

RESEARCH ON FACTORS INFLUENCING THE TRANSFORMATION OF THE VALUE SYSTEM IN YOUNG STUDENTS

Rashid Jabbarov¹

Mushvig Mustafayev²

Abstract: The article analyzes values as a contradictory and ambiguous concept. Various and alternative concepts devoted to this problem are classified, and approaches to the study of values in modern psychology are grouped according to various criteria. At the same time, the article notes that the existing approaches to values indicate that the value system has a different structure, and each of them has its own place in psychological research. In conclusion, it is noted that although there are different views among authors regarding the concept of values and its content, most researchers believe that values play an important role in the structure of personality and the regulation of its behavior. Experimental research shows that with age, the process of transformation of values takes shape in a specific direction. If in earlier age periods the reasons for evaluating moral actions were conditioned by various factors, in later age periods students associated the idea of the wrongness of these or other moral actions with specific reasons. The results of the study showed that while friendship and justice were more important for boys than for girls, girls gave more preference to values such as money and fame. The obtained result shows that the correct assessment of values depends on the students' worldview, intellectual level and sphere of knowledge.

Keywords: student, youth, values, transformation, technology, society

1 Baku State University, Odlar Yurdu Universty Baku, Azerbaijan, Orcid: <https://orcid.org/0000-0002-0623-2772>

2 Baku State University, Odlar Yurdu Universty Baku, Azerbaijan, Orcid: <https://orcid.org/0000-0002-8954-9635>



Introduction

The development of science and technology has affected the thinking patterns and orientations of people at all levels. The rapid development of information technologies has also affected human behavior. Regardless of the century in which we live, and even if we take into account that the means we use have changed from century to century, it is impossible to imagine and understand a person as a living being without the concept of values. Despite the fact that we have different religions, languages, races and cultures, a person's personality is always formed on the basis of values. Values are factors that directly affect the life of a person and society, either positively or negatively. Having a positive character means having the ability to behave and communicate in accordance with the values widespread in society. In this regard, the transformation of positive values to subsequent generations is necessary. In this regard, the value system of a person has complex characteristics and is included in the research subject of various social and humanitarian sciences - psychology, sociology, philosophy, anthropology and other sciences. On the one hand, values manifest themselves as a regulator of social behavior and norms, and on the other hand, they are any desirable subjective concepts for a certain group or individual (Mustafayev, 2020; Mustafayev, 2019, Jabbarov et.al, 2023), . Therefore, it is possible to conduct a functional and structural analysis of values both at the macro, that is, socio-cultural level, and at the micro-individual psychological level. In the conditions of globalization and integration, the wealth tendencies of the individual have undergone serious changes compared to previous years. Also, in such conditions, cultural diversity cannot maintain its conservative status under the influence of its own values. Today, an individual living in conditions of cultural diversity must both preserve his individual values and adapt to foreign values coming from globalization and integration. The transformation of values in conditions of cultural diversity is quite dynamic in modern times. Values with quite flexible mechanisms today present young people with a choice, and in many cases lead to the relegation of national-spiritual values to the background. The main reason for this is the promotion of national values, as everyone knows. On the one hand, the transformation



of values accelerates integration in conditions of cultural diversity, but on the other hand, it leads to the suppression of cultural values.

Development

In psychological approaches, values are interpreted as qualities, motives, orientations, life goals, behavior models, beliefs, expectations, centralization of interests, etc. It should be noted that a number of researchers conducting research in this direction believe that the value system of a person can be analyzed as general orientations (Yadov, 1979).

According to other researchers, it is possible to correlate values with the interests and needs of the person and society. A number of researchers Allport, Vernon and Lindsey interpreted values as a criterion for the typology of a person in their approaches. These researchers created one of the first psychological scales for measuring values in the 30s of the 20th century. These researchers characterized values not as desired goals, but rather as interests and motives. Based on the scale they created, it is possible to measure 6 types of values or interests. Examples of these values or interests include theoretical, economic, aesthetic, social, political and religious.

According to M. Rokić, values are an indicator of a person's stable beliefs that manifest themselves in behavior and the ultimate goal. Values and orientations are psychological determinants that regulate people's social behavior. However, these two concepts should not be confused. In his opinion, orientation is a type of intentional state directed towards a specific object or situation. Unlike orientations, values are more abstract in nature, but occupy a more important place in the lives of individual people. They, in addition to expressing specific content (characteristics), intensity, normativity and social desirability of relationships, are also closely interconnected with self-esteem and a sense of identity [M. Rokić, 1976].

Unlike M. Rokić, R. Inglart in his studies tried to clarify not the mechanism of changes in the value system of a person in adulthood, but rather the influence of economic and technological



changes in society on this process. At the same time, the process of modernization and democracy occurs on the basis of the change of two key bipolarities in culture: self-expression and its opposite, traditional and its opposite secular-rational authorities. The main component of the first change is post-material values, which are opposed to material values. Thus, societies that give priority to material values first of all . they give priority to fame, physical existence, safety and material well-being. In post-material societies, the pursuit of autonomy, self-expression, group affiliation, trust and tolerance in interpersonal communication, and improvement of the quality of life are predominant. The second change in cultural diversity is related to the change in attitude towards authority. In traditional societies, moral and religious beliefs are strong, ideas about the leading role of men in economic and political life are dominant, and they are also characterized by intolerance towards abortion and divorce.

H. Hofstede classifies culture as the differentiation of people belonging to different groups from each other according to the collective mental program or software of the mind. Culture is a distinctive feature of society (collective identity), not of the individual (4). In this regard, the study of values, which are considered the core of culture, is of particular interest. According to him, values are formed in an individual by the age of 10 and are extremely difficult to change. He points to the fact that many values operate subconsciously as unconditional reflexes. All values are interconnected, have a certain intensity and together create a value system or hierarchy of the personality.

D H. Triandis identifies 4 universal cultural syndromes that are common to all cultures: cultural complexity, cultural pressure, individualism and collectivism [Triandis, 1961; Jabbarov et al, 2020].

In his opinion, the last two syndromes are considered more important types of social relations existing in society. The concept of “cultural complexity” indicates the level of complexity and differentiation that society has reached in its development. The indicator of this process is mainly the number of internal groups and the interaction of a person with them. There is a correlation between this syndrome and the cultural dimension “individualism-collectivism”. In highly developed



and complex societies, the number of internal groups increases (family, friends), but a person does not consider himself closely connected with them. In contrast, in less developed and less complex societies, there is a strong emotional attachment and sense of identification with one's own group. Thus, relations between representatives of outgroups are more intense and individualistic than in collective societies [Triandis, 1961].

The syndrome of “cultural oppression” is associated with social norms and the punishment of the individual in case of their violation. There are conservative cultures that contain numerous rules and laws. In these cultures, even the slightest deviation from these rules is criticized and punished. Such cultures include homogeneous and collective societies. In liberal societies, the opposite is true.

In terms of content, individualism involves not being emotionally dependent on internal groups, focusing on one's own strength, solving problems independently, and achieving personal success. Personal interests are prioritized over the interests of the group and society. Collectivism, in turn, has other content variations. In cultures of this type, the goals and well-being of any individual are subordinate to the group. In such cultures, values such as security, intragroup harmony, cooperation, and emotional dependence prevail [Triandis, 1961; Jabbarov et.al, 2023].

Other researchers believe that in individualistic cultures the individual is independent, not dependent on the group, but in collective societies the individual is dependent on the group and behaves in accordance with social expectations [Peterson, & Thomas, 2007].

Israeli psychologist Shalom Schwarz and his German colleague Wolfgang Bilinski propose a content analysis of the study of wealth orientation and values, which differs from previous approaches. These researchers study two main aspects of values: 1) a typology of values is created based on the motivational content; 2) the structural relationships of different types of values. S. Schwarz's research on the structure and content of values has been confirmed in studies on the cross-cultural study of values. The studies were conducted between 1988 and 2002. These studies were conducted on 64,000 people in 67 countries around the world, covering all continents. The study also included people from former socialist countries. [Schwartz, 2014]. Typological samples or specially selected strategies were



used during the study. Teachers and students living in societies reflecting primarily conservative and modern tendencies participated.

According to the Dutch psychologist F. Trompenaars and his English colleague C. Hampden-Turner, culture is a means of solving a specific problem or dilemma of a group of people. They believe that humanity faces 3 universal problems: 1). Interaction with other people; 2) Attitude to time; 3) Attitude to nature

Cultures differ from each other in the decisions made by authorities regarding the resolution of value conflicts. Cross-cultural studies conducted by F. Trompenaars and C. Hampden-Turner were aimed at studying the influence of culture on business management. The study was conducted on 30,000 people working in various enterprises in 50 countries of the world. The method developed by these authors offers a wide range of hypothetical dilemmas related to social interaction and everyday behavior between people. As a result of factor analysis of the results obtained, they identified 7 bipolar variations that characterize national and organizational cultures.

1. universalism - specificity;
2. meritocracy - collectivism;
3. affective - neutrality
4. specificity - diffusion
5. achievement - origin
6. short-term - long-term temporal orientation
7. internal - external control over the environment.

The first 5 value dimensions are identical to the 5 orientations in social relations put forward by Parsons and relate to the problem of interpersonal relations between people. The sixth dichotomy is related to the perception of time, and the seventh is related to problems related to the attitude towards nature.



The measurement of universalism-specificity (rules versus relationships) distinguishes cultures where rules are strict from cultures focused on maintaining relationships. Traditionally, it is believed that in economically developed countries, a universal model of behavior dominated by abstract rules and laws prevails. In economically underdeveloped countries, on the contrary, an emotional approach to the problems of one's friends, relatives, colleagues, and colleagues prevails. The cultural dilemma of individualism-collectivism reflects the interaction between the individual and the group. According to both authors, in individualism, people are more focused on themselves, while in collectivism, achieving common goals is more the main direction [Trompenaars and Hampden-Terner, 2010].

Thus, in individualistic cultures, individual interests, self-esteem of the individual come to the fore, and in collectivist cultures, the well-being and development of all groups and organizations come to the fore. Hofstede believes that rich and developed countries are distinguished by a high level of individualism.

We can show a slow change in their development.

K. Baychinsky viewed values as a qualitative project of life activity itself, as well as its subject. In his opinion, the structure of the value system includes a number of vertical levels that differ in importance. At the same time, each level consists of a number of values with a certain intensity. According to K. Baychinsky, the structure of the value system is relatively stable, but in extreme situations it can undergo various changes. We can group them as follows.

1. Change in the place of value in the hierarchy of the value system (the importance of a number of values increases, the importance of a number of values decreases);
2. Regressive and progressive changes - cognitive complexity or simplification of the structure of the value system;
3. Increase or decrease in the intensity of important values;
4. The emergence of values that are opposite to the values that are still functioning.



Based on the results of the analysis of the energetic and content relationships between values, a new planetary model is created. Reflecting the modification of the horizontal-vertical model, it not only retains its explanatory properties and capabilities, but also expands it. The main theoretical provisions of the planetary model consist of the following provisions reflecting the energetic mutual relationships between values:

1. Those that make up the core of the value system are considered the most important values. The intensity of values begins to decrease as they move from the center to the periphery.
2. The decrease in values at the vertical level is accompanied by a discharge of psychic energy, and their increase is accompanied by an increase.

The main hypothesis of the study

The study refers to the hypothesis that adequate self-awareness of young students, having a systematic national identity, creates conditions for them to more deeply understand the moral values, moral-psychological qualities of their people.

Methodology

The study was conducted on students of the Faculty of Social Sciences and Psychology, Biology and Mechanics-Mathematics of BSU. The number of male and female students was taken equally. The study used the “Kohlberg Methodology” “Questionnaire”, and the grades received by the students from the training were recorded



Results

Table 1. Gender composition of respondents

	Gender	Frequency	Percent	Cumulative Percent
Valid	Girl	135	50.0	50.0
	Girl	135	50.0	100.0
Total		270	100.0	

According to the age distribution, 90 respondents belong to the 17-19 age group, 90 respondents belong to the 20-22 age group, and 90 respondents belong to the 23-25 age group.

Table 2 Age composition of respondents

	Age	Frequency	Percent	Cumulative Percent
Valid	17-19	90	33.3	33.3
	20-22	90	33.3	66.7
	23-25	90	33.3	100.0
Total		270	100.0	

Composition of respondents in terms of attitude towards education (excellent student, good student, weak/bad student). In fact, taking this issue into account in determining the sample group, the number of excellent, good and poor students was the same for both girls and boys

Table 3. Respondents' attitude towards education

	Attitude towards education	Frequency	Percent	Cumulative Percent
Valid	Bad student	90	33.3	33.3
	Good student	90	33.3	66.7
	Excellent	90	33.3	100.0
Total		270	100.0	



Attitude towards action by gender and education attitude variables

Table 4. Attitudes towards action across gender and education variables

Gender	Attitude towards education	Total				
	Bad student	Good student	Excellent			
Girl	Attitude towards movement	Situational dependence	13	12	6	31
		False	20	10	12	42
		Correct	12	23	27	62
	Total	45	45	45	135	
Boy	Attitude towards movement	Situational dependence	15	11	5	31
		False	21	13	11	45
		Correct	9	21	29	59
	Total	45	45	45	135	

The obtained result shows that the correct assessment of the action from a moral point of view depends on the students' worldview, intellectual level and sphere of knowledge. Thus, most of the excellent female and male students considered the above question to be morally correct. Also, certain differences were revealed between the poorly performing female and male students.

Table 5. Attitudes towards action by gender

Attitude towards movement	Gender		Total
	Girl	Boy	
Situational dependence	31	31	62
False	42	45	87
Correct	62	59	121
Total	135	135	270

Both boys and girls think that the action is right, but girls insist more on the rightness of the action in relation to boys.



Table 6. Attitude to action by age variable

		Age			Total
		17-19	20-22	23-25	
Attitude towards movement	Situational dependence	21	17	24	62
	False	34	38	15	87
	Correct	35	35	51	121
Total		90	90	90	270

Experimental research shows that with increasing age, the process of transformation of values takes shape in a specific direction. If in earlier age periods the reasons for evaluating moral actions were conditioned by various factors, in later age periods students associated the idea that these or other moral actions were wrong with specific reasons.

Table 7. Preferred values by gender and age variable

		Age			Total
		17-19	20-22	23-25	
Attitude towards movement	Situational dependence	21	17	24	62
	False	34	38	15	87
	Correct	35	35	51	121
Total		90	90	90	270

Students aged 17-19 were more likely to want to see or prefer “Justice” in their personal lives. In this process, boys were the majority. Considering that these students were mostly in the first and second years of study and were in their early teens, the naturalness of the answers given to the question at that time is beyond doubt. This also corresponds to the results obtained with other methods. Social motives predominate in students studying in the first and second years, which proves that their ideas about values have not yet undergone serious changes. The fact that “friendship” takes second place here is a clear proof of this. Certain differences between girls and boys were also evident in relation to this quality. 17-19 years old

The hierarchy of wealth values of students aged 20-22 changes to a certain extent, especially



the fact that “Fame” takes first place can be explained by their perspective activity. The student’s hope for the future and his individual dreams seriously affect the value system. The fact that justice occupies the last place is explained by some negative situations encountered by most students in the educational process. The wealth values of students aged 23-25 undergo a sharp change. Money and wealth come to one of the first places. Justice, which is ambivalent about these signs, occupies one of the last places. In addition, when students were asked why this prevailed, most students noted that the meaning of everything is in money and wealth. If we compare these facts with the previous age period, we can conclude that moral qualities in most cases change in accordance with life and are often individualized by the demands of society. According to the students, the normality of their socio-economic status is the main factor for everyone to maintain these or other moral qualities and spiritual values. Otherwise, deformation of values may occur.

Table 8. Values and Gender Crosstabulation

Values		Girl	Boy	Total
	Friendship		28	30
Justice		35	43	78
Money		49	41	90
Fame		23	21	44
Total		135	135	270

When it comes to values according to the gender variable, while friendship and justice are more important for boys than girls, girls prefer values such as money and fame.

CONCLUSIONS

Our research has shown that there is a conflict between the tendency to change values and the tendency to preserve values in young students. There is also a conflict between their tendency to self-preference and self-improvement values. In this regard, the value system of young students



is an important component of their behavior, manifesting itself in their attitude to the world and life choices. The results obtained show that the correct assessment of values depends on the students' worldview, intellectual level and sphere of knowledge. The results of our study on the factors affecting the transformation of the value system in young students coincide, although not directly, with the results of many studies (Schwartz, (1986) (Hofstede, (1980), Kağıtçıbaşı, (2010), Aghajani, et al,2014; Ramiz and Vakil, 2020).

At the same time, in many studies, contradictory points and inconsistencies are evident A. Maslow, (1976); Rokeach M. (1973), V. Frankl, (1990). It was determined in these studies that each value is based on a belief. According to them, these groups of values reflect three main directions in which a person finds meaning in life. The first direction is related to what the individual gives to the world with what he creates, the second direction is related to what the individual gets from what he encounters in the world and the impressions he makes in it, and the third direction is related to what the individual takes in relation to situations in which it is impossible to change his fate is related. According to a number of researchers, the content of values constitutes a set of relationships that are related to this system of values and the visual content of human experience (Vakil, 2020). They described the values of the subject in the plan of personal relationships carried out within the framework of subject-object interactions.

Summarizing all this, we can conclude that the strengthening of ideas about values in young people in most cases depends on the socio-psychological nuances of the circumstances in which they find themselves. In order to develop values, it is first necessary to achieve the adequacy of self-awareness in young people. For this, it is necessary to achieve self-observation and self-analysis in young people. From the results of our research, it is clear that values show students ideal ways of thinking and behaving. In young students, the assessment of moral actions and their justification according to age increases. On the contrary, as age increases, the assessment of actions depending on the situation decreases. Adequate self-awareness and a systematic national sense of identity among young students enable them to more deeply understand the spiritual values and moral and



psychological qualities of their people.

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