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## Psychological issues of formation of socio-cultural values in students<sup>1</sup>

### Problemas psicológicos de la formación de valores socioculturales en estudiantes

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#### Resumen

Este artículo se dedica al estudio de las cuestiones psicológicas de la formación de valores socioculturales en los estudiantes. El cuestionario de valores personales de Schwartz, la metodología SAT de S. Shostrom y el cuestionario del autor se utilizaron para la medición en la investigación. 140 solteros participaron en el estudio. El objetivo de la investigación es determinar la relación entre valores socioculturales y rasgos de personalidad, logros académicos, situación económica y autorrealización en los estudiantes e identificar los valores que dominan en esta dirección. Se tomaron como factores clave el rendimiento académico, la demografía, el nivel de vida y las diferencias de género. Se utilizaron grupos experimentales y de control durante el estudio. El análisis de los resultados mostró que existe una correlación positiva entre los rasgos de personalidad y los valores socioculturales, pero esta tendencia es típica. La relación entre los valores de autorrealización de los estudiantes y los rasgos de personalidad es más alta que otros valores. Se puede concluir que estos valores son de carácter individual e incluyen parcialmente valores socioculturales. ( $r = 0.68$ ,  $r = 0.52$ ,  $r = 0.64$ ) Se encontró que la relación entre valores multiculturales y altruistas y rasgos de personalidad es positiva en varios aspectos, especialmente iniciativa ( $r = 0.26$ ), responsabilidad ( $r = 0.73$ ), optimismo ( $r = 0,43$ ). El estudio mostró que la correlación entre los valores de los estudiantes y el rendimiento académico ( $r = 0,599$  \*\*), el estado financiero ( $r = 0,564$  \*\*) y los factores demográficos ( $r = 0,446$  \*\*) es importante. Se puede sugerir que para formar valores socioculturales en los estudiantes, es necesario desarrollar rasgos de personalidad, incluyendo oportunidades para la autorrealización, para crear un ambiente educativo favorable para ellos.

**Palabras clave:** educación, estudiantes, valores socioculturales, formación, autorrealización, cuestiones psicológicas.

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## Abstract

This article is devoted to the study of psychological issues of formation of socio-cultural values in students. Schwartz personal values questionnaire, S. Shostrom's SAT methodology and the author's questionnaire were used for measurement in the research. 140 bachelors participated in the study. The aim of the research is to determine the relationship between socio-cultural values and personality traits, academic achievements, financial status and self-realization in students and to identify the values that dominate in this direction. Academic achievement, demographics, living standards and gender differences were taken as key factors. Experimental and control groups were used during the study. The analysis of the results showed that there is a positive correlation between personality traits and social cultural values, but this trend is typical. The relationship between students' self-realization values and personality traits is higher than other values. It can be concluded that these values are individual in nature and partially include socio-cultural values. ( $r = 0.68$ ,  $r = 0.52$ ,  $r = 0.64$ ). It was found that the relationship between multicultural and altruistic values and personality traits is positive in several respects, especially initiative ( $r = 0.26$ ), responsibility ( $r = 0.73$ ), optimism ( $r = 0.43$ ). The study showed that the correlation between students' values and academic achievement ( $r = 0.599^{**}$ ), financial status ( $r = 0.564^{**}$ ) and demographic factors ( $r = 0.446^{**}$ ) is important. It can be suggested that in order to form socio-cultural values in students, it is necessary to develop personality traits, including opportunities for self-realization, to create a favorable educational environment for them.

**Keywords:** education, students, socio-cultural values, formation, self-realization, psychological issues

## Introduction

Against the background of strengthening the process of integration into the world, the transformation of socio-cultural values dominates. The penetration of new values into all spheres of society, especially the predominance in education, dictates a new context for looking at issues related to the direction of students' socio-cultural values in the education system. One of the main reasons of this is that the students are open to the new values, while educators are conservative. This is inevitable even in the presence of a number of elements of the traditional education system.

Socio-cultural values have always been in the focus of philosophers, psychologists and educators and are widely reflected in modern educational theories. At the same time, a comprehensive study of the concept of socio-cultural values shows that there is no single conceptual approach that allows for an unambiguous understanding of this concept. However, in modern socio-historical conditions, regardless of the context of the problem, values are studied as an important component of society, a necessary element of social and political consciousness, as well as the direction of adolescents' and young people's life strategies, a regulator of their social imperatives, an indicator of social interaction, a motive for the individual's self-realization (Kuczynski & Navara, 2018).

Socio-cultural values determine the way of life of students, their life strategy. Modern life imposes new requirements for students to adapt to the new socio-cultural conditions. These requirements are very strict, but they are real requirements for students to realize their potential, but also the development trends of society. Students need a fairly stable life experience, knowledge, skills and habits to enter this system of relationships and realize their potential there for the benefit of society. All this is done through the formation of socio-cultural values. In this regard, the education system must implement a system of measures necessary for students to adapt and integrate into the new system of values. For this, the leading socio-cultural values must be identified and work must be done in this direction among the youth.

### *Literature review*

The study of values is carried out by a special field of science axiology. Nevertheless, in a number of science systems, including the anthropology, the concept of value has long gained the right to citizenship. Psychology is one of such sciences (Alekseyeva, 2014). In psychology, values are described through the elements of a person's consciousness, or rather through the person's interests, ideals, beliefs, principles, and worldview. The social imperatives, motives, needs of personality, search for the meaning of life and so on also play an important role here. Lebedev (2011) presents values as existing universal norms and goals. Another researcher, Golovin (1998) believes that values reflect the joint product of the life activities of humanity and groups as a whole.

In the dictionary compiled by Udovichenko (2015) values are described as a fundamental axiological concept that determines the nature of negative and positive needs for subjects, social groups, and society as a whole. Value is presented as a motivating object, as a goal, as the meaning of life and is divided into two groups: material and spiritual values (Udovichenko, 2015).

Of course, such a classification of values has been carried out by various researchers. That is, this is not the only classification. The process of transformation of socio-cultural values into one another has attracted the attention of more and more researchers. The main reason is that the interpretation of the dominance of any value does not pose any difficulty. However, because the process of transforming values from one to another has complex psychological mechanisms, its research is brought to the fore.

Leontyev (1996) notes that there are three forms of interchangeable values: first, whole ideas about social norms, standards created by the public consciousness, as well as changes in various spheres of social life; second, specific people, objects who adopt these standards in their activities and creativity;

and third, the motivational structure of the personality leading to the subject embodiment of ideals of social significance in its activity (p.22).

These provisions put forward by Leontyev (1996) allow to explain the mechanisms of transformation of values from one to another through its forms. Thus, socially appreciated ideas about the formation of a value, this value becomes self-identifying and becomes an element of continuous motivation. But in what cases does this value have a socio-cultural character or become a necessary social imperative? This issue is not sufficiently clarified.

Schwartz & Belsky (1990) present a content analysis of values from a different perspective than previous approaches. They consider it more appropriate to study two aspects of values: first, motivation contingent forming the typology of values; second, the structural relationship between different types of values (Schwartz & Belsky, 1990). Also, these authors characterize values as standards and standards for people's choice and evaluation of actions, people and situations. They also present values as a system with a hierarchical structure according to the degree of importance in relation to each other (Schwartz & Belsky, 1987). Therefore, characterize values as models and standards for people's choice and evaluation of actions, people and situations. They also present values as a system with a hierarchical structure according to the degree of importance in comparison to each other.

The content presented by Schwartz corresponds to the content defined by Kluckhohn (1961) and Rokeach, & Ball-Rokeach (1989): "Values are desirable, transitive, changeable are trans-situational goals in importance that manifest themselves at the level of the principles that govern the lives of individuals and groups and change in importance. Each value has several motivational tendencies and goals" (p.42). Their organization at the individual level is the result of the psychological dynamics of conflict and compatibility that people experience in the process of following different values in daily life (Smith & Schwartz, 1997). But this is so on an individual level. At the cultural level, this process manifests itself in a slightly different way. At the cultural level, the structural system of values reflects, first of all, the various models used by society to solve the problem of regulating human activity (Schwartz, 1994).

Such notions of values reveal the creation of a two-level analysis of its different categorical and measurement organization on the basis of a single empirical instrument. Schwartz & Belsky (1987) theoretical propositions on values are based on the premise that values include cognitive representations formed on the basis of three universal human needs. These universal needs include the needs of the

individual as a biological organism, the coordination of social interactions, and the needs for the protection and well-being of social groups.

Through socialization and cognitive development, people learn to present these needs as conscious goals or values, to give them different degrees of importance, and to approach them as culturally shared elements in the communication process. Due to the motivational content of Schwartz & Belsky (1987) values, its typology can be considered universal. In this classification, each type includes both terminal and instrumental values. The reduction in the importance of this or that value depends on the purpose of the latter motivation.

According to Rokeach, values are firm beliefs about preferred behaviors or ultimate goals. Values and attitudes are psychological determinants that govern human social behavior, but these two concepts cannot be equated (Rokeach & Ball-Rokeach, 1989). Rokeach focuses on orientation in the formation of values. According to Fishbein and Ajzen (1975) approach, he shows that orientation is a state of readiness that is directed to a specific object or situation.

It should be noted that, unlike orientation, values are more abstract, but are more important in the lives of individuals. They have a certain content, intensity (to what extent they are superior to other values) and regulate the social desirability or normality of the relationship (how to act), are closely related to self-esteem and identity (Rokeach, & Ball-Rokeach, 1989).

Rokeach defines two types of value: terminal and instrumental. Terminal values represent the ultimate goals of existence. This category includes values such as freedom, equality, peace and other goals. Instrumental values refer to ideal standards of behavior such as honesty, assertiveness, responsibility, and other qualities. Terminal values are divided into two subgroups - social and personal. Instrumental values are also divided into two subgroups: moral values and competence. Instrumental values refer to ideal standards of behavior such as honesty, assertiveness, responsibility, and other qualities. Instrumental values are also divided into two subgroups: moral values and competence (Rokeach & Ball-Rokeach, 1989).

It should be noted that Rokeach was one of the first researchers to accept this value system as a system of interrelated values, and studied this problem from a theoretical and methodological point of view. According to his method, the value system consists of 18 terminals and 18 instrumental values, presented in alphabetical order. The person involved in the research should list the objects in two lists, starting with the most important for him and ending with the least important. Each value is given an

appropriate grade. 1<sup>st</sup> grade means the most important value for a person, and 18<sup>th</sup> grade means the least important.

The choice of values according to Rocky is the result of sorting, not scaling. Only in this case, each value is evaluated not by itself, but in relation to other values, that is, as an indicator of an interconnected whole. Thus, value selection is based on a single criterion, and this value criterion ranges from more valuable objects to less valuable objects. Such an approach to the value system can be called structural-energetic. Because the hierarchy of values is perceived as the result of quantitative relationships between the intensity of individual values associated with the system (Bachinsky, 2011).

The most important question that Rokeach is trying to answer is how the value system really changes, and values are traditionally considered the most stable psychological structure. The important point is that Rokeach shows that the basic individual values in the process of socialization are formed in childhood (adolescence) and that changes are not possible during adolescence. The question he brought up - that is, research shows how values change despite their relative stability and, as a result, how attitudes and social behaviors change accordingly. For this, a person must be aware of the objectively existing contradictions between individual values, that is, he must confront himself in order for changes to take place in the hierarchical positions of these values.

Of course, we cannot disagree with these views. Because the true content of values is measured by their hierarchical place in the value system of a particular person. In this case, socio-cultural values are determined by the dynamics of cultural and social relations, and individual behavior acquires a new content with the change of those relations. If we accept that values are content and intensity that predominate in the process of meeting social and biological needs, then we must also pay attention to motivation. In this regard, Maslow's concept of self-actualization attracts more attention. The issues of formation of socio-cultural values are also widely interpreted in the works of the well-known psychologist Maslow (2018).

Unlike scientists who have conducted research in this area, Maslow's system of values is located in a vertical hierarchy. That is, these values are presented in the form of bottom-up pyramid to the hierarchy of payment of needs, not in terms of their importance. The author distinguishes two main groups of values: 1) M-values (existence) - high (truth, mercy, unity, justice); 2) D-values (deficit) - low (peace, quiet, sleep, security) (Maslow, 2018).

Values are sacred ideas and beliefs for the individual, the collective and society, expressed in behavior. Values are material and ideal objects that are important to a particular subject and meet their

needs and interests. Values are also a positive assessment of needs, desires and aspirations, views of the individual. These are specific objects of reality that have a positive and negative significance for each person and society as a whole and surround us (Butayeva, 2018). Therefore, research shows that in modern times there are enough definitions that define the concept of value (Jabbarov, 2018).

The common denominator in these definitions is that values are the focus of the positive and negative significance of the material and spiritual objects of reality on the needs of the individual and the social group. However, based on the analysis of research, we can approach values from two points of view. First, values as personality traits, and second as socially significant events.

Values are characterized as an important element as a personality trait, as elements of its directionality, reality that reflect the subjective attitude to objects and events. Values as a socially significant event reflect the content of public consciousness, its level of development. Such values belong to everyone, society as a whole and society. These values exist in the form of objects and events. In this way, values refer to social or socially significant values. We would also like to note an interesting point that socio-cultural values act as a factor and a driving force of socialization of the individual. Therefore, socially important values are an important tool for the socialization of the individual. It not only makes the individual aware of society, but also guides him, shows the object of his ideals and motives.

### **Methodology**

To measure students' socio-cultural values, Schwartz's (1992) individual values survey and Shostrom's (2003) POI (Personal Orientation Inventory) methodology and the author's questionnaire were used. The requirements of Baku State University and Odlar Yurdu University took part in the study. The study was conducted online and a total of 140 bachelors from both universities participated. Academic achievement, demographics, living standards and gender factor were taken as key parameters in the study.

The questionnaire was composed of some questions. The first group of questions focuses on the disclosure of factual information - age, gender, financial security, etc., the discovery of life satisfaction and self-realization. The second group of questions focuses on the discovery of values. It is through these methodologies that ideas about the level of students' satisfaction with life, directions of socio-cultural values were revealed.

## Results

The spectrum of social values is quite diverse. The spectrum of social values is quite different. These include moral and ethical, ideological, political, religious, economic, aesthetic and other values. The formed system of values creates a worldview for the individual. We believe that from a psychological point of view, the values of self-realization, altruistic values, multicultural values also reflect the socio-cultural values.

An important feature of socially significant values is that they are perceived by members of society as something clear from themselves because they are generally accepted, values are self-realized, and they are repeated in people's socially significant actions. With all the different meaningful features of social values, some objects can be identified that are inevitably associated with the formation of a certain value system. Among them we can distinguish the following:

- 1) definition of human nature, ideal of personality;
- 2) the view of the world, the universe, the perception and understanding of nature;
- 3) the role of man in the universe, man's relationship with nature;
- 4) The attitude of man by man;
- 5) the nature of society, the ideal of social structure (Golokhova, 2011)

It follows that one value system is strengthened throughout a person's life, and the other cannot become a necessary value due to incompatibility. As a result, there are concepts that are relevant and acceptable for each person, which forms a certain hierarchy of values. In order to test our hypothesis, the relationship between students' self-esteem and other personality traits was tested. It was found that most of the requirements have a high level of self-esteem and other personality traits. This diagnosis was made on a 5-point scale.

As can be seen from Table 1, the requirements include personality traits such as self-esteem, responsibility, activity, optimism, the existence of plans for the future, etc., which have a comprehensive impact on the formation of socio-cultural values. The correlation analysis showed that there is a positive correlation between students' personality traits and their socio-cultural values.



**Table 1***Rank indicators and level of importance of personality traits in students*

Personality traits	Rank level	Average indicator	Level of importance
Level of self-esteem	4.2	4.5	0.38*
Existence of plans for the future	4.1	4.3	0.36
Optimism	4.3	4.4	0.32
Initiative	4.1	4.3	0.62*
Activity	4.1	4.1	0.68
Responsibility	3.9	4.2	0.70*
	3.8		

**Note: \* It is important at the level of 0.05.**

At the same time, these qualities can be correlated with each other and have a high degree of importance.

**Table 2***Correlation indicators between personality traits and socio-cultural values in students*

Personality traits	Socio-cultural values (N = 140)		
	Values of self-realization	Altruistic values	Multicultural values
Level of self-esteem	0.64*	0.55	0.38
Existence of plans for the future	0.68**	0.48	0.36
Optimism	0.44	0.62	0.43**
Initiative	0.52*	0.26**	0.63*
Activity	0.92	0.34	0.56
Responsibility	0.86	0.73 **	0.72*

**Note: \*\* It is important at the level of 0.01, \* at the level of 0.05**

Table 2 shows that there is a positive correlation between personality traits and socio-cultural values, but this trend is characteristic. As can be seen, the relationship between self-realization values and personality traits is higher than other values, and the relationship between the existence of other

qualities and self-realization is twofold. It can be concluded that these values are individual in nature and partially include socio-cultural values. ( $r = 0.68$ ,  $r = 0.52$ ,  $r = 0.64$ ).

The relationship between multicultural and altruistic values and personality traits is positive in several respects ( $r = 0.26$ ,  $r = 0.73$ ,  $r = 0.43$ ,  $r = 0.63$ ,  $r = 0.72$ ). Of course, all this shows that there are positive correlations between personality traits and socio-cultural values.

It should be noted that the formation of socio-cultural values is closely linked to the academic achievements of students, demographic factors and financial status. A qualitative analysis of the responses was conducted to verify this fact. The results are shown in Table 3.

**Table 3**

*Indicators of the correlation between students' values and academic achievement, financial status and demographic factors*

Values	(N=140)		
	Academic achievements	Financial status	Demographic factors
Power	-0,743*	-0,985	0,815*
Achievement	0.661**	0.324*	0.218
Hedonism	-0,260*	0.590**	0.324*
Stimulation	0,386	0,176*	0,524
Self-direction	0,420*	-0,334*	0,495*
Universalism	0,668*	0,190*	0,428**
Benevolence	0,274	0,358	0,177*
Tradition	0,259	0,520	0,608**
Conformity	0,463*	0,391	0,298
Security	0,599**	0,564**	0,446**

**Note: \*\* This is important at the level of 0.01, \* at the level of 0.05**

As can be seen from Table 3, the correlation between student values and academic achievement, financial status, and demographic factors is important. Here, the safety values for all three parameters prevail ( $r = 0.599$  \*\*,  $r = 0.564$  \*\*,  $r = 0.446$  \*\*). This result confirms the assumption made in the formation of socio-cultural values.

It should be noted that the correlation analysis provides only the result, then it is difficult to determine the causal relationship of these cases. However, research has shown that there is a correlation between students' values and their personal qualities and academic achievements. Thus, the role of the demographic factor, the factor of self-realization in the transformation of values is high and has a different dynamic in the educational process. In general, research has shown that significant differences in the manifestation of factors influencing the formation of socio-cultural values are insignificant, and these differences are trending.

### **Discussion**

The study showed that the process of forming a system of socio-cultural values among students studying at different faculties is determined by personal characteristics and propensities for self-realization. However, in addition to these factors, demographic factors, financial situation, and social orientation also play an important role. Our research shows that our research partially coincides with the research of Butaeva (2018), Borisova (2002), Bubnova (2008), Budinaite (1993). In these studies, personality traits, including high self-esteem, empathic thinking, are considered as a leading factor in the formation of sociocultural values. However, the influence of the social context or demographic factor on the existing process was reflected in other studies (Jabbarov, 2017).

However, there are a number of studies that contradict our research (Kaghi-Tchibashi, 1989; Woodward, Hales, et al., 2000), which reflect several stages of value formation (independent choice; choice of alternatives; results of thinking). viewed in context; rate and rate, etc.). Considering the difference in time and space compared to these studies, it can be noted that new values were added to the formation and transformation of values. In addition, in these studies, different directions of the research object led to different background of results.

It should be noted that sociocultural values also significantly depend on the effective perception of the organization's activities. Research shows that much of the dissatisfaction with work between individuals and groups stems from the sociocultural context of the organization (Manisha & Misra, 1993). This means that social perception also has a significant impact on sociocultural values. The formation of sociocultural values is determined not only by the influence of psychological factors, but also by the historical place in which a person lives and develops. A study by Ascarizad (2019) showed that the historical space and its elements comprehensively influence the formation of sociocultural values. In addition, the influence of communication on the formation of sociocultural values is important

(Bykova, 2013). We do not consider it necessary to compare these questions, as our research does not address these questions.

Career and collective values have been found to be positively associated with career aspirations (Grishma, & Esi, 2014). This fact confirms that the process of the formation of socio-cultural values can be associated with career aspirations in an individual context. Several factors that influence well-being in cultures allow values to change and adapt to the sociocultural context (Alfonso, Claudia, et al., 2012). Compared to our study, the discrepancy between values and demographic factors can be explained by the influence of the general mood in society. This fact is unambiguously confirmed by research.

### **Conclusion**

Our research has shown that the formation of a system of socio-cultural values in students is conditioned by the trends of self-realization. It can be concluded that most of the requirements include self-esteem, responsibility, activity, optimism, plans for the future, etc. These qualities are one of the main conditions for the formation of socio-cultural values. Correlation analysis showed that there is a positive correlation between the personality traits of the requirements and their socio-cultural values. It can be concluded that the relationship between the values of self-realization and personality qualities is higher than other values, and the relationship between the existence of other qualities and self-realization is twofold.

At the same time, the relationship between multicultural and altruistic values and personality traits is positively oriented on several qualities - self-esteem, responsibility, initiative. Of course, all this shows that there are positive correlations between personality traits and socio-cultural values. It was found that the correlation between students' values and academic achievement, financial status and demographic factors is important. Here, the safety values for all three parameters prevail.

It should be noted that the correlation analysis provides only the result, then it is difficult to determine the cause-and-effect relationship. However, research has shown that there is a correspondence between the values of the requirements and their personal qualities and academic achievements. Thus, the role of the demographic factor, the factor of self-realization in the transformation of values is high and has a different dynamic in the educational process.

The generalization of all this shows that the values of students studying at different universities change due to the influence of values of self-realization, multicultural values and demographic factors,

and there are significant differences between them. Research also confirms that the socio-psychological context has a significant impact on the transformation of values. Taking all this into account, it is necessary to ensure the positive orientation of the formation of values

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