

GENDER AND AGE CHARACTERISTICS OF ADOLESCENT VALUE ORIENTATIONS AND SOCIAL IDENTITY

RUZANNA ZHAMKOTSYAN

Khachatur Abovian ASPU, RA, Yerevan

E-mail: *Ruzanna_rom84@mail.ru*

Narine muradyan

School number 182 named after G. Emin, RA, Yerevan

E-mail: *Narine.muradyan1968@gmail.com*

DOI: 10.24234/scientific.v3i50.241

ABSTRACT

Adolescence is a phase of identity exploration during which individuals attempt to understand who they are within their family, community, and society. Social identity is formed within various social groups while simultaneously considering values accepted by society. Value orientations and social identity are interconnected—each influences the other, and this interrelationship constantly changes throughout the life course.

This article presents the gender and age characteristics of adolescent value orientations and social identity. The aim of the research was to study the gender and age characteristics of adolescent value orientations and social identity. One hundred adolescents participated in the research: 50 boys and 50 girls.

The results demonstrate significant gender differences in social identity development. Boys showed substantially higher rates of adequate positive self-assessment (80%) compared to girls (36%), though both genders demonstrated predominantly medium-level reflective engagement (girls: 88%, boys: 80%). Value orientation patterns revealed both convergence and divergence: both groups prioritized education and independence, while girls emphasized interpersonal values (responsibility, honesty) and boys focused more on competence-related

attributes (accuracy and strong will). The findings suggest that adolescents with adequate positive self-assessment possess value orientation systems emphasizing professional self-realization, self-affirmation, and personal life values.

Keywords: *social identity, value orientations, reflection, self-assessment, adolescent.*

INTRODUCTION

Today, when global trends, technological changes, globalization, and social networks are making communication more active, social self-determination plays an extremely important role as it determines how individuals perceive their role in society and what values and methods they use to organize their lives. Globalization and the development of communication technologies also promote interaction between different cultures, which can revise people's social orientations, forming more open and inclusive approaches.

Changes in family structure and work organization also force people to perceive their social position anew. This also applies to traditional norms accepted in society, which are gradually changing. Social identity is expressed in various forms—from personal values and group involvement to religious, cultural, and political positions.

Adolescents can be viewed as the most sensitive segment of society to social changes, considering the age-specific sociopsychological characteristics, particularly identity trials and attempts at self-determination, independence, self-expression, and self-realization.

During adolescence, value orientations are often variable, as this period is characterized as a phase of identity formation and personal experience. Value orientations during adolescence undergo various changes as individuals are still trying to find their place in the world, form their identity, and determine what is important in their lives. Adolescence is characterized as a transitional period when both external and internal factors change, affecting the development of values.

Adolescents often reflect the values of their family, culture, and educational environment, conversely, they begin to move away from former traditions and principles, attempting to adopt new ideas related to personal independence, freedom, self-actualization, and social justice. Thus, value orientations during adolescence are in constant flux, this is determined both by external influences and internal striving for self-determination.

LITERATURE REVIEW

Within the framework of psychological sciences, researchers evaluate value orientations from different perspectives. Dubrovina (1983, pp. 14-21) noted that value orientations are usually defined as an individual's focus on goals and means of activity, thereby expressing their attitude toward the world. Accordingly, she evaluated the structural components of value orientations from the perspective of their psychological content; cognitive, emotional, and behavioral.

As a specific category of attitude, value orientations were considered by Istomin (1979, p. 252). In his view, with the simultaneous presence of a need and an appropriate environment for its satisfaction, the individual develops a specific attitude toward a concrete object or phenomenon, which significantly affects their subsequent behavior.

The study of the concept of value orientations and their place in the individual's system has been carried out by such scientists as Dilthey, Znaniecki, Maslow, Riesman, Rokeach, Tolman, and many others. Olshansky (1965) defined values as "peculiar beacons that help notice in the flow of information what is most important for human life and behavior. What contradicts values will inevitably be ignored either through inattention or lack of perception. Values are those objects, phenomena, and their properties that are necessary (essential, useful, pleasant, etc.) for certain societies or classes and individuals as a means of satisfying their needs and interests, as well as ideas and motives."

Value orientations play a decisive role in volitional processes, as noted by Nadirashvili (1987). Naumova (1988) identified value orientations as one of the mechanisms for goal setting. They orient a person among objects of the natural and social world, creating a regular and meaningful picture of the world that has significance for the person. They provide a basis for choosing from available alternatives of action (goals and means), establish priorities for selecting and evaluating these alternatives, and define the "boundaries of action"; that is, not only guide but also regulate behavior.

The place of value orientations in the structure of personality is revealed in a number of psychological concepts. The majority of scientists evaluate value orientations as the most important characteristic of a person, as they express attitudes toward the surrounding world

and determine behavioral motivation, having significant influence on various aspects of activity (Platonov, Anan'ev).

Frankl (1988) interpreted values themselves as meanings and through them as life strategies, actions, deeds, and decisions (in this sense they can be considered as mechanisms of human semantic preservation and rooting in the world). Values enable the construction of systems of value relations in society and constitute evaluation processes.

Value orientations are important elements of an individual's worldview and social identity, expressing their choice of goals and attitude toward the world. Various authors (Dubrovina, Petrovsky, Istomin, Maslow, Rokeach) emphasize their structural complexity and psychological components; cognitive, emotional, and behavioral. Value orientations form the motivation of human activity, orient individuals in social reality, and play a decisive role in volitional processes.

Schwartz (2011) in his basic values theory distinguished two levels of value orientations—cultural and individual—as they have different sources of formation. The former arise from the requirements of society's preservation and development, while the latter arise from the needs of the individual's biological and social nature.

Values are desirable and situational goals that differ according to importance and guide human behavior. According to Schwartz, the most essential aspect is that value orientations differ by their underlying motivations. The value orientations described by Schwartz arise from universal requirements of human existence—the needs of the individual as a biological being, requirements regulating social relations, and needs for group survival and welfare preservation. Although these values are based on universal requirements, in different groups the expression and priority of particular value orientations depend on the prevailing cultural values in society.

Basic values in Schwartz's (2006) proposed model are represented by two bipolar dimensions. Self-enhancement values (power, achievement), which are directed toward encouraging and accepting the pursuit of one's own interests, are opposed to self-transcendence values (universalism, benevolence), which emphasize caring about others' welfare. Values of openness to change (independence, stimulation), which welcome changes and acceptance of new ideas and experiences, are opposed to conservation values.

Many researchers, starting with the originators of the social identity concept (Tajfel, Erikson), view social identity as a tool for perceiving the individual's "being in the world." In their interpretation, social identity is a form of self-description and self-representation of the individual evaluating their relationships with the external world—a cognitive structure in which those connections, relationships, and evaluations construct the given individual's place and connections.

Social identity is one of the mechanisms that helps solve various life problems and, particularly, adapt to social changes and build life strategies under new conditions. The concept of personal (ego-identity) and social (group) identity was first proposed by Erikson (1968), who considered these phenomena as a unified process of psychosocial movement and the individual's investment in their life. He noted that identity formation occurs throughout a person's entire life. At certain stages, social identity develops—awareness of one's own person as part of the social world.

Identity theory received its most vivid emphasis through Tajfel's (1982) research on the categorization process. Tajfel defined social identity as "an individual's knowledge that they belong to certain social groups, as well as some emotional and value significance for this group." Tajfel used this concept in a narrow sense—to emphasize that side of social identity connected with the individual's self-determination as a group member in the context of intergroup relations. It follows that an individual's representations about themselves and their place in the surrounding world are determined by their belonging to certain social groups and categories. For an individual to develop a sense of group belonging, the divided social category must undergo a value comparison of their group with other groups.

According to Tajfel, the main goal of social identity is to strengthen people's positive self-assessment—the primary desire. Personal and social identity are important regulators of people's social behavior.

In Tajfel's definition of social identity, two components can be clearly identified—cognitive and value-affective. The first expresses the individual's representation of belonging to their specific social group, as well as attributing to themselves characteristics typical of the majority of this group's members. The second component includes feeling the fact of belonging and evaluating the positivity of group membership, which largely depends on society's opinion

about the group. It is associated with the manifestation of positive or negative social identity (Tajfel, 1982).

Turner et al. (1994) distinguished personal identity, middle-level (group self-categorization, which manifests in representations of group membership and social identity), and broad (human self-categorization, manifested in representations about one's person) identity levels. There is functional opposition between levels in that from the position of describing oneself as a unique personality, one does not discover similarities between different groups, while from the position of social identity, one does not distinguish individual characteristics. Any factor that strengthens an individual's social self-categorization promotes not only the strengthening of identity between them and other community members but also the depersonalization of the individual's self-perception.

Thus, scientific studies of identity show that it is deeply connected with both the individual's internal perceptions and the social factors of the environment.

Adolescence is the period when full formation of human identity begins. The development of social identity during adolescence is considered an important psychological stage, as during this period adolescents actively search for their place in society. They begin to understand who they are as individuals and how they are characterized according to their ethnic affiliation, peer groups, social status, and other social factors. During this stage of social identity development, adolescents revise their roles, relationships, and values, attempting to find social stability. Adolescence is considered an important stage of identity formation, as during this period adolescents begin to discover systems of different social roles, principles, and values existing within them.

At this stage, educational values and achievements assume a particularly salient role in the processes of adolescents' personal and social development. Educational accomplishments constitute not merely the acquisition of knowledge but also represent a fundamental component of social identity. Studies indicate that adolescents characterized by adequate positive self-assessment predominantly select educational and professional roles in the construction of their social identity. This evidences that education becomes a central element in the individual's self-presentation. Within adolescents' value orientation systems, education occupies a pivotal position as the foundation for professional self-realization. When

adolescents assign high value to education as an instrumental value, they essentially select a specific course of action that prepares them for future professional achievement. Educational accomplishments become the instrument through which adolescents can fulfill their aspirations and achieve self-affirmation.

Consequently, educational values and achievements possess multidimensional significance for adolescents, functioning as the foundation for identity formation, social self-affirmation, professional self-realization, and future development. Their importance is conditioned by both personal developmental contexts and societal requirements.

For the purpose of studying the characteristics of adolescent value orientations and social identity, we conducted research.

1. Research Questions.

1. How do the value priorities of adolescent boys and girls differ?

2. What are the gender-specific characteristics of social identity self-assessment and ontogenetic reflection levels among adolescents?

3. How do various social identity roles (educational, professional, and group membership) manifest differently in male and female adolescents?

4. What is the relationship between value orientations, ontogenetic reflection, and social identity self-assessment?

5. How do these three components influence one another during adolescent development?

We hypothesize that: (1) the content characteristics of value orientations and social identity differ significantly between male and female adolescents based on gender and age factors, (2) male adolescents exhibit higher levels of adequate and positive self-attitudes than female adolescents, and (3) adolescents with adequate positive self-assessment possess value orientation systems corresponding to professional self-realization, self-affirmation, and personal life values.

METHODOLOGY

One hundred adolescents aged 15-16 years participated in the research (50 boys, 50 girls). All participants were residents of Yerevan, Armenia, growing up in two-parent families and enrolled in high school. The equal gender distribution was intentional to facilitate comparative analysis. The study was conducted in consultation with parents and adolescents.

In the first stage, the research goal, problems and hypothesis were formulated, and the sample was selected. In the second stage, the ontogenetic reflection, social identity and value orientations of adolescents were studied. In the third stage, the results were analyzed and conclusions were formulated.

For addressing the research objectives and studying the subject, we selected and applied the following methods: Rokeach's (1973) Value Orientations method, Fetiskin's Ontogenetic Reflection Self-Assessment Test, and Kuhn's (Kuhn & McPartland, 1954) "Who Am I?" test.

Rokeach Value Survey. Rokeach's test for diagnosing value orientations is one of the most widespread questionnaires for diagnosing an individual's value-semantic sphere. The instrument distinguishes two types of values; terminal and instrumental. Rokeach defined terminal values as beliefs that can be pursued as the ultimate goal of individual existence (e.g., happy family life, world peace) from personal and social perspectives. Instrumental values appear as beliefs that a specific course of action (e.g., honesty, rationalism) is preferable from personal and social perspectives in all situations.

Ontogenetic Reflection Self-Assessment Test. The purpose of this test is to study the level of ontogenetic reflection, which presupposes successful or unsuccessful life experience through analyzing past mistakes.

Twenty Statements Test. Kuhn's "Who Am I?" test (Kuhn & McPartland, 1954) is used to study the content characteristics of individual identity. The question "Who am I?" is directly related to the peculiarities of an individual's self-perception. The scale for analyzing social identity characteristics includes 24 indicators, which when combined form seven generalized indicator-components of identity:

The "Social Self" includes seven indicators:

2. Direct indication of gender
3. Gender role
4. Educational and professional role
5. Family affiliation, manifested through assigning family roles (daughter, son, brother, wife, etc.) or indicating family relationships (e.g., "I love my relatives," "I have many relatives")

6. Ethnic-regional identity, including ethnic identity, citizenship, and local/regional identity
7. Ideological identity; religious and political affiliation (Christian, Muslim, believer)
8. Group affiliation; perception of oneself as a member of a specific group of people (collectors, society members).

RESULTS

Ontogenetic Reflection. Using the Ontogenetic Reflection Self-Assessment Test, we found that the majority of studied adolescents (84%) demonstrated medium-level ontogenetic reflection, characterized by active analysis of past experiences accompanied by heightened emotional sensitivity to previous mistakes (see Figure 1). A smaller proportion showed high-level constructive reflection (10%) or low-level reflection characterized by minimal engagement with past experiences (6%). These indicators show that participants tend to analyze their own life experience and maintain a critical attitude toward subjectively perceived mistakes they have made. That is, the majority of adolescents demonstrate tendencies to analyze their own successful or unsuccessful past experience.

The absence of reflection regarding past life experience was discovered among a small number of surveyed adolescents, only 6% showed this result. Meanwhile, 10% of studied high school students demonstrated a high level of ontogenetic reflection. Thus, the predominant portion of studied adolescents tends to analyze themselves, their actions and thoughts, their characteristics and abilities, taking into account past mistakes as well as successful or unsuccessful life experience. Caution about life mistakes made in the past and fear of repeating those mistakes can interfere with analyzing them correctly, which can further increase the likelihood of repeating those mistakes.

Gender comparisons revealed that medium-level reflection predominated in both groups, with slightly higher rates among girls (88%) than boys (80%). High-level constructive reflection was more common among boys (12%) than girls (8%), while low-level reflection was also more frequent among boys (8% vs. 4%). These patterns suggest that while both genders engage actively in reflection, boys show more polarized outcomes (both higher

constructive and lower absent reflection), whereas girls cluster more tightly around medium-level analytical but anxiety-tinged reflection.

The presence of reflection with a positive indicator, that is, a high level of reflection, was mainly recorded among male participants (12%), while it was expressed in a comparatively smaller number of female participants (8%). This indicates that boys with "positive reflexivity" stand out. They, unlike some of their female peers, evaluate situations, critically analyze what has been done, and move forward. Their ability to rely on their own conscious and preconscious experience allows them to anticipate possible developments, avoid ineffective actions, and prevent excessive mistakes.

Ontogenetic reflection is absent, that is, it is expressed at a low level predominantly among boys (8%), while girls with a low level of ontogenetic reflection are comparatively fewer (4%). Without taking into account mistakes made, these adolescent boys tend to repeat past experiences and past mistakes without extracting necessary situational knowledge from present circumstances and drawing practical conclusions for general life experience.

Both genders demonstrate strong engagement with analyzing life experiences, with girls showing slightly higher rates of medium-level reflection (88% vs. 80%). However, the emotional quality of this reflection differs by gender. Girls more frequently combine analytical reflection with anxiety about repeating past mistakes, as evidenced by higher rates of unstable self-assessment. Boys demonstrate more varied patterns, with some achieving highly constructive reflection that integrates past learning without excessive self-criticism (12%), while others show minimal reflective engagement (8%). These gender-differentiated patterns may reflect socialization influences on how adolescents process self-evaluative information.

Value Orientations. Terminal Values. Using Rokeach's Value Orientations diagnostic test, we found that the majority of studied female participants (96%) significantly valued health among terminal values, followed by love (88%) and active life (60%). Other terminal values were significantly valued by fewer girls.

Thus, in the value orientations of studied adolescent girls, health represents a more preferable goal or form of existence than other beliefs and goals. The significance of this value is high for their person, which can serve as a strong motive in various forms of their activity. Following health with gradual decrease in significance for studied girls are love and active life.

Essentially, among them, predominantly "concrete" values stand out with high significance—professional self-realization and personal life values.

Health emerged as a highly significant terminal value for both genders, though with notable prevalence differences: nearly all girls (96%) prioritized health, compared to three-quarters of boys (76%). This 20-percentage-point gender gap represents the largest disparity observed among terminal values.

Among the values constituting the content side of boys' personal orientation, both "concrete" and "abstract" values are significant, as well as professional self-realization and personal life values.

Thus, for both adolescent girls and boys among the studied participants, health represents a value of high significance. Moreover, the sequential decrease in significance of terminal values among girls and boys follows different patterns.

The above-mentioned values represent high school students' beliefs that certain ultimate goals of individual existence (e.g., health, love, active life, and other significant values) are worth striving for from personal and social perspectives.

Instrumental Values. The majority of studied adolescent girls (76%) significantly valued responsibility among instrumental values. A considerable portion of them (64%) gave such an evaluation to independence and honesty, and 56% to education. The remaining significant instrumental values were chosen by fewer girls. Among indifferent instrumental values, a considerable portion of girls (60%) noted rationalism, which is inferior in indicators to other indifferent instrumental values.

Thus, adolescent girls' personal value orientation is expressed by the gradual prioritization of the following instrumental values of high significance for them in any situation; responsibility, independence, honesty, education, strong will, and other values. It can be stated that the latter constitute the set of girls' self-affirmation values.

The leading significant instrumental values of studied adolescent boys were accuracy and education (both at 60%), followed by strong will and independence (both at 56%). Other instrumental values of high significance for boys demonstrated less prevalence.

Thus, for adolescent boys and girls, common significant values are characteristically independence and education among instrumental values. These form adolescents' beliefs that

a specific course of action; independence and education, and in boys' case also accuracy and strong will as individual characteristics; is preferable in any situation. That is, in any situation from personal and social perspectives, boys prefer the following course of action—accuracy, education, strong will, and independence, while girls prefer responsibility, independence, honesty, and so forth. The latter form the set of instrumental individualistic and self-affirmation values determining their personal orientation.

Social Identity Self-Assessment. Application of Kuhn's "Who Am I?" test for studying social identity self-assessment helped us determine that the predominant portion of adolescents (58%) demonstrated adequate positive self-assessment of social identity, while inadequately high, inadequately low, and unstable self-assessment characterized fewer individuals (12%, 16%, and 14%, respectively).

From the results of implementing the social identity self-assessment determination method, it became evident that a considerable portion of adolescent girls (36%) demonstrated adequate positive self-assessment. Comparatively fewer girls demonstrated unstable self-assessment (28%) and inadequately low self-assessment (24%). Only 12% of studied girls demonstrated inadequately high self-assessment.

From the results of implementing the social identity self-assessment determination method, it became evident that the predominant portion of adolescent boys (80%) were characterized by adequate positive self-assessment, which is higher than the same indicator for their female peers. That is, among both adolescent boys and girls, adequate positive self-assessment is most expressed, however, unlike girls, among boys it demonstrates a higher indicator. Indicators of inadequately high and inadequately low self-assessment are lower compared to adequate positive self-assessment indicators both among adolescent girls (12% and 24%, respectively) and boys (12% and 8%, respectively). It should also be noted that boys, unlike girls, don't demonstrate unstable self-assessment, while unstable self-assessment among girls ranks second after adequate positive self-assessment in indicators. That is, unstable self-assessment characterizes a considerable portion of adolescent girls (28%), while it doesn't characterize boys. Girls with inadequately low self-assessment also constitute a larger number compared to boys (24% vs. 8%).

We can conclude that compared to adolescent girls, adolescent boys are more characteristically capable of realistically recognizing and evaluating their own strengths and weaknesses, maintaining a positive attitude toward themselves, demonstrating respect, self-acceptance, and a sense of self-worth. The majority of adolescent boys set realistically achievable goals and tasks that correspond to their capabilities, can take responsibility for their failures and successes, are confident in themselves, and are capable of self-realization in life. Their self-confidence allows them to regulate the level of aspirations and correctly evaluate their own capabilities in relation to various life situations. Among people, boys behave more freely and naturally, know how to establish relationships with others, and are satisfied with themselves and their surroundings.

DISCUSSION

The content characteristics of identity in adolescent girls and boys differ significantly. Boys' attitudes toward themselves as a whole or toward individual aspects of person and activity are more adequate and positive than those of girls. Predominantly adolescent boys' self-assessment demonstrates a higher degree of adequacy than girls'. This indicates that boys' representations about themselves correspond more closely to the objective basis of their ideas about themselves or its individual aspects. That is, unlike adolescent girls, adolescent boys' self-assessment level is more adequate and expresses the degree of their more realistic representations about themselves. These content differences of identity, we believe, can be related to gender characteristics of adolescents' self-perception.

From the obtained data, it becomes clear that adolescent girls with a low level of reflection demonstrate unstable self-assessment. They mainly chose educational roles of social identity and less frequently gender roles. Adolescent girls with a medium level of reflection predominantly demonstrate adequate positive self-assessment, while a considerable portion demonstrate inadequately low and unstable self-assessment. Adolescent girls with medium level of reflection and adequate positive self-assessment mainly chose educational roles from social identity roles, while those with medium level of reflection and inadequately low and unstable self-assessment predominantly chose gender and group affiliation roles. Girls with

medium level of reflection and inadequately high self-assessment chose ethnic identity from social identity roles.

Adolescent girls with a high level of reflection demonstrate adequate positive self-assessment and mainly chose educational roles from social identity roles.

Thus, the majority of adolescent girls demonstrate a medium level of reflection, adequate positive self-assessment, and predominantly choose educational and professional roles of social identity.

Among adolescent boys with a low level of reflection, inadequate and adequate positive self-assessment is mainly expressed, they primarily noted gender identity. Among boys with a medium level of reflection, adequate positive self-assessment is mainly expressed, they primarily noted group affiliation, followed by educational and professional roles. Among boys with medium level of reflection and inadequately high self-assessment, worldview and gender roles of social identity are expressed, and in rare cases family affiliation roles as well.

Among adolescent boys with a high level of reflection, adequate positive self-assessment is mainly expressed, and from social identity roles they noted family affiliation. Thus, among adolescent boys, medium level of reflection and adequate positive self-assessment are also mainly expressed, they primarily noted group affiliation and educational/professional roles of social identity.

Summarizing the above, we can conclude that among adolescents, medium level of reflection and adequate positive self-assessment are mainly expressed. Moreover, girls noted more educational and professional roles of social identity, while boys mainly noted group affiliation, followed by educational and professional roles.

CONCLUSION

Summarizing the results of research on gender and age characteristics of value orientations and social identity during adolescence, we have reached the following conclusions:

1. Value orientations form the motivation of human activity, orient individuals in social reality, and play a decisive role in volitional processes. Value orientations appear as life goals and general ideological guidelines that serve as the basis for building moral ideals, forming effective self-assessment of the individual, and setting life goals.

2. Value orientation patterns demonstrate both convergence and gender-specific emphases. Both genders prioritize education and independence as instrumental values and identify health as a significant terminal value, though with different emphasis levels (health: girls 96%, boys 76%). Gender-differentiated patterns include: girls prioritizing interpersonal and ethical values (responsibility 76%, honesty 64%) alongside professional self-realization values, boys showing more balanced distribution across competence-related values (accuracy and education both 60%, strong will and independence both 56%) and material security (68%). These patterns suggest that girls organize values around interpersonal accountability and achievement in specific domains, while boys emphasize pragmatic effectiveness and broader instrumental flexibility.

3. Medium-level reflection predominates in both genders (girls 88%, boys 80%) and most commonly corresponds with adequate positive self-assessment. However, substantial gender differences emerged in self-assessment distribution (adequate positive: girls 36%, boys 80%) and in the identity role emphases associated with positive self-concept. Girls with adequate positive self-assessment predominantly emphasize educational and professional identity roles, suggesting that scholastic achievement provides a primary foundation for positive self-concept among female adolescents. Boys with adequate positive self-assessment prioritize group affiliation, followed by educational/professional roles, indicating that peer relationships and group membership constitute central identity anchors, with educational achievement serving as an important but secondary foundation.

REFERENCE LIST

- Anan'ev B.G. (1977). O problemah sovremennogo chelovekoznanija (*On the problems of modern human studies*). Nauka. Moscow.
- Dubrovina I.V., Kruglov B.S. (1983). Psihologicheskie aspekty formirovaniya cennostnykh orientacij i interesov uchashhihsja (*Psychological aspects of the formation of students' value orientations and interests*), *Cennostnye orientacii i interesy shkol'nikov*.
- Erikson, E. H. (1968). Identity: Youth and Crisis. New York, NY: W. W. Norton & Company.

- Fetiskin N.P., Kozlov V.V., Manujlov G.M. (2002). Social'no-psihologicheskaja diagnostika razvitiya lichnosti i malyh grupp (*Socio-psychological diagnostics of personality and small group development*), Moscow.
- Frankl, V. E. (1988). The will to meaning: Foundations and applications of logotherapy. New York, NY: Penguin.
- Istomin I. N. (1979). Cennostnye orientacii v sisteme reguljacii povedenija (*Value Orientation in the System of Behavior Regulation*). Psihologicheskie mehanizmy regulirovanija social'nogo povedenija. Moscow.
- Ivanova N.L., Rumjanceva T.V. (2009). Social'naja identichnost': teorija i praktika (*Social Identity: theory and practice*), Moscow, Izd-vo SGU.
- Kuhn, M. H. (1960). Self-attitudes by age, sex and professional training. Sociological Quarterly, (1).
- Kuhn, M., & McPartland, T. S. (1954). An empirical investigation of self-attitudes. American Sociological Review, (19).
- Nadirashvili Sh.A. (1987). Ustanovka i dejatel'nost' (*Attitude and Activity*), Tbilisi.
- Naumova N. F. (1988). Sociologicheskie i celenapravlennoe povedenija (*Social and purposeful behavior*)..Moscow.
- Olshanskij V.B. (1965). Lichnost' i ee social'nye cennosti (*Individual and its social values*). Sociologija v SSSR: v 2 t. Moscow, Mysl.
- Platonov, K. K. (1986), Struktura i razvitielichnosti (*Structure and development of personality*), Nauka, Moscow.
- Rokeach, M. (1973). The nature of human values. New York, NY: Free Press.
- Schwartz, S. H. (2006). Basic human values: Theory, methods, and applications. Revue Française de Sociologie.
- Schwartz, S. H. (2011). Values: Cultural and individual. *Fundamental questions in cross-cultural psychology*. Cambridge, UK: Cambridge University Press.
- Tajfel, H. (1982). Social identity and intergroup relations. Cambridge, UK: Cambridge University Press.
- Turner, J. C., Oakes, P. J., Haslam, S. A., & McGarty, C. (1994). Self and collective: Cognition and social context. Personality and Social Psychology Bulletin, 20(5).

РЕЗЮМЕ

ГЕНДЕРНЫЕ И ВОЗРАСТНЫЕ ХАРАКТЕРИСТИКИ ЦЕННОСТНЫХ ОРИЕНТАЦИЙ И СОЦИАЛЬНОЙ ИДЕНТИЧНОСТИ ПОДРОСТКОВ

Рузанна Жамкоцян, Нарине Мурадян

Подростковый возраст представляет собой этап исследования идентичности, в течение которого индивиды пытаются понять, кем они являются в рамках своей семьи, сообщества и общества. Социальная идентичность формируется в различных социальных группах при одновременном учете ценностей, принятых обществом. Ценностные ориентации и социальная идентичность взаимосвязаны — каждая влияет на другую, и это взаимодействие постоянно изменяется на протяжении жизненного пути. В данной статье представлены гендерные и возрастные характеристики ценностных ориентаций и социальной идентичности подростков. Целью исследования явилось изучение гендерных и возрастных особенностей ценностных ориентаций и социальной идентичности подростков. В исследовании приняли участие сто подростков: 50 мальчиков и 50 девочек. Результаты демонстрируют существенные гендерные различия в развитии социальной идентичности. Мальчики продемонстрировали значительно более высокие показатели адекватной позитивной самооценки (80%) по сравнению с девочками (36%), хотя оба пола показали преимущественно средний уровень рефлексивной вовлеченности (девочки: 88%, мальчики: 80%). Паттерны ценностных ориентаций выявили как сходство, так и различия: обе группы приоритизировали образование и независимость, в то время как девочки делали акцент на межличностных ценностях (ответственность, честность), а мальчики — на атрибутах, связанных с компетентностью (точность, сила воли). Полученные результаты свидетельствуют о том, что подростки с адекватной позитивной самооценкой обладают системой ценностных ориентаций, акцентирующей профессиональную самореализацию, самоутверждение и ценности личной жизни.

Ключевые слова: социальная идентичность, ценностные ориентации, рефлексия, самооценка, подросток.

ԱՄՓՈՓՈՒՄ

ԴԵՌԱՀԱՄԱՆԵՐԻ ԱՐԺԵՔԱՅԻՆ ԿՈՂՄՆՈՐՈՇՈՒՄՆԵՐԻ ԵՎ ՍՈՑԻԱԼԱԿԱՆ ԻՆՔՆՈՒԹՅԱՆ ՍԵՌԱՏԱՐԻՔԱՅԻՆ ԱՌԱՆՁՆԱՀԱՏԿՈՒԹՅՈՒՆՆԵՐԸ

Ռուզաննա Ժամկոցյան, Նարինե Մուրադյան

Դեռահասության տարիքը ինքնության հետազոտման փուլ է, որի ընթացքում անհատները փորձում են հասկանալ, թե ով են իրենք իրենց ընտանիքում, համայնքում և հասարակությունում: Սոցիալական ինքնությունը ձևավորվում է տարբեր սոցիալական խմբերում՝ միաժամանակ հաշվի առնելով հասարակության կողմից ընդունված արժեքները: Արժեքային կողմնորոշումները և սոցիալական ինքնությունը փոխկապակցված են՝ յուրաքանչյուրը ազդում է մյուսի վրա, և այս փոխհարաբերությունը անընդհատ փոխվում է կյանքի ընթացքում: Հոդվածում ներկայացված են դեռահասների արժեքային կողմնորոշումների և սոցիալական ինքնության սեռատարիքային առանձնահատկությունները: Հետազոտության նպատակն էր ուսումնասիրել դեռահասների արժեքային կողմնորոշումների և սոցիալական ինքնությունների գենդերային և տարիքային առանձնահատկությունները: Հետազոտությանը մասնակցել է հարյուր դեռահաս՝ 50 տղա և 50 աղջիկ: Արդյունքները ցույց են տալիս սոցիալական ինքնության զարգացման զգալի սեռային տարբերություններ: Տղաները ցույց են տվել զգալիորեն բարձր մակարդակ ադեկվատ դրական ինքնագնահատականի (80%՝ աղջիկների 36%-ի համեմատությամբ), թեև երկու սեռերն էլ ցուցաբերել են հիմնականում միջին մակարդակի ռեֆլեքսիվ ներգրավվածություն (աղջիկներ՝ 88%, տղաներ՝ 80%): Արժեքային կողմնորոշման օրինաչափությունները բացահայտել են թե՛ համընկնումներ, թե՛ տարբերություններ. երկու խմբերն էլ առաջնահերթություն են տվել կրթությանն ու անկախությանը, մինչդեռ աղջիկները շեշտը դրել են միջանձնային արժեքների վրա (պատասխանատվություն, ազնվություն), իսկ տղաները՝ ավելի շատ կոմպետենտության հետ կապված հատկանիշների վրա (ճշգրտություն և ուժեղ կամք): Արդյունքները ցույց են տալիս, որ ադեկվատ դրական ինքնագնահատականով դեռահասները ունեն արժեքային կողմնորոշումների համակարգ, որը շեշտադրում է

մասնագիտական ինքնիրացումը, ինքնահաստատումը և անձնական կյանքի ոլորտները:

***Բանալի բառեր՝** Սոցիալական ինքնություն, արժեքային կողմնորոշումներ, ռեֆլեքսիա, ինքնագնահատական, դեռահաս:*

Հոդվածը ստացվել է՝ 02.10. 2025

Հոդվածն ուղարկվել է գրախոսման՝ 09.10. 2025

Հոդվածը երաշխավորվել է տպագրության՝ 15.11.2025