

IDENTITY AND VALUE ORIENTATIONS IN ARMENIAN YOUTH IN THE CONTEXT OF EXISTENTIAL-HUMANISTIC APPROACH

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Abstract

The article presents research on personal identity and value orientations in Armenian youth. The study explores the various definitions of the identity phenomenon as well as the concept of personal identity status. The article provides insight into the conditions of identity development and the role of values and value orientations in its formation. Personal identity is subjectively perceived as the identity and continuity of personality. The process of personality development involves the integration and differentiation of values and value orientations.

The goal of the current study was to investigate the relationship between statuses of personal identity and value orientations in Armenian youth. To achieve this goal, a study was conducted among 60 Armenian students. The relevance of our study is due to the significance of the problem of personal identity and dominating value orientations in youth, which reflect the dynamics of the development of society. The results of the study allowed us to identify differences in the specific characteristics of value orientations in subjects with different statuses of personal identity. It was confirmed that the expressiveness of value orientations varies among the subjects depending on the status of personal identity.

Keywords and phrases: personal identity, identity status, value orientations, Armenian youth.

ԻՆՔՆՈՒԹՅԱՆ ԵՎ ԱՐԺԵՔԱՅԻՆ ԿՈՂՄՆՈՐՈՇՈՒՄՆԵՐԸ ՀԱՅ ԵՐԻՏԱՍԱՐԴՈՒԹՅԱՆ ՇՐՋԱՆՈՒՄ ԷՔՋԻՍՏԵՆՅԻԱԼ- ՀՈՒՄԱՆԻՍՏԱԿԱՆ ՄՈՏԵՑՄԱՆ ՀԱՄԱՏԵՔՍՈՒՄ

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Համառոտագիր

Հոդվածում ներկայացված են հայ երիտասարդների անձնային ինքնության և արժեքային կողմնորոշումների վերաբերյալ հետազոտության արդյունքները: Հետազոտությունն ուսումնասիրում է ինքնության երևույթի տարբեր սահմանումները, ինչպես նաև անձնային ինքնության կարգավիճակի հայեցակարգը: Հոդվածը պատկերացում է տալիս ինքնության զարգացման պայմանների և արժեքների և արժեքային կողմնորոշումների դերի մասին դրա ձևավորման գործում: Անձնային ինքնությունը սուբյեկտիվորեն ընկալվում է որպես անձի ինքնություն և շարունակականություն: Անհատականության զարգացման գործընթացը ներառում է արժեքների և արժեքային կողմնորոշումների ինտեգրում և տարբերակում:

Ընթացիկ հետազոտության նպատակն էր ուսումնասիրել հայ երիտասարդների անձնային ինքնության կարգավիճակների և արժեքային կողմնորոշումների միջև կապը: Այս նպատակին հասնելու համար ուսումնասիրություն է անցկացվել 60 հայ ուսանողների շրջանում: Սույն ուսումնասիրության արդիականությունը պայմանավորված է երիտասարդության շրջանում անձնային

ինքնության և արժեքային կողմնորոշումների խնդրի կարևորությամբ, որոնք արտացոլում են հասարակության զարգացման շարժը: Հետազոտության արդյունքները թույլ տվեցին բացահայտել արժեքային կողմնորոշումների առանձնահատկությունների տարբերություններն անձնային ինքնության տարբեր կարգավիճակ ունեցող առարկաների մեջ: Հաստատվեց, որ արժեքային կողմնորոշումների արտահայտչականությունը սուբյեկտների միջև տատանվում է՝ կախված անձնային ինքնության կարգավիճակից:

Քանալի բառեր և բառակապակցություններ. անձնային ինքնություն, ինքնության կարգավիճակ, արժեքային կողմնորոշումներ, հայ երիտասարդություն:

ИДЕНТИЧНОСТЬ И ЦЕННОСТНЫЕ ОРИЕНТАЦИИ АРМЯНСКОЙ МОЛОДЕЖИ В КОНТЕКСТЕ ЭКЗИСТЕНЦИАЛЬНО-ГУМАНИСТИЧЕСКОГО ПОДХОДА

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Аннотация

В статье представлены исследования личностной идентичности и ценностных ориентаций армянской молодежи. В исследовании рассматриваются различные определения феномена идентичности, а также понятие статуса личностной идентичности. Дается представление об условиях развития идентичности и роли ценностей и ценностных ориентаций в ее формировании. Личностная идентичность субъективно воспринимается как тождество и непрерывность личности. Процесс развития лич-

ности предполагает интеграцию и дифференциацию ценностей и ценностных ориентаций.

Целью настоящего исследования было изучение взаимосвязи между статусами личностной идентичности и ценностными ориентациями армянской молодежи. Для достижения этой цели было проведено исследование с участием 60 армянских студентов. Актуальность нашего исследования обусловлена значимостью проблемы личностной идентичности и доминирующих ценностных ориентаций молодежи, которые отражают динамику развития общества. Результаты исследования позволили выявить различия в особенностях ценностных ориентаций у испытуемых с разными статусами личностной идентичности. Подтверждено, что выраженность ценностных ориентаций варьируется у испытуемых в зависимости от статуса личностной идентичности.

Ключевые слова и словосочетания: идентичность личности, статус идентичности, ценностные ориентации, армянская молодежь.

Introduction

The ongoing social and cultural changes of modern society have a reciprocal impact on the identity formation and value orientations of the youth. These changes in the social structures bring forth the problem of personal identity and value orientation formation.

The relevance of the research topic. The relevance of our study is predicated on the qualitative changes in the structures of society, which influence the formation of new value orientations in the youth as a social category. The study is relevant due to the significance of the problem of identity and value orientations in the rapidly changing world. Dominating values reflect the dynamics of social development, for it is the youth that plays a vital role in preserving and passing value orientations and norms of society on to the next generations. The relationship between personal identity and value orientations has been a topic of interest in previous research. The theoretical significance of our study lies in our theoretical analysis of the concepts of identity, values, and value orientations in the works of psychologists and philosophers. The practical significance of our study lies in the possibility of implementation of the results of our research.

The object of our research was to investigate the relationship between personal identity and value orientations in Armenian youth. *The subject of the research* is the relationship between personal identity status and value orientations in a sample of Armenian students.

Our aim was to study the statuses of personal identity and value orientations in Armenian youth residing in Armenia. *The hypothesis of our study* was the following: *there is a relationship between the statuses of personal identity and value orientations in certain spheres of life activity of Armenian youth.* Our research is based on works by different scientists, among them E. Erikson, E. Fromm, J.E. Marcia, A.S. Waterman, R.H. Lotze, D. Oyserman, T.K. Rostovskaya and T.B. Kaliev, and Yu.V. Artyukhova.

Theoretical and methodological framework

The problem of identity has always been a cause for concern for many philosophers, making the term highly popular in social and humanitarian sciences since the XX c. [27, 36]. The concept of identity has a multifaceted and broad meaning. Personal identity addresses philosophical questions about the self that are posed by people themselves by virtue of their being people or, in philosophical terminology, persons. Throughout history, various interpretations of what we as persons are have been suggested. According to Lewis, people are a temporal case of animal evolution in that each person stands to an organism as childhood stands to an entire life [28]. Plato, as well as Descartes and Leibniz, viewed people as partless immaterial substances, or souls [47]. Swinburne suggests that people are compound things that consist of an immaterial soul and a material body [42]. Hume claims that people are collections of mental states, so-called “bundles of perceptions” [25]. Prominent American psychologist and philosopher William James defined personal identity as sameness and consistency of personality [26].

John Locke considers personal identity a matter of psychological continuity. He claims that personal identity (or the self) is to be founded on consciousness and is continuous over time [29]. In the Dictionary of the American Psychological Association, identity is defined as “a sense of self that is defined by a set of characteristics that is not wholly shared with any other individual, as well as a range of affiliations, such as ethnicity and social roles. Identity involves a sense of continuity or the feeling that one is the same person today that one was yesterday.” The Oxford English Dictionary defines identity as “the sameness of a person or thing at all times or in all circumstances; the condition or fact that a person or thing is itself and not something else.” Identity thus reflects interrelation that presupposes the existence of others [6]. According to Fromm, “identity of ‘I’ or self refers to the category of being and

not having. I am ‘I’ only to the extent to which I am alive, interested, related, active, and to which I have achieved integration between my appearance – to others and/or to myself –and the core of my personality” [14, p.83].

Erikson located the task of identity formation at the point of transition from adolescence to adulthood when the developing person faces decisions about who to be, what to stand for, and what to stand against [12]. During childhood, under circumstances conducive to healthy development, children are largely defined by identifications with parents and significant others within their immediate context. Erikson’s impact on the formation of the concept of identity in psychology is of exceptional significance. According to him, identity is a “fundamental organizing principle” which constantly develops throughout the lifespan of a person. Identity is a complex construct that has three interconnected levels of human nature analysis: individual, personal, and social [11].

Social identity theory was proposed in social psychology by Tajfel and his colleagues [43, 44]. Social identity refers to the ways that people’s self-concepts are based on their membership in social groups. Identity is viewed as a cognitive system that regulates behavior and is subdivided into personal and social identity. According to Tajfel, personal and social identity present two opposing ends of a continuum. Tajfel defined social identity as “that part of an individual’s self-concept which derives from his membership of a social group (or groups), together with the value and emotional significance attached to this” [43, p. 63]. Personal identity is defined as a set of stable traits and characteristics. As a conceptual extension of social identity theory, John Turner and his colleagues developed self-categorization theory [45].

Categorization of self and others into social groups is a human trait. Spontaneous division of people can happen according to ascribed categories (such as ethnicity or gender), achieved states (occupation or political affiliation), or other relevant distinctions [10]. Campbell considered categorization to be based on perceptions of similarity, proximity, and common fate [7]. The significance of social categorization comes to its peak when applied to ourselves. The dependence on groups for survival has led to a vital need to belong to social groups [3, 5]. According to Reimer et al., this need determines human motivation to categorize into and out of some groups [37]. Self-categorization can be viewed as part of a person’s self-concept, in the sense that it is the cognitive grouping of oneself and other members of a given category as similar (“us”), in contrast to the members of another category (“them”). According to self-categorization theory, self-categorization is hierarchical, with personal and social identity being two distinct levels [45]. Personal identity refers to one’s sense of self as a unique individual, with unique traits and characteristics. In opposition, social identity contains one’s sense of self as a member of a collective group, with collective traits and characteristics applied to the majority of the group [46].

According to Mead’s theory, the concept of self is developed through interactions with others in a process of role-taking. The concept of self is not set at birth but develops during childhood. There are two phases of identity development: the play phase and the game phase [32]. Hence, identity is perceived as a phenomenon that develops through external social interactions [33]. According to Waterman, identity is closely linked to the degree of self-acceptance and the commitment to goals, values, and beliefs. Goals, values, and beliefs are formed during identity crises as a result of choices made by the person. These three elements are crucial to identity development [48, 49]. Erikson’s psychosocial theory of identity development proposes that human development happens in eight successive stages from infancy to adulthood. According to Erikson, the process of identity development presupposes the integration and differentiation of various interconnected elements (identifications). The resolution of each stage affects the succeeding stages [13]. Marcia

shared Erikson's views on the lifespan model of identity development [31]. Waterman had similar views but summarized identity development as a series of interconnected choices as opposed to a single act [48].

Based on Erikson's theory, Marcia defines identity formation as a process that involves decision points and commitments with respect to ideologies, such as religion and politics, as well as occupations. Foreclosure ensues when an individual commits to an identity without exploring other options. Identity confusion/diffusion happens when adolescents don't explore or commit to any identities [18; 21]. A state in which an individual is actively exploring the options yet still has not made commitments to any identity is referred to as a moratorium. Individuals who have explored a variety of options and discovered their purpose, subsequently making commitments to the chosen identity appear to be in a state of identity achievement [26]. L.B. Schneider suggests an additional status – pseudo-positive identity [35].

Thus, decisions and commitment to choices contribute to the development of identity. The limited options or confined social situations highlight the strengths and weaknesses of the personality. Marcia acknowledged the fact that identity development may include a variety of other aspects, but based his identity model on the aspect of decision-making.

Based on our theoretical analysis of the concept of identity we can conclude that the concept of identity is a structure that consists of different elements and is subjectively perceived as sameness and continuity of personality. The process of identity development presupposes the integration and differentiation of various interconnected elements, a process that involves decision points. For the purposes of this study, Erikson's theory of identity development and Marcia's Ego identity status paradigm are the most expedient.

As we mentioned above, values are closely linked to the degree of self-acceptance and are crucial to identity development. Formed during identity crises, values express the peculiarities of culture and the historical experience of society. Values should be distinguished from norms, beliefs, attitudes, and goals. Values are more abstract and general, representing vague end states. The end states described by values benefit the society along with the individual, whereas goals and needs typically benefit the individual.

Research on values is extensive. Values and value orientations are concepts that have interested researchers across domains such as psychology, sociology, anthropology, and, of course, philosophy. The exceptional interest explains the existence of a multitude of theories and approaches to interpreting values and value orientations. The problem of value orientations is of significant importance in social sciences since it is values that serve as the integrative basis not only for individuals separately but also for social and ethnic groups, as well as humanity in general [19; 20].

The etymological origin of the term "value" comes from Latin. It is derived from the Latin word "valere" meaning "to be strong and vigorous". To be of value is to have a certain virtue. The sense of value is an essential attribute of the human consciousness. European languages define the concepts of "value" and "worth" as identic and synonymous. For instance, in English, the noun "value" denotes something important and useful, something of worth, "valeur" in French and "valor" in Spanish carry the same meaning. In the German language, the concept of value is expressed through the word "Wert", which is of similar meaning.

Values can be determined as internalized cognitive structures that guide choices by evoking a sense of basic principles of right and wrong (e.g., moral values), a sense of priorities (e.g., personal achievement vs group good), and create a willingness to make meaning and see patterns (e.g., trust vs distrust) [34]. Values determine the priorities of reality perception, direct actions, and attitudes of individuals and society as a whole.

Major ancient philosophers expressed their ideas on values. Plato's thoughts on the ontological and epistemological basis of values present virtues as the most important problems of philosophy. Plato maintains that virtues are the dispositions needed to attain happiness or well-being as the highest aim of moral thought. According to Socrates, values are independent of personal feelings and tendencies, values have an objective being. Aristotle in his "Magna Moralia" considers value to be a type of virtue. Ethical virtue is described as a "hexis" – a tendency or disposition, induced by habits, to have appropriate feelings. In the Middle Ages, Christian theology developed the ideas of the highest virtue (Divine grace) and the highest value – God. Theological ideas of God as the highest value are associated with the sin of humanity and salvation by the grace of God.

Modern philosophy transformed the ideas of values and virtues. Descartes explains virtue as sufficient for happiness, a "perfect contentment of mind and inner satisfaction" while denying that virtue has value only as a means to happiness. Descartes claims the exercise of our free will, the perfection of the soul that "renders us in a certain way like God by making us masters of ourselves" as the highest virtue. I. Kant considers goodwill as the only intrinsic value. The problem of values, according to Kant, should be separated into a special philosophy of value. This was realized in the XIX c. by R.H. Lotze, whose studies focused on questions about the nature and roles of values. The philosophical study of values, their nature, and classification is axiology (from Greek *axia* – "value" and *logos* "study of"). The term was introduced by French philosopher Paul Lapie, in 1902. P. Lapie divided moral theory into the theory of values and the theory of virtue. Of significant interest is Nietzsche's critique of traditional moral values and his ideas on value creation.

The modern perspective on values highlights several approaches. Psychologism (W. Wundt, F. Brentano, et al.) interprets individual aims, feelings, will, emotions, needs, and sets as the main sources of values. Normativism (O. Spengler, M. Weber, and others) considers the sociocultural environment to be the main source of values. Thus, values are identified with the norms and rules of the society. Transcendentalism (R.H. Lotze, H. Rickert, and others) suggested two opposing concepts of immanence and transcendence, the first being reality, while the second is a value that transgresses the limits of possible experience. Ontologism (M. Sheller, N. Hartmann, and others) focuses on aesthetic values and views them as different from moral or vital values in that they do not attach to an existing thing. They are values of the object as an intentional object and exist because they are given meaning by an individual.

According to Rostovskaya and Kaliev, values that determine the social life and behavior of a modern individual should be viewed as separate spiritual entities outside of time and space, independent of personal and societal factors [38, p. 6]. In the social-psychological meaning, values are abstract, desirable end states that people strive for or aim to uphold.

Value orientations are a complex multi-stage formation that consists of three main components – emotive, cognitive, and behavioral. The emotive component comprises the emotional aspect that arises from assessment; the cognitive component is an element of knowledge, and the behavioral refers to the exercise of value orientations in the behavior of the individual. Hence, studying value orientations using one method is impossible, for it is common knowledge that the verbal expression of a person's position towards specific cultural values does not necessarily coincide with their actual behavior. Values are ideal or material objects that carry meaning for a certain social subject from the point of view of satisfying their interests or needs. This wording allows presenting the definitions of values accepted in the Soviet approach. Value orientations that stem from the values are the attitudes of a person towards values of spiritual and material culture [50]. On the basis

of the main spheres of human social life, three groups of values can be identified: material, socio-political and spiritual.

The second classification of values is subject-based. According to this classification, three types of values are distinguished: universal, collective, and individual. Personal or individual values refer to the significance of a phenomenon, object, or idea to a certain person. Any value is inherently personal, for only a person is able to evaluate a phenomenon, object, or idea. The interests and needs of a person create personal values. They are determined by the level of knowledge, inclinations, habits, and tastes, as well as other individual characteristics of a person. Universal and collective values indicate that the given phenomenon or object is positively evaluated not by an individual, but by a community or a group.

Collective values represent the significance of phenomena, objects, or ideas to a certain community of people (workforce, class, nation, etc.). Collective values play a significant role in the functioning of any community by facilitating the inclusion of new members with the help of common interests and value orientations.

Universal values comprise the values of phenomena, objects, and ideas to the global community. Universal values include socio-political and moral principles shared by the majority of the global population. Apart from those, universal ideals, national objectives, and the main methods of achieving them (human dignity, civic duty, social justice, etc.) should be mentioned. The list of universal values also includes natural values and values that are global in their significance and essence: the problems of preserving peace, international economic order, etc.

Value orientations are elements of the inner structure of a personality that is formed and consolidated through the life experience of the individual in the process of socialization and social adaptation. Value orientations determine what is important and what's not by accepting or rejecting certain values. Value orientations are the principles of right and wrong as accepted by an individual or a group. Values play a vital role in many domains of human behavior interculturally [22]. For the purpose of understanding the influences inflicted by values, it is important to identify the correlates of value orientations, sociological, psychological, and cognitive [1, 9, 41]. The important role of cognitive correlates as integral components of values has been confirmed in numerous works [8, 17, 24]. Oyserman & Lee in their review of previous research concluded that culture impacts behavior through value orientations [30]. The formation of value orientations is dependent on the social, economic, and cultural conditions of the environment. This implies that the changes in society transform value orientations. It is important to consider the reciprocal influence between the youth and the development of the social system, economy, culture, politics, and other areas of social life. It is the youth that absorbs the values and norms of the changing society to then give an impulse and determine the orientation of further development of the society.

Self-realization in modern society is thus dependent not only on life experience and knowledge but also on a comparatively developed system of value orientations and behavioral norms. "Developed value orientations are a sign of maturity of personality which indicates the level of its sociality, loyalty to certain principles and ideals, capacity for volitional efforts in achieving those ideals and values..." [2, p. 128].

Nowadays, the most relevant problems of students are directly linked to the spiritual and moral spheres of being, e.g. the absence of the ideological foundation of meaningful orientation and the socio-cultural identifications in students [16]; a change in the mechanism of generational succession, by reasons of the overall cultural disintegration, erosion of its value basis and traditional form of public morality; decline in the interest of the youth towards their national culture, traditions, history, as well as towards the carriers of national

identity; decrease in the prestige of education as a method of social adaptation, cultural continuity and a form of self-realization of a personality; students' low activity in solving local, regional, and national problems [40].

As E. Fromm notes, a large number of people fluctuate between different value systems and thus do not develop fully in a specific direction; such people have neither selfhood nor self-identity [15]. Therefore, values are the core of the structure of personality; they determine its direction and regulate social behavior.

The prognostic function serves as a principal function of values since it acts as the basis for the development of a certain life position and various life programs, the creation of a plan for the future and the development prospects of the person. Thus, values regulate not only the present state of the individual but also its future state; they define life principles, ideals, goals, and objectives. Values, which act as a person's perception of due, mobilize vital forces and abilities of an individual to achieve a specific goal.

The introduction of a person to a particular culture is the process of the formation of an individual and unique value system. The process of culture acquisition transforms an individual into a personality since a personality is an individual whose complex of characteristics allows them to live as a full member of the society, interact with people around them and implement activities for the production of various cultural items [4].

Value orientations are one of the most fundamental structural constructs of personality. They combine a variety of psychological characteristics. Value orientations are one of the essential characteristics of a person since they define their peculiarities and the character of their relationship with the outside world, regulating and determining their behavior. By accepting and realizing one's value orientations, and reflecting on the goal and meaning of their life, a person begins the search for their place in the world. Despite the existence of different approaches to studying the essence of value orientations, many researchers admit that the specifics of content and structure of value orientations of a person determine its orientation and dictate the position of a person towards certain phenomena of our reality [18, 22].

In recent years we are witnessing a surging trend towards such values as “peace of mind” and “quiet life”. Modern students show more and more inclination towards individual values. The life expectations of the youth have transformed as well: they have grown more demanding towards themselves, especially when it comes to preparing themselves for an independent life. It prompts young people to set goals for themselves to master modern professions. However, the methods and means used to achieve success and the concept of “success in life” are concerning. There is a distinct understanding of students' social activity, as well as a lowering of cultural demands and, consequently, loss of spiritual values and a crisis of ideals.

Modern Armenian students set purely material, pragmatic life goals. Material security is perceived as the most vital life orientation. It is reflected in the pursuit of material possessions without the commitment to creating those. The most relevant problems of students relate to spiritual and moral spheres of our being: despite the presence of ideological foundation and socio-cultural identifications, traditional norms and value bases are gradually being destroyed. The decline in interest of the youth towards public and social culture leads to a decrease in activity in solving regional and narrow national issues. In order to ensure a balanced moral and value development the youth education system must assert universal values.

According to various studies, modern students have a considerable reserve of representations concerning moral values of a personality and adequately separate them into positive and negative ones. Nevertheless, the hierarchization of positive moral qualities

may pose many difficulties. They often confuse moral values with values of other levels (intellectual, volitional, aesthetic, etc.). Therefore, in the framework of educational work, it is necessary to pay close attention to improving various representations of moral characteristics and the peculiarities of their manifestation in the behavior of students.

Of keen interest are cognitive value orientations of the youth in higher education institutions since the educational and professional activities regularly exercised by students serve as the main activities at this age. Professional higher education results in the formation of an attitude toward knowledge as value, as the principal method of acquiring knowledge. The public phenomena, which are reflected in the consciousness of the individual and based on which value orientations of personality develop, are manifold and complex in their content, and our perception works selectively, seeking to capture generally more significantly valued and characteristic qualities of the reflected phenomenon or object.

The formation and development of value orientations of the youth are influenced by many factors, including but not limited to the social and cultural environment. Among those sociocultural factors are family, cultural aspects of social life, education system, ideology, mass media, religion and even advertisement. All of this leads to the conclusion that the formation and development of positive value orientations in the youth is impossible without the active participation of society and government. Of utmost importance in ensuring productive and positive influence on the process of the development of the youth are the improvement of social institutions and achieving dynamic harmony in the sociocultural environment.

Methods

Participants. Data collection was realized using an online platform. Participant recruitment was achieved following a snowball approach. A total of 60 respondents participated in the current study. The subjects were Armenian students residing in the Republic of Armenia. The subjects provided information on their age, gender, nationality, country of residence, level of education, professional field, as well as the duration of their residence in the country. Descriptive statistics of the samples are presented in Table 1.

Table 1

Descriptive statistics

Respondents	
<i>Sex:</i>	
Male	15%
Female	85%
<i>Age:</i>	
Average age	19,8
Total:	60

Methods. We conducted the study of the respondents' ethnic identity and personality traits by employing the following assessment techniques:

1. "Personal Identity Research Method" (PIRM) by L.B. Schneider. The method is based on the principles of the chain association test. The subjects are required to highlight the words in an associative array that are connected to them or their life. The "Personal identity research method" is used to identify the five statuses of personal identity: foreclosure, identity confusion/diffusion, moratorium, identity achievement, and pseudo-identity.

2. “Cultural Value Differential” questionnaire (CVD) by G. U. Soldatova and S.V. Ryzhova. The questionnaire allows assessment of the expression of the individual qualities of the people as a cultural entity, and the measurement of group value orientations in four areas of life activity: orientation to group, orientation to authority, orientation to each other, and, orientation to change.

Results

The analysis of the statuses of personal identity according to the “Personal Identity Research Method” (PIRM) by L.B. Schneider (see Figure 1) revealed the highest tendencies towards the identity statuses “diffused identity” (38,3%) and “moratorium” (23,3%). “Foreclosure” is observed in 15% of the subjects, while 11,6% are revealed to have the pseudo-positive identity status. Another 11,6% of the respondents have achieved identity.

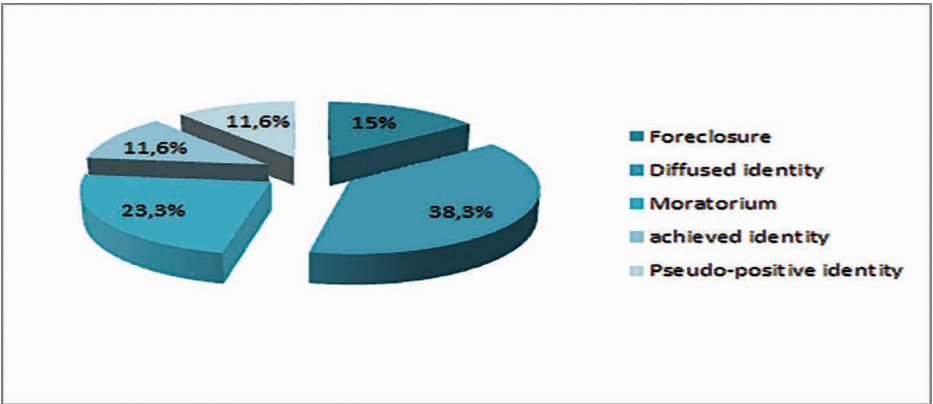


Figure 1

Statuses of personal identity among the respondents (n=60) according to the “Personal Identity Research Method” (PIRM) by L.B. Schneider

It should be noted that statuses of diffused identity and moratorium are revealed in subjects from all years of undergraduate studies, while achieved positive identity is observed among respondents in senior years of undergraduate study, with statistically significant numbers. This data indicates that freshman and sophomore year students with diffused identity enter into a moratorium status and in case of successfully completing it, achieve positive identity by junior or senior year. “Foreclosure” is most prevalent in subjects from freshman year, which can be explained by the tendency to social dependency and the unconsciousness of commitment to personal identity.

The analysis of the results of the “Cultural Value Differential” questionnaire (CVD) by G. U. Soldatova and S.V. Ryzhova showed the group value orientations among the subjects (see Table 2). Our analysis of the value orientations of the respondents revealed, that the young people under study manifest orientation to a group, which is expressed in higher expressiveness of mutual assistance (54,83) and fidelity to traditions (53,83). In the quality pair of group subordination independence (53,5) prevails over subordination (48,5). The results of the “Orientation to changes” scale reveal openness to change (56,16) and aptitude to risk (56,16) but tend to focus on the past (55,5) among the young people under study. According to the scale “Orientation to each other”, orientation to cooperation and geniality (58,83) towards the other is observed, despite the prevalence of rivalry (57,16) in achievement motivation and aggression (57,83) slightly more manifested than peacefulness (56,5). The results of the scale “Orientation to authority” reveal weak social control in all

of the three components: willfulness is noticeably more expressed than discipline with 56,5 against 42,5, anarchy (51,16) prevails over law-abidingness (46,5) and mistrust of the authority (56,83) is significantly higher than respect (40,16) for it.

Table 2

Results of group value orientations among the respondents (n=60) according to the “Cultural Value Differential” questionnaire (CVD) by G. U. Soldatova and S.V. Ryzhova.

Quality	Coefficient of expressiveness	Quality	Coefficients of expressiveness
I. Orientation to group			
Dissociation	51,83	Mutual assistance	54,83
Independence	53,5	Subordination	48,5
Destruction of traditions	45,5	Fidelity to traditions	53,83
II. Orientation to changes			
Closedness	47,5	Openness	56,16
Tendency to the past	55,5	Tendency to the future	48,16
Carefulness	44,83	Aptitude to risk	56,16
III. Orientation to each other			
Aggression	57,83	Peacefulness	56,5
Coldness	44,5	Geniality	58,83
Rivalry	57,16	Compliance	46,16
IV. Orientation to authority			
Willfulness	56,5	Discipline	42,5
Anarchy	51,16	Law-abidingness	46,5
Mistrust of the authority	56,83	Respect for the authority	40,16

Discussion

Comparative analysis of the obtained results was conducted in order to reveal specific characteristics of value orientations in subjects with different statuses of personal identity. In accordance with our hypothesis, we observed the respondents with achieved positive identity status manifest orientation to group, openness to changes, orientation to cooperation, and weak social control. The expressiveness of value orientations in subjects with foreclosure is less pronounced on scales “Orientation to group”, “Orientation to changes” and “Orientation to each other”. Subjects with the moratorium status of personal identity are characterized by orientation to group, weak social control, undefined levels of orientation to change, as well as average tendencies towards cooperation rejection. Respondents with diffused identity status manifest weaker orientation to group, while subjects with pseudo-positive identity status show undetermined attitudes to the scale “Orientation to authority”.

Conclusions

The obtained results allow us to confirm our hypothesis. Based on the analysis of the results of our study, we have come to the following conclusions:

1. Personal identity is subjectively perceived as the identity and continuity of personality. The sameness of a person at all times and under all circumstances is identity. Identity is a phenomenon that develops through external social interactions. The process of identity development presupposes the integration and differentiation of various interconnected elements or identifications, a process that involves decision points and is closely linked to the degree of self-acceptance and the commitment to goals, values and beliefs. Values are closely linked to the degree of self-acceptance and are crucial to identity development. Formed during identity crises, values express the peculiarities of culture and the historical experience of society.

2. The data obtained in this research and the subsequent comparative analysis allowed us to confirm the relationship between the status of personal identity and value orientations. In accordance with our hypothesis, we revealed differences in specific characteristics of value orientations in subjects with different statuses of personal identity. It was confirmed that the expressiveness of value orientations in certain spheres of life activity differs in subjects depending on the status of personal identity. The studied problem was relevant because of the significance of the problem of personal identity and value orientations in the youth in times of ongoing societal, cultural, economic, and political changes. Value orientations reflect the dynamics present in the society, shaping the youth which in turn influences future social change.

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