

## CONSTITUTIONAL AND MUNICIPAL LAW

### КОНСТИТУЦИОННОЕ И МУНИЦИПАЛЬНОЕ ПРАВО

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Research Article

#### Do constitutional principles affect self-realization of the youth?

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**Abstract.** The influence of constitutional principles on youth consciousness is a fundamental issue. Combined, constitutional and moral principles underlie behavior of young people in the society. They are of great relevance in the process of civil society formation. This paper examines the features of self-actualization of youth in Russia. We conducted a sociological survey of more than 200 students of higher educational institutions, most of them participating in the activities of youth public organizations in various areas: sports, politics, ecology, patriotic education, charity, etc. The survey showed that those who actively realized their talents and abilities and sought to express themselves in science and society were motivated by the constitutional guidelines; they were well aware of the content of legal prescriptions that specify constitutional principles. Many of the young people perceive constitutional principles as guarantees of their legal possibilities that determine the basis for their interaction with other subjects of law. Moreover, it was found that legal and moral values formed in the mind of a young person provide understanding of the content of constitutional principles and affect the behavior of a young person in the process of self-actualization.

**Key words:** education, constitutional principles, self-realization, young people

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Научная статья

## Влияют ли конституционные принципы на самореализацию молодежи?

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**Аннотация.** Влияние конституционных принципов на сознание молодежи является фундаментальной проблемой. В совокупности конституционные и моральные принципы лежат в основе поведения молодых людей в обществе. Они имеют большое значение в процессе воспитания гражданственности. В данной статье рассматриваются особенности самореализации молодежи в России. Мы провели социологический опрос более 200 студентов высших учебных заведений, большинство из которых участвуют в деятельности молодежных общественных организаций в различных сферах: спорт, политика, экология, патриотическое воспитание, благотворительность и т.д. и выяснили, что те, кто активно реализовывал свои таланты и способности, стремились проявить себя в науке и обществе, были мотивированы именно эффективностью конституционных принципов и очень хорошо знали содержание правовых предписаний, конкретизирующих конституционные принципы. Многие молодые люди воспринимают конституционные принципы как гарантии своих правовых возможностей, которые определяют основу их взаимодействия с другими субъектами права. Кроме того, было установлено, что правовые и моральные ценности, сформированные в сознании молодого человека, в совокупности обеспечивают понимание содержания конституционных принципов и соответственно влияют на поведение молодого человека в процессе самореализации.

**Ключевые слова:** образование, конституционные принципы, самореализация, молодежь, право на развитие

**Конфликт интересов:** авторы заявляют об отсутствии конфликта интересов.

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## **Introduction**

Self-realization is of a socio-cultural nature, so the study of the issues of social and personal development of youth, must be carried out within the framework of the sociocultural approach; in this case the social aspects are investigated and determined from the standpoint of the elements of the cultural process (values, norms, beliefs, knowledge).

To achieve this goal, we have identified and substantiated an approach allowing to study younger generation in the context of socio-cultural changes. It is based on the provision that youth, as a sociocultural community, realizes themselves not only on personal system of values, but also on collective value narratives, elevated in a certain social community to the constitutional rank.

Based on the generalization of the sociological survey results, conclusions were formulated regarding which social values are the most significant for modern Russian youth. The survey also showed that there is a tendency for the collective interests to prevail over the individual interests in the process of youth self-realization. This paper suggests an assessment of the potential impact of constitutional principles on Russian youth self-realization; the research argues that constitutional principles contribute to the development of civic consciousness in the process of youth self-realization.

The promotion of “Multicultural Education” related to citizenship and human rights is a constant focus of scientific research (Avtonomov, 2003, Crick, 2004, Kochetkov, 2009, Tonge et al., 2012, Zorkin, 2018, Mantha-Hollands & Orgad, 2020, et al.). The role of youth in the life and social policy of their communities is very significant (Sullivan & Sullivan, et al., 2011; Tonge, Mycock & Jeffery, 2012).

According to Article 2 of Federal Law No. 489-FZ of December 30, 2020 On Youth Policy in the Russian Federation, youth and young citizens are a socio-demographic group of persons aged 14 to 35 years inclusive. Young people, as initiators of new ideas, are increasingly involved in social and state activities. State programs are more often created to provide real opportunities for effective self-realization of young people. As a rule, these programs are based on constitutional principles. For example, the Fundamentals of the State Youth Policy in the Russian Federation for the period up to 2025 (Resolution of the Government of the Russian Federation No. 2403-r dated 29.11.2014) defines that the state youth policy is based on the constitutional principles of equality of rights and freedoms, responsibility of the state for observing the legitimate interests of youth, responsibility of youth for realization of their constitutional rights, freedoms and duties, priorities of state support for socially vulnerable young citizens, support for the activities of youth public associations and organizations, unity of public youth policy at the federal, regional and municipal levels and some others.

However, almost no analysis has been carried out of how constitutional principles (including legal and moral narratives in their content) affect the process of young people self-realization. The question of whether there is competition between legal and moral values of young people in the process of their self-realization has not been investigated either.

In general, given that self-realization of young people is a tool that ensures their active civic position and integration into public and state life, this study, with the help of the sociological survey, highlights the importance of synthesizing legal and moral values.

*Firstly*, we investigate how constitutional principles affect the self-realization of young people and whether situations arise when legal principles and moral attitudes taken for granted by a young person compete with each other.

*Secondly*, we determine how useful constitutional principles are for young persons' developing.

*Thirdly*, we answer the question of whether there are fictitious legal and moral values.

*Fourthly*, we indicate whether there is an influence of civil society institutions such as family, educational institutions, youth public organizations on the attitude of young people to legal and moral values.

The results of the study showed that, firstly, constitutional (legal and moral) principles are a synthesis of the historical and legal memory of a certain social community, which determines significant for a particular social community values; secondly, it is noted that as of 2021, modern Russian youth is guided by attitudes formed within the framework of civil society institutions that include legal and moral narratives in their content; thirdly, it was established that constitutional principles are not perceived by young people as absolute essentials, but they have a significant impact on the motivation of young people in the process of self-realization.

This paper is the first step towards predicting which functions of the constitutional principles influence the self-realization of youth most effectively. The survey conducted in Moscow in 2021 showed that the formation and attitude to constitutional values are interconnected with the culture that the family, school, and other institutions of civil society have laid the foundation for.

### **Theorizing the Introduction of Citizenship Education: Direction and Inadequacies**

Cultivation of civic consciousness, respect for human rights, freedoms and duties is carried out by various institutions of civil society. Educational sphere is the main source for endowing with the necessary ideas about what is *good* and what is *bad* concerning family and society life (Ruiz-Hernández, Moral-Zafra, Llor-Esteban & Jiménez-Barbero, 2019; Perez-Gramaje, Garcia, Reyes, Serra & Garcia, 2020).

Throughout the entire historical development of Russia, educational institutions have been participating in the formation of civic consciousness. However, globalization, digitalization and other new challenges determine the need to strengthen the system of legal and moral values by teaching democracy through civic education.

Accordingly, the principles of youth policy are part of state policy.

Despite the national specifics of various countries of the world, universal (ideal) principles of youth policy have been formed in the modern times. Their system is characterized by three features: continuity, emphasis on children and young people as special subjects of rights, and plurality of affected spheres of social relations.

The continuity is based on the fact that several principles have a clear connection between the previous concepts of their formation and new approaches. Thus, the provisions of the European Social Charter (1961)<sup>1</sup> concerning underage children were retained when the European Charter on the Participation of Youth in Public Life at the Local and Regional Level (2003)<sup>2</sup> was adopted; they were also taken into account in the Recommendations of the Committee of Ministers and the Council of Europe On Participation of Children and Young People Under the Age of 18 in Public Life<sup>3</sup>. This trend is emphasized in the scientific literature (Umnova (Konyukhova), 2016).

The plurality of the spheres affected by the principles of state youth policy is explained by the fact that care and assistance, education and upbringing of children and youth, being a value segment of the development of society, is manifested in almost all spheres of life.

The evolution of principles of modern youth policy is accompanied by a general pattern of their transformation — the preservation of universal (ideal) value orientations. Among them are:

- the principle of priority protection of children and youth,
- the principle of complex and special social, legal and economic protection of children and youth,
- the principle of creating conditions conducive to in-depth spiritual, moral, intellectual, physical, and healthy development of children and youth,
- the principle of protecting children and young people from neglect, violence and exploitation, as well as isolation and namelessness,
- the principle of parity and coordinated cooperation (Pevtsova & Aleshkova, 2020).

The common perception of these principles is confirmed by the fact that most states of the world in their constitutional texts note the need for a mandatory emphasis on guarantees and necessary conditions for the development and protection of children and youth.

At the same time, law is important as a necessary form of equality, freedom and justice (Nersesyants, 2001; Latham-Gambi, 2020; Stone & Weis, 2021), and civic consciousness is important as the element that forms national identity (Dani, 2018; Calliess & Van der Schyff, (eds.), 2019; Ming-Sung Kuo, 2021); they serve as a prerequisite for multiculturalism and social responsibility. Citizens cannot be “isolated individuals” as they are “members of community and society” who are “indebted to each other” (Blair, 1996).

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<sup>1</sup> Bulletin of international treaties. 2010. No. 4, April, pp. 17—67.

<sup>2</sup> See.: Revised European Charter on Youth Participation in Community Life at Local and Regional Level. Available at: <https://rm.coe.int/16807038ee>. [Accessed 4th February 2022].

<sup>3</sup> See.: Recommendation CM/ Rec (2012)2 of the Committee of Ministers of the Council of Europe On the participation of children and underage young people in public life (Adopted on 28.03.2012 at the 1138th meeting of the Deputy Ministers). Available at: <https://rm.coe.int/168070237b>. [Accessed 10th February 2022].

The need for the formation of communitarian thinking and social responsibility among young people is noted by many scientists (Blunkett, 2002; Shephard & Patrikios, 2012; Kostin, Tyrtyshny & Kass, 2020); they emphasize the impact of this factor on citizenship (Phillips, 1991; Mycock & Tonge, 2012; Mantha-Hollands & Orgad, 2020) and youth participation in political processes (Sloam, 2012).

The involvement of young people in progressive reforms and their active participation in the life of civil society is characterized, on the one hand, by activity, and on the other hand, by patriotic aspirations of young people that ensured economic growth and improvement in the USSR quality of life; however, they seem to be insignificant in the post-Soviet Russia.

Young people in modern Russia, as the most receptive and mobile part of society, support constitutional reforms and strive for self-realization. However, young people who grew up in post-Soviet Russia developed an ambiguous and unstable system of values undermined by ambivalent attitude towards the development of political literacy among the youth.

Attempts to change the situation are observed in the programs of political parties in modern Russia. Topics such as social responsibility, patriotism, respect for the working person are becoming central in the process of developing a new framework for national policy.

Thus, a return to youth policy based on the implementation of constitutional principles is a necessary element for the moral development of young citizens.

### **The system of legal and moral values: general and specific issues**

Constitutions embody or consolidate the common social values of citizens (in the aggregate, representing a single social community); these values are united by a common history, culture, moral and legal principles. Their significance is unique (Perju, 2009; Istomina & Shtykov, 2021).

Constitutional values allow a person to identify themselves with a certain state. At the same time, most of the moral values of certain social communities, as well as legal values are, as a rule, included in the content of constitutional principles. Well-known legal scholars note the integrative nature of constitutional principles, which have various interrelationships both with each other and with other social regulators (Shafirov, 2018).

Scientific research shows that constitutional principles may balance moral, social, and legal values, and are therefore essential for the sustainable development of humankind (Habermas, 1998; Möller, 2007; Alexy, 2014; Zhou, 2019).

Constitutional principles are becoming an increasingly common way to consolidate social values and represent an alternative to moral principles. They impose obligations on the state to promote social values that are significant for the sustainable development and survival of mankind.

Often, the synthesis of legal and moral values acts as an obstacle to populism in political and social activities (Ming-Sung Kuo, 2021) and contributes to the sustainable development of the personality itself, as well as relationship between the individual, society, and the state.

Significant attention is paid to the importance of synthesizing legal and moral values in the life of society and the state not only by scientists, but also by practitioners (Avakyan, 2001; Bondar, 2009; Bondar, 2006; Vitruk, 2009; Mamonov, 2013; Coffey & Barak, 2016, etc.).

At the same time, constitutional principles have a significant impact on the young personality formation, although in practice it may happen that some people try to ignore them, since they do not agree with their morality. However, such opposition is not of common occurrence (Latham-Gambi, 2020).

In achieving their goals, young people with little experience of engaging with other members of society rely mainly on those attitudes that have been laid down for them by the civil society institutions.

The question arises: what is the benefit of the constitutional and moral values formed in society for the emerging young personality?

Constitutional values are significant for modeling socially approved behavior supported by most members of the society, but they also affect attitudes towards healthcare.

At present, there is not a single constitution in the world that does not contain moral norms or does not focus on such value as health. The most common values are the moral categories enshrined in law such as dignity, conscientiousness, humanism, respect for nature and sustainable development, and respect for health. They are given significant attention in the scientific literature (Coffey & Barak, 2016).

The highest level of the influence of moral norms on law is not only their use as a criterion for assessing lawful (unlawful), constitutional (unconstitutional) behavior, but also consolidation of morality as a value, which may be looked at as the ground to restrictions on the law itself, for example, in case of establishing the limits to subjective rights and freedoms. Such a close interaction of constitutional norms and morality suggests that the law enforcer has clear understanding of what is meant by moral norms and which of them collectively determine the essence of morality. In view of consolidated concept of *morality* as a constitutional value, it becomes essential to assess how moral values guarantee balance self-realization of young people.

As some scholars assert, constitutional principles combining moral and legal values are of particular importance (Habermas, 1992); respectively, their stability is a necessary element for the moral development of young citizens.

### **Institutions of civil society and their influence on the formation of youth attitudes towards legal and moral values**

Constitutional principles define the foundations of interaction between the state, society and individual; their content methodologically rests on axiological approach and consolidates individual, universal (social) and state values. The principle of unity in diversity is often taken as a basis.

At present, the issue of constitutional values is attracting increasing attention of scientists (Coffey & Barak, 2016; Arcioni & Stone, 2016; Weis, 2017; Grimm, 2018; Velasco Rivera, 2019; Albert & Kenny, 2018; Stone, 2021).

In terms of its significance, human morality belongs to the value of global significance. It determines the basis for the development of the individual and society as well as spiritual potential of the state. The adaptation of morality in relation to state and legal standards is one of the topical issues at any historical period, because ideas about its essence and significance are constantly being transformed in legal norms; they take into account the peculiarities of the political, social, economic, spiritual and cultural development of the state. The lack of unified approaches to defining the criteria of morality that are acceptable to ensure the interests of individuals, society and the state may lead to conflicts and tension.

Over the past decade, young people have been active users of digital technologies and, through them, and have formed a habit in the framework of leisure and communicative activities. In the conditions of coronavirus, young people began realizing themselves by means of digital space as part of educational process.

In this regard, it is essential to identify the possible advantages and disadvantages of the new forms of digital self-realization in order to create the appropriate conditions for harmonious balance in the process of self-actualization in the classical and digital environment.

The following *advantages* may be highlighted — many emerging opportunities from promoting oneself by presenting professional achievements to realizing the potential through wide application of translation software, linguistic, legal and/or bibliographic databases, which significantly improves results and saves time. In fact, digital technologies have become an effective tool for self-realization and provide great opportunities.

In terms of *shortcomings*, we can mention that the value system in the virtual world is not identical to the value system in the real world.

Great hopes are associated with the education system, which not only creates conditions for ensuring the quality of students' knowledge, development of their cognitive abilities, formation of independent activity experience, self-cognition, and self-determination of the individual, but also participates in the process of their formation as individuals. It is important that in digital spaces contributing to individual self-realization, cultural and humanistic values should be identical to those recognized in the real environment.

In this regard, it is necessary, *firstly*, to preserve the humanistic approach, whose methods in the classical educational process have been worked out long ago.

*Secondly*, it is necessary to strengthen the importance of anthropocentrism since the diffusion of the boundary between real and digital space is becoming more and more obvious. Accordingly, the system of values relevant for self-realization should be based on universal human values, among which humanism must be central. It should also be aimed at individually significant goals for each growing and socializing person, which, of course, should not contradict the constitutional values.

*Thirdly*, the development of the *man of labor* concept should become one of the most effective priority areas. The opportunity of self-employment through digital technologies is one of the opportunities for self-realization in the digital space. Virtual volunteering, supported by many young people, should be actively developed along with the actual one. The flagship projects of the volunteer movement that create



opportunities for social lifts are actively used by young people (Gorlova, 2019). However, given the digital inequality, the risks of ignoring this issue can be dramatic for the principle of social solidarity turning it into fiction.

Thus, it is humanism and hard work, as well as digital equality of opportunities, that form the foundation of the successful social project.

The system of constitutional values and the goals of self-realization — development, creativity, welfare, vocation, and recognition in a systemic relationship with social values, humanism, hard work, and digital equality — should be laid down both in the family and within the educational process and realized, among other options, through the digital space.

For this to happen, educational activity should be looked at as a kind of meta-activity based on three main pedagogical tasks:

- to develop the axiological aspiration of the individual,
- to form and expand the sphere of individual's competence,
- to create conditions for the development of internal responsibility in every young person, formed through the sense of internal involvement of the individual not only in their work, study, and/or profession, but also through interconnectedness with other people, society, and the world.

Thus, in order to ensure effective and harmonious youth self-realization, it is necessary to develop methods for the consistent construction of the system of moral guidelines, embodied in all components of the cultural and educational process. Digital means enable people of the 21st century to change themselves and their relationships with the world around them. This implies the possibility of self-expression within the global network while maintaining historical, cultural, and geographic characteristics. Understanding and cultivating the diversity of human cultures requires intercultural dialogue on ethical issues. That is why we must look for common, universal ethical principles so that digitalization can become an engine of a self-fulfilling person.

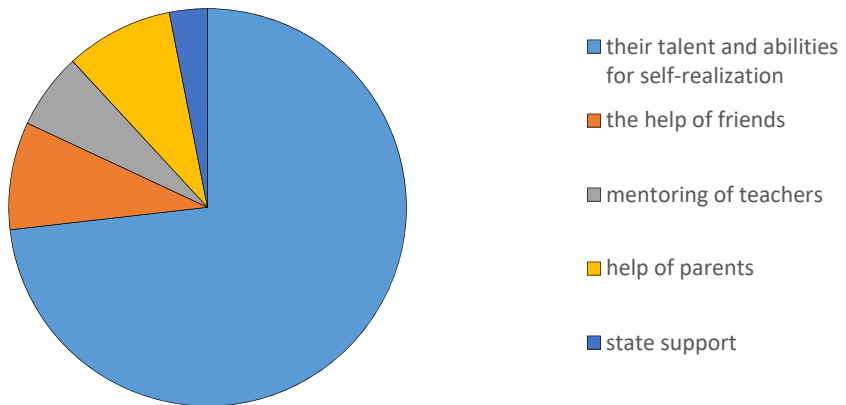
Social responsibility should become one of the significant elements in the process of self-realization (Ferguson, 2007). Its indicator is the principle of good faith and respecting law.

Accordingly, it is essential to develop the Code of youth self-realization that include integrated ethical norms and constitutional values. This will contribute to the formation of self-realization culture, which in turn will promote the sustainable development of a modern digital society and abilities, knowledge, skills, competencies, and experience acquired in order to satisfy individual professional, social and personal development needs.

Reflecting on the issue of the limits of constitutional changes (Velasco Rivera, 2019), draws attention to the need of demystifying the moral categories included in the content of the constitution. What constitutional and moral values are emphasized in the family, in the process of education, in the process of interaction in youth public associations?

### Attitude of the respondents to self-realization and social values

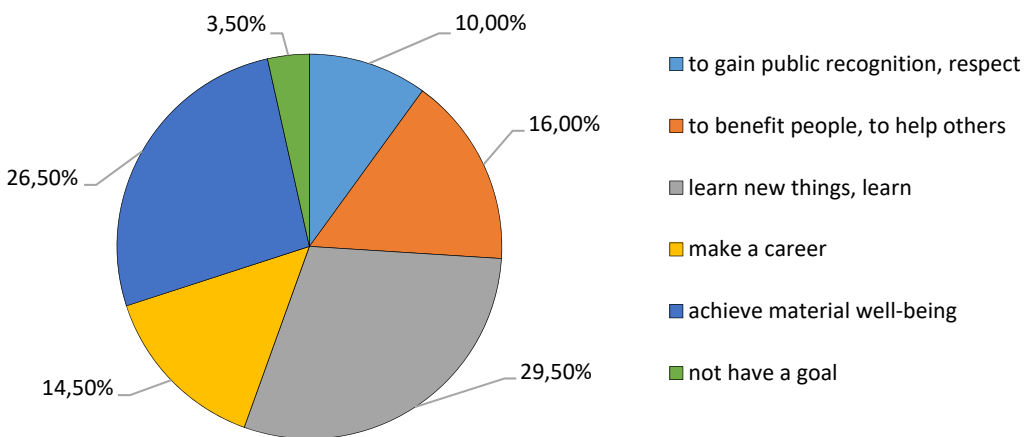
As evidenced by the results of processing the questionnaires, more than half of the survey participants (97%) consider self-realization as an important element of their life, at the same time, 71% use their own talent and abilities, 8.5% seek help from friends, 8.5% rely on parents' support, 6% expect teachers' mentoring, and 3% seek state support (Diagram 1).



**Diagram 1. Means used in self-realization**

*Note: Compiled by the authors on the basis of questionnaire processing data*

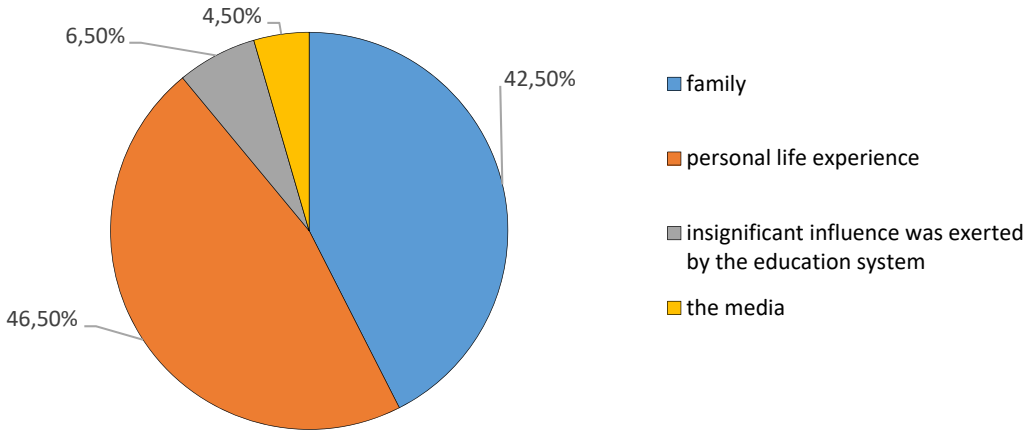
The survey respondents voiced different goals that they set for themselves in the process of self-realization — to gain public recognition, and respect (10%); to provide benefit, to help others (16%); to learn new things, study (29.5%); to make a career (14.5%); to achieve material well-being (26.5%). At the same time, 3.5% of respondents do not have any goal (Diagram 2).



**Diagram 2. Goal self-realization**

*Note: Compiled by the authors on the basis of questionnaire processing data*

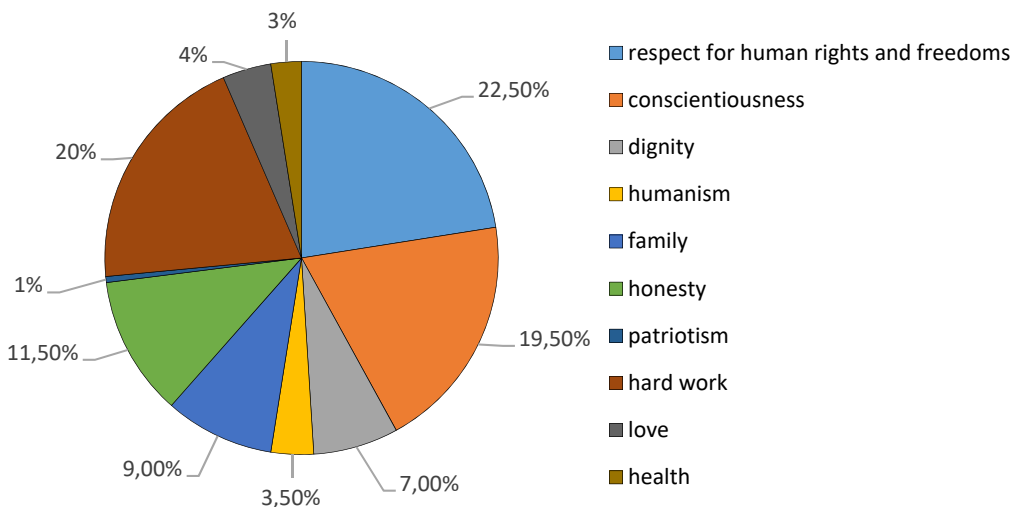
The process of forming value attitudes was significantly influenced by family (42,5%), and personal life experience (46,5%). Insignificant influence was exerted by the education system (6,5%) and the media (4,5%). This indicates that the respondents have more confidence in the attitudes that are laid down in the family and acquired as a result of their personal life experience (Diagram 3).



**Diagram 3. The process of forming your value attitudes among the respondents was significantly influenced by**

*Note: Compiled by the authors on the basis of questionnaire processing data*

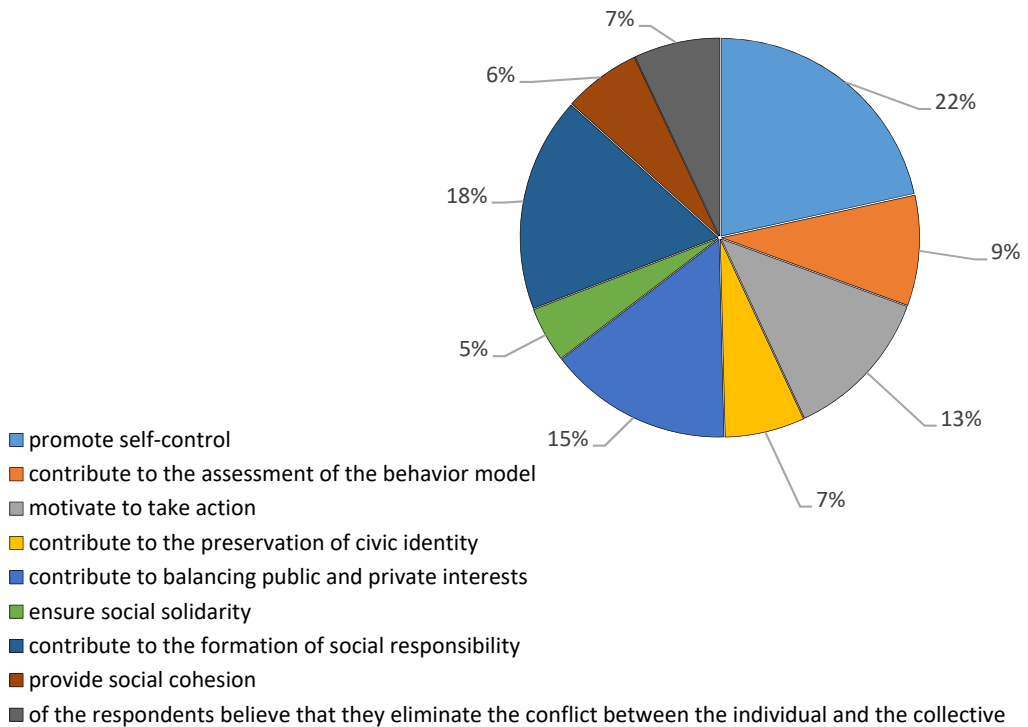
Of those who believe that moral values in the process of self-realization are also important note as significant: respect for human rights and freedoms (22.5% of respondents), good faith/fair practices (19.5%), dignity (7%), humanism (3.5%), family (9%), honesty (11.5%), patriotism (0.5%), hard work (20%), love (4%), and health (2.5%) (Diagram 4).



**Diagram 4. Significant value attitudes in the process of self-realization**

*Note: Compiled by the authors on the basis of questionnaire processing data*

The answers related to utility of the constitutional values formed in society, were more diverse. Thus, 21.5% of respondents answered that they (values) promote self-control; 9% indicated that they contribute to the assessment of the behavior model; 12.5% believe that they motivate to take action; 6.5% believe that they contribute to the preservation of civic identity; 15% believe that they contribute to balancing public and private interests; 4.5% believe that constitutional values ensure social solidarity; 17.5% think that they promote the formation of social responsibility; 6.3% are convinced that they provide social cohesion, and 7% of the respondents believe that they reduce conflict risks between the individual and the collective (Diagram 5).

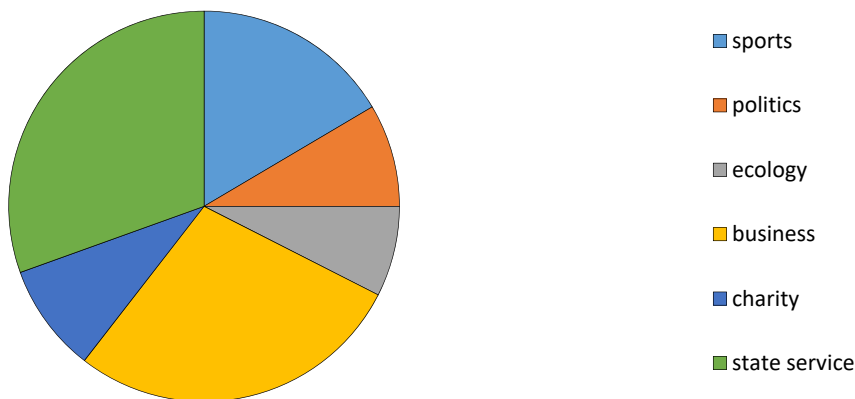


**Diagram 5. Functionality of constitutional values**

*Note: Compiled by the authors on the basis of questionnaire processing data*

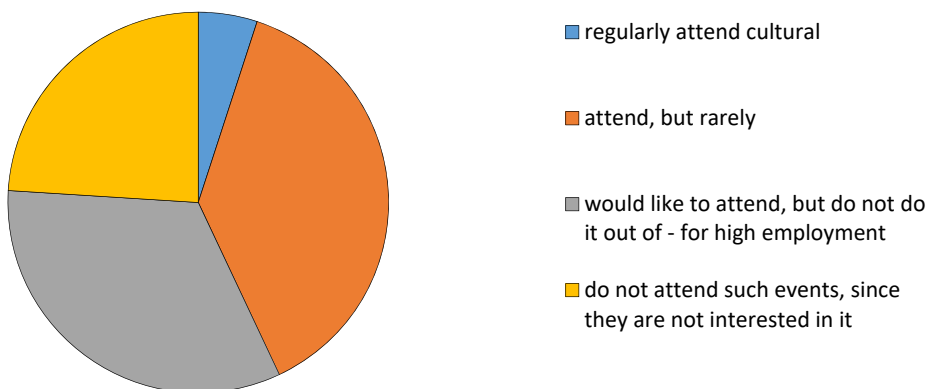
Young people single out sports as a promising aspect of self-realization (Diagram 6).

It is important to emphasize that more than half of all survey participants (124 respondents, that is, 62%) are interested in the customs and traditions of different nations. Accordingly, they are aware about moral values that have been formed historically among other peoples. In fact, 10 respondents (5%) regularly attend cultural events related to customs and traditions, 76 people (38%) answered that they attend them but rarely, and 66 survey participants (33%) would like to attend, but do not do it because of busy schedule. Almost a quarter of the respondents (48 people, 24%) do not attend such events, since they are not interested (Diagram 7).



**Diagram 6. The respondents single out the following aspects as promising for self-actualization**

*Note: Compiled by the authors on the basis of questionnaire processing data*



**Diagram 7. Activity in attending cultural events with the presentation of customs and traditions**

As a result of the processing of the sociological survey, the following can be noted:

- Value orientations, being the most important component in the structure of personality, are a complex integral formation.
- They are reflected in various forms and at different levels of interaction between the social and the individual in the personality.
- They are a specific form of a person's awareness of the world, his/her past, present, and future.
- Competition of constitutional and moral values in the process of self-realization of youth is practically nonexistent.

### **Functions of constitutional principles in the process of youth self-realization**

Value orientations are relatively autonomous. The concept of values is based on the emotional, axiological, and conceptual spheres of the individual. However, once

formed, value orientations significantly affect all aspects of person's life, such as interests, needs, activity goals, etc. Value orientations are stable units of person's consciousness, expressed in his/her ideas and concepts that determine the essence of the moral meaning of human existence (Antsiferova, 1989; Zakirova & Frolova, 2014). According to sociologists, value orientations are the main component in the system of personality disposition, the leading mechanism for regulating personal behavior in society. In terms of activity, this phenomenon manifests itself by the readiness of an individual for a certain mode of action, conditioned by the orientation of the individual towards certain values of material and spiritual culture. The impact of legal and moral values on self-realization of young people is expressed in such phenomena as their stability, authority, and normativity.

*Stability* of values traditional for a social community is provided for through transmitting them from generation to generation. This kind of values transfer is carried out both through constitutional principles and moral guidelines transmitted through the institutions of civil society.

*Authority* is a complex phenomenon. It includes both the social aspect, based on manifestation of power, and socio-psychological aspect: a sense of trust, rationalism, efficiency of narratives. If a value guideline is chosen as an authoritative one, it performs a number of functions: it determines a model of behavior, contributes to developing an ability to assess one's own and other people's actions (decisions), and contributes to self-control in the process of self-realization.

Being a feature of legal and moral values, *normativity* is characterized as an ontological property. Through this property, imperatives are categorized in reflection and social life. At the heart of normativity is repetition of social and mental processes, the universality of existing phenomena. This property contributes to the formation of a behavior framework. Recognized as the highest form of expression of the normative nature of legal and moral imperatives, constitutional principles are looked at as the starting point for the entire system of social reality. Moreover, they guarantee the natural human rights.

Synthesis of legal and moral values creates a formula for maintaining civic identity (Crick, 2002). Central in its content is *national identity*, which was first coined in France, Germany, and Italy, then formed the basis for the Soviet development of federal statehood, and later, due to its substantial transformation, it was used as the basis for creating the European Union and modern political paradigm of some states (Castellino, 2020).

Self-realization is one of the deepest needs of a person; it is the source of his/her personally and socially productive goal-oriented activity. Self-realization as a process is interconnected with the desire for self-determination, self-expression, self-identification, and/or self-actualization. Self-realization involves a wide range of activities: communicative, educational, scientific, leisure and some others. Self-realization is generally understood as an active process of searching for internal and external improvement, acquiring new knowledge, abilities, skills, aspirations, and readiness for self-expression in various spheres of life to achieve new goals.

It is established that self-realization engages two realms. One sphere is the *human world*, that is, the world which a person identifies himself with, and the second sphere

is the *world around a person* (it can act both as an external reality and as a transcendental sphere) (Ardashkin, 2006).

Thus, the multidimensionality of self-realization as a process allows to characterize it as a complex direction of human activity.

At the same time, it is important to emphasize that the main condition for self-realization is the person's developed self-awareness, which allows to cognize themselves and the world around, to employ real and potential abilities and capabilities, interests, values, and prospects for personal and professional growth (Finn & Checkoway, 1998; Ayupova, 2014; Yanitskiy, Seryy, Braun & Balabashchuk, 2019).

Thus, it is self-awareness and values that are determinative in the model of human behavior in the process of self-realization.

According to the Federal Law No. 489 FZ of December 30, 2020, On Youth Policy in the Russian Federation, one of the directions of youth policy is creating conditions for youth self-realization<sup>4</sup>.

Since moral values (as the basis of a holistic and positive worldview) are one of the defining factors of human behavior in the process of self-realization, significant attention is paid to them in the process of education.

Not only the educational process, but also the process of upbringing is aimed at developing moral values in young people. Correspondence of the moral values of a particular person to the foundations and norms of society determines whether he/she can coexist harmoniously with others, live happily and work for the benefit of himself and others, or whether he/she will cause various problems, incur pain and harm to himself and others.

In the modern period, considering the challenges faced by civil society, the system of spiritual and moral values that have developed in the process of cultural development of Russia (e.g., philanthropy, justice, honor, conscience, will, dignity, faith in goodness and desire to fulfill a moral duty to oneself, one's own family and homeland ...) is specified in strategic documents<sup>5</sup>. In the Strategy for the Development of Youth of the Russian Federation for the period up to 2025, one of the tasks is defined as formation of a holistic worldview (picture of the world); it is based on such values as patriotism, family, morality, legal awareness, healthy lifestyle, and respect for nature.

According to the amendments to the Constitution (approved by the all-Russian vote on July 1, 2020, Clause 4 of Article 67.1), the state creates conditions contributing to the in-depth spiritual, moral, intellectual, and physical development of children (Clause 4 of the new Article 67.1 of the Constitution of the Russian Federation), fostering patriotism, civic consciousness, and respect for elders. This is reflected in the doctrinal statement "Children are the most important priority of the Russian state policy".

The significance of labor is also revealed somewhat differently than before, therefore, considerable attention is paid to the person of labor. In Article 75.1, respect for the working person is defined as guaranteed by the state. The 2020 amendments to

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<sup>4</sup> Federal Law No. 489-FL of December 30, 2020 «On youth policy in the Russian Federation». Collected legislation of the Russian Federation. 2021. No. 1 (part I). Art. 28.

<sup>5</sup> Collected legislation of the Russian Federation. 2015. No. 23. Art. 3357.

the Russian Constitution significantly expand the boundaries of constitutional principles, including the context of strengthening the constitutional status of children, family, motherhood, fatherhood and, consequently, self-realization of young people.

In this regard, government and civil society must do a lot to ensure in practice the legal rights and interests of 16 million school-age children and adolescents (and in the future, their number will increase to 18 million), and to create the necessary conditions for self-realization of young people. Moreover, the specified paragraph of Art. 67.1. in the Constitution clearly indicates which direction the state policy with respect to children and youth should pursue. This is not only the in-depth development of the individual, spiritual and moral education, but also the education of a patriot, a citizen who respects elders and loves his/her country.

One of the important mechanisms for fulfilling state requirements for education and upbringing of children and youth is also described. It is the priority of family education, and in other cases, “the state takes on the responsibilities of parents in relation to children left without care” (Clause 4 of Article 67.1. of the Constitution of the Russian Federation)<sup>6</sup>.

Apparently, it is no coincidence (as they say, the time has come) that the requirement for active character-building work in educational institutions, including higher education, has finally become part of the Federal Law "On Education in the Russian Federation" (almost 10 years later)<sup>7</sup>.

The theme of family, protecting the institution of marriage as a union of a man and a woman, creating conditions for a decent upbringing of children in the family was reflected in the new Clause G1, part 1 of Art. 72 of the Constitution regarding the subjects of joint jurisdiction of the Russian Federation and its constituents. This ensures that Russian republics and regions will provide for the necessary financial and other resources (together with the federal government bodies) to carry out an effective family policy, which will have a positive effect on *man-saving* in Russia.

In our opinion, the designated values are the defining elements of the Russian cultural identity; therefore, they should be maximally realized in the conditions of the modern educational process, being the prerequisite for the effective and morally oriented self-realization of Russian youth.

Secondly, the youth issue was directly added to the “fabric” of the basic law by supplementing paragraph 1e of Art. 72 of the Constitution, which now classifies youth policy, along with general issues of upbringing, education, science, culture, physical culture, and sports as subjects of joint jurisdiction of the Russian Federation and its constituents.

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<sup>6</sup> Unfortunately, along with the significant number of families (their number in Russia at the beginning of 2021 reached 40.6 million), the so-called social orphanhood is still widespread in this country; these are cases when children are abandoned despite having living parents. And although the scope of this negative phenomenon has significantly decreased since the 90s of the 20<sup>th</sup> century, the number still remains high.

<sup>7</sup> Paragraph 2 of Art.2 of the Federal Law No. 273 FZ of December 29, 2012, On Education in Russian Federation, gives the following definition to upbringing: «Activities aimed at personal development, creating conditions for self-determination and socialization of the student on the basis of socio-cultural spiritual and moral values and norms of behavior in the interests of a person, family, society and state». However, the provision of educational services remains the key requirement and content of the ideology of the Federal Law On Education.



Adoption of this amendment in the course of the constitutional reform strengthens the positions of those who advocates the adoption of the federal law on youth policy in the Russian Federation (December 2021).

Indeed, Russia was somewhat late in adopting this important legal act as many problems in the sphere of state youth policy have been accumulated. One of the most acute of them is the annual introduction to the labor market of more than 1.5 million inexperienced young people, and the unresolved (for more than 15 years) issue of the first guaranteed job for a graduate of a vocational school (secondary school) and university.

It is necessary to return to the foreign and domestic practices of vocational training of young people, those who were called "Work shift" in the times of the USSR, to create a separate Ministry of the Russian Federation for vocational education, to develop supported modern social practices of labor education of children and youth, which will strengthen the so called *social elevators* in this country. In the meantime, social elevators operate very selectively; various competitions and grant support cover only a certain segment of young people, which is clearly not enough. A partial increase in state-funded admissions to universities does not solve the problem, especially since most of them have switched to commercial activities (46% of students study on parental money in state universities, which is not the case in other countries of the world).

An integral system of lending to young people and supporting young families is practically absent (or is hardly effective); only separate federal and regional programs operate, sometimes within the framework of national projects.

Thirdly, the way out of the rather difficult situation with Russian youth is for the Government to fulfill its new powers (Article 114 of the Constitution):

- to carry out measures supporting civil society institutions, including non-profit organizations, to ensure their participation in the development and implementation of state policy (Clause e1, Part 1 of Article 114),
- to support volunteer activities (Clause e2, Part 1 of Article 114),
- to promote the implementation of the principles of social partnership in the field of labor regulation and other relations directly connected with them (Clause e4, Part 1 of Article 114).

Indeed, in 2020-2021, during the COVID-19 pandemic, the volunteer movement in this country received additional impulse; hundreds of thousands of young people got involved. It is essential that the state and civil society should demonstrate a continuous support to volunteering activities of various kinds.

As for NPOs, their activities with foreign participation in the specified period were significantly limited. Some domestic NPOs received grants and other aid for their activities, becoming some kind of *social elevator* for young people.

Labor relations involving youth have already been discussed. However, what has been said should be supplemented by the intentions of the Russian Government (June 2021) to pay those employers who recruited young people. In this regard, the mechanism of appropriate actions should be clarified.

The progressive dynamics of the regulatory impact of constitutional principles on the behavior of young people is an important aspect in the development of a modern digital state and the unity of civil society.

## Results

The study showed that the competition of legal and moral values is evident, but it is resolved through constitutional principles. The intensification of activity aimed at legal culture formation within the educational environment has a positive impact on self-realization of young people.

Integration of human rights education programs into educational projects has shown positive results. Participation of young people in the schools of young scientists, in the activities of legal clinics and other general social projects aimed at helping others has a beneficial effect on harmonization of self-realization, ensuring a balance of personal and collective interests. Formation of a value-based attitude towards a person, society and the state develops legal culture and serves as an effective means of countering populism, preserving the moral values of a particular social community (Nigmatullina & Rassolova, 2021).

We also conclude that there are no illusory constitutional and moral values, since the system of constitutional principles, which includes what has been accumulated over the centuries, is transmitted from generation to generation and expresses the historical and legal memory of a certain social community. Formation of the system of legal and moral values occurs simultaneously since they are formed on the basis of common social values.

Thus, as a result of the study, we note the importance of the influence of civil society institutions, such as the family and educational institutions, on the process of self-realization of young people; in fact, civil society institutions play the role of the channels through which social values are laid.

The authority of social values has a protective effect on adolescent behavior.

However, we should not underestimate the personal life experiences that adolescents gain; it also affects their behavior.

We can also argue that, firstly, moral and constitutional principles have equally meaningful effect on self-realization of young people; secondly, moral and constitutional values are useful for the emerging young personality.

However, digitalization and its unexplored impact on the human psyche gives grounds to assert the importance of strengthening the joint work of the entire society; the society should not demonstrate condescension and tolerance to the values that are formed in the younger generation by social networks.

The study determined that the process of vocational training in educational institutions has a significant impact on self-realization of young people.

In the learning process, it is important to preserve teaching methods based on relationship of moral and constitutional values. In the modern period, legal and moral principles, being in a dialectical relationship, affect the self-realization of youth. However, the process of digitalization of social space, ubiquity of the Internet serves as prerequisites for the formation of a new type of thinking, and new types of values between an individual and society, which, in turn, can lead to unpredictable consequences.

Formation of this type of culture, new models of relationships and, accordingly, the processes associated with these relationships, including self-realization, may in the

future be significantly influenced not by the values inherent in the family, but by the values formed within the digital environment, where young people spend most of their time.

Moral and constitutional values, interrelated in their ontological content, are a system of principles of global law, which acts as a means of transferring socially significant information. Noting the importance of improving state youth policy on the basis of not only legal, but also social values we must mention a wide range of topical issues of spiritual and moral education that require new understanding in the information society.

Moreover, it is important to emphasize that the emergence of the constitutional principle of civic identity that was pivotal for legal and moral narratives and viewed as a principle of the corresponding state and law was predetermined by the need to develop a collective sustainable organization of multinational communities living on the territory of a particular state. This is a complex principle that synthesizes the principles of unity, civic consciousness, identity of peoples, ethnocultural diversity, unity of spiritual and moral culture, social and political solidarity, social and political responsibility and other complementary and often competing principles that reflect the characteristics of a nation as a socio-political community of a particular state.

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