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Representations of Young People Aged 15-17 About Their Cultural Orientations and the Cultural Orientations of Their Immediate Social Environment

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Abstract

Psychological research into the influence of culture, intercultural interactions on different aspects of a person's life is still relevant. The presented research is devoted to identifying what values of what type of culture (traditional modern and dynamic according to J. Townsend) are shared by contemporary high school students aged 15-17 in Russia. Their own idea of values and how they represent the values of their immediate environment were studied. The measure of the coincidence of these ideas may indicate the state of cultural self-determination of high school students: they have their own values, different from the immediate environment, or, on the contrary, share the values of the immediate environment. The study revealed that the values of contemporary culture are the most popular among these young people. In general, the ideas of high school students about their values and the values of their inner circle coincide, since no significant differences have been revealed. Thus, the values of contemporary teenagers have been identified – the culture that allows them to be in harmony with themselves and their environment (society and nature).

Keywords: high school students aged 15-17, values, type of culture, Pochebut's test, ideas of Kluckhohn and Strodbeck, immediate environment.

Representations of Young People Aged 15-17 About Their Cultural Orientations and the Cultural Orientations of Their Immediate Social Environment

Culture is important for personal development. It is important for young people to learn the norms, values, cultural patterns, attitudes, stereotypes and meanings of the surrounding cultural environment for their future life. Culture exists in its objective form – cultural foundations. The fact that a person accepts and embodies them is a subjective form of cultural existence.

Value orientations and norms, which are acquired by an individual in the process of his or her entry into society, have their own specificity depending on the type of culture, from the depths of which they originate. Culture can be defined as "...a historically developed order of stable relations between people in connection with their collective existence in the existing natural and historical conditions, as well as a set of products, ideas, structures and technologies generated in the process of these relations" (Kostina & Flier, 2009, p. 26); in addition, culture can be characterized as a gestalt rather than a series of isolated characteristics (Diaz-Guerrero, 2002). The presence of multiple cultures in the world is determined by natural and historical conditions of development. However, the contribution of local, regional cultures to human mental development is debatable. There is an opinion that there are universal factors affecting it, regardless of belonging to a particular ethno-culture (Keller, 2013). Moreover, there are studies suggesting that the preference for certain values does not differ significantly across cultures (Schwartz, 2012). Nevertheless, there are a number of important life manifestations for the individual that are still influenced by culture, such as choice (decision-making) characteristics (Guess, 2004).

There are different approaches to the typology of culture. Flier (2015) proposed a typology that divides culture into creative, traditional and mass types. Each of these types of culture is characterised by its way of life, and, consequently, its values and norms. The main characteristics of the way of life, which are based on these types of culture, are the following: creative culture, assumes a high degree of familiarity with modernity, its opportunities and problems; traditional culture - alienated from modernity as much as possible and professes tradition; mass culture, which is essentially consumer culture – uses the achievements of modernity and does not want to burden itself with problems (Flier, 2015). The value system theory of Strodtbeck and Kluckhohn (Hills, 2002) allows to operationalized the existence of traditional, modern and dynamic types of cultures, which fundamentally differs in the temporal orientation of the people belonging to them. According to these views, traditional culture is oriented to the past, to traditions, customs and strict social control by the close environment. Indeed, archaic (traditional society) is based on the observance of order, and this order has a certain cosmogony at its core, where order is opposed to chaos. Order in such a society is anchored in tradition and ritual practices, transmitted through social and cultural memory (Arendachuk, 2018). Modern culture is oriented towards the present, towards the influence of status and roles within the system on the relationships between people, which are regulated through morality, ethics and rules.

The processes of rephonologization and digitalisation now underway inevitably affect contemporary culture because of its overpowering, intense and speedy nature. The culture of information society differs from the culture of the dying out industrial society by its virtual character, "clip" presentation of information, transience and spontaneity, the network principle of functioning, and the ability to influence and subordinate other semiotic systems (word and writing cultures) (Kostina, 2009). Dynamic culture is future-oriented, individualistic, independent; social control is exercised through law enforcement (Brown & Yanitsky, 2015; Hills, 2002).

The test of L. Pochebut's cultural and value orientations evaluates trends in the belonging of the respondents' inner circle to one of three types of culture. This test is based on the previously mentioned theory of F. Klakhon and F. Strodbek. The test consists of 5 statements that relate to: 1) decision-making, 2) relationships with nature, 3) managing people, 4) the basics of relationships between people and 5) life goals. There are answers to choose from, which, according to the author, reflect the values of different types of cultures. Each of the answers corresponds to a certain score. The points are summed up and based on the amount received, a conclusion is made about the peculiarities of the culture that the respondent represents.

There are a number of features that need to be taken into account when studying a person's belonging to a certain culture. First, there is no single culture, but there is a large number of local cultures of different nations, which have emerged from the historical experience of their coexistence in certain natural and social conditions throughout their history (Kostina & Flier, 2009). Second, the emerging new type of culture does not destroy the previous type, but layers on it (Kolomiciec, 2012). Thirdly, the phenomenon of urbanism also affects the way of life and belonging to the subculture of cities, characterized by the weakening of social control, collectivism and cohesion, anonymity and rationality of behaviour, etc. (Khoruzhenko, 1997). Researchers note the presence of two opposing trends in society: on the one hand, the fragmentation and atomization of different levels of social organization, and on the other hand, the actualization of historical memory and the desire to follow centuries-old traditions (Popkov & Chetyrova, 2014), (Shaikemelev, 2014). Tradition is a sphere of manifestation of cultural and behavioral stereotypes, which are reflected in the character of socialization of the younger generation (Belyaev, 2012); without tradition the development of society through cultural continuity is unthinkable (Lyakhovets, 2012; Purynycheva & Badanova, 2017). A study conducted in the North Caucasus has shown that the generation gap is widening, but this were moderated by cultural context. The most generation gap was consistently the highest in the Central of European Part of Russia (Boehnke et al., 2016). All these processes are probably related to the fact that in a changing society cultural interactions are accelerating, leading sometimes to culture shock reactions (Bochner, 2003), but also to the fact that mechanisms of cultural transmission are changing, as are the social institutions that carry out this transmission (Lyakhovets, 2012). This makes the study of people's differences in certain parameters within the same community and culture relevant (Realo & Allik, 2002).

A significant number of different peoples and nationalities live on the territory of Russia in large cities and small villages. Basically, people adhere to traditional cultural values. As

will be shown below, even in places where representatives of traditional cultures live compactly, processes occur that reduce the influence of the traditional lifestyle on the values of youth. The population of large and small cities is more affected by the "depersonalization" of native cultures. Modernity with its consumption values and life becomes dominant one day.

The purpose of our study was to determine how much the cultural orientation of high school students and their immediate environment (peers, friends, family) coincide according to the adolescents themselves. F. Kluckhohn and F. Strodtbeck (Hills, 2002) regarded individual as a set of value orientations, which are laid down from childhood by the immediate environment - family and school, as well as by mass media, and should therefore be identical. That is, to what extent they determine for themselves the closeness of the values of their environment with their own (which, of course, are influenced by the broader social context). In Russian psychology, which is based on the traditions of the Soviet scientific psychological school, it is considered that the age of 15-17 years (high school students) is a stage of self-determination of the individual. The development of personality is impossible without society, since personality becomes such in interaction with other people (; Bozhovich, 1968; Dubrovina, 2018, Vygotsky, 1982). Modern society is very, very different and high school students have a choice – whose values, attitudes, worldview are closer to them. This is the connection between self–determination and cultural orientation - in fact, it is the answer to the question: "Who am I with?".

Theoretical Background

Youth is a special period in life when young people review what is accepted in society. They try to do what they think is right. They want to act in a new way. They define their place in life on the basis of their value system (Arendachuk, 2018). However, finding one's own path and establishing one's own system of values is possible on the basis of appropriating social experience and cultural values and using them in one's own life activities. This is how young people develop their own attitude to what is happening in life, and how they find their place in it.

The basis of a person's belonging to a certain culture is his/her cultural self-determination, which is understood as "an integrative personal formation, characterized by the subject's awareness of cultural identity in the context of cultural values appropriation and manifested in the design of their social activities based on the adoption of the cultural ideal as an imperative" (Gornostaeva, 2015, p. 3).

The period of high school students, understood in contemporary research as "... a period of life whose meaning is to transform the system of relations to oneself, to people and to the world as a whole, i.e. to realize full self-determination. A realistic picture of one's merits and demerits, a developed worldview, an open communicative position are the psychological conditions for successful entry into the adult world and realization of one's personal potential" (Teryushkova, 2017, p. 24).

The mechanism for the appropriation of societal cultural values in high school

students' period is a psychological phenomenon new to this age – self-determination (Bozhovich, 1968; Dubrovina, 2018) or the search for and acquisition of one's identity (Erikson, 1968). The acquisition of identity, self-determination becomes an important step in personal development and self-awareness: high school students begin to identify themselves with members of their generation (Tolstykh, 1994), relate themselves, their behaviour to them, to their behaviour. high school students' introspection and reflection have a worldview character as they begin to discover the world of social reality in which they will have to live in the future. An important feature is the fact that an age-specific psychological feature in high school students' period is its aspiration for the future (Bozhovich, 2018), and contemporary research shows the dependence, the modelling of ideas about the future by adult and cultural values (Seginer, 2019).

Culture reproduces itself in individual consciousness through implicit attitudes, and social cognition and interpersonal relations depend largely on what is happening around it – the context (Andrews et al., 2020). Within the same society, cultural values vary from one stratum of society to another. For example, in an egalitarian society with its liberal values, the younger generation from elite circles have an awareness of the best examples of popular culture, which they use for their own educational purposes. However, they prefer to adhere to strict rules, not common to other social strata, about the cultural capital and skills they acquire that will be useful in their future lives (Jarness et al., 2019). And it is not uncommon for individuals to sacrifice their personal identity in order to gain a positive social identity (Hinkley et al., 2002).

Cultural tradition is a sphere of manifestation of cultural and behavioural stereotypes, which are reflected in the character of socialization of the younger generation (Belyaev, 2012); without tradition (the specific traditional values) the development of society through cultural continuity is unthinkable (Lyakhovets, 2012; Purynicheva & Badanova, 2017).

A family is, on the one hand, the keeper of certain cultural values, cultural traditions and, on the other hand, their transmitter to future generations – descendants (Murtezani, 2016). Families, depending on what type of culture they come from, have their own characteristics, both in preserving cultural values and traditions and in transmitting them. Moreover, the very values transmitted by the family are influenced by the culture of its country of origin (Seginer, 2019). For example, as Choi et al. (2018) think the core value of families of Asian origin is familialism. Although children born outside their native culture, in a host country with very different values, retain and transmit familialism as a value over several generations, despite the absence of active imposition of it by their parents (ancestral family) (Choi et al., 2018). However, the fact that there is a contradiction between the new values and the values learned in the family often leads to problems related to mental disorders. Familialism manifests itself both in the characteristics of raising the younger generation and in caring for the eldest members of the family (Cho et al., 2018). These responsibilities are considered natural in traditional Asian culture (In most other cultures as well), and the power of the older generations, despite their limited capacity, is an important regulating force. This demonstrates the value of the elderly, a respectful attitude towards the past of one's family (Hoang & Kirby, 2019). But it is not only the older generation that asserts their values. In Latin American families, siblings are important socialization agents who

contribute to the development of cultural orientations (Rodríguez De Jesús et al., 2018). Thus, the family, with its vertical (between members of different eras) and horizontal (between members of the same era) is an important factor for the cultural self-determination of its members.

The practice of traditional values is influenced by the processes of migration of representatives of one culture to regions inhabited by other cultures, the spread of technological progress, an increase in the share of the urban population, the reduction of territories supporting the traditional way of life (Rabkin, 2015). The traditional preferences of young rural residents of the Far East (Buryats and Mongols), for example, are love of their native land, respect for their elders, and understanding of the need to speak their native language; the same values of urban residents are less important, with money, education and profession, business career and pleasure, self-reliance, family security and stable personal relationships coming first (Buyantueva, 2016). High school students in southern Russia (Republic of Kalmykia) and northern Russia (Republic of Yakutia (Sakha)) view traditional values differently: young Kalmyks are more traditionalist than Russians and Sakha; young Mongolians have lost the primary value of procreation, and the role of labour is significantly reduced for them, labour has no importance compared to receiving monetary rewards (Popkov & Chetyrova, 2014). While the influence of the real world (traditional or modern, technologically developed) is important, one cannot ignore the fact that socialization, in particular the cultural self-determination of contemporary young people, takes place largely in virtual space. Researchers note that the primary socialization of young people with access to the Internet is more active in social networks and websites than in the family and school (Maksimova, 2013), and spiritual and cultural socialization are becoming pragmatic and pluralistic (Kolodina & Dobrynina, 2017), so changes in the value sphere of modern culture transmitted "online" cannot but affect traditional socialization and education (Belyaev, 2012).

Thus, contemporary age-specific psychological development is influenced by various factors, both external and internal: young people from different countries (which were earlier one country – USSR with one social and cultural base) with different cultural traditions differ from each other. For example, students from Kazakhstan are more appreciative of the city for realizing their values, while students from Russia are more reflective, which contributes to a more differentiated self-determination (Atamanova et al., 2019). However, there are also differences within the same culture between representatives of different strata. Information space offers its values to the younger generation and/or offers its interpretations of social values, so it is important to consider the influence of values and attitudes inherent in a certain type of culture shared by their immediate environment and themselves on young people. These values may not always coincide with those commonly accepted in their cultural tradition.

This literature review did not, however, answer the question of how different the respondents in the socially and culturally aligned sample were in their preference for cultural values. Thus, the problem of this research is to study the differences in value preferences of different cultures (according to F. Kluckhohn's and F. Strodtbeck's classification - traditional, modern and dynamically developing) by respondents belonging to the same

social and cultural environment.

An important clarification for understanding the empirical part of this article is that by the same cultural environment we will understand the set of cultural values, attitudes and ideals that are present in the surrounding information and social spaces – broadcast to schoolchildren in educational institutions, displayed in works of art, distributed by the media, etc., that is, offered by society for socialization of its members.

Under the self-determination of high school students, we, following Lev Vygotsky, Lidia Bozhovich and Irina Dubrovina, understand such a psychological neoplasm when psychological structures are formed at a high level, first of all, self-consciousness; needs that meaningfully fill the personality (moral attitudes, value orientations and time perspectives) are developed. Based on this, we believe that high school students are able to determine their values and determine their coincidence with the values of the immediate environment.

In the Russian psychological scientific school, the concepts of "self-determination" and "identity" are often used synonymously. In this article, preference is given to the concept of "self-determination", which indicates the meaningfulness of the choice of values, both for oneself and for one's immediate environment.

Research Questions and Purpose of the Study. This study aims to answer the question about the degree to which value preferences match an individual's culture and the degree to which value preferences match those of their immediate environment.

Methods

Participants

The study sample included 42 high school students ($M = 16.8$ years), 23 girls and 19 boys, of the eleventh grade of a school of Moscow satellite town of Odintsovo. Odintsovo is a regionally governed town located half an hour away by commuter train from Moscow. Odintsovo has about 17 schools of various levels, one technical college, and 3 branches of higher education institutions; most of its population works in Moscow. The sample was selected in accordance with subjective criteria – demographic character and availability. There was no specific selection of participants: pupils who wished to expand their understanding of the peculiarities of their professional self-determination participated in the study. This sample is typical for a town comparable in population and development to Odintsovo. The study was conducted within the framework of cooperation between the Municipal Budget Educational Institution Odintsovo Gymnasium No. 11 and Federal State Budget Science Institute Psychological Institute Russian Academy of Education.

Procedure

The study was conducted in early spring 2020. A survey method was used to answer the research questions and standardized techniques and one projective technique were used. The study was conducted online, using Google forms. All the survey participants are high

school students whose parents have given permission for psychological diagnostics as part of the work of the school psychological service. Participation was voluntary. The study participants had the opportunity to ask questions before the study and get information about their results, discuss them with a school psychologist. The survey was conducted in a school classroom equipped with personal computers for each participant. The survey time (with instructions, answers to questions, filling out the form itself) took about 30 minutes.

Research Methods

Lyudmila Pochebut's test was used to investigate this issue (Pochebut, 2012), based on the ideas F. Klakhon and F. Strodbek about cultural and value orientations and various of modern cultures (Hills, 2002); it contains five statements relating to the questions each culture seeks to answer:

1. The attitude of a person towards time.
2. The attitude of a person to nature and the 'supernatural'.
3. The attitude of a person towards human nature.
4. The attitude of a person towards other people.
5. The orientation of the person's activities.

Thus, the respondents have to choose in each statement the answer which best describes their perceptions and those of their close environment: their preferences of a type of culture a respondent belongs to: traditional, modern, or dynamically developing.

- the first type – traditional culture – is characterized by people's orientation to traditions;
- the second type – modern culture – is characterized by the orientation of people to the present, to modern events;
- the third type – a dynamically developing culture – is characterized by the orientation of people to the future, to achieve rapid significant results.

For example:

"Underline one of the proposed statements about the meaning of time that you share:

1. I consider the past (traditions, history) to be the most important factor in making decisions.
2. I consider the present (today, and only today) to be the most important factor in making decisions.
3. I consider the future (what will happen) to be the most important factor in making decisions.

Emphasize one of the proposed statements about the meaning of time, which in your opinion is shared by your immediate environment:

1. My inner circle considers the past (traditions, history) to be the most important factor in making decisions.
2. My inner circle considers the present (today, and only today) to be the most important factor in making decisions.
3. My inner circle considers the future (what will happen) to be the most important factor in making decisions."

Respondents emphasized statements with which they agree. All statements under the number "one" referred to traditional culture, statements under the number "two" - to modern culture, statements under the number "three" - to a dynamically developing culture. The serial number of the statement simultaneously means the assigned score – 1 or 2 or 3, respectively. The mathematical processing of the test involved counting scores for each underlined statement on each of question and determining the average indicators of a particular type of culture. On this basis, a conclusion was made about the tendency of the respondent to identify himself as one of three types. The instructions, in accordance with the purpose and sample of the study, were slightly modified: in addition to defining themselves to the type of culture, respondents were asked to define their environment to the type of culture.

In this study, the results obtained by a group of high school students were analysed. In order to carry out this analysis, the initial data on all issues were summarized in accordance with their belonging to the type of culture. There were two pairs of data (senior schoolchildren's ideas about their values - 1 and senior schoolchildren's ideas about the values of their immediate environment - 2) for three types of cultures. These results were translated into percentages.

Using the Wilcoxon T-test (Nasledov, 2011) can help establish significant differences between high school students' perceptions of cultural values that are close to them and those cultural values that they endow their immediate environment with.

Results

The purpose of this study is to identify the perceptions of their cultural values that are present in the minds of high school students and their perceptions of what cultural values are shared by their immediate environment; to identify possible similarities between these perceptions.

Identification of cultural value orientations of high school students aged 15-17 and their perceptions of cultural values shared by their immediate environment

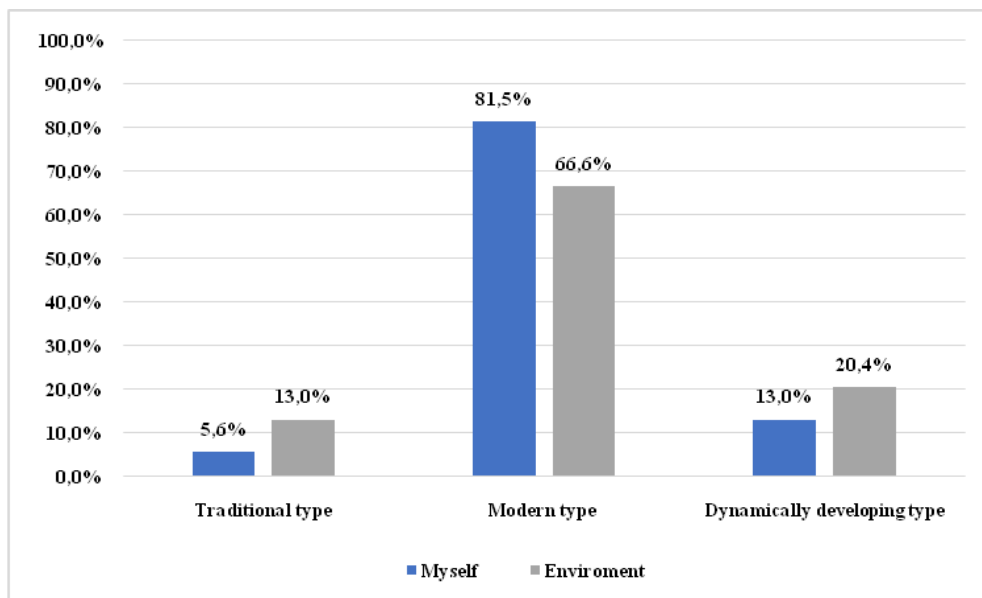
The high school students' ideas about their own cultural type and cultural types of their immediate environment, obtained by the Pochebut's cultural and value orientations test are shown in histogram 1.

The results showed that the vast majority of high school students - 81.5% consider that their culture (cultural environment) is characterized by the values of modern culture, 13% of high school students think that the values of dynamic culture are inherent in their culture, 5.6% mentioned that their culture is characterized by traditional values. Thus, high school students share in their majority the values of modern culture, whose adherents are oriented to modernity, they are concerned about events taking place in the present; they try to be in harmony with nature, and they understand that man is a controversial phenomenon,

but his rights, vocation, self-realization are particularly important. Relations between people are linked to the fulfilment of their social roles and status; the observance of ethical norms and rules and the law are also important. Society is an important regulator of relations and life in society. The values of a dynamically developing culture with its future orientation and energetic, mobile lifestyle are less popular. Traditional culture with its rigour, certainty and hierarchy is shared by quite a small number of high school students.

Figure 1

Percentage of High School Students' Perceptions of the Values of Their Own Culture and Cultural Types of Their Immediate Environment



The obtained results show that the majority of high school students - 67.0% consider that the culture of their immediate neighbourhood is characterized by the values of contemporary culture, 20.0% of high-school pupils think that the values of a dynamically developing culture are characteristic to their neighbourhood, 13.0% note that the culture of their immediate neighbourhood is characterized by traditional values. Concerning the values of their inner circle, high school students have somewhat different opinions: 2/3 think that their inner circle, just like themselves, holds values of contemporary culture; 1/5 think that their inner circle holds values of dynamic culture and an order higher than in the first histogram - over 10% consider traditional values important for their inner circle.

Thus, a difference was revealed between the perceptions of high school students' own cultural preferences and those cultural values which they attribute to their immediate surroundings. Whether this difference is reliably significant will be answered by applying Wilcoxon's T-criterion.

Identification of the presence or absence of differences between high school students' perceptions of the cultural values they share and their perceptions of the cultural values of their immediate environment

The results presented above have a numerical difference, i.e. it can be assumed that there are significantly significant differences between high school students' perceptions of their own perceptions of cultural values and those of their perceptions which have judgments about the cultural values of their immediate environment. Applying Wilcoxon's T-test ($p \leq 0.05$) revealed no significant differences between the ideas about the cultural and value preferences of the immediate environment.

Thus, despite the fact that no significant differences between the perceptions of their own cultural values and the cultural values of their immediate environment have been identified.

Discussion

As we explained above, the term "self-determination" is used in this work, which is very similar to the term "identity". In our opinion, it is more appropriate to use the term "self-determination" in this study, since the method by which the data is obtained directly addresses the self-consciousness of high school students, encouraging them to determine which values of culture are closest to themselves and their immediate environment. That is, there were no hidden questions that would "lure" their preferences out of the subconscious, but an offer to realize and, perhaps, indicate the difference between their own cultural values and the values of the immediate environment, that is, an opportunity was given to consciously show their difference or commitment. Identity is a more complex concept.

Cultural environment contains the values and meanings of a group of people living in a particular area, united by a shared history, and developed their own picture of the world, a system of relations to nature, society, and man. The identity of a person with the culture and cultural values of the community in which he or she lives is cultural identity. Cultural identity according to a group of Russian authors is a conscious acceptance of the content of this culture and identification with cultural patterns (Grushevickaya et al., 2003).

Since cultural identity is understood as a subject of reflexion (Assmann, 2000), the study of this phenomenon becomes especially important starting from the period of early adolescence - 15-17 years old when active development of self-consciousness is taking place and when, on the one hand, young people are looking for something common with their surroundings and, on the other hand, define their individuality and dissimilarity with others. In a globalising world, the influence of the native local culture can be an important factor in the successful adaptation of young people in the modern world. However, the role of this influence is twofold: on the one hand, it is a support and a resource, and on the other hand, it is a brake on adaptation. Different cultures nurture different patterns of perception and behaviour in their members, so some cultures are characterised by interconnectedness of people and support for harmonious relationships in the community (Kavanagh & Yuki,

2017) while other cultures focus more on individual members of the community (Uhlmann et al. 2012). The importance of environment and surroundings varies across cultures, yet proximity to, and simultaneously distance from, the environment are important factors in personal development (Valsiner, 2003). The acceptance of values is also influenced by interethnic interaction and intercultural communication (Semeniv & Onufriieva, 2019), as well as the characteristics of, for example, friendship (Baumgarte, 2016).

The adoption of values is influenced by the quality of satisfaction of needs that are related to these values (Díaz-Guerrero, 2000) and ethnicity, while gender, parental education was not influenced (Murtezani, 2016, 2018). The conducted study showed that for our respondents, the type of modern culture, with its values, is the most acceptable to meet their needs. This is consonant with contemporary young people: the relevance of modernity, but not "racing ahead" into the future. Modernity is the centre of their intellectual and affective attraction, in contrast to young people of a past era (Bozhovich, 1968). It is likely that their happiness exists in the present, as culture influences the idea of subjective well-being (Suh & Oishi, 2002), with the harmony and constructiveness of life orientation implementation assessed by the individual in correlation with their values, cultural and psychological aspirations and skills and with societal trends (Arendachuk, 2018).

Our study seems relevant for further development, as many cultures for different reasons are gathering in one place, their diversity is increasing, on the one hand, and on the other hand, there is a process of blurring and interpenetration; these processes need to be understood and managed (Matsumoto, 2002). It seems to us that the concept of "culture" is still relevant in psychological research, but needs to be clarified in its application (Poortinga, 2015).

Our study certainly has its limitations and can be considered a pilot study: firstly, it was conducted on a small sample, and secondly, it is geographically limited. In addition, it would be important to study both the external context of the respondents' lives, for example, the observance of traditions in the family, attitudes towards family members as bearers of values, other sources that transmit values through questionnaires and projective techniques, and the internal content of the value system of the individual through other techniques. What is significant, however, is that our research has demonstrated that young people's preference for the values of contemporary culture is not shared fully by their immediate environment, meaning that there is no overlap between a person's value preferences and his or her own identity. At the same time, the respondents who share the values of a dynamically developing culture match themselves special. They don't assume that their immediate environment may have similar goals. These results match the description of this culture, for which the main value is individualism. The results of this study need to be further refined and verified in other samples.

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