PSYCHOLOGICAL DIRECTION OF THE FORMATION OF MULTICULTURAL VALUES

DIREÇÃO PSICOLÓGICA DA FORMAÇÃO DE VALORES MULTICULTURAIS

DIRECCIÓN PSICOLÓGICA DE LA FORMACIÓN DE VALORES MULTICULTURALES

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ABSTRACT: The article examines the relationship between the development of multicultural values in students and various factors, including the level of self-realization, learning success, the nature of interests, social activism. The study was conducted on 160 students of the Baku State University. In the study, experimental and control groups were selected and implemented in two phases. During the research, modern teaching methods and other techniques were used to develop multicultural values. A comparative analysis of the first and second stages showed that the level of self-realization with multicultural values, the nature of interests, the increase in learning success, and the relationship with social activism are two-way. That is, raising the level of self-realization, increasing the activity of demands in public affairs, as well as the formation of new interests, increasing the success of formation is one of the main conditions for the development of multicultural values. The study showed that in the experimental group there is a correlation between learning achievements, self-realization and social activity and multicultural values (r = 0.0391, p = 0.014; r = 6.136, p = 0.044; r = 4.132, p = 0.048). The study concludes that the development of multicultural values can be achieved through the conquest of the highest results, capacity building and social activism.

KEYWORDS: Students. Multicultural values. Formation. Self-realization. Social activity.

RESUMO: O artigo examina a relação entre o desenvolvimento de valores multiculturais nos estudantes e vários fatores, incluindo o nível de autorrealização, sucesso na aprendizagem, a natureza dos interesses, ativismo social. O estudo foi realizado em 160 estudantes da Universidade Estadual de Baku. No estudo, grupos experimentais e de controle foram selecionados e implementados em duas fases. Durante a pesquisa, métodos modernos de ensino e outras técnicas foram utilizados para desenvolver valores multiculturais. Uma análise comparativa da primeira e segunda fase mostrou que o nível de autorrealização com valores multiculturais, a natureza dos interesses, o aumento do sucesso no aprendizado e a relação com o ativismo social são bidirecionais. Ou seja, elevar o nível de autorrealização, aumentar a atividade das demandas em assuntos públicos, bem como a formação de novos interesses, aumentar o sucesso da formação é uma das principais condições para o desenvolvimento de valores multiculturais. O estudo mostrou que no grupo experimental existe uma correlação entre os resultados da aprendizagem, autorrealização e atividade social e valores multiculturais (r = 0.0391, p = 0.014; r = 6.136, p = 0.044; r = 4.132, p = 0.048). O estudo conclui que o desenvolvimento de valores multiculturais pode ser alcançado

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através da obtenção dos mais altos resultados, do desenvolvimento de capacidades e do ativismo social.

PALAVRAS-CHAVE: *Estudantes. Valores multiculturais. Formação. Autorrealização. Atividade social.*

RESUMEN: *El artículo examina la relación entre el desarrollo de valores multiculturales en los estudiantes y varios factores, incluido el nivel de autorrealización, el éxito en el aprendizaje, la naturaleza de los intereses y el activismo social. El estudio se realizó con 160 estudiantes de la Universidad Estatal de Bakú. En el estudio, los grupos experimentales y de control se seleccionaron e implementaron en dos fases. Durante la investigación, se utilizaron métodos de enseñanza modernos y otras técnicas para desarrollar valores multiculturales. Un análisis comparativo de la primera y segunda etapa mostró que el nivel de autorrealización con valores multiculturales, la naturaleza de los intereses, el aumento del éxito en el aprendizaje y la relación con el activismo social son bidireccionales. Es decir, elevar el nivel de autorrealización, aumentar la actividad de las demandas en los asuntos públicos, así como la formación de nuevos intereses, aumentar el éxito de la formación es una de las principales condiciones para el desarrollo de valores multiculturales. El estudio mostró que en el grupo experimental existe una correlación entre los logros de aprendizaje, la autorrealización y la actividad social y los valores multiculturales (r = 0.0391, p = 0.014; r = 6.136, p = 0.044; r = 4.132, p = 0.048). El estudio concluye que el desarrollo de valores multiculturales se puede lograr mediante el logro de los más altos resultados, el desarrollo de capacidades y el activismo social.*

PALABRAS CLAVE: *Estudiantes. Valores multiculturales. Formación. Autorrealización. Actividad social.*

Introduction

The integration processes taking place in the modern world, including globalization, bring the personality factor, the human factor, to the forefront. The dominance of multicultural values against the background of changing values dictates an existentialist, phenomenological approach to man, and the reunification of the individual in this way is perceived as the main paradigm.

Bringing the moral and psychological merits of the individual to the forefront, changing attitudes towards people, cosmopolitan ideas make the formation of multicultural values an important task. The mega-tendencies observed in the integration processes are based more on a humanistic approach, and these tendencies cover all spheres of the world, the sphere of human relations, including the sphere of education. Today, the formation of a personality with multicultural values is the main demand of the day.

It is necessary to take into account the fact that the ongoing socio-political, scientific-cultural, socio-economic processes in the world, especially the integration of cultures, have a comprehensive impact on the socio-political relations of young people, mastering the "value system". As part of these processes, serious work is being done in our country in this area, and many events promoting humanism, including world-class events with multiculturalism, are being held. The purpose of such events is the formation of humanistic values, multicultural thinking, tolerance in young people and the presentation of existing traditions to the world through the example of the Azerbaijani people. The scientific basis of humanistic values comes directly from humanistic psychology and stems from the methodological concept it defines. We believe that multicultural values are not only human values, but also one of the most important values accepted by mankind. The main purpose of the research is to identify ways and means of forming multicultural values in students and thus to clarify the development directions of humanistic values.

Development

Despite the diversity of research, including paradigmatic, on values, including multicultural values, the nature of values, their classification, and their relationship to society and the individual remain largely unclear and controversial. Of course, it is possible to look at this issue from a normal perspective. Because the content of each value is determined not only by its characteristics, but also by the way society, ethnos and culture look at it.

At the same time, judgments aimed at assessing values are in themselves based on existing criteria and are evaluated on their basis. This unequivocally creates methodological difficulties in the study of values, including multicultural values. What exists in the reality that surrounds a person can be important or insignificant for him, which is reflected in his consciousness, in the system of values. In other words, when analyzing values, including multicultural values, we encounter the dialectic of the subjective and the objective, an important methodological difficulty.

Multifaceted theories want to interpret the concept of values to refer to only one aspect of the subject's relationship with the objective world. This makes it difficult to select uniform criteria for research. Of course, we cannot talk about the monolithic concept of values here either. Numerous theories in this area also show that there is no unambiguous approach to values.

Froma psychological standpoint, values are deeply held, cognitive elements that deal with preferred states. Schwartz (1994, p. 20), builds upon the work of Rokeach (1973) to define a value as a "belief pertaining to desirable end states or modes of conduct that transcends specific situations, guides selection or evaluation of behaviour, people, and events, and is ordered by importance relative to other values to form a system of value priorities." Values are understood to form in childhood, taking shape through socialization processes and through interacting with the world, and remain relatively stable throughout adult life (STERN; DİETZ, 1994; VASKE *et al.,* 2001). As stable moral guidelines, values are "more fundamental, and salient and influential, normatively, emotionally and motivationally than preferences or attitudes" (RESER; BENTRUPPERBÄUMER, 2005, p. 141).

Values interact with other forms of cognition, as outlined within the cognitive hierarchy model of human behavior, a framework used to explain how a person's view of an environment is structured (VASKE; DONNELLY, 1999). A number of theorists support the contention that values provide a foundation for attitudes and beliefs, which in turn influence behavior or intention (KLUCKHOHN, 1951; FULTON *et al.,* 1996; VASKE; DONNELLY, 1999), although the links may be weak. This hierarchy is described as an inverted pyramid consisting of values, value orientations, attitudes and norms, behavior intentions, and behaviors (FULTON *et al.,* 1996), with each element layered upon others.

Values at the bottom of the pyramid are described as cognitive elements, which transcend situations, are slow to change, and are few in number, whereas behaviors are situation specific, faster to change, and numerous.

Whereas in psychology values are studied at both the individual and collective levels, including the relationship between them (SCHWARTZ, 2010), other disciplines including geography (IORİS, 2012) and anthropology (STRANG, 2005) contribute with respect to collective values. For example, cultural values within anthropology refer to the values that are shared among a group of people and may differentiate one group from another (ROBBİNS, 2012).

Research in psychology (SWADER, 2013) tends to be more subjective. In most cases, they try to solve problems about the nature of values and take a unique position in this regard.

According to some researchers (SWADER, 2013), things do not express value, man gives value to content with his qualities. Values are not the characteristics of objects, but the attitude of the subject to it. More precisely, it is the value given by the subject. For example, when we say "goodness" we praise it, and when we say "badness" we judge it. From this point of view, the attitude to values itself provides a basis for understanding its essence.

It is not the properties of things that determine our inner mental state, but our attitude to the values of satisfaction or dissatisfaction. In psychological research [Swader, C. S., 2013], values are often equated with values of wealth, evaluations. Values of valuation and wealth belong to the realm of consciousness. In most cases, a person consciously reacts to what is important to him. In this case, the definition of values, especially the values of wealth, humanistic values, also motivates us to reveal the psychological mechanism of evaluation, to determine the nature of the socio-psychological environment that affects the formation of values.

Of course, the nature of values is possible due to the discovery of the dialectical synthesis of the subjective and the objective. This issue should not be overlooked. Referring to this aspect of the problem, Kuczynski L. and Navara G. point out that

> in modern socio-historical context, regardless of the context of the problem, values are an important component of society development, a necessary element of social and political consciousness, as well as as a regulator, it is studied as an indicator of social interaction, as a motive for self-realization of the individual (KUCZYNSKİ; NAVARA, 2006).

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> regardless of the context of the problem in modern socio-historical conditions, values are an important component of society, a necessary element of social and political consciousness, as well as a direction of life strategies of adolescents and young people, as a regulator of their social imperatives, as an indicator of social interaction, as a motive for self-realization of the individual (KUCZYNSKİ; NAVARA, 2006).

Apparently, according to researchers, values can not be characterized only as an attitude to material objects. It is also a leading component of the spiritual world of the individual. In other words, it is the meaning of person's life. The approach to values in this aspect requires a new methodological framework.

For many researchers, the dominant value system and aggregate reflect the historical and cultural characteristics of society in a concentrated way (TROMMSDORFF, 2009). Based on this approach, we can say that values are not only individual, but also a product of cultural experience. Because personality is a carrier of culture, it is also a carrier of values.

According to researchers, the values of wealth are elements of the internal (dispositional) structure of personality and are conditioned by the experience of life formed and strengthened by the individual in the process of socialization and social adaptation (ROEST; DUBAS; GERRİS, 2009). Wealth values can be characterized as principles that

allow the perception of attitudes, behaviors, as well as individual and group perceptions in social situations. Wealth values also determine social behavior patterns and their direction. In this sense, the differences between the values of wealth and values, including humanistic values, lose their force.

Studies (BOEHNKE; HADJAR; BAİER, 2007) show that values also drink water from cultural springs. Cultural boundaries, ethnoses, groups, etc. that unite individuals not only meet material needs, but also ensure personal security, establish certain rules, form moral principles, create customs and traditions, and determine forms of behavior. In this regard, it is very important to protect values that are based on base elements and maintain a mentality in the event of a transformation of values or the emergence of new values.

Multicultural values in the broadest sense of the word refer to the problems that arise in the course of mankind development. It dictates the need to form a culture of behavior in accordance with the issues of socio-economic and cultural development specific to each period. Humanistic values lay the foundation of human behavior, shape and guide it, and have a strong impact on it in all areas of life. Values serve the self-defense of the individual. Values are a socio-economic, spiritual, psychological, social and moral quality that an individual strives for.

Multicultural values have their own psychological characteristics. Kindness, compassion, humanity, fairness, justice, kindness, tolerance, multiculturalism and hundreds of other spiritual and psychological qualities can be cited as examples. Kindness comassion humaniy

Examples include compassion, humanity, fairness, justice, kindness, tolerance, multiculturalism, and hundreds of other spiritual and psychological qualities. When we look at the main provisions of humanistic ethics and philosophy from a retrospective perspective, we see that at the center of it has always been the human problem, the knowledge about it. This knowledge dominates in determining values and in the description of individual life norms, society as a whole. However, since there are many such contradictions in this postulate, the main criteria for whether humanistic values belong to a person or a society cannot be clarified.

Although multicultural values have found their methodological basis in the paradigms of humanistic psychology, especially in the works of A. Maslow and K. Rogers, these issues were brought to the fore a while before.

Fromm (1993; 1991), seeks the connection between multicultural values and the high development of culture and notes their interrelation. According to him, humanistic values can

be considered as values that are the highest form of culture and can be accepted as common to all cultures. The author unites Western and Eastern philosophical and religious systems in a single form. Of course, when we approach the problem from this aspect, we see that humanistic values are taken out of the individual context and considered in the general cultural context.

According to Fromm (1993), "humanistic values have been introduced into practice from the sages of completely different societies - from the sages of the Jewish tribes to the philosophy of the Greek city-state and the Roman Empire, from the theologians of medieval feudal society to the Renaissance [...]". According to the author, these are such values as love for relatives, the search for truth, the elimination of personal ego, and so on.

Focusing on the specifics of modern society, Fromm (1991) notes that "domination of nature, human exploitation, profitable trade, competition, etc. are becoming core values of industrial society and prevent humanistic values from becoming the creative force of human life".

Research shows that the understanding of humanistic values does not go far from equating it with the general meaning and understanding and acceptance by the individual. And in most cases, it is consistent with the principles of defining the concept of "value".

Titov (2003) identifies humanistic values with universal values, uses humanistic values as synonymous with universal values. Of course, this approach is not entirely acceptable. However, there is no denying that humanistic values are human values.

If we rely on the concept of Titov (2003), a point emerges that is not clear to us. The lack of criteria for determining which values are humanistic creates a methodological difficulty. The point is that when we talk about "humanistic values", the principle of humanism comes first. It is possible to accept humanism as a quality of personality. It turns out that humanist personalities have humanistic values. Of course, this meaning needs to be fully disclosed and explored in more depth. We think that these are different problems.

Bloymkin (1981), approaches humanism as a moral and spiritual phenomenon, calling it "a whole constellation of moral values". These are values such as "human dignity", respect, trust and love for man, care for his happiness, benefit. The latter include a number of moral qualities, including kindness, caring, delicacy, tact, and accuracy.

Humanism is directly related to the recognition of man as a person. A person who approaches life from the principle of humanism has high values and has the right to be independent, free and happy. He has a tendency to self-development and self-realization. As can be seen, humanistic values are determined by the principles of humanism.

Having multicultural values does not mean being kind and helpful to others. Its mechanism is the formation of a free, independent and self-aware personality. From this point of view, the formation of humanistic values in young people can be achieved through such a mechanism.

Multicultural values are values directed to others. In the manifestation of these values, a humane attitude is formed. The basis of this relationship allows a person to do more good for others, to make them happy with joy, to grieve with sorrow.

Multicultural values include love, kindness, caring, empathy, altruism, conscience, sincerity, justice, and so on. But the point is not that these values are the stronghold of humanism. The point is that it is very difficult to say where love ends and abhorrence begins, when care turns into irreversible selfishness, and when altruism leads to the loss of one's self. It is unequivocally difficult to clarify the mechanisms of transition from one to another and the mechanisms for cultivating these values.

Fromm (1991), rightly points out that a person can rationalize his actions as a humanistic direction, but his objective reason (internal motive) may be a direction aimed at the destruction of another's identity (sadism) or the destruction of his own identity (masochism). In this regard, try to pay attention to the basic principles of humanism.

Research shows that the basis of the principles of humanism is the principle of orientation or personalism to a specific person. Humanism is almost always directed at the individualist or the individual. In other words, to show humanism is to listen to the voice of the inner world, to participate in its development. Personality cannot be imagined outside of society. Man can become a social being by understanding his ears. It is through the understanding of the ears that a person can become self-aware and take care of his personal development.

Another principle that defines humanistic values is the principle of progressive development guidance or optimality. It should be noted that in our century, optimal functionality has given way to the idea of maximum development. The existing competition between people, states, and corporations pushes the human factor aside and favors the creation of more material goods. It is at this time that the human factor, his personality, his attitude to it is formed on the basis of this process. But why is optimism one of the basic principles of humanism? The answer to this question is quite simple. Any person or any system will strive to function better if optimal conditions are created for its gradual development. According to this criterion, it is possible to create favorable conditions, identify potential and use it optimally. This is the process of self-realization.

One of the main principles of humanism is the orientation to creative self-realization. This principle is often called productive activity. Why is the focus on creative self-realization as a principle in the formation of humanistic values? It should be taken into account that a person is not indifferent to the activities and lives of others, when he finds himself in this life. During creative self-realization, a person rises to a high level of self-actualization of his needs (MASLOW, 1997). For a person of this level, neither altruism nor desire to serve others shows itself. They live with the desire to be human and to have humanistic values. Such people are often hindered by the Ihon complex, which, when removed in time, develops the personality and is constantly engaged in self-development (MASLOW, 1997). Of course, it cannot be said that humanistic values or the principle of humanism allow a person to live freely.

Abulkhanova Slavskaya (1991, p. 145) puts it in a coherent way: "If a person chooses to express himself by fulfilling his duty, that is, by self-sacrifice, self-sacrifice, and self-sacrifice, the" I "gradually disappears. He is humiliated and dependent on others. Such a person's life ends more in bankruptcy. Because others do not always reciprocate. Serving people with a sense of debt is not apparent altruism.

Based on this point of view, Fromm (1991) shows that in this case, two sharply different health concepts emerge. One is based on the values, needs and interests of society and the other on the individual. Then it becomes clear that good adaptation is more the result of self-denial. In this sense, a neurotic can be characterized as a person who does not give up in the struggle for his identity. The emergence of this problem also motivates us to clarify the essence of human nature and the moral aspect of self-realization. Summarizing all this, we can say that humanistic values exist in a free and independent personality, and education in this direction can form humanistic values.

The main hypothesis of research

The research is based on the assumption that the formation of humanistic values in students depends on the development of their interests, learning success, activity in public affairs and the level of self-realization.

Research methods and methodology

Rokeach (1973), "Values" methodology, "Self-realization" methodology and questionnaires were used to measure students' humanistic values. Quantitative and qualitative analysis was used to test the hypothesis. 160 students and masters of Baku State University took part in the research. 56% of the participants were girls and 44% were boys. The same number of students were taken from the experimental and control groups.

Interpretation of research results

First of all, in order to determine the degree of preference of values in students, they are asked "What values do you prefer in your life? was asked with a question. The questions are based on two criteria: 1. Those who are active in public affairs; 2. Those who have high success in training. The main goal here was to diagnose values in students and to identify important core values and to determine the impact of these criteria on the formation of these values.

Table 1 – Indicators of values selected on the criterion of social activity in students (expressed in%)

Basic values	Boys		Girls	
	Those who are active in public affairs	Those who are not active in public affairs	Those who are active in public affairs	Those who are not active in public affairs
Friendship	23.40	21.35	24.31	20.34
Justice	21.50	19.25	21.36	20.16
Economical situation	14.10	18.27	17.25	18.22
Fame	16.45	20.63	15.03	20.68
health	24.55	20.50	22.05	20.60
Total	100	100	100	100

Source: Prepared by the authors

As can be seen from Table 1, the criterion of social activity affects the formation of values to one degree or another. However, the development of the materials shows that the differences in the quantitative analysis are not significant. Diagnostic analysis will help us to differentiate what changes have taken place after the formative work. The obvious fact is that the values of health and friendship prevail in both boys and girls. This is closer to humanistic values.

In addition, this criterion was used to study the impact of academic achievement on students' values. In this came, the differences between the values of girls and boys were studied.

Table 2 – Indicators of the impact of academic achievements on values in students

Basic values	Boys		Girls	
	Those with high training success	Those with intermediate level of training success	Those with high training success	Those with intermediate level of training success
Friendship	22.20	21.30	23.15	22.25
fairness	26.60	25.58	25.35	24.37
Economical situation	14.30	15.22	16.32	15.21
Fame	16.40	14.51	13.03	14.13
Health	20.50	23.39	21.15	23.04
Total	100	100	100	100

Source: Prepared by the authors

As can be seen from Table 2, academic achievement also affects the hierarchy of values at one level or another. However, it is not possible to say whether this effect is significant without correlation, ie without qualitative analysis. At the same time, the table shows that the majority of high-achieving students see the values of friendship and fairness in higher positions. This fact also confirms that a broader outlook and success in education affect humanistic values. Although there are differences in the attitudes of boys and girls towards values, these differences are not obvious.

It should be noted that pre-experimental diagnostics showed that students' value system was dominated by more terminal values, especially material security, love, fun, the presence of good and reliable friends, happy family life, and so on. This fact shows that the main direction of human values in life is the provision of material values, entertainment. These oriented values manifested themselves in most of the requirements.

After dozens of developmental work, especially after training to find the meaning of human life, significant changes in values began to manifest themselves. At the same time, humanistic, self-developing, aesthetically oriented values, active lifestyle, creativity, development, the existence of reliable friends came to the fore.

In addition, instrumental values were studied in parallel with the terminal values in the requirements. In the first stage of the diagnosis, the students had higher demands than the leading instrumental values, independence, intolerance of themselves and others, courage to defend their opinions, strong will, accuracy, cleanliness and self-control.

In the last diagnostic analysis, the leading instrumental values in the experimental group of students became more humane, focused not only on themselves, but also on self-development, people around them, and the ability to work in a team (humanistic position). Among these values, festivity, education, efficiency at work, open-mindedness, sensitivity, tolerance began to occupy high places in the hierarchy of values.

A comparative analysis of the mutual profiles of students from different groups obtained from the results of the questionnaires shows that they vary within the counterparts before the experiment. However, upon completion, almost all of the interactions in the experimental group were maximized. Parameters such as creative enthusiasm, responsible attitude to all issues, desire to share knowledge and skills, mutual assistance have changed qualitatively. No obvious change was observed in the control group.

Table 3 – Indicators of humanistic values of students (expressed in %)

multicultural values	Experimental group		Control group	
	Pre-experiment	After experiment	Pre-experiment	After experiment
Commitment to family	2,8	1,5	2,4	4,0
Love	14,2	10,5	20,0	16,0
Freedom	3,0	2,5	4,3	4,0
Patriotism	13,6	14.0	13,3	12,0
Creativity	2,4	3,0	2,5	5,3
Solidarity	12,9	13,3	12,0	12,0
Empaty	12,0	13,0	9,3	12,0
Socially oriented	11,0	11,5	10,5	8,0
Fairness	4,3	5,0	4,0	4,0
Sincerity	3,9	4,6	2,7	4,0
Friendship	11,0	12,0	2,1	4,0
Self-development	8,9	9,1	16,9	14,7

Source: Prepared by the authors

The results of the team activity and communication questionnaire survey showed that all students in the experimental and control groups appreciated the importance of parameters such as active role in organizing events, expediency of work, availability of knowledge, skills and abilities to organize this work. Understanding the purpose of the work, good organization of events, interest in work, sincere attitude, empathy, etc. such parameters are not high in the
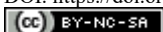
control group compared to the experimental group. However, it is not satisfactory that these indicators are the motives or values of the actual organization of activities. That is, the figures are low.

The results of the study on team organization and communication showed that all students in the experimental and control groups appreciated the importance of parameters such as active role in organizing events, expediency of work, availability of knowledge, skills and abilities to organize this work. At the same time, students show an understanding of the purpose of the work, good organization of events, interest in work, sincere attitude, understanding, empathy, and so on. This can be seen from the survey data.

At the beginning of the internship in both groups, students' interests include television, popular music, socializing with friends, entertainment literature, and sports. After completing the work in the control group, the changes were insignificant, and in the experimental group, interest in painting, classical music and literature, theater, and family communication increased. Thus, we can say that the changes in the interests of students took place under the influence of the methodology we use to form their values through social work, and this proves its effectiveness.

Table 4 – Indicators of understanding the scope of requirements
(expressed in%)

Spheres of Interests	Experimental group		Control group	
	Pre-experiment	After experiment	Pre-experiment	After experiment
Compensator	38,5	23,2	37,0	38,7
Cognition	30,3	36.9	36,7	31.5
Hedonic	21,2	17.8	21,3	17,7
Creative	10,0	22.1	15,0	12,1

Source: Prepared by the authors

As can be seen from Table 4, the spheres of interest present themselves differently in the experimental and control groups. After the experiment, the level of compensatory interests decreased, while cognitive interests increased. This indicates the deep interest of students in the field of specialization, their desire to better understand the social sphere and their role in it.

Also, creative interests have increased and hedonic interests have decreased. Changes were also observed in the control group. However, the difference in these changes is not significant. As can be seen, cognitive needs predominate in the first place, which is consistent with the increased success of learning activities. In the second place are the compensatory

interests, which are the interests of entertainment and recreation. Given that students are young, we can assume that these interests are natural.

It should be noted that before the introduction of developmental measures for the formation of value orientations, the majority of students in both experimental and control groups had a low or medium level of development of interest in social work and volunteerism. From the formative work, the demand for social work and socially oriented measures increased, which increased the opportunities for self-realization and laid the foundation for the formation of humanistic values.

Table 5 – Indicators of the level of formation of humanistic values in students

Levels of multicultural oriented values	Experimental group		Control group	
	Pre-experiment	After experiment	Pre-experiment	After experiment
Low	24.30	22.10	29.40	26.38
Medium	52.50	45.75	49.45	50.34
High	23.20	32.15	21.15	23.28

Source: Prepared by the authors

A**s** can be seen from Table 5, the level of humanistic values in the students increased compared to the previous year before the experiment. This fact has shown that it is possible to change their values, especially their humanistic values, by involving them in social or public affairs.

The results of our research allowed us to identify three levels of humanistic values: low, medium and high.

Experimental psychological work has shown that significant changes have taken place in the experimental groups, and that these changes in students are positive, significantly different from the previous level in which the developmental work was carried out.

Statistical calculations were used to determine the dependence of humanistic values on selected criteria, ie the level of social activity and self-realization.

Table 6 – Indicators of the dependence of humanistic values on various criteria

Levels of multicultural oriented values	Self-realization	Social actvisim	Learning success	F	P
Creativity	0.243	0.240	0.256	0.422	0.001
Solidarity	0.422	0.112	0.385	0.391*	0.014
Empaty	0.316	0.415	0.412	2.102	0.001
Social-oriented	0.742	0.392	0.354	6.136*	0.044
Freedom	0.546	0.365	0.498	4.132*	0,048
Fairness	0.236	0.248	0.293	3.182	0,069

Source: Prepared by the authors

As can be seen from Table 6, there is a significant correlation between the values of social orientation, solidarity, freedom and self-realization and social activism. The significance factor between other values is trend-oriented and does not differ significantly from each other. The correlation of humanistic values with self-realization and social activity is higher at p = 0.044, around r = 6.136 *. Thus, there is an important link between humanistic values and opportunities for self-realization, interests, as well as social activism.

It should be noted that correlation and variance analysis only provide us with the result, then it is difficult to determine the causal relationship of these cases. However, research has shown that there is a correlation between students' values and the nature of their social activism, self-realization and interests. Thus, the role of the social factor and social activity in the transformation and formation of humanistic values is high. In general, research has shown that there are significant differences in the formation of values, and these differences tend to vary in value.

Discussion and conclusions

Our research has shown that our hypothesis that the formation of humanistic values in students depends on the development of their interests, learning success and level of participation in social work.

Research has shown that the formation of humanistic values is accompanied by success in social work and training.

However, the results of our research coincide with other studies, including the research of D. Barney (BOEHNKE; HADJAR; BAİER, 2007). Barney's research differs more in terms of "openness to innovation" and "conservatism" in comparing values. However, the influence

of social context or demographic factor on values is also found in other studies (JABBAROV, 2017). The study concludes that humanistic values are not formed on the basis of humanistic education. For its formation, the individual's close participation in public life, free and independent growth, as well as self-realization are important. At the same time, it should be noted that the socio-psychological context also plays an important role in the transformation of humanistic values.

Research has shown that humanistic values are the most important part of the cultural life of society, give meaning to the life of each student, helping others, kindness develops them morally and psychologically. Thus, the research work on the formation of humanistic values of students not only confirms the hypothesis, but also allows the formation of pedagogical requirements for activities and communication that provide a mutual spiritual and psychological connection that contributes to the successful formation of multicultural values.

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