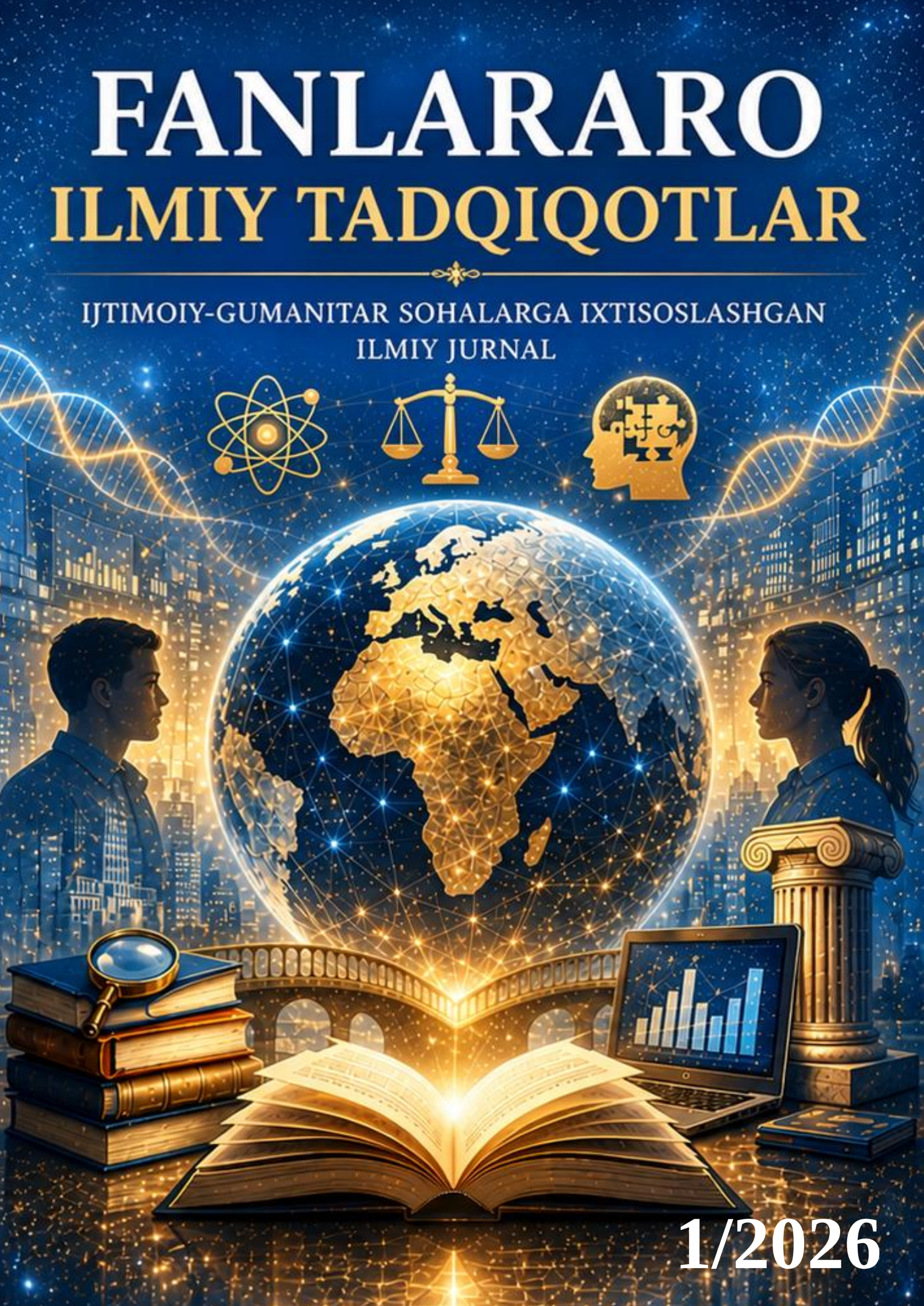
FANLARARO ILMIY TADQIQOTLAR

IJTIMOIY-GUMANITAR SOHALARGA IXTISOSLASHGAN
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1/2026

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PSYCHOLOGICAL FACTORS IN THE FORMATION OF NEW MORAL VALUES IN STUDENTS

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Annotation. This article examines the specific values formed in every individual under the influence of various factors, the foundations of individual consciousness and behavior, as well as value orientations and moral views that determine the direction of personality development. The study analyzes the significance of empirical, situational, conceptual, and reflective factors in the moral and ethical development of an individual. In addition, the mechanisms of value formation and their influence on human behavior in the process of social interaction are scientifically substantiated.

Keywords: empirical, situational, conceptual, reflective, moral values.

Annotatsiya. Mazkur maqolada har bir insonda turli omillar ta’sirida shakllanadigan o‘ziga xos qadriyatlar, shaxs ong va xulq-atvorining asoslari hamda shaxs yo‘nalishining negizini tashkil etuvchi qadriyat yo‘nalishlari va axloqiy qarashlar yoritilgan. Tadqiqotda shaxsning ma’naviy-axloqiy rivojlanishida empirik, situatsion, konseptual va refleksiv omillarning ahamiyati tahlil qilinadi. Shuningdek, insonning ijtimoiy muhit bilan o‘zaro munosabati jarayonida qadriyatlarning shakllanish mexanizmlari hamda ularning xulq-atvorga ta’siri ilmiy jihatdan asoslab berilgan.

Kalit so‘zlar: empirik, situatsion, konseptual, refleksiv, axloqiy qadriyatlar.

Аннотация. В данной статье рассматриваются специфические ценности, формирующиеся у каждого человека под воздействием различных факторов, основы сознания и поведения личности, а также ценностные ориентации и нравственные взгляды, определяющие направленность личности. В исследовании анализируется значение эмпирических, ситуативных, концептуальных и рефлексивных факторов в нравственном развитии личности. Кроме того, научно обосновываются механизмы формирования ценностей и их влияние на поведение человека в процессе социального взаимодействия.

Ключевые слова: эмпирический, ситуативный, концептуальный, рефлексивный, нравственные ценности.

INTRODUCTION

The category of "values" is considered in two directions: as a component of the cognitive structure of the individual and as an element of the motivational-need sphere of the personality. In pedagogy, the categories of "values" and "moral values" are viewed through the prism of an individual's behavior and actions, the development of value-based relationships, and the analysis of their activities.

"Values are unique (positive or negative) social relations. As ideal or material objects, values are important for a person in satisfying their needs and demands" [1].

Source [3] describes values as "something all-encompassing that characterizes the whole of society, every individual, and all of their actions and behavior."

Having reviewed the definitions of "value," we can conclude that values are important both for the individual and for society as a whole as specific social phenomena. Values serve as structural indicators of personality, reflecting an individual's orientation and the level of regulation of their behavior within society.

LITERATURE REVIEW AND METHODOLOGY

Every person has a unique system of values formed under the influence of various factors. At the same time, values are perceived and evaluated differently by different individuals. Each person possesses a unique and individual hierarchy of values. Value orientations form the basis of an individual's consciousness, behavior, and personal direction.

The determinants of the individual hierarchy of values are the following value orientations:

Values-goals (eternal values): primarily human life and the individual themselves. Immanuel Kant stated: "The human being is an absolute value, that is, a value in themselves. Everything outside of a human being is devoid of meaning." Furthermore, society also refers to absolute values.

Spiritual values: ideas, patterns of social behavior, and cultural values; consideration of the individual within the systems of "good and evil," "truth and falsehood," and "justice and injustice." Spiritual values express the social nature of the individual as well as the conditions of their life and activity. Spiritual values include religion, love, will, freedom, goodness, life, and family. In other words, spiritual values are moral values accumulated over thousands of years and are regarded as the specific spiritual capital of society.

These are material assets that possess a physical form. For example, clothing, equipment, money, and tools. Material values are considered a means of achieving other values. Thus, according to many people, possessing material values makes it

possible to attain prosperity and recognition, secure food and clothing, maintain well-being, and have comfortable housing and a car.

LITERATURE REVIEW AND RESEARCH METHODOLOGY

Currently, material values predominate in the value system of the younger generation. Alongside moral values, there also exist pseudo-values and anti-values.

Source [2] notes that false values are associated with mental paradoxes inherent in individual, mass, and social consciousness. These include errors, delusions, prejudices, illusions, myths, spheres of falsehood, unreliable and unverifiable information, quasi-scientific and religious “miraculous” healings, telekinesis, telepathy, cunning, demonic possession, exorcism, astrology, fortune-telling, occultism, and others.

Anti-values are not natural phenomena but social phenomena related to interpersonal relationships and social interactions. Anti-values are more often manifested materially, although they are associated with the spiritual deviations of individuals, micro-groups, and human organizations. All of them possess an anti-human and anti-social character, pose a threat to both the individual and society, and carry the risk of degradation. Their source is considered to be inhumanity, which gives rise to a great diversity of negative manifestations.

CONCLUSION

The following anti-values are defined:

Social anti-values: wars, oppression of peoples, murder, strong social pressure, hostility, greed, and suspicion.

Anti-values resulting from deception: manipulation, suggestion, and the formation of deceit; anti-values within the “human-environment” system: destruction of the living environment, disruption of ecological systems, and environmental pollution.

Anti-values directed at the individual: drug addiction and alcoholism.

Harmful addictions associated with anti-values: laziness, overeating, failure or unwillingness to follow simple moral norms (behavior in society, personal hygiene), and disorderliness.

Despite the strong influence of negative factors, positive factors influencing the formation of moral values among students are also being established:

- Development of students’ innovative personal capital;
- Increasing the level of professional mobility, practical orientation, independence, and active acceptance of new tendencies among young people;
- Youth initiative as a means of self-realization, personal development, and achievement of set goals;

- The need for quality education and the acquisition of professional knowledge and skills;
- A shift toward practice-oriented education;
- Interest in and the need to maintain one's health and adopt a healthy lifestyle;
- Engagement with the international youth community (scientific, professional, etc.) and the growth of integration processes (economic, political, and humanitarian).

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