

## Questions of Modern Civil Society Development in Russian Federation

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**Abstract:** In the present article authors discuss information on the state of modern civil society in Russia, analyze concept "anomy" and concepts "people" and "civil society". Authors present and explain the idea that that current Russian society cannot be considered by all means a civil society. For many politicians it is easier to work with pseudo civil institutes and use terms "people" and "civil society" it their own interpretations. However the "Triumfalnaya Square" syndrome in Moscow and some other public actions in Russia help it development of real civil society. Changes that happened in lust 1-2 years are much bigger than in all 10-15 previous years. People in Russian want to have good laws and are correctly applied and want to live by this laws and have full protection from the government.

**Key words:** State • Civil society • Human rights • Family • Private interest • Law and order • Democracy • Economic crisis • People • Nation • Population

### INTRODUCTION

In any civil country of modern globalized world civil society plays a critically important role. Emergence of modern civil society is closely connected with the development of private property which became an incentive for the activity of modern globalized person. Interest of the person for manufacturing development and services providing is an effective basis for the middle class emergence.

An ideal civil society is open, democratic, social market society where there is no place for personal authority, a totalitarian modes, violence over people and where full respect of law and morals exist, principles of humanity and justice are exercised by every person.

Civil society can't be treated as an antithesis to state because civil society and the state are objectively closely interconnected and interdependent social, political and legal phenomena (a kind of tandem where ideally the leading role has to be on the civil society side.

### MATERIALS AND METHODS

In the present article authors formulate the research problem, accumulate a good empirical base, this helps focus on the research process and draw conclusions reflecting the real world in the best possible way using: introduction-hypothesis, deduction-predictions, observation-nest of predictions, etc.

### RESULTS AND DISCUSSION

In countries with poorly developed institutes of democracy and/or in the totalitarian states this picture is strongly camouflaged. The state as a subject of public administration makes great impact on civil society as its object. In such countries citizens usually have limited access to information (court orders, decisions of government, etc.) and have limited powers on giving their opinion [1].

Elimination of integrating state beginning, which resist to the individualism of the civil society subjects, turns civil society to the not connected set of individuals. Finally this leads to the anarchy or the middle state and there would be no democratic states, nor fully civil society.

In history there are a lot of examples when because of practical death of the governmental authorities society plunged into anarchy with all disasters accompanying them.

It is good to remember Russia of the end XVI-the beginnings of the XVII century. Even better example is the fall of the USSR Empire. Incompetent reorganizations and reforms and fall of state authorities led to the crash of United Soviet Socialist Republic and great instability in almost one third of the entire world.

In terms of the historical retrospective current Russian country cannot be considered as a very strong and powerful country. Its soviet predecessor was much more powerful, Russian Empire was also much more strong (in part due to the Pyotr Stolypin).

Weakness of the new Russian state is accompanied by the inactivity of civil society and a very slow process of its formation and development. Partially institutes of civil society are replaced by political substitute, which are formed the new nomenclature in the form of creation of political and pseudo-public organizations.

At the same time, political events of December 4-7, 2012 (process of the elections in to the State the Duma of the Russian Federation of the sixth convocation and announcement of the results, followed by the protests of opposition and citizens on the Triumfalnaya Square of the Moscow City on December 6, 10 and 24 and other mass protest actions in other regions of Russian Federation and abroad) allows to think that maybe this are positive tendencies and a trend for gradual replacement of the "political substitute" and pseudo-public institutes of current civil society in Russian Federation. Most likely, "Triumfalnaya Square" syndrome in Russia can have a long effect and will undoubtedly strengthen the process of divided civil society consolidation and reinforce work on the human rights protection.

For example, one authors-L.S. Mamut follow the idea of the broad understanding of civil society, so emphasize that at the base of such society lie: economic, historical, sociocultural, language, ethnic (nationality), confessional (religious), territorial (place of leaving), ethical relations, (i.e. living conditions of people in which they can realize their civil interests and where there is no subordination [2].

It would be correct to state that civil society is a form of any civilized (based on the public division of labor), democratic and social society where fair laws exist and are followed by everyone without exception. It was, is and always will be. Another thing is that every time civil society acts in a certain concrete historical form. Besides the distinctive feature of the civil society tectonics very, as existence of certain horizontal communications, instead of the organizations with all attributes inherent to it [3].

Some other researchers, for example, believe that civil society is a sphere of free, autonomous activity in which person and group pursuing their private and collective aims and interests act and that relations between them aren't mediated by public powers.

Some other researchers, for example, state that civil society is a society in which everyone become equally free, possess natural and inalienable rights; thus, civil society is a difficult system which should assuming interaction of people, groups, associations, companies, communities, etc. and such interaction means association of people based on different principles, such as: culture, religion, nationality, work, education and other.

Degree of society dissociation in the best way revealed by the concept "anomy" (literally-absence of law). The "anomy" concept was introduced by the French sociologist David Émile Durkheim. This concept characterizes condition of society in which the indifference to laws due to the respect and trust loss in the majority of population. And as a result-either their non-compliance, or malicious violation [4].

One of the main reasons for anomy is domination of values of individual success in the society, first of all money and power (authorities) which are often reached in an illegal way. As the majority of people aren't able to afford neither of that, negative attitude to the existing in the society norms arise (because they giving advantages to one and depriving to others).

Many people have feeling that they are socially not demand and useless, feeling of life emptiness, crash of moral foundations and the purposes. Especially brightly the anomy was in Russia in the 1990th, some elements of it are obvious now.

Growth of authoritarianism, political, national, religious extremism and xenophobia moods directly connected with it. The scale of anomy isn't directly connected with legislative activity. There may be a lot of good and strict laws adopted, but in the country it may changes nothing.

The defining moment of the civil society formation is the moment when social responsibility arises. Its role is that social responsibility is a social phenomenon defines which defines limits of admissible activity for an individual, groups and organizations in this society. It is especially important in Russian Federation, where conditions are extremely difficult. Currently there are more than 142 nationalities in Russian Federation and historically in USSR there was practically no differentiation between the public and the state, what negatively impacted personal understanding and development.

Moreover, there is no way we can talk about any social responsibility of the modern Russian society. In many cases it can be explained by the lack of social security of population, crisis in self-identification of the middle and lowest class, lack of accurate and clear stratification, inability of the state to provide the ability to realize rights of persons, guaranteed by legislation (Constitution of the Russian Federation-first of all).

To a certain extent it is possible to say and that there currently no one uniform nation in modern Russia (like for example in USA), so there is also no full-fledged source of state power. As a result some attempts to alternatively interpret the will of people exist. Especially this was visible during some elections (mostly municipal).

If there is no basis of nation-civil society and if one that currently exists is very weak and/or undeveloped or is artificially created by the state there is no why we can talk about legal statehood. Existence of the set of quickly changing laws is at all not an existence of real rights and has a much deeper social and political bases than a one-sided and most often clumsy, in respect to the legislative expression of the Russian bodies valid social interests activity of the representative power formed on the basis of electoral laws, which are far from democratic samples [5].

Some scientists say "There are only some ideals for which person are ready to kill others and voluntarily give own life. One of such ideals-nation and its protection in case of any threat" [6-8]. Ernest Renan conducted a great work in the field of nation analyses. In his work "What is a Nation?" [9] he presented key ideas that many politicians even nowadays cannot understand and mostly go to slogan use.

It is also very important to understand meaning of nationality and it's place in the system of rights and freedoms. In modern world citizenship plays a very different than it was before and is very closely connected

to the concepts "people" and "civil society". The institute of nationality has essential value for development of the state and is one of conditions for the increase of the level of unity of the nation, development of patriotism, bigger trust of people to the government, more active work of citizens for the development of the state and on the other hand for the state-on protection of citizens [10].

If we would address to the slogans and political declarations, in which there in any form the subject is mentioned, we would unfortunately find out that concepts "people" and "civil society" in Russia are considered absolutely independently from each other and counted to be interconnected. Moreover, people are considered by many politicians only as electorate, which interest them only during the election campaign and during preparation for them. And all of this is the result of the extremely weak real civil society that has little political expression and is not usually really seen.

Very often some representatives of state authorities use terms "people" and "civil society" and are not too eager to understand their full essence, get them confused and confuse people around. What is also very possibly, some of their representatives may intentionally manipulates this terms and include such interesting practice into their political roles.

Gegel was one of the first to note that when the abyss between infinite riches on one pole of society and poverty-on another pole is formed, life of many people appears below necessary level of existence.

This, in turn usually, leads to the loss of feeling of the opportunity to provide needs for existence by own work and generates parasitism and social dependence [11].

## CONCLUSION

Growth of impoverishment and lumpenization causes internal animosity directed not only against rich, but also against society as a whole, against the government, officials, politicians, etc. in many people. Usually all of this leads to the growth of illegal moods and actions and of course does not help in the development of senses "justice" and "civil society" at all.

It looks necessary to add to the following: if, literally "civil society" would be interpreted as a set of citizens of the given country, qualitative and adjustable to the well-known social regulators, conventional in this society, interacting with each other and with the state. Those are people of the country with yet not realized opportunities

for self-regulation, which haven't yet developed social and economic requirements and social regulators suitable for this purpose. It would be correct to consider them to be at the initial step of development from "people" to the "civil society". To some extent this was also outlined in the works of Karl Heinrich Marx [12].

So one of the ways to accelerate such development-development from "people" to the "civil society" may be done by strengthening social communications inside the society that would politically form into people. Of course social system of the civil society and everything that is connected with it is a very brought topic and cannot be discussed fully in this article.

Nowadays Russian Federation as a whole and civil society as part has a lot of problems. Some of them are new for our country and arose recently as a result of openness and globalization. Some of them existed much earlier, even in USSR and are not yet solved.

However, modern Russia is a developed, democratic, open country and many problems may be explained by the youthfulness of the civil society. Until recently many "citizens" did not want to bear any social responsibilities. While this still exist, more and more we hear voices of civil society's members. Yet there are a lot of experience, that modern Russian society has to get, for it to be civil in full.

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