investigating civic consciousness devoid of paradigm limitation within the context of tasks facing the country related to formation of civic patriotism and civic identity. In order to implement this research conception, a critical analysis strategy of civic consciousness knowledge with the identification of paradigm features that have arisen in the scientific and research practices obtained in various subject domains, is proposed in the article. The discursive analysis results have shown that the concept of civic consciousness as an integral social phenomenon, which determines the cognitive need for the development of a multidimensional methodological construct of the wholism study of civic consciousness in Russia is being lost in the disciplinary scientific and research practices.

Keywords: *Citizenship; Civil Society; Discursive Practices; Political Culture; Civic Patriotism; Civic Consciousness Culture; Legal Culture; Civil Identity; Civic Solidarity.*

1. Introduction

In the late XXth century, modernization efforts of Russian reformers were aimed at changing the vector of social development in the liberal direction. A project for formation of a civil society in Russia, in terms of which a particular significance was taken by the problems of civic consciousness and civil identity formation, was proposed within the framework of liberal modernization. However, the solution of the abovementioned problems was due to certain difficulties caused by the fact that the transformational changes in Russian society are constantly starting within the framework of the combination of modernization and traditional principles, including in the minds of Russians [1-6].

In this regard, some researchers, criticizing Russia's historical experience, use such a notion as a "split society" in respect of it, in which, the way is permanently paved for the cultivation of liberal values during the modernization process on the one hand, but the mass basis of traditionalism, being reactivating the conservative values and attitudes, is constantly preserved on the other hand. In that context, various faces of civic consciousness based on both liberal and conservative grounds have been formed in contemporary Russia [7-15].

The problems of civic consciousness in contemporary society are of not only the Russian public concern with reference of the prospects for the formation of a civil society in it, but also in Western countries with a developed civil society wherein a decrease in civic engagement has been observed recently, especially among young people. Therefore, the year 2005 was declared as the European Year of Civic Consciousness through Education by the Council of Europe. It has been noted in the "Concept of the Ad Hoc Committee of Experts on the European Year of Civic Consciousness through education": "The goal of the year is to introduce people to the fact that the civic consciousness is a comprehensive, not just a legal and political concept. On the one hand, the civic consciousness implies that all citizens, women and men should fully exercise human rights and feel protected by a democratic society. On the other hand, the civic consciousness also implies that everyone should be involved in the issues relating to life in society and act over the course of his life as an active and responsible citizen, respecting the rights of others." "National Civizen Participation Strategy" aimed at promoting civic consciousness via enhancing citizen participation was adopted by the Federal Government in the Federal Republic of Germany in 2010.

A lot of attention is also paid to the study of problems related to civic engagement and civic participation in foreign scientific and research practices. Increased interest in studying the problems associated with the formation of civic consciousness and its particularities in modern Russian society is also observed in Russian scientific and research practices. The scientific knowledge obtained within the framework of various disciplines is in need of critical analysis.

2. Scientific literature review

Certain results of civic consciousness study in Russia have already been summed up in the scientific literature within the framework of such disciplines as political science, psychology, pedagogy, culturology, philosophy and sociology.

At the same time, researchers note that an individual is studying civic consciousness in politology primarily as a political and legal phenomenon expressed in the fulfillment of civil rights and obligations. Besides, the problematics of interaction between the state and civil society institutions as well as individual citizens enjoy particular popularity; the role of civic consciousness in the formation of civil society; civic consciousness and political participation; civic

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consciousness as an idea of individual political formation; civic consciousness as a factor in the political culture formation.
However, some researchers emphasize that an inadequate attention is paid in Russian political science to the consideration of civic consciousness within the context of Russia's socio-political transformation modern processes; the political integration mechanisms of Russian society remain poorly studied; the matter of the specificity of civic consciousness perceptions in Russian and Western intellectual traditions is debatable [15-20].
Researchers note that civic consciousness is primarily considered as an integrative complex of personal qualities that determines its social orientation within the framework of psychological and pedagogical discourse. At the same time, researchers draw attention to the fact that the issues of individual civic qualities formation, the education of civic consciousness at various stages of individual socialization process traditionally attract the attention of psychologists and teachers. A lot of attention is paid to study of factors affecting the process of forming civic consciousness among the youngsters in modern psychological and pedagogical literature. Besides, the civic consciousness problem is considered in terms of the theme of moral and patriotic values cultivation within the framework of psychological and pedagogical discourse.
The review of cultural literature makes it possible for researchers to distinguish the following trends in the study of civic consciousness: a) citizenship as a moral imperative that determines the relationship of man and society; b) civic consciousness and society civic culture; c) civic consciousness as a normative idea. Thus, a particular focus is most commonly placed on a spiritual and moral content of the civic consciousness concept within the framework of culturological problematics. Besides, the authors note that culturologists also touch upon the issues of social and cultural dependence of civic consciousness concepts. At the same time, researchers call attention to the fact that the need for studying social and cultural dynamics of civic values in contemporary Russian society and laying the groundwork for reupdating the idea of civic consciousness is observed at the present time.
A brief survey of the viewpoints of the classics of both foreign and Russian philosophical thought who were dealing with the study of the civic consciousness problem is given in the modern philosophical papers. In such a case, researchers draw attention to the fact that such issues as freedom and responsibility of an individual, civil society and the state, civic consciousness and the model of Russian statehood·civic identity and socio-political stability of Russian society traditionally attract the attention of philosophers. Such trends as the formation of civil society and civic participation, civic engagement and solidarity associated with civic consciousness study are distinguished in the reviews of sociological papers.
Thus, the results of the civic consciousness study have already been summed up in special scientific papers within the framework of certain scientific disciplines, however, as a rule, without identifying the problematic fields and paradigmatic bases of the scientific and research practices existing in the abovementioned. In this regard, there is a need for a critical analysis of the scientific findings related to study of civic consciousness. A comparative understanding of the abovementioned will make a contribution to disclose the content of the subject fields of the civic consciousness study in Russian scientific and research practices.

3. Methodology

The theories of discourse analysis, which primarily developed within the framework of social constructivist trend in epistemology is the methodological basis for civic consciousness studying as a subject of disciplinary discursive practices in Russia. These theories are based on the idea that discourses form the social world with the aid of language practices. The following theoretical premises are the basis of discourse analysis. Firstly, the notion that scientific knowledge about the social world is not a direct reflection of an "external" social reality, but the result of scientific ways of categorizing it, or a product of scientific discourse. Secondly, the acknowledgment of the fact that knowledge about the social world is a product of historically developed interaction between people, and therefore the methods of scientific understanding and representation of this world have historically and culturally-based specificity. Since discourses represent social reality in a particular way, the main objective of discourse analysis is to find out the way of discursive attributing the values to the social world (or its aspects) and which social consequences it has. In this regard, some authors call attention to the fact that discourse is not a means of understanding social reality, but a presentation of scientific and research practices. Therefore, the discourse semantic structure determines not the knowledge of scientists about social reality, but it structures this reality itself.·Therefore, discursive practices represent a variety of perceptions about social reality, an ensemble of semantic patterns that form social reality on the one hand, and the cognitive field of competitive struggle in science related to creation of scientific knowledge on the other hand.
The principles of historical and scientific research are also the methodological basis for studying civic consciousness as a subject of disciplinary discursive practices. Generally, the history of ideas, the history of people as science makers, and civic consciousness history as a social institution is the subject of historical and scientific research. Narrowly, the development of science as a knowledge-based system, that is, the content of scientific concepts and their paradigm bases is the subject of historical and scientific research.
Within the framework of such an understanding of the historical and scientific research subject, a theoretical reflection regarding the established thematic trends in the civic consciousness scientific study, their paradigm bases and results obtained within the scope of various disciplinary practices is of particular importance. A critical epistemological analysis of the existing system of scientific knowledge dedicated to civil problematics is the basis of this reflection. This analysis involves the following methodological procedures: first, the determination of the subject fields of disciplinary scientific and research practices and the identification of their paradigm grounds; secondly, the description of scientific results, the definition of controversial questions and scientific "gaps"; thirdly, the establishment of authenticity (reliability and completeness) of scientific knowledge via assessing the extent of their justification, identifying contradictions and scientific gaps in the existing knowledge system.

4. Results

Many approaches, concepts and ideas possessing their own specifics have been developed in the disciplinary discursive practices dedicated to consideration of civic consciousness problems.
Civic consciousness is primarily considered as one of the forms of relations between an individual, society and the state, by which a conflict between the national interests and human rights as a citizen is resolved within the framework of discursive practices established in political science. The concept of "civic consciousness" is defined in the reference political science literature via the following meanings: a) civic consciousness as the "highest virtue of a free and full participant in the political community"; b) civic consciousness as "an ability and willingness to feel like a citizen"; c) civic consciousness as an antithesis of political apathy; d) civic consciousness as an "adherence to the interests of political community".
In political discourse, civic consciousness is often interpreted as "an idea reflecting the semantic environment of a personality political development" This provides an opportunity to consider a civic consciousness as an ideological construct that influences a political socialization process of an individual. Accentuating the political and legal nature of civic consciousness, researchers pay attention to moral component of this phenomenon as well. This makes it possible to interpret a civic consciousness as "an integrative political, moral and legal quality of social medium and social subject. The quality of the latter is characterized by a high level of political con-

sciousness, competence, orderliness and is manifested in active participation in a socio-political process, as well as in the ability and desire to serve society and the state" Thus, the moral part of a personality without which both politics, law, and any other sphere of social life turns into orgy of crime, acts as a mainstay of civic consciousness. Besides, within this approach, civic consciousness acts as not only a personality characteristic but as a characteristic of a society as a whole.

An appeal to the theme of political culture, which subject area also embraces the problem of civic consciousness, is an important feature of political discourse practices. According to T.A. Trunova, a civic consciousness "reflects a wide range of human attitudes toward the state and its fellow citizens" as an important and inalienable element of political culture.

Political culture is considered in a political discourse within a cultural and historical context that determines its specificity and level of development in the society. In this case, the evolution of political institutions fills the "civic consciousness" notion with different meanings: from self-immolation for the good of the country to free and full participation in political life. Moreover, variation of this concept interpretation is fulfilled solely in accordance with the requirements of political situation, the demands of the society and the state. Thus, the concepts of civic consciousness are deeply rooted in the political traditions of the society, which determine the type of the society political culture.

Considering the influence of Russian political traditions on citizenship, some researchers note that "the relationship between the state and society in Russia was built on the principle of allegiance of citizens since inception of the state." This model of relations between the state and society influenced formation of stable paternalistic benchmarks among the population, which formed the basis for understanding citizenship as a complete and unconditional subordination to power. Thus, the model of a citizen in Russian political culture, as the researchers believe, did not have a subjective first principle: only the role of an object of state policy or a mechanism for its implementation was assigned to a person.

In the psychological-pedagogical discourse, the understanding of civic consciousness lies primarily in the plane of the moral characteristics of the individual. In this aspect, civic consciousness is treated as "the moral quality of the individual, which determines conscious and active fulfillment of civic obligations and duty to the state, society, people; reasonable use of their civil rights, exact observance and respect for the laws of the country." In this interpretation, there is an integrative approach linking the moral qualities of the individual with its civic position and the level of legal culture.

Moreover, researchers pay attention to the close correlation between the concepts of civic consciousness and patriotism, which reflect the social characteristics of the individual. In this regard, the researchers note that "patriotism acts as an integrative, system-forming characteristic of the individual, having genetic roots reflecting historically formed moral and emotional connection of a person with a complex of geographic, ethnic, historical, cultural, ideological, aesthetic, religious and other conceptions." Thus, patriotism is an inalienable moral and emotional element of the complex socio-psychological structure of the individual, associated with the manifestation of its civic qualities.

In addition, in the subject space of the psychological and pedagogical discourse, civic consciousness is considered as an indicator of the socio-psychological maturity of the individual, which includes the following aspects: 1) a stable motivation to fulfill civic duties and fulfill civil rights; 2) the manifestation of an active life philosophy; 3) a formed system of relations of the individual to the state power and civil society as a whole; 4) the manifestation of civic feelings and experiences in the behavior of the individual; 5) respect for the values and norms of civil society. In the subject space of cultural discourse, civic consciousness is interpreted as "the level of the moral culture of society, the moral imperative that assesses the degree to which society approximates to such ideals as duty, responsibility, dignity, conscience, patriotism, humanity." This definition of civic consciousness reflects a wide range of value-semantic relationships between a person and society. Emphasizing the ethical basis of civic consciousness, the notion of a "culture of civic consciousness" is often used in the scientific discourse of cultural studies, which combines moral-ethical and politico-legal meanings: "civic consciousness is a complex polycomponent phenomenon, including various elements – legal (legal culture, observance of laws, freedom, juridical conscience); socio-political (political culture, civil rights, social and political activity) and moral (civic consciousness, duty, responsibility, patriotism). In this case, culturologists pay attention to the integral nature of the concept of civic consciousness, reflecting a wide range of forms of the spiritual culture of society. In the space of culturological reflection, attention is paid to the sociocultural conditioning of the idea of citizenship, its formation "under the influence of many factors, distinguishing political ideologies and confession predominant in the society, real living conditions of people in the state, creating ideas about a normative idealized model of society, generating feelings of involvement with Its life activity and responsibility for its preservation before ancestors and descendants". Thus, civic consciousness as a value-normative setting is directly included in the process of enculturation of the individual, in which individual-personal attitudes correspond to public notions of duty, the connection of generations, responsibility for the destiny of the country. Within the framework of philosophical discourse, citizenship is viewed primarily in two aspects: a) through the prism of the problem of the individual; b) in the context of the interaction of a man, society and a state. As the quality of the individual, civic consciousness is included in the system of ethical and legal characteristics of a person, expressing his moral dignity, measure of personal responsibility, self-awareness as the subject of law. Since the concept of a "personality" in philosophical discursive practices expresses the social nature of a person as a whole, the concept of "civic consciousness" reflects totality of legal and moral relations between a person and a state. Thus, civic consciousness includes the whole field of social relations, focused on consensus and sustainable development of society. In this sense, citizenship is a social communicative code that allows to combine the resources of society for its creative cultural and evolutionary development.

Specificity of philosophical discursive practices of civic consciousness is related to consideration of this problem in the context of the topic of civic identity. In the Russian intellectual tradition, the notion of civic identity has its own special connotations that distinguish it from the analogous concept that has developed within the framework of the European intellectual tradition. Thus, in Russian philosophical discourse, civic identity is not so much the result of identification of individuals with civil society and its liberal values, but authentication of an individual with a civic nation that is inextricably linked to the state in the Russian political tradition. In this case, we are talking about "civil identification as a process of correlation of individuals with Russian society as a social whole and value orientations adopted in it." The civic identity considered in this aspect fulfills the function of a kind of cement mortar securing numerous ethnoses, confessions and social groups in a single whole – a civil nation." And in formation of civic identity, paramount importance is given to its state-civilizational dimension. In this regard, the most important functional purpose of civic consciousness is the integration of society into a single system of Russian statehood, which by attaching ...heterogeneous lands, peoples and cultures with a "political hoop"... forms a normative value-based order, or a symbolic universum, that is uniform for the civilizational areal." In this interpretation, civic consciousness and civic identity are closely related to the notion of the civilizational specificity of Russia.

In the subject space of philosophical discourse, civic consciousness is considered in the context of two civilizational-contextual models: the Western, conventional model and the Russian sacralistic model. If civic consciousness is expressed in the consolidation of society solely on the basis of conditional agreements in Western European philosophical discourse, in the Russian philosophical tradition, civic consciousness is positioned as a system of collective responsibility that unites people organically on the basis of historical memory linking the past, present and future generations into a single cultural and civilizational space.

Different ideas about civic consciousness have developed in the framework of sociological discursive practices. Some authors, considering civic consciousness as a personal quality, believe that it is based on the idea of civic duty and concern for the public good and is expressed in a person's awareness of his rights and duties towards society, as well as willingness to follow its legal and moral prescriptions voluntarily. Others associate civic consciousness with active participation in public life, a sense of human involvement in the fate of the fatherland and the presence of socially significant moral guidelines that determine willingness to assume moral responsibility for the past, present and future of their country. For the third, civic consciousness, which expresses itself in the social activity of a person, manifests itself in willingness and ability to actively participate in the affairs of society and the state, consciously exercise their rights and freedoms and fulfill their duties.

In sociological research practices, civic consciousness is also considered as a specific "social institution that represents the totality of internalized social roles, norms, values that regulate relations of people with each other and with the power structures in society. These relations are based on the communitarian principles implemented: a) in the process of self-organization; b) on the basis of an individual initiative related to the ability to take responsibility for the problem situation in society in the field of social influence; c) subject to the legitimization of this initiative by the state authority or the carrier of alternative legitimization in a situation of ideological split of society.". In this interpretation, civic consciousness acts both as a characteristic of a socially active person, and as a tool for consolidation of society. In sociological discourse, civic consciousness is also considered as a normative idea that sets a certain "system of civic roles adopted in a particular society as a model..." With the help of norms, rules, normative roles and statuses, civic consciousness regulates social relations in terms of common good.

A significant block of work is represented by the problem of social solidarity in the space of the thematic discourse on civic consciousness in sociology. Some researchers understand solidarity as the social order, based on mutual active participation of people in public life. Other authors consider solidarity as "the ability to reproduce creative practices, strategies of social action, aimed at self-realization and self-determination of a person on the basis of participation, influence and impact on various spheres of public life at public-political and everyday levels." The third see civil solidarity as "the involvement of all members of society in national goals and state public policy."

Many sociological papers on civic consciousness appeal to the notion of civil patriotism. The peculiarity of the discourse of patriotism in Russia lies in the fact that it is filled with various ideological connotations in the intellectual community. As a result, the notion of civic patriotism is one of ideologically loaded concepts, reflecting various feelings and conceptions.

In some cases, attention is focused on the fact that civic patriotism, characterized by love for the Motherland and its history, loyalty to national values and traditions, is interlinked with civic responsibility, tolerance, an active life position, formation of a civil political culture. In other cases, it is emphasized that civil patriotism is a system of values that a person has for society, and the state has for a citizen. It is noted that civil patriotism is based, on the one hand, on a deep sense of love for the Motherland, its people, culture, language, native nature, historical roots; willingness to serve the country, strengthen, develop and protect it, on the other hand – on the love of the fatherland for its fellow citizens, on the patriotic state's respect of human rights and freedoms, the entire civil society, ensuring its prosperity, strength and greatness. In general, sociologists note that the boundaries of the conceptual space of civil patriotism in modern Russia are defined by such concepts as "patriotism" (taking into account its national specifics in Russia), as well as "citizen" and "civic consciousness" (in the context of the current state of Russian society).

5. Summary

A critical analysis of civic consciousness as a subject of disciplinary discursive practices in Russia allows us to draw the following conclusions. Firstly, there is no common understanding of civic consciousness in the Russian research practices, which would be used in the subject space of various disciplines. This is due to the variety of disciplinary theoretical approaches that offer their paradigmatic grounds for exploring civic consciousness.

Within the framework of the political discourse of civic consciousness in Russia, a constructivist paradigm predominates. Within its framework, this concept is conceptually formed to a political idea to ensure the priority of the interests of the state over the interests of the individual, and to mobilize society for achieving political goals. In political science discourse, civic consciousness is considered mainly in three aspects: 1) as a value included in the space of national ideology and political culture to ensure the priority of collective interests over individual ones; 2) as a way of developing people's civil qualities (duty, responsibility, etc.); 3) as a tool of state policy aimed at strengthening Russian statehood.

In the field of psychological and pedagogical disciplinary practices, the civic consciousness is studied within the boundaries of humanistic and personality-oriented paradigms, where the notion of civic consciousness as a moral characteristic of the individual and the way of education and socialization of the individual in society dominates. Therefore, in the psychological and pedagogical discourse, civic consciousness is considered as an integral quality of the personality, developed under the influence of socio-psychological, emotional and moral attitudes fixed in the mind of the individual and affecting its behavioral patterns in society.

The culturological discursive practices of civic consciousness are dominated by axiological and sociocultural approaches, where civic consciousness is considered as the level of the moral culture of both the individual, and also society as a whole, the degree of social orientation toward civic ideals (duty, responsibility, patriotism, etc.). In the context of such paradigmatic grounds, civic consciousness acts as a cultural imperative that guides people's activities towards the achievement of the public good.

A more complex approach is given in philosophical discursive practices based on axiologically -oriented, communicative and constructivist paradigms that allow one to interpret civic consciousness in its value-cultural contextuality as a way of interactive cooperation in society and as a tool for development of civil identity.

The most common in the sociological discourse that synthesizes most of the paradigm and conceptual plots of the study of civic consciousness in Russia is the institutional approach, where it is considered as a set of formal and informal social institutions that regulate the relationship between the individual, society and the state.

Thus, in the modern Russian discourse of civic consciousness, there is a rather extensive presentation field of the results of disciplinary research practices, including a variety of approaches where civic consciousness concepts acquire its own specifics on the one hand, and paradigmatic limitation on the other. As a result, disciplinary discursive practices in Russia lose the notion of civic consciousness as an integral social phenomenon. In this connection, a cognitive need arises for the development of a multidimensional methodological construct for the Holistic study of civic consciousness in Russia.

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