



## CHANGES IN LEGAL DOCUMENTS UNDER THE INFLUENCE OF TRANSFORMATIONS IN YOUTH VALUES: CONTENT ANALYSIS OF YOUTH POLICY LEGAL DOCUMENTS

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### ABSTRACT

**Objective:** The purpose of the article is to assess the relevance of the existing regulatory framework in the field of social policy to the modern values of Russian youth, identified in sociological surveys of this age group of citizens. **Methods:** The analysis of the concept of values in the framework of the work is based on classical sociological theories of values, namely, on aspects corresponding to youth and specifically Russian topics. **Results:** The authors conduct a review of sociological research, as a result of which a set of socio-cultural and spiritual values of modern youth is identified. The study uses the content analysis of legal documents of the youth policy in Russia. As a result, the demanded and reproducible values of this social group are determined. **Conclusions:** The analysis of legal documents shows tendencies to increase the requirements for the organization of the educational process and the actualization of the national model of values and national and state ideals.

**Keywords:** Value orientations. Social policy. Youth.



## A MUDANÇA DE DOCUMENTOS LEGAIS INFLUENCIADA PELA TRANSFORMAÇÃO DOS VALORES DA JUVENTUDE: UMA ANÁLISE DE CONTEÚDO DOS DOCUMENTOS NORMATIVOS-LEGAIS DE POLÍTICA DA JUVENTUDE

### RESUMO

**Objetivo do estudo:** O objetivo do artigo é avaliar a relevância do marco regulatório existente na esfera da política social para os valores contemporâneos da juventude russa identificados em inquéritos sociológicos de um grupo etário relevante de cidadãos. **Metodologia:** A análise do conceito de valores dentro do trabalho se baseia em teorias sociológicas clássicas de valores, ou seja, nos aspectos correspondentes aos temas da juventude e dos temas diretamente russos. **Resultados:** Os autores fizeram uma revisão da pesquisa sociológica, que resultou na identificação de um conjunto de valores socioculturais e espirituais da juventude moderna. Neste estudo foi utilizada a análise de conteúdo de documentos normativos-legais da política de juventude da Rússia. Como resultado, foram identificados os valores exigidos e reprodutíveis deste grupo social. **Conclusões:** A análise dos documentos legais tem mostrado tendências para o aumento das exigências para a organização do processo educacional, atualização do modelo nacional de valores, ideais populares e estatais.

**Palavras-chave:** Orientações de valor. Política social. Juventude.

### 1. INTRODUCTION

The importance of work on the upbringing of youth has long been actively discussed in Russian social and political and scientific circles resulting in the development of certain socio-political attitudes and normative legal acts reflecting them to some degree.

The importance of work with youth was once again stressed by Russian President Vladimir Putin: on his initiative, a critical amendment to the Law “On Education in the Russian Federation” was introduced on May 21, 2020.

Within this law, upbringing is now defined as

an activity aimed at the development of personality, the creation of conditions for a student’s self-determination and socialization based on socio-cultural and spiritual and moral values and the socially accepted rules and norms of behavior in the interest of a person, family, society, and the state, developing students’ sense of patriotism and citizenship,



respect for the memory of defenders of the Fatherland and the exploits of the heroes of the Fatherland, for the law and the rule of law, the man of labor and the older generation, mutual respect, respect for the cultural heritage and traditions of the multinational people of the Russian Federation, for nature, and the environment. (State Duma of the Federal Assembly of the Russian Federation, 2020a).

It is critically important that this law also determines the mechanism for the organization of upbringing work constructed based on traditional Russian values (Kolpachkov, 2015). The explanatory note to the law states that

the upbringing of students in the process of them mastering the basic educational programs has to be carried out based on the operational program of upbringing and the calendar plan of educational work incorporated into the corresponding educational program and developed and approved by educational organizations. (State Duma of the Federal Assembly of the Russian Federation, 2020b).

Moreover, the operational program defines “the goal, objectives, directions and topics, forms, means, and methods of upbringing, while the calendar plan determines the specific set of upbringing events and measures. The right to take part in their development will be granted to the councils of students and their parents” (Maslikov, 2017, p. 144), which, certainly, significantly complicates the process of development of such programs on the one hand, but, on the other, contributes to the restoration of the nation’s self-government skills shaping its viability and sustainability.

Due to this formulation of the question transcending into the practical plane, it is important to have an idea of the basic values and value orientations present in our society, particularly its socio-cultural, spiritual, and moral components mentioned in the Law “On Education in the Russian Federation”. The answer to this question, as well as to the question of how well the relevant laws align with the socio-cultural and spiritual values of Russian society and what criteria for the development of a citizen they propose are the objective of the present study.

## 2. MATERIALS AND METHODS

In relation to the established objective, the object of the present study is Russia’s current legal framework in terms of youth policy. It includes, first and foremost, the aforementioned Law on Education, as well as decrees of the President of Russia,



the Government, and other federal executive bodies specifying the provisions of the laws of the Russian Federation.

The subject of the study, based on the posed problem, is the value component of the legislative framework in question.

As a result of scientific research analysis, a set of values and value orientations relevant to the contemporary youth environment is determined and the main normative legal acts of Russian youth policy are searched for their representation via content analysis. The block of material values and value orientations is excluded from the search due to the fact that the state does not need to promote them as they are already the most prominently developed in the youth environment.

### 3. ANALYSIS OF SOURCES

The term “socio-cultural values” is introduced by P.A. Sorokin along with the statement that “sociology, at its foundation, is the study of values” (Kagan, 1997). Many authors believe that Sorokin revolutionized sociology by subordinating all the basic methodological categories of sociological science to values as the main force behind all social action (Kiriakova, 2010). The beginning of this path of revealing the essence of values in society is presented by Sorokin in the works “Crime and Punishment, Deed and Reward: A Sociological Sketch on Basic Forms of Social Conduct and Morality” (1914) and “The Problem of Social Equality” (1917), in which the problem of values was disclosed predominantly from the point of the positivist approach.

However, the events associated with the revolution in Russia and Sorokin’s attitude to it did not allow him to fully reveal his theory, which he was able to do only after leaving Russia, in his fundamental multi-volume work “Social and Cultural Dynamics” (1937-1941) (Sorokin, 2000), as well as in other works, such as “Man. Civilization. Society” (1947) and “The Crisis of Our Time: A Social and Cultural Survey” (1950) where he pointed out that “it is value that serves as the basis and foundation of all culture” (Sorokin, 1969, p. 147).

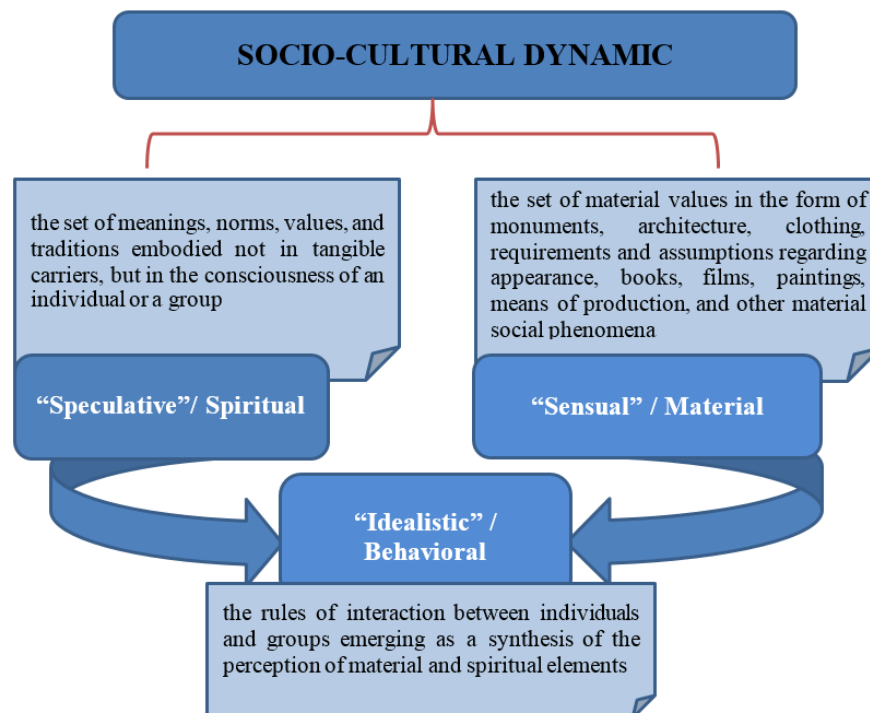
Sorokin believed that only the value approach can explain all principles of social statics and dynamics, identity and heterogeneity, concreteness and mediation of social relations in the social system. He classified all social values into several groups, specifically *religious, moral and legal, scientific, economic, political, and aesthetic*



values. Each group of values has a specific behavioral manifestation, the patterns of which are substantiated by Sorokin in the provisions of “integral sociology”.

Disclosing the main provisions of “integral sociology”, Sorokin argues that all phenomena and processes surrounding a person radically change their essence becoming a part of the social system only after going through the procedure of their value perception by a person, thus becoming carriers of values. The social system itself, the world of “significant interactions”, is created exactly by the sphere of values, which is comprised of socio-cultural interactions and groups of interrelated elements (Figure 1).

**Figure 1:** P.A. Sorokin’s model of values in the socio-cultural dynamic



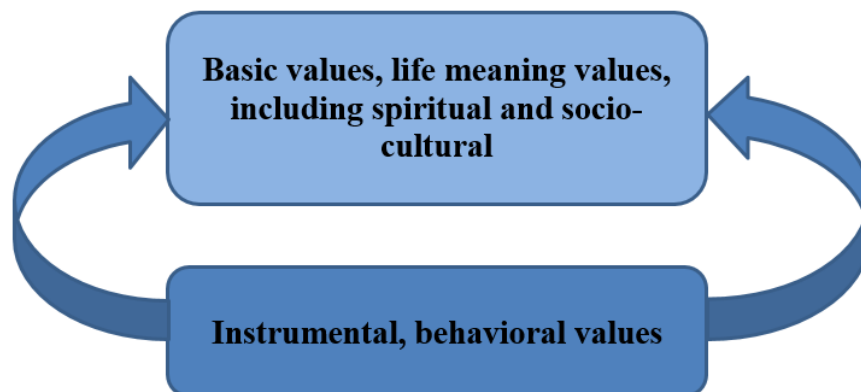
As we can see, Sorokin singled out two original groups of values in society, the spiritual and the socio-cultural, showing that they determine the likelihood and nature of social action.

Meanwhile, all social relations predetermined by behavioral values – socio-political, socio-economic, everyday, etc. – are merely dependent variables in the social system. At the same time, spiritual relations are a constant forming the “independent variable” of the general socio-cultural dynamic and shaping the act of interaction in the

form of **values – norms – meanings** for action (behavioral attitudes, models of behavior).

Developing the theory of the great Russian sociologist P.A. Sorokin and the works of some other researchers, Polish sociologist M. Rokeach, based on the results of large-scale field research on a nationwide American sample, factually refined Sorokin's theory of values. Rokeach divides all life meaning values into the groups of "basic" (or "terminal" – statics, goal-values; more stable, less variable) and behavioral values (or "instrumental" – dynamics, means-values). This, according to Rokeach, is what behavioral decomposition is (Figure 2).

**Figure 2:** Model of values by M. Rokeach



Quite importantly, the opportunity to use a massive nationwide American sample population allowed forming a base of empirical indicators that has proved so successful that it has hardly been altered by several validation tests (Braithwaite, Lo, etc.). The test material for the study of M. Rokeach's values is presented in Table 1.

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**Table 1:** Test material for the study of values according to M. Rokeach

<b>Terminal values</b>	<b>Instrumental values</b>
active busy life (fullness and emotional richness of life);	neatness (cleanliness), the ability to keep things in order, maintain order in activities;
wisdom in life (maturity of judgment and common sense achieved through life experience);	good upbringing (proper manners);
health (physical and mental);	high demands (high demands in life and high aspirations);
interesting job;	cheerfulness (sense of humor);
the beauty of nature and art (experiencing the beautiful in nature and art);	responsibility (discipline);
love (spiritual and physical closeness with the loved one);	independence (the ability to act independently, decisively);
financially secure life (no financial difficulties);	intolerance of flaws in oneself and others;
having good and loyal friends;	educatedness (breadth of knowledge, high general culture);
public recognition (respect from others, the team, workmates);	responsibility (a sense of duty, the ability to keep one's word);
learning (the opportunity to expand one's education, horizons, general culture, intellectual development);	rationality (the ability to think reasonably and logically, to make deliberate, rational decisions);
a productive life (making the fullest possible use of one's abilities, strengths, and skills);	self-control (restraint, self-discipline);
development (work on oneself, constant physical and spiritual self-improvement);	courage to stand up for one's opinion, views;
entertainment (a pleasant, unburdening pastime, absence of duties);	strong will (the ability to persist, not to retreat in the face of difficulties);
freedom (independence, independence of judgment and actions);	tolerance (to the views and opinions of others, the ability to forgive others for their mistakes and errors);
the happiness of others (the well-being, development, and improvement of other people, the nation, and humanity as a whole);	open-mindedness (the ability to understand another's point of view, to respect other tastes, customs, habits);
happy family life;	honesty (truthfulness, sincerity);
creativity (capability of creative activity);	efficiency in affairs (diligence, productivity in work);
fairness;	sensitivity (caring nature).
self-confidence (inner harmony, freedom).	

Despite such a high-quality work of Milton Rokeach, it has to be borne in mind that basic values can only be universal at the lowest, animalistic level (Maslikov, 2013) while further, at the socio-cultural and especially spiritual levels, they vary quite significantly across different socio-cultural formations. This is supported by well-known longitudinal research on youth values and value orientations conducted under the supervision of Mikhail Konstantinovich Gorshkov, corresponding member of the Russian Academy of Sciences and Director of the Institute of Sociology of the Russian



Academy of Sciences, and Franz Edmundovich Sheregi, Director of the Center for Social Forecasting and Marketing.

According to these and some other Russian scientists, **values** fixate the meanings attributed by a person to an object of the outside world, how a person evaluates and experiences them, values "...serve as a stable motivational basis for a person's behavior in society", while

**value orientations** are the result of socialization of youth, in the process of which the norms of social life are interiorized into the personal values if the person does not reject them... If certain values comprise the elements of personal worldview, they can be interpreted as ideals either in the personified, or the verbal (or abstract-image) form. (Gorshkov, Sheregi, 2010, pp. 5-6).

In turn, the socio-philosophical ideals directly lead to a more sociological notion of value orientations. V.A. Iadov and A.G. Zdravomyslov (1965) note:

By value orientations, we mean a person's attitude to certain values of the material and spiritual culture of society... This is the component of the personality structure that represents a certain axis of consciousness, around which the thoughts and feelings of a person revolve and from the point of which many life issues are resolved. (p. 190).

I.N. Istomin views value orientations as a set of social attitudes regarding a certain object or phenomenon in the given environment. Being a natural motivator, they majorly predetermine a person's further behavior. "Based on value orientations, the specific relevant social attitudes as goals and motives for action are chosen in a particular situation" (Istomin, 1979, p. 253).

Thus, the system of values forms not only the worldview substrate but also value orientations in relation to a particular object demonstrating specific evaluative characteristics – the significance of the object for life and its relative, comparative social explication, the amount of time and effort it costs, the order and trajectories of acquiring it, the possible alternatives to this object, and some other particular attitudes that determine behavioral characteristics.

M.K. Gorshkov and F.E. Sheregi (2010), based on this theoretical framework in the study of values and value orientations of Russian youth, to study the activation of

the process of transformation of the regulatory norms of society into the regulatory values of the individual, have stressed the inclusion of the individual in reference groups, highlighting the *family, educational,*





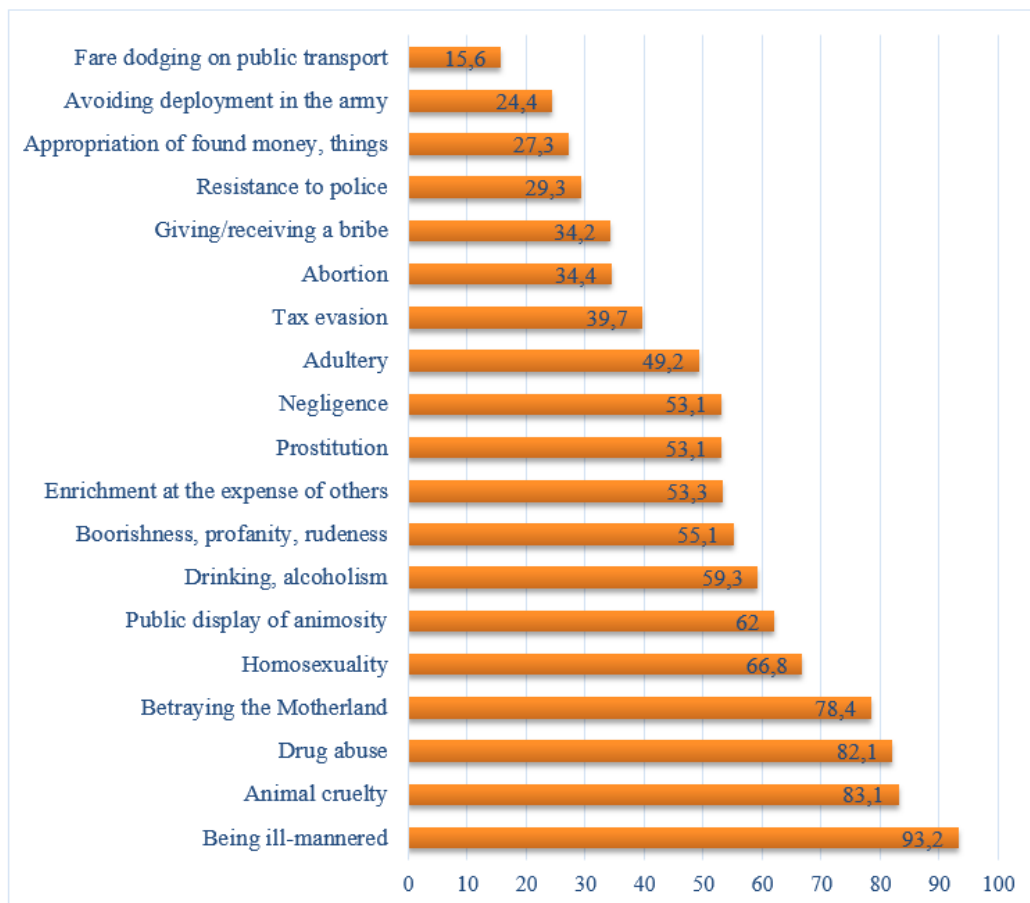
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*occupational, informal, civic, political, communicative-ideological, or communicative-cultural groups.* (pp. 5-6).

Having conducted several serious studies, they obtained interesting results that, among other things, destroy the ideas of the inferiority, unscrupulousness, or immorality of our youth. In a report on the value orientations, moral attitudes, and civic engagement of young people,

it was noted that Russian youth generally demonstrates a fairly high moral and ethical level. More than half of young people are strictly negative about most actions and phenomena that are considered immoral or at least unethical. Among the unconditional taboos are the abandonment and neglect of children, cruelty to animals, drug abuse, treason against the motherland, and homosexuality. (Gorshkov, Sheregi, 2010, pp. 5-6) (Figure 3).

**Figure 3:** Young people's opinion on what actions can never be excused, in %

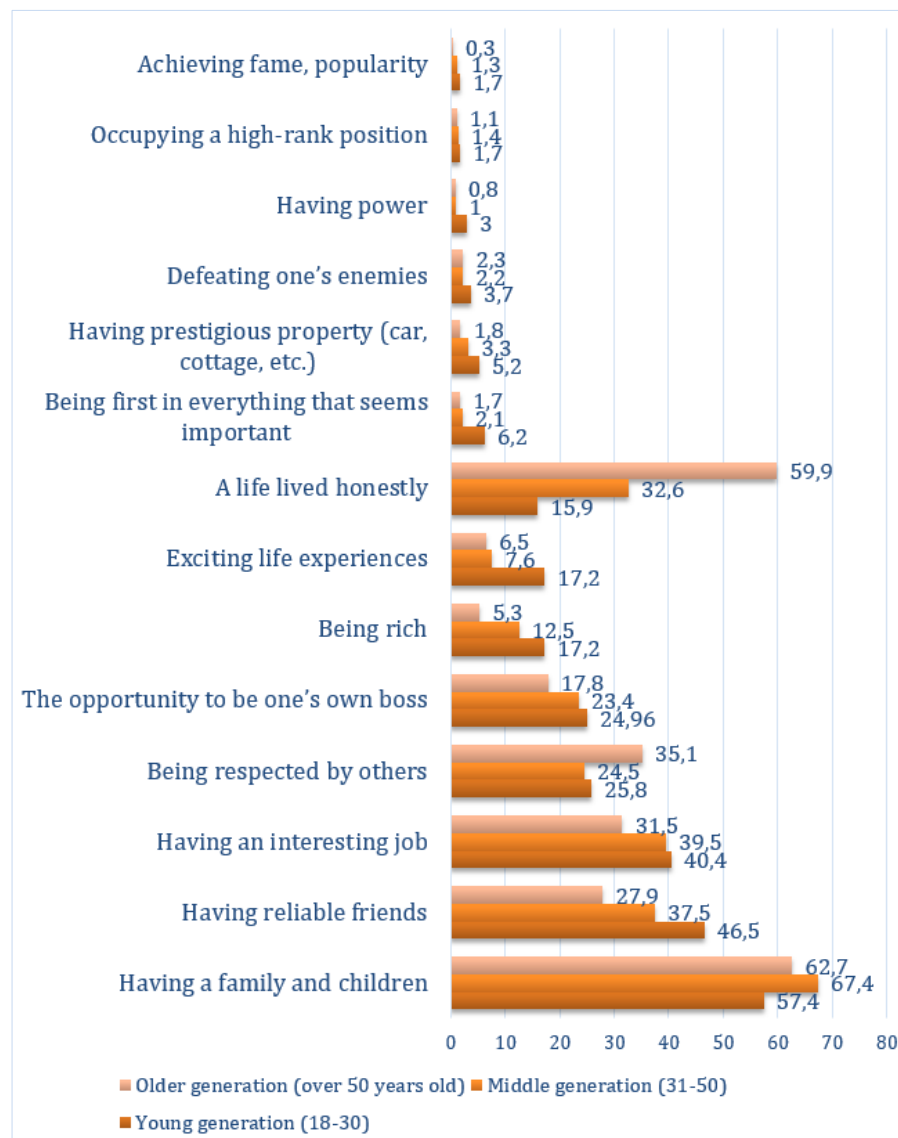


In the context of identifying the relevant elements of young people's value orientations, of interest is their view of the meaning behind the concept of "life success". M.K. Gorshkov and F.E. Sheregi confirmed and significantly enriched the assumption

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of “R. Inglehart that the existing differences among age groups in the degree of assimilation of values reflect generational features, but not trends of transformation of values as we get older (age)” (Inglehart, Welzel, 2011, p. 24). The Russian sociologists note that “the structure of value orientations is the same across different generations with a minor difference being that only spiritual and moral values within the value hierarchy are subject to a clear age dynamic – they consistently increase with age, “grow” as a person grows up. For example, “a life lived honestly” ranks second in the hierarchy of values of the older generation coming right after the family, while the younger generation ranks it only in eighth place (the middle generation ranks it fourth)” (Figure 4).

**Figure 4:** Ideas of the concept of “life success” in different generations, in % (Gorshkov, Sheregi, 2010, pp. 5-6).



As demonstrated by the analysis of the diagram, the value priorities of young people can be conditionally divided into three groups. The first one involves family values and respect for others. The second group of significant life goals is material well-being and interesting work. The third one is the presence of reliable friends.

#### 4. RESULTS AND DISCUSSION

Relying on the aforementioned, we have compiled a list of values and value orientations of contemporary Russian youth. Despite certain discrepancies in the value orientation between certain subcategories of youth, for instance, the gender or sociosphere categories, we recognize them as insignificant and, with a certain degree of contingency, present the list of values of Table 2 (the socio-cultural and spiritual values and value orientations are presented in the order of representation in the respondents' answers). Moreover, based on the opinion of Russian sociologists (V.I. Dobrenkov, V.P. Tugarinov, etc.), the list of spiritual values has to be supplemented by such values as *faith, patriotism, communal collectivism, education, science, and art*.

The group of socio-cultural values comprises the social and political, information and communication, aesthetic, and other similar types of values.

**Table 2:** Socio-cultural and spiritual values and VO of youth

Socio-cultural values and VO of youth	Spiritual values and VO of youth
<b>Instrumental</b>	
Intelligence (cognitive abilities)	
	Education, science, art
Determination	
Self-confidence	
Sense of humor	
Kindness	Kindness
Responsiveness	Responsiveness
	Faith
	Patriotism
Good upbringing	
Responsibility	
Communicability	
	Communal collectivism



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Independence	
Strength	
Initiative	
Beauty	Beauty
Originality	
<b>Terminal</b>	
<i>Family and children</i>	Family and children
<i>Respect from others</i>	Respect from others
<i>Interesting job</i>	
<i>Reliable friends</i>	Reliable friends
<i>Being one's own boss</i>	
<i>High rank</i>	
<i>Exciting life experiences</i>	
<i>Being first in everything that seems important</i>	
<i>A life lived honestly</i>	A life lived honestly
<i>Having power</i>	
<i>Defeating one's enemies</i>	
<i>Fame, popularity</i>	

Let us examine how well the relevant laws of the Russian society coincide with the identified socio-cultural and spiritual values of youth and what criteria for a citizen's development are presented in them.

The normative legal documents subjected to the analysis include: the Constitution of the Russian Federation, Federal Law of the Russian Federation of December 29, 2012 No. 273-FZ "On Education in the Russian Federation", Explanatory note to the draft Federal Law No. 121965-6 "On Education in the Russian Federation", Federal Law No. 124-FZ of July 24, 1998, "On Basic Guarantees for the Rights of the Child in the Russian Federation", Presidential Decree No. 1666 of December 19, 2012 "On the Strategy of the State National Policy of the Russian Federation for the period until 2025", the National Doctrine of Education in the Russian Federation until 2025, the Concept of spiritual and moral development and upbringing of personality of a Russian citizen, the Concept of long-term socio-economic development of the Russian Federation, the Strategy for Innovative Development of the Russian Federation, the State Program of the Russian Federation "Development of Education", the Concept of Development of Additional Education in the Russian



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Federation, as well as some of the Codes of the Russian Federation (family, labor), Resolutions and Orders of the Government of the Russian Federation, Orders and Letters of the Ministry of Education and Science of the Russian Federation (such as “On the approximate content of education on the subject “Orthodox Culture” to the educational authorities of the Russian Federation of October 22, 2002 No. 14-52-876 in/16”), orders of other ministries and departments related to education, Federal State Educational Standards, the Professional Standard “Teacher”, and some regional documents (Agreements with religious organizations, resolutions “on a regional strategy of action for children”, “Concepts of development of the system of spiritual and moral upbringing of children and youth in a cultural and educational environment,” etc.) and some other documents. The analyzed sources provide a set of specific “Basic national values” and value orientations.

The analysis of documents allows us to determine a set of socio-cultural and spiritual values directly or indirectly prioritized in the modern Russian normative legal acts (Table 3).

**Table 3:** Socio-cultural and spiritual values and value orientations of Russian youth (based on the content-analysis of normative legal documents)

Socio-cultural values and VO in normative legal acts	Spiritual values and VO in normative legal acts
<b>Patriotism</b> , love for Russia, for one's people, and the small motherland, serving the Fatherland	<b>Patriotism</b> , respect for the native language, for the original culture and original cultural values, for the memory of the ancestors, for every page in the national history
<b>Social solidarity</b> , personal and national freedom, trust in people and the institutions of the state and civil society, justice, mercy, honor, and dignity	<b>Social solidarity</b> , Communal collectivism, collectivity, compassion, self-organization, cohesion, spiritual and moral consolidation, social community, trust in life, in fellow citizens, society, the state, inter-ethnic peace and harmony, national state, national self-consciousness (identity)
<b>Citizenship</b> , service to the Fatherland, rule of law, civil society, law and order, multicultural peace, freedom of conscience and religion	<b>Citizenship</b> , service, self-organization, education as a pedagogically organized purposeful process of development of a student as a person, citizen, their mastery and acceptance of values, moral attitudes, and moral norms of society
<b>Family</b> , love and loyalty, health, prosperity, respect for parents, care for the elder and the younger, care for the continuation of the family	<b>Family</b> , respect for the older generation, love, loyalty



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<b>Labor and creativity</b> , respect for work, creativity and creation, purposefulness and perseverance	
<b>Science</b> , the value of knowledge, the pursuit of truth, the scientific image of the world	
<b>Traditional Russian religions</b> , notions of faith, spirituality, religious life, the value of a religious worldview, tolerance based on interfaith dialogue	<b>Traditional Russian religions</b> , faith, service
<b>Art and literature</b> , beauty, harmony, human spiritual world, moral choice, the meaning of life, aesthetic development, ethical development	<b>Art and literature</b> , sobriety, development as the process and result of the transition to a new, more advanced qualitative state, from simple to complex, from lower to higher, to a certain degree of spiritual and mental maturity, consciousness, culture, etc.
<b>Nature</b> , evolution, the native land, protected nature, planet Earth, environmental consciousness	Values shaped by the elective school disciplines (modules): Abstinence, Chastity, Modesty, Gentleness, Sacrifice, Joy, Selflessness, Courage, etc.
<b>Humanity</b> , world peace, diversity of cultures and peoples, human progress, international cooperation	

Values are the fundamental bases, the “piles” of state and national ideology. Although the Constitution of the Russian Federation states that no ideology can be established as state or obligatory, every nation has basic values and ideals. As we have established, these values and ideals are determined by the constitutional norms, decrees of the President of Russia, some normative legal acts of the Government, etc. (hypothetical on the formal basis and categorical on the moral basis). For instance, the Concept of spiritual and moral development and upbringing of the personality of a Russian citizen states that

the modern national educational ideal is a highly moral, creative, competent citizen of Russia who accepts the fate of the Fatherland as their own, realizes the responsibility for the present and future of their country, and is rooted in the spiritual and cultural traditions of the multinational people of the Russian Federation. (Infourok, 2021).

Comparative analysis (Table 4) shows a certain “groundedness” of the empirically discovered values and value orientations of Russian youth compared to the high level proclaimed by the normative legal documents in the country.



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**Table 4:** Comparison of the socio-cultural and spiritual values and value orientations of Russian youth (based on the results of the empirical study and content analysis of regulatory documents)

Socio-cultural and spiritual values and VO of youth	Socio-cultural and spiritual values and VO in normative legal acts
<b>Patriotism</b>	<b>Patriotism</b> , love for Russia, for one's people, and the small motherland, serving the Fatherland
<b>Communal collectivism</b> , Respect from others, Responsiveness, A life lived honestly, Kindness, Communicability	<b>Social solidarity</b> , personal and national freedom, trust in people and the institutions of the state and civil society, justice, mercy, honor, and dignity
<b>Responsibility</b>	<b>Citizenship</b> , service to the Fatherland, rule of law, civil society, law and order, multicultural peace, freedom of conscience and religion
<b>Family and children</b>	<b>Family</b> , love and loyalty, health, prosperity, respect for parents, care for the elder and the younger, care for the continuation of the family
Determination, initiative	<b>Labor and creativity</b> , respect for work, creativity and creation, purposefulness and perseverance
<b>Science, education, intelligence</b> (cognitive abilities)	<b>Science</b> , the value of knowledge, the pursuit of truth, the scientific image of the world
<b>Faith</b>	<b>Traditional Russian religions</b> , notions of faith, spirituality, religious life, the value of a religious worldview, tolerance based on interfaith dialogue
<b>Art, beauty</b> , proper manners	<b>Art and literature</b> , beauty, harmony, human spiritual world, moral choice, the meaning of life, aesthetic development, ethical development
	<b>Nature</b> , evolution, the native land, protected nature, planet Earth, environmental consciousness
	<b>Humanity</b> , world peace, diversity of cultures and peoples, human progress, international cooperation
Independence	
Interesting job	
Self-confidence	
Sense of humor	
Strength	
Originality	
Reliable friends	
Being one's own boss	
High rank	
Exciting life experiences	
Being first in everything that seems important	
Having power	



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<i>Defeating one's enemies</i>	
<i>Fame, popularity</i>	

This discrepancy can be explained by the fact that young people socialized in the times of perestroika still have quite a prominent influence on the general picture of the study. Meanwhile, the major part of documents adopted in Russia and touching upon the essence and organization of the upbringing process, the actualization of the national model of values, and national and state ideals is relatively new and not quite perfected. Moreover, due to the inertia of socio-cultural upbringing processes, we should not expect a rapid socio-cultural transformation in the observed social reality.

Therefore, the comparison of the average sets of values of contemporary Russian youth to the values established in Russian legal documents demonstrates that the latter reflect only a fifth of the values that manifest and are in demand. These values comprise intelligence (cognitive abilities), education, science, art, determination, faith, patriotism, and family and children. The rest of the values outlined in the state formal documents to a greater extent refer to the public and state scale and are oriented to a later age, a deeper degree of socialization.

This is undoubtedly understandable and rational as the state has to determine the orientation of development. Nevertheless, two issues arise. The first one relates to the degree of competence in the presentation of a set of values that have not yet been actualized by young people who are not yet ready to accept them as part of their identity. This issue is of high importance since in the case of crude, formalistic implementation of the normative-legal acts that are supposed to popularize these values among young people, they, without finding a response in the value substrate of a young person, may be rejected and, in the future, perceived as foreign, the ones that should be eschewed. Undoubtedly, without the involvement of highly competent teachers in the teams developing the scenario and organizational programs and instruments, the state and public efforts can bring negative consequences due to their potential rejection by the target audience.

The second issue concerns handling the identified values not reflected by the modern Russian normative legal acts. Certainly, not all of these values require assistance, for instance, such as “exciting life experiences”, “being first in everything that seems important”, “having power”, “defeating one’s enemies” or “fame and





popularity”. However, they, too, call for attention given the fact that under certain conditions, some of them can transform into anti-values bringing harm to both the individual and society.

Considering the values of “respect from others”, “interesting job”, “reliable friends”, and “a life lived honestly”, they must necessarily find consonance with the rest of the set of values and measures for their manifestation and consolidation highlighted by the authors of normative legal acts.

## 5. CONCLUSION

It is quite important that the Law “On education in the Russian Federation” defines “education” as “a unified purposeful process of upbringing and education that presents a socially significant good and is implemented in the interest of the individual, family, society, and the state, as well as the set of knowledge, abilities, skills, value orientations, experience in activity, and competency of certain volume and complexity obtained for intellectual, spiritual, moral, creative, physical, and (or) professional development of a person, the satisfaction of their educational needs and interests”.

Upbringing is defined as “an activity aimed at the development of personality, the creation of conditions for a student’s self-determination and socialization based on socio-cultural and spiritual and moral values and the socially accepted rules and norms of behavior in the interest of a person, family, society, and the state”.

Values, value orientations, and ideals are the primary elements of the consolidation of a nation, a people, or a social group. This fact explains such a high demand for their recognition and acceptance in the youth environment (Gritsenko et al., 2018).

Nevertheless, given the profound importance of values in the sustainable development of the state, it appears necessary to not only introduce the mechanisms of preservation and promotion of spiritual and socio-cultural values as electives in basic educational programs, but also specifically control for the presence of the corresponding didactic units in the programs of humanitarian disciplines, particularly literature, history, cultural studies, and sociology. In this regard, no less attention should be paid to cinematography, television programs (especially the entertainment ones), concert programs (for instance, of such artists as Shnur, Morgenshtern, and



others), control over social media (following the example of a number of both Western and Eastern countries), as well as the rest of the socio-cultural areas of development.

Nevertheless, high-quality monitoring of the axiological dynamic in youth will provide the state with the opportunity to receive “feedback” and control and adjust the mechanisms of value reproduction which would undoubtedly ensure the stability of the development of society and the state.

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