

UDC 159.922.6

DOI: 10.34671/SCH.BSR.2020.0401.0012

ANALYSIS OF INFLUENCING FACTORS ON THE FORMATION OF STUDENTS' VALUES SYSTEM

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Abstract. In the article, from the point of view of various approaches, is analyzed the problem of values. The authors, studying the opinions of different researchers, make them the object of psychological research. Along with this, there are analyzed and systematized the factors that influence the system of personal values. The article reveals the essence of values concept, analyzes the factors influencing the formation of personal values system. The article notes that in modern conditions in the process of forming a system of values, young people have new features caused by the demand of time. Socioeconomic and psychological factors that exist in society contribute to the emergence of innovations in the worldview of young people, in their attitudes towards themselves and society. It is noted that, the system of values is formed in the assimilation of social experience and manifests itself in the goals, ideals, beliefs and interests of a person. At the end of the article, it is noted that the system of values forms the content side of an identity and expresses an essence of its relationship to reality.

Key words: identity, formation, values system, morality, behavior, self-education, self-understanding, self-esteem.

АНАЛИЗ ВЛИЯНИЯ ФАКТОРОВ НА ФОРМИРОВАНИЕ СИСТЕМЫ ЦЕННОСТЕЙ СТУДЕНТОВ

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Абстракт. В статье с точки зрения различных подходов анализируется проблема ценностей. Авторы, изучая мнения разных исследователей, делает их объектом психологического исследования. Наряду с этим, здесь анализируются и систематизируются факторы, оказывающие влияние на систему личностных. В статье раскрыта сущность понятия ценностей, проанализированы факторы, влияющие на формирование системы личностных ценностей. В статье отмечается, что в современных условиях в процессе формирования системы ценностей у молодежи возникают вызванные требованием времени новые особенности. Существующие в обществе социально-экономические, психологические факторы способствуют появлению новшеств в мировоззрении молодых людей, в них отношения к себе и обществу. Отмечается, что система ценностей формируется при усвоении социального опыта и проявляется в целях, идеалах, убеждениях и интересах человека. В конце статьи отмечается, что система ценностей формирует содержательную сторону личности человека и выражает суть ее отношения к реальности.

Ключевые слова: личность, формирование, система ценностей, мораль, поведение, самодисциплина, самосознание, самооценка.

Introduction. At present, the theme of human values attracts a lot of scientists' attention. The reasons for this interest are as follows. Firstly, the basic values of the individual, group, society determine the behaviour of the social subject, perception of current events, changes and processes in all areas of life.

Secondly, by analysing the values of a particular rapidly developing and actively changing person or society, one can obtain data on its current internal state. Thirdly, understanding and taking into account the values, prevailing in the society play not the least role in the formation of an adequate state policy, particularly, in forecasting possible public opinion about the measures and expected reaction to the upcoming innovations in the socio-political life of the country.

Being used in, both psychology and other social sciences, the concept of value can be characterized as a "characteristic of objects and processes in the world that have a positive or negative value for human life". In sociology, value is understood as accumulated social experience, assimilated by the individual in the course of his socialization.

In cultural science, "value" is understood as a personal meaning for an individual with the help of which the person's attitude to the objective world is manifested. In pedagogy, the problem of values is considered in the context of the upbringing process.

It is clear from these definitions, that value can be treated either as an attribute, a characteristic of an object, or as an object itself, which can meet the person's requirements.

Methods. In the works of psychologists, the definition of the "value" concept is revealed as - something, what a per-

son attributes to a special value in life, what is the bearer of a special and positive everyday content. This definition differs from the term of "value orientations". The definition of "value" is interpreted as an important component of a person's worldview, which expresses his (her) preferences and aspirations [5, p. 537]. In his psychoanalytic theory, Z. Freud points out that the values acquired in the course of socialization play an important role in the substructure of the super-Me, and G. Young – his associate, believes that profound changes of value orientations take place in the refracted stages. For G. Allport, value is the most important part of the individual and, at the same time, he distinguishes the following classification of values: aesthetic, theoretical, economic, social, political and religious values.

E. Fromm believes that there is close contact between values and the emerging character [6, p. 171]. If some authors consider value as motivating activity, then, according to M. Rokich and D.A. Leontief, they are components of the cognitive structure of the personality that regulates a person's life activity. E.V. Gavrilova as well as M. Rokich and D.A. Leontiev, considers that in addition to the determination of the cognitive process, values direct and organize behaviour for specific purposes, i.e., in her opinion, values regulate people's behaviour and contribute to the assessment of the surrounding reality.

In social psychology, values are studied in connection with socialization, dynamic processes in small groups, with a change in the social situation. V.A. Yadov considers the individual's value orientations as an important stage of the species, as regulating his actions and behaviour in situations

of special importance, and his social initiative. With the help of these values, the person manifests his attitude to all the circumstances of everyday life. Based on the above definitions and concepts of values, certain conclusions can be drawn [7, p. 439].

Results. Values are an inevitable and essential element of all important life decisions for a person. Values are relationships that unite personal perceptions and judgments, motivations and actions. The value theory contains a number of approaches that study how, why and to what extent people value all their surroundings and belongings. This research began in ancient philosophy, where it was called axiology or ethics. Early philosophical studies sought to define the concepts of good and evil.

Today, basic value theories are scientific empirical studies, in the context of psychology, sociology and economics, trying to understand their essence.

Summarizing a large number of different thoughts and definitions of values, formulated in ethics, philosophy, sociology and psychology, one can concretize knowledge about different types of values existence. The first form is the social ideals developed by the public conscience. Summarized concepts of impeccability in different parts of social reality are present just in these social ideals. The second form is the objective embodiment of these ideals in the activities or works of individuals.

The third form is embodied in the motivating components of the individual. They induce it to the objective embodiment of social value ideals in their activities.

A feature of the described forms of existence is that they smoothly pass from one form to another. This process of reincarnation takes place step by step, in a strictly sequential order. Namely, social ideals are first acquired by the personality, then being "models of the due" they direct the person to activity, as a result of which their objective embodiment takes place.

The division of values into the declared and real is accompanied by obvious discrepancies between them. That is why in the 70-ies this problem turned into the subject of numerous scientific works of various authors.

Values differentiated as operational (effective) and conscious by Ch. Morris, while he did not apply the definition of "value orientations". By K. Cluckhon values were considered as part of the motivation, and value orientations - as interdependent provisions. M. Rokich identified the main aspects, determined by using his direct ranking method of values, and in a number of other literature, these same data were regarded as value orientations [9].

The subject of our study is the value views of migrants and their modifications in an unfamiliar socio-cultural environment.

One can emphasize the consideration of values, with the help of several interdependent aspects from the theoretical and methodological positions.

1) Historical - anthropological. Man and animal do not resemble each other in many ways. One of the most important is the presence of human values and value orientations: it is impossible to imagine a society where there is no system of value orientations. Values develop a vital meaning for the individual, form priorities and guide the most important goals of his activities.

2) The second aspect is sociologic-culturological, which considers the group's culture as a set of specific, distinctive values, different from others.

It should be borne in mind that in different cultures the same, similar phenomena can have a non-identical significance.

This is, mainly, due to the fact that each event acquires a value in culture, not just so, but in interaction with other phenomena, within a certain picture of the world's perception. Each individual people, a group, an ethnos, a social group and a person has its own picture of the world, through the foreshortening of which the surrounding world is assessed. Each individual people, a group, an ethnos, a social group

and a person has its own picture of the world, through the foreshortening of which the surrounding world is evaluated. Values are the final level and main result of the world's adequate picture development. Considering values in a more concrete context, in the world's picture, they are represented by value orientations, values-norms and values-ideals. In a broader sense, values are included in all categories of consciousness, sub-consciousness, super-consciousness, and layers of the subjective picture of the world, which includes images of how the person represents the world around him, his place in this world, the I-image, etc. If to open the notion of "value", then it is the basis of the subject's world picture and includes the world outlook, world perception and attitude, determines its character and subsequent development.

This will allow us to summarize that values are an unconditional aspect of the world's picture and at the same time, the result of this picture's generation.

3) Philosophic-culturological. Considering the problem of values in the perspective of the Russian scientists' new works, one can note the existence of several basic approaches: such researchers as L.N. Stolovich, O.M. Bakuradze and M.S. Kagan consider values from the subject-object position, and a number of other authors examine the features of values from the position of interpersonal relations. These currents do not contradict each other, but replenish each of them. For the formation and operation of values, a one-to-one ethno-cultural structure is needed [2].

Human formation as a personality is not an ordinary process. Sometimes there are very strange contradictions here. In a simple way, the personality trained by the same program sometimes has a completely different nature, and sometimes, on the contrary, though the "software" is different, the content is drawn closer and, in some ways, complementary characters are formed.

Let's note that the identity formation does not go anywhere and always on the rising line. Therefore, the identity formation cannot give the same result in different living conditions and ages. It can only be outwardly broken into certain parts and areas. If we forget that conditionality, one-sidedness of the identity formation is evident. The formation of personality takes place through the specific wrapping of various factors. The identity formation is an active process. It would be a one-sided approach to the problem, if it is explained only through the influence of external factors. The direction and level of personality formation depends not only on the nature of external influences, but also on an attempt to improve oneself.

It does not depend on just how each external effect breaks through the personal lens and what kind of reverberation it generates inside. It depends on the personality's purpose and the system of values as well. Let us note that psychology analyzes the value problem differently than philosophy. In psychology, the importance of value is not connected with its leanness to or lack of objective grounds. The importance of value depends, first of all, on the role it plays as a guide to human behavior. Particularly, in terms of moral conduct, value is a group of features used by any individual to evaluate people's qualities, intentions and behaviors. Researchers in this direction have proposed different approaches to value problem [5]. Researchers in this direction have proposed different approaches to value problem [5].

For example, according to Allport, the value concept is a belief in a person's behavior according to his choice; Williams considers the value concept as criteria or standards of behavior choice; Kluckhohn is of the opinion that the value concept indirectly or openly expresses the quality of a group or characteristics of the individual, affecting the choices of activities, means or goals; Hofstede tends to see certain situations above others; Gungora has analyzed something as a desirable or unreliable belief [5].

According to Rokch, the most important function of values is to provide standards that guide behavior in different situations. Values include features that introduce ourselves to other people, evaluate the behavior of others and our

behavior, as well as customs and traditions, value judgments, norms and rules created within the society. From this view point, the value defines and guides the right and wrong behavior of an individual, a group, or the entire society. [4]

The societies are a highly developed structure that has different rules, combines different customs and traditions. The influence of society on a man's development and behavior is great.

During this development, a man, through his existing values, tries to understand and know what is good and bad for himself and cultural characteristics of the society he lives in.

No matter how many years a man lived, we can see that every human being has an absolutely worthy world of values and therefore, all he does, are implemented on the basis of these values. In their turn, these are truly human qualities in the real sense of the word. From this view point, there is no problem in philosophical sense. The problem is in the structure of these values, whether they are subjective or objective. The controversy among researchers clearly shows itself at this point.

Human beings are not born as creatures having certain values. These values are formed in human beings with the training he receives, effects of the immediate surroundings and at the same time with vital observations over a certain period of time. Values of different forms in different societies and their evaluation in different forms are an indication of their subsequent adoption. Evaluation of different values in different societies is also an indication of their subsequent adoption. We learn from the elders and age mates how we should behave in any situations. We even develop counter-behaviors as a nonconformist reaction. Then we teach our children the rules of those "good morals." From this view point, we can count the entire society as a school and every individual as a teacher and student of this school. Since value is a system of rules regulating relationships between people, every place and situation with social relationships present us models of morality. But we cannot say that we have learned and mastered all these examples [6].

The direction of human personality is reflected in wealth trends along with the needs, outlook and convictions.

The formation of a person's wealth tendency is a very complicated process. It is formed under the influence of various factors and the social environment, undoubtedly, plays a crucial role among those factors. This is also true, for example, the personality's wealth tendency is not merely the projection of the social environment. If so, the wealth tendency would be identical for all formed identities in the same social environment and colorfulness and diversity in wealth

tendency of separate individuals would not have been noticeable. Therefore, the formation of a person's wealth tendency can not separately be conceivable from his personal-psychological characteristics, the nature of his upbringing and above all, level of consciousness.

Psychological research shows that, the whole range of circumstances where people live, study and spend leisure time has a great impact on their psychology and outlook. Observations show that, there are a lot of factors that influence the formation of the identity values system.

In modern age, the formation of a personality's values system takes place in the most complex social relations environment. So that, at present, the circle of human relations has expanded and its shades are enriched. Human beings must be able to realize what relationships they are and, if necessary, adapt to them.

Conclusions. Examples of factors influencing the development of personality values system include self-education, self-cognition, self-perception and self-assessment. It is one of the possible conditions for every personality to have a high purpose, achieve this goal and work on it in the self-discipline process. This is not accidental. People can put different life goals in their lives. The life of a person living with small intentions and goals leads to a philosophy of "If I were to die somehow, my soul would get rid of." Such people are

just trying to secure their own personal lives.

They are based on the fulfillment of egoistic goals caused by skinny feelings in separate cases. Their selflessness is often related to an elimination of these personal interests. Elimination of the obstacles gives a person pleasure to reach that goal. Therefore, the identity values system must believe that it is connected with the progress of nation it belongs to. Dealing with self-education, a personality can achieve the desired result when he is such an exigent towards himself. Trying to develop positive values in themselves, they always live by the motto "to be bellicose is to be a human being". It is clear from all said above that, each individual should properly evaluate negative and positive qualities in the self-education process. A man not only increases his knowledge, but also acquires the opportunity to form a values system characteristic for steadfast and strong-willed people in the self-education process.

One of the factors that play an important role in the formation of a person's values system is connected with the identity's self-assessment. Self-esteem is a person's attitude to his or her ability, opportunity, personal characteristics, as well as appearance. Both low and high self-esteem make life difficult. It is bad to be self-confident and too sensitive, but it is not a good thing to be highly self-satisfied with you. People are trying to justify their behavioral motives from the view point of morality. They try to regard the personality's psychological traits as good and evil, just and righteous, from the moral point of view. Man's self-awareness can help him not only to find ways to mobilize internal forces and manage them, but also understand the secrets of nature. However, man understands of himself and discovering it is very difficult to deal with; because the formation of a human's values system is a complicated and multi-featured process. A number of factors affects its formation. Self-understanding and self-esteem of the personality is important among these factors.

Unfortunately, sometimes, knowledge about our own system of values is very poor. Of course, man's self-understanding and self-acquaintance are a more difficult process than other individuals. But at the same time, we must admit that most of the time, we do not take care to open the mechanism of our treatment and behavior, penetrate there and effectively influence on it. Where as a human being is a capable creature for high self-regulation and self-perfection. For this, the human being should educate himself. In the meantime, it is, of course, an important issue to take care of them, reassure them and seriously engage in their upbringing.

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