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Features of Education of the Political Culture of Students in a Post-Epidemic Society

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Abstract: The article analyses the current state of the formation of the political culture of students in a post-epidemic society. It is indicated that today's time has a tragic character associated with the COVID-19 pandemic. Anxiety and grief unites the people of the Planet in search of salvation and survival. To a large extent, this depends on the political will of the government, on its political culture and the political culture of each individual. At the same time, the problems of forming a political culture of youth are ignored. The research methodology is based on a complex of methodological approaches: cultural, systemic, anthropological, civilizational. The main categories of research are analysed: politics and political culture. Recommendations are given on the practice of educating a new political culture. It is determined that in the modern interpretation, politics is a sphere of society's life related to relations between social groups regarding the acquisition, organization, use of power and management of social processes, and political culture is a combination of positions, values and a code of conduct regarding mutual relations between authorities and citizen. The main characteristic features of the student age are determined, making it sensitive for the upbringing of political culture: the polysocial basis of manning; intellectual and social dynamism; temporality of status; the intensity of mutual communication; the tension of the search for the meaning of life.

Keywords: *politics; political culture; society; students; post-epidemic society; principles of education.*

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1. Introduction

Each person of all walks of life dreams of such a social system that will provide her with a happy and safe life, peace, stability, security, equality, justice, compassion and care. Today's time is tragic in nature, associated with the COVID-19 pandemic. Anxiety and grief unites the people of the Planet in search of salvation and survival. Therefore, under these conditions, the problem of the need to develop friendly relations between different states and different peoples is particularly acute. This will ensure the stability, peace and well-being of the people of our planet. To a large extent, this depends on the political will of the government, on its political culture and the political culture of each individual.

Today's postmodern society is experiencing a difficult and controversial period of transformation of socio-economic, political and spiritual-moral relations. A significant role in this is played by the existence in 2020 of a culturally and economically devastating epidemic.

Young people, as the subject and object of the policy of sociocultural relations, reflect in their life features the evolution of the political system of the country and the main features of postmodern society. Youth is an important component of society, a carrier of intellectual potential, a determining factor in socio-economic progress. The state process largely depends on the ability of youth to be an active creative force. However, it should be noted that a significant part of young people, under the influence of the current state of the epidemic, and in the conditions of a future gradual society, will be left without reliable political and sociocultural orientations, civic consciousness will not be formed, spiritual and moral ideals will be lost, young people will more and more negatively regard socially useful activities are more alienated from society and the state. Meanwhile, the effective socialization of youth in today's postmodern society is a prerequisite for sustainable development in a gradual period, and also largely determines the shape of the future of the country. The prospect of the further development of postmodern society at the time of the end of today's epidemic is associated, first of all, with the peculiarities of the formation of the political culture of youth, its political values, socio-political orientation, political choice and attitude to power.

It should be borne in mind that the values of a political culture like any culture are now being ignored. Freedom of speech has become irresponsible, immoral, and, as political scientists have noted, immorality has been turned into a powerful political, ideological, psychotropic military

weapon. In the end, apolitical lack of culture contributes to the harmony and destructiveness of the individual. This is especially true of youth and its vanguard - student youth.

"A society like a broken mirror. Each member of society has its own rather large fragment, in which he sees his reflection, but no one has such a large fragment to reflect the whole society as a whole". "A cultural landscape is a tool with which all people, regardless of their location, can put together all the fragments of a broken mirror of society (Schafer, 2014, pp. 232-233).

The purpose of this article is to characterize the content, forms, methods of educating the political culture of students in modern times.

The problem of educating the political culture of students and, in particular, students, has attracted the attention of a large number of researchers. It was mainly analysed by political scientists, sociologists, political psychologists. Among a large number of studies, the works of domestic scientists Bebik (2020), Vilchinskaya (2014), Golovakha, Pukhlyak (2016), Ostapenko (2008, pp. 96-98), Rudakevich (2017), Markovets (2017). Recently, researchers have become interested in the issue of educating the political culture of youth in the context of globalization processes (Morozova, 2017) and the information society (Gabelyuk, 2008), Proskurina (2018, pp. 101-102). These scientific studies examine the phenomenon of political culture in the new context of globalization challenges and the risks and benefits of the information society.

According to Novikova (2016), the peculiarity of the political culture of the individual in Ukraine as a whole is its tendency to use non-conventional forms of protest (participation in demonstrations, strikes) and forceful methods of resolving conflict situations (using physical force against political opponents, destruction of premises or monuments that have a symbolic meaning).

The current stage of the existence of our country by most analysts is characterized as transitional. The defining features of the transition state are: the diversity of political orientations in the absence of a definite and clear dominance of any of them, significant fluctuations and changes in political preferences in society, the spread of extremism with a tendency to use extreme means and forms of political influence (Kolody, 2002, pp. 276-280).

2. Theoretical research

2.1 Basic views on the nature and characteristics of political culture

Erwin Laszlo (2004) in his monograph "Macroshift (Toward a Sustainable World through a Course of Change)" gave a brilliant description

of the beginning of the 21st century, which was extremely dangerous for the whole world: "We were drawn into a process of deep and irreversible transformation, crisis, wars and violence, which are symptoms of an indigenous civilizational macroshift." The critical attitude of the scientist to the fact that we live in conditions in which we are poorly prepared is noteworthy. His opinion is true that many of our established values, moral principles and behavioural patterns have become counterproductive, and it is necessary, as the author emphasizes, to modernize our perception of the world, much needs to be overestimated in order to change the way we act in the world around us, which is not will know wars and dangers. Wu (2018) thoughts are noteworthy that in modern society tension is created in the dominant social order, which negatively affects values, worldview, ethics, aspirations. It is important to emphasize the scientist's thought on finding ways in which macroshift can go. He emphasizes the need to cultivate the spiritual flexibility of people and their creative work, new morality, the adoption of a new culture.

Salas Sommer (2014), describing the morality of the 21st century, noted: "A high level of spirituality always corresponds to a high moral and evolutionary level of development of the state", we emphasize the author's words about the responsibility of a high level of spirituality to a high level of morality in society. Something we have these requirements do not match. The search for the very meaning of human life lies in its desire to achieve the highest good, which consists of "vertically converging from the evolution of human consciousness and in applying the highest moral and spiritual virtues in practice" (Shevchenko, 2017, p. 210).

The art of running a state is an extremely complicated thing, and depending on how managers pay serious attention to the "human element" in international relations, which will reduce the aggressiveness of conflicts and wars. The focus of political activity should be concern for the person, the human factor in politics. An example of caring for people is Lee Kuan Yu (2017, pp. 446-449), who, revealing his view of the future of the world, cites his state city of Singapore as an example, which he made quite happy (Yu, 2017). His political credo (ideal) was the desire that people who are trying to rule the state adhere to the three most important principles that determine the success of the state - the desire to make it the safest place to live and work, the full equality of citizens and the creation of conditions for the success of every generation of Singaporeans (Li, 2017). In essence, these three components are the basis of the political culture of society, but in order for society to be politically literate, it is necessary to raise the general level of culture of the people and students, forming a system of humanistic

values and ideals in them, develop a value-semantic sphere, and form a culture of feelings.

The upbringing of political culture is due to several factors (Batyl, Makarevich, 2016).

Firstly, it is the fact that the consequences of certain political events concern every citizen, without exception, even if he or positions himself as a completely apolitical person, that is, he is not fundamentally interested in politics, does not take part in political actions, movements and associations.

Secondly, the general disappointment of the population in politics, the need for basic survival in a systemic crisis, changes in social and economic orientations, reassessment of traditional values, difficulties in finding jobs for young people, which led to a decrease in interest in political activity, and their unwillingness and inability to participate significantly parts of the population.

Thirdly, the chaotic search for the personality of their place in the new conditions, the predominant orientation of young people towards accelerated status and financial advancement ("everything is now"), which also reduces the interest in political activities based on patriotism, humanistic values and the like.

Fourthly, radical moods are spreading in the country against the background of the impoverishment of the overwhelming majority of the population and the presence of a large number of unaccounted weapons on hand. In the absence of a humanistic political culture, this can lead to dire unpredictable consequences.

The fundamental basis for the education of political culture among students is the system of values and meanings of human life. The value-semantic sphere includes the following components: culture, spirituality, ideals, meanings. The value-semantic sphere of personality is the basis of its life and, as far as it is developed, the vector of human life is determined. Therefore, it is especially important for students to develop a value system in future professionals. Values are a category of universal human life.

It is proved that among students, in the process of educational activity, communication, the accumulation of sociocultural experience, upbringing, change and reassessment of values and value orientations takes place, which takes place on the formation of new life-meaningful meanings, on the attitude to everything around and to future professional activity. It is the presence of a value-semantic sphere that is the birthplace of spirituality, culture and ideals (Antonenko, 2019).

2.2 The main categories of research on politics and political culture of students

Consider the main categories of research on politics and political culture.

Scientists define the term politics as the art of governing the state. In the modern interpretation, politics is a sphere of society's life related to relations between social groups regarding the acquisition, organization, use of power, and management of social processes (Mustafin, 2016).

Political culture is a set of positions, values and a code of conduct relating to the mutual relations between the government and the citizen. It includes: knowledge of politics, interest in political knowledge; assessment of political phenomena; the emotional side of political positions (love of the homeland, hatred of enemies) are patterns of political behaviour (Ogorodnikov & Sidorov, 2019, pp. 272-273).

According to political scientists, political culture is a special kind of culture, a way of spiritual and practical activity and relationships that reflect and consolidate the main national values and interests, form political views and values, knowledge and skills of citizen participation in the political life of Ukraine (Buyak, 2018). So, political culture is a system of vital values about the state system, politics, views on the lifestyle of society, which determine the life and worldview of the people.

The political culture of the personality is formed in the educational process, in communication in the social environment with its inherent patterns of behaviour, stereotypes of thinking, traditions and the like.

Student age is sensitive for the upbringing of political culture. This is facilitated by its characteristic features (Shevchenko, 2016, pp: 23-44):

- the polysocial basis of manning, the presence of representatives of all social groups in this segment of the population, which leads to an increased (sometimes even too) social susceptibility of all problems that concern society. In addition, a complex process of interaction of various cultures (including political), values, takes place in the student community, through the achievement of a certain synergy, leads to the enrichment of the spiritual world of the future intelligentsia;

- intellectual and social dynamism, "incompleteness", which is not reflected in the formal temporality of its composition, but primarily in the fact that students always reflect the incompleteness and elevation of social expectations, which are projected by society and the public onto students as future intelligentsia, the elite;

- temporary status, which is why students are sometimes defined as a transit social group. This status implies dynamism, the intensity of assimilation of knowledge, culture as a whole. Which ultimately determines the state of constant aspiration for the future. This contributes to the education of students in general;

- intensity of mutual communication. There is an exchange of thoughts, assessments of various phenomena of being, including political ones, between people from different social strata and strata of the population. This is a complex and still not fully understood process of integrating various worldview positions into something new for a person - new views, new beliefs, new assessments or deepening and expansion of old views, beliefs, assessments;

- tension search for the meaning of life. It is at this age that a person decides for himself the "eternal" questions of life, constructs ideal reality for himself and for society, builds his life route and vector of development, including political, in accordance with this construct. Moreover, age-related features give rise to a certain avant-garde, maximalism of the requirements for life, criticism in the perception of reality. At the same time, students are the most conscious group of young people, it gives rise to social responsibility.

In the social and political activity of youth there are certain risks of political manipulation with the help of numerous political technologies, among which the influence on the mass youth consciousness through social networks is not the least. Communication in social networks, in particular, forms a habit and a craving for an ultrafast response to events of cultural, social, economic and political life among the young generation. At the same time, young people, not without reason, believe that at least a few people will read their messages and share their ratings and opinions. Internet communication also allows you not to restrain emotions, not to choose expressions, not to comply with ethical standards and the like. This contributes to the anonymity of communication, gives rise to the illusion of freedom of expression. With a low level of culture (including political), this enhances the emotionality and subjectivity of judgments.

In this regard, we can state the emergence of a new political culture in the era of information civilization. There are several bases in this culture, each of which defines a certain vector of human development. The first basis is spirituality in the broadest sense. After all, spirituality is the core that holds humanity in the mainstream of humanity. "Spirituality is the internal energy power of a person, the core of life, the hierarchy of universal, national values, creativity according to the laws of beauty. Spirituality

integrates the energy of the Spirit, the ecology of the Spirit, the Beauty of the Human Spirit, the experience of the beauty of the spiritual world, various pictures of the world: scientific, aesthetic, heart, etc. Spirituality is based on the trinity of Truth, Good and Beauty (Shevchenko, 2017, p. 210). The second basis is the democratic values that humanity has developed and conquered throughout its history. These values are gradually taking over the world, and the younger generation no longer imagines how to live differently. The third basis is humanism, which slowly but surely paves the way through hatred, betrayal, blood, wars of human history. The fourth basis is the progress of information technology and the media, which, frankly, is impressive. This process is constantly accelerating, there are all new features and resources, platforms and gadgets. With the help of these technologies, a new generation of citizens is being formed, they cannot imagine life without social networks, they are used to constant self-expression, to participate in the discussion of any problems, to categorically express their opinions.

Morozova (2017) considers the main features of modern Ukrainian youth subculture

- activity, mobility of a significant part of the youth (part-time work, additional income, paid services to the population, entrepreneurial activity, commerce)
- the constant search for new types, forms of activity, the desire for independence and the acquisition of their own experience, determining their place in public life;
- the desire to learn, acquire professions and qualifications, makes it possible to feel confident in society, to self-development and self-realization;
- individual survival schemes (solving their problems through the implementation of personal position and personal activity);
- subjective blur, uncertainty of guidelines, ideals;
- socio-political alienation, intergenerational alienation (rejection of "parental" values, including the history of one's own state), cultural alienation (aggression of subcultures) - separation of the young generation from the cultural heritage of the nation;
- entertaining and recreational orientation of free time;
- the dominance of consumer orientations in sociocultural and heuristic aspects over creative ones;
- superficial consolidation of cultural information in the minds of youth;
- low level of individualization and recognition of cultural values,
- insufficient level of national self-identification, which contributes to the easy assimilation of pro-Western values (Morozova, 2015, pp. 19-21).

But this study was carried out many years ago and since then significant changes have occurred in many respects, although the main trends, in our opinion, the researcher has identified correctly. So, according to our observations, modern students, as a rule, begin to work already from the second year. According to national self-identification, it can be said that a new generation of students is much stronger in their national self-identification than the previous generation. Positioning oneself through national identity is becoming prestigious, fashionable, at least in most of Ukraine (except for the East and North-East, but there are certain shifts here too).

The upbringing of the political culture of students is to understand and accept the fact of increasing globalization not only in the economic sphere, but also in all other spheres of human life. Information technology and communications are quickly breaking borders around the world, which contributes to the interpenetration and enrichment of cultures. Gradually, world culture appears more and more clearly, which is built before our eyes, based on the principle of "unity in diversity." In our opinion, its characteristic feature is fragmentation, because it consists of certain standards of behaviour, communication practices, symbols, values, orientations (including political ones) of various national cultures. These components of world culture undergo, so to speak, "natural selection" for compatibility among themselves and the ability to respond to the challenges of information civilization. Students, as the future intellectual elite of society, by virtue of the peculiarities of their upbringing and existence, are ablest to perceive and develop this new world culture, an integral part of which is a new political culture.

According to Morozova (2016), the differences in the youth political subculture are the inconclusive formation of political consciousness and deviant behaviour, and the denial of the "paternal inheritance", including the political one.

The researcher, in our opinion, rightly believes that this type of culture will meet the ideals of liberal democracy, however, "take root" is better in those countries that have a democratic historical foundation.

Parenting is particularly relevant given the pace of the globalization of the world. This is an objective process that has both positive and negative features. Critics of globalization point to the threat of losing identity and creating a unified world. Morozova (2016) notes that on a planet where such a huge number of people live, complete unification is impossible and it is in the interests of all countries to encourage the development of a world in which bridges of common interests will be drawn through dividing lines

between nations and countries aimed at creating a global culture. And vice versa, the more cultural value gaps there are, the more conflicts will be in the world.

The information society provides an opportunity to break down the barriers separating nations and ethnic groups within nations and build ties that form the potential of the common interests of peoples and the prospect (albeit distant) will lead to the formation of world civilization. This community can become the centre of total communication, which has never united humanity in this way. Theoretically, every person on the planet (if, of course, she has access to the global network) can express herself and spread her ideas to a huge audience. This source can become a means of organizing public life and the participation of all citizens in it. At the same time, Proskurina (2018) rightly notes that a new inequality arises, caused by unequal access to information, and therefore the information dominance of some countries over others. Such inequality leads to the deepening of economic and socio-political contradictions and, thereby, to increased instability. And this is another challenge of the 21st century.

2.3 Systematization of aspects, tasks and prospects of educating the political culture of student youth in a post-epidemic society

As a result of the study of the above sources, in our opinion, the following aspects, tasks and prospects for the upbringing of the political culture of student youth in a post-epidemic society should be determined.

1. The education of political culture among students is carried out during the educational process and in extracurricular activities. There are balances of forms, means and methods of educating political culture in a modern university. Particularly appropriate is the work aimed at educating students of spirituality and a culture of feelings. Spirituality is, first of all, a high moral culture of a person, realized in creative activity in a culture of action, good behaviour and provides a humane atmosphere of life and society.

2. It is very important to educate students of worldview culture, moral culture, aesthetic culture, combined with a high level of erudition is a culture of action, will allow as a politician to make fundamentally important decisions aimed at the well-being of human life.

3. It is necessary to teach students to master the basics of emotional literacy. Daniel Goleman (2009) in his work "Destructive Emotions", drew attention to the need and the extreme importance of teaching students to possess emotional literacy, which will allow them to control their feelings and destructive emotions, learn to suppress them and not give in to internal

impulses. The author advises to protect oneself from the "inner chaos of feelings" and always maintain and cultivate inner calm and balance in oneself". We are witnessing the manifestation of destructive emotions in many parliaments of the world, when the parliamentary corps, in order to solve precisely their proposals, brings itself to extreme excitement and aggression.

4. A real politician is a highly educated, highly cultured person of a "humanistic orientation, who is engaged in good workmanship and virtues.

5. It is very important in the student environment to create political clubs that will present the ideas of honest politics, ensuring the vitality and prosperity of every person in the state.

There are many forms that we had the opportunity to introduce among students in political clubs:

- the organization of debates that teach the culture of political broadcasting, the breadth and culture of worldview positions and ideals of political discussion;

- socratic conversations that have an interrogative form are effective;

- platonic dialogues that teach young people the culture of communication, develop creative thinking, creative imagination and broad erudition;

- discussions, disputes on political urgent problems.

The process of educating political culture among students is aimed at harmonizing students' feelings, thoughts and speech, providing a culture of relationships, a culture of interpersonal communication.

- meeting with leading politicians, statesmen, and managers, which will expand the scope of political knowledge and the need for an active citizenship;

- dialogue of cultures.

3. Conclusions

So, we can confidently state that the political culture of the individual in modern conditions is being transformed under the influence of the capabilities of information and communication technologies. Political reality is changing, the political space is expanding, the methods and means of political action and the like are being transformed. All this poses new challenges, new problems, opens up new prospects for research.

Modern conditions are distinguished by the acceleration of the processes of globalization, the information revolution, which exercise a great influence on the process of forming the political culture of students. The

current stage of the existence of our country is characterized as transitional. Its defining features are: the diversity of political orientations in the absence of a definite and clear dominance of any of them, significant fluctuations and changes in political preferences in society, the spread of manifestations of extremism with a tendency to use extreme means and forms of political influence.

The main factors that determine the need to educate a political culture in modern conditions are identified: the consequences of various political events concern every citizen, without exception, the general disappointment of the population in politics, the chaotic search for the identity of their place in the new conditions, the spread of radical sentiments against the background of the impoverishment of the vast majority of the population.

The emergence of a new political culture, which is built on the basis of the principle of "unity in diversity." Its characteristic feature is fragmentation.

The principles of a new political culture are defined: humanism; democracy; use of information communication technologies; ethics of attitude to others, to society, to oneself.

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