The types of establishment of political culture of Russian youth

INTRODUCTION
Traditionally, Russia accepted that young people should be involved in politics, this view is shared by 79% of the population. This reflects the desire for young people to become more involved in the political process rather than in a wish for them to participate in a political party. Previously the government under the USSR, when every young person over the age of 14 was obliged to join the ‘Komsomol’ (Communist union for youth) and all children from the ages of 10 to 14 were members of a special communist organisation for children, provided children with organisations which offered them political goals, activity and structure.

Before the elections in Russia on the 4th of December 2011, and 5th of March 2012 the popularity of youth movements remained low which mirrored the general political level. The most popular in the country remains the ‘Young Guard of United Russia’ (MGER), ‘Nashi’ (means ‘our’), ‘Young Russia’ and the ‘National Bolshevik Movement’. On the contrary, popularity of ‘National Bolsheviks’ has declined from 17% in 2007, down to 10% in 2011, ‘Young Russia’ made a powerful spurt in 2009, but now its popularity is constant. Young people are more aware of youth organisations than the general population. Almost half of young people have heard about MGER (45%), and almost a quarter have heard of ‘Nashi’ (23%), and of ‘Young Russia’ (19%). The political preferences of Russian youth is difficult to measure in the employment of static sociological models.

METHODS: In our research we used interviews with members of youth organisations and method of observation before, during and after elections on 4 December 2011 and 5 March 2012, and analysed previous research carried out by:

- FOM (http://fom.ru/politika/51), which annually carries out research on the popularity of youth organisations from 2007
- WCIOM Russian public opinion research centre http://www.wciom.com/

RESULTS
The problem of vote rigging in the Duma (Russian Parliament) elections attracted the attention and protest in the youth environment. More than half of young people supported United Russia (Edinaya Rossia) on the eve of the Duma’s election. After the election, however, 37% of Russian youth thought that United Russia did not win the election.

This belief was held, even by those who had voted for UR. Young people have been among the most active in rallies against the rigging of election results. Before the election only 3% of young people supported protests against the government, however, after the election this rose to 15%.
This is an increase of almost five times. Active confrontation with the police prior to the elections was supported by 2%, and after the election rose to 9%. On the Internet, 15% of young people were willing to participate in the spreading of information about the protests.
We assumed that it will be possible to find out, depending on the actual data, about the nationality, formation, political culture, family, etc., of participation in the political life.

**Our hypotheses were not confirmed:** political participation of youth depends on education, political culture of family, ethnicity, etc., but only partially. The fluid nature of youth means they are more likely to engage in temporary stances and activities.

We found that the characteristics of different groups of Russian youth are based on multiple identities on one hand and lack of organised groups in Russia on the other.

A key factor in understanding the political behaviour of young people, appears to be the dynamic nature of their preferences - it is based more on the values and a self-identity system, rather than a rational political selection. Typological analysis of the values of youth identified seven basic types of youth facilities and **seven** groups based on the characteristics of various groups of Russian youth:

**Cosmopolite:** these are globetrotting individuals, who do not assume the values of patriotism in its traditional understanding, they would like to demonstrate certain elite traits, but without sharing the real lifestyle and behaviours in reality

**Idealist-Creators:** young people, dedicated to creation in its many forms

**Adventurers** are those able to participate in act in the detention of delinquents and simply participate in the any adventures.

**Family orientated** - a group with traditional family values.

**Geeks** - ‘always correct’ guys who know how to answer questions, demonstrating the social values of patriotism and collectivism.

**Individualists** - bright personalities, who demonstrate an increased level of independence and negation of the authorities.

**Pragmatic-Careerists:** a traditional group, well socialised and includes those who clearly map out their future and ensure they follow that path.

**DISCUSSION AND CONCLUSION**

**Cosmopolites’** tendencies are the least expressed, nevertheless, if earlier they were a more idealistic point, then now they acquires a realistic outline. Cosmopolitanism places value on independence from any source. They also exhibit the desire to obtain prestigious high-paid job abroad.
Cosmopolites are the representatives of the higher well-to-do families, on support of which they prefer to depend. Obtaining scholarly degree is examined as one of the tools of social mobility. During the political process, cosmopolites are usually found to be apathetic and passive.

They participate less frequently in political actions that occur in the pre-election period than other young people. Idealistically, they support the values of democracy, which for them are associated with Western culture. At this time, the Russian political process is distant from the democratic idea in their minds. The high level of the political apathy in this group of young people indicates lesser values of patriotism and the absence of active interest in the use of policy as an elevator of social mobility.

**Idealist-Creators**, who place the value of self-realisation above all other considerations. This group is reduced in size by the emergence of other types. They grapple with the idealisation of creativity; however, they face the requirement to decide on a career.

The values of creation tightly intersects with the search for spirituality in the most diverse spheres, beginning from more active participation in the volunteer movements as a whole (26% on the group), to entrance into religious organisations, such as both traditional orthodox youth associations (25%), and nontraditional - for example, Rodnovery (9%). With their creativity they are able to establish organisations such as Goths (10%) and Cosplay (Tolkienists 11%). The fantasy worlds, created by the youth, make it possible to utilise the accumulated creative energy, not realised in routine activity.

**Adventurers** are the mobile group, who are conscious that risk is an important component of life. The majority of the adventurers state that they would want to have their own business. In their idea Russian business is clearly correlated with the high degree of adventurism. The increased level of social ambitions and desire to move up the social ladder is characteristic for this group of young people, moreover employing the most varied means, such as the change of the place of residence and the entrance into a marriage with a partner of a higher social sphere.
In the political sphere, actions with the assistance of adventurers are widespread over the entire political spectrum, sometimes even opposing each other. A party of interest to adventurers appears to be the green political movement such as Greenpeace, in actions of which they would want to participate by 34% of this group of young people. Some political organisations also will be able to involve these people in their activities, for example ‘Our’ (29% of supporters), ‘Young Guards’ of UR (24%), antifascists (23%). Currently there is also an increased interest in ‘the advance guard of red young people’ and Natsbols (Nationalist-Bolsheviks). About 9% of adventurers would prefer to increase the amount of adrenaline, by participating in role-playing games.

**Geeks** are a complex group for analysis, as their answers will follow perceived social norms. Nevertheless, unambiguously it is possible to assert about the high level of socialisation in this group, its inclusion into the social processes and the readiness to demonstrate loyalty to a given plan. In the professional plan this value system correlates with the desire to work in the public organs.

This group has the highest likelihood to participate in the electoral process. A characteristic feature of the political preferences of this group shows increased support for the movement ‘Nashi’ (31%), which they see as a symbol of belonging to the vertical of power.

**Pragmatic-careerists** are a stable and identifiable group with a high degree of professional orientation. There appears to be an interrelation between their career positions and a desire to seek self-realisation in the production sphere: engineering-construction activity is a characteristic feature of the contemporary development stage.

Social and political life as in cosmopolites weakly correlates with their value outline. The basic features of the social integration of this group of young people are shown through involvement with groups of such as ‘biker groups’.

**Individualists** - independent set of values, based on the rejection of the existing contours of social support. Its followers tend to say more ‘no’ than ‘yes’. Included in this is their hope in fate and the success of the search for support from social resources and smaller support from relatives and the close ones.
Among the many social and political interests, one constant interest to individualists is the ecological organisations, which promote a healthy way of life (45%), sport fans (27%). Although the individualistic position can pour out both in the support of the values of antifascists and into the members of ‘Emo’ and the ‘Skinheads’.

Last group – family orientated, traditionally it does prompt many research questions, is it possible people at age 18-21 of year to consider young people, if they already have a family and children. This group acts as a certain transitional model from youth to adult. The values of family are traditionally known - they are made for young people and are allotted by many researchers [4]. In 2010 in this group girls ceased to dominate. The values of family will cease to be gender related.

Family men are less territorially mobile, they more frequently want to remain at work in their native places. Support of their partner appears as the important element of social protection, but limits mobility. In the professional plan the interrelation between the divided family values and the desire to realise in the teaching activity is outlined.

In the political space of the group is closer to adults than the young. It has average of interest to all analysed socio-political organisations. Politics for them is not a special interest.

The fundamental trend to change the structure of value systems is strengthening differentiation and the appearance of new types of values, and also change in the interrelation between value complexes and strategies of political self expression. The political decisions, taken young people bear dynamic nature and can easily change as a result the external actions, which go into the character with the value outlines.

The characteristics were obtained by different groups of Russian youth, based on multiple identities on one hand and the lack of organised systems ('rhizomatic model of culture', (1)) on the other hand, in which young people can develop themselves without special political culture of participation in party groups, or may be involved depending on their amorphous principles.
The negative side of provoking the youth should be investigated separately, that will be implemented in the following study and we hope we will be able to mark a dangerous border that marks when adolescents are liable to fall into conflict or else lead to destructive processes such as depression, drug abuse, or indifference to the social life in the remaining part of today’s youth. What we assume it will show as the political culture of young people in Russia is developed from the forms of political participation and political institutions.

REFERENCE