



Psychological foundations of modern women's values

Feruza ABDURAKHMANOVA¹

Research Institute Family and Gender

ARTICLE INFO

Article history:

Received April 2024
Received in revised form
15 May 2024
Accepted 25 May 2024
Available online
15 June 2024

Keywords:

modern women,
transformation of values,
ideal values,
outlook,
kindness,
individualism,
family,
social environment,
society.

ABSTRACT

Modern society, with its changeability and uncertainty, is changing the view of women and their position in it. Despite the persistence of discrimination in some spheres of social life, women are striving for equality by acquiring certain skills characteristic only of men. Thanks to these skills, women can make decisions independently, provide for their families, hold high positions, and lead a life independent of men. By independently overcoming life problems, a woman acquires several qualities that shape her character, her behavior in society, and her life guidelines. However, despite this, the transmitted female image shows manifestations of kindness, support, humanity, gentleness, empathy, responsiveness, adaptability, and restraint. We also note the prevailing negative attitude to violence, the acute experience of rudeness and injustice, lowered requirements for innovation, they learn educational procedures faster, their attitude to family and children is more clearly defined, and they are more restrained in assessing gender.

2181-1415/© 2024 in Science LLC.

DOI: <https://doi.org/10.47689/2181-1415-vol5-iss5/S-pp78-82>

This is an open access article under the Attribution 4.0 International (CC BY 4.0) license (<https://creativecommons.org/licenses/by/4.0/deed.ru>)

Zamonaviy ayollar qadriyatlarining psixologik asoslari

ANNOTATSIYA

Kalit so'zlar:

zamonaviy ayollar,
qadriyatlar
transformatsiyasi,
ideal qadriyatlar,
dunyoqarash,
mehribonlik,
individualizm,
oila,
ijtimoiy muhit,
jamiyat.

Zamonaviy jamiyat o'zining o'zgaruvchanligi va noaniqligi bilan ayollarga bo'lgan nuqtai nazarni va undagi mavqeini o'zgartirmoqda. Ijtimoiy hayotning ayrim jabhalarida kamsitishlar davom etayotganiga qaramay, ayollar faqat erkaklarga xos bo'lgan ma'lum ko'nikmalarni egallab, tenglikka intilmoqda. Bu ko'nikmalar tufayli ayollar mustaqil qaror qabul qilish, oilasini boqish, yuqori lavozimlarni egallash va erkaklardan mustaqil hayot kechirish imkoniyatiga ega bo'lmoqda. Hayotiy muammolarni mustaqil ravishda yengib,

¹ Doctoral student, Scientific Research Institute Family and Gender.

ayol o'zining xarakterini, jamiyatdagi xatti-harakatlarini va hayotiy yo'riqnomalarini shakllantiradigan bir qator fazilatlarga ega bo'ladi. Biroq, shunga qaramay, uzatilgan ayol qiyofasi mehribonlik, qo'llab-quvvatlash, insoniylik, muloyimlik, hamdardlik, sezgirlik, moslashuvchanlik, vazminlik namoyon bo'ladi. Biz, shuningdek, zo'ravonlikka salbiy munosabat, qo'pollik va adolatsizlikning o'tkir tajribasi, innovatsiyalarga bo'lgan talablarning pasayishi, ta'lim tartib-qoidalarini tezroq o'rganishi, oila va bolalarga nisbatan o'z munosabati aniqroq belgilab qo'yilganligi va jinsni baholashda ko'proq o'zini tutganligini qayd etamiz.

Психологические основы ценностей современной женщины

Ключевые слова:

современные женщины, трансформация ценностей, идеальные ценности, мировоззрение, доброта, индивидуализм, семья, социальная среда, общество.

АННОТАЦИЯ

Современное общество с его изменчивостью и неопределенностью меняет взгляд на женщин и их положение в нем. Несмотря на сохранение дискриминации в некоторых сферах общественной жизни, женщины стремятся к равноправию, приобретая определенные навыки, свойственные только мужчинам. Благодаря этим навыкам женщины способны самостоятельно принимать решения, обеспечивать свои семьи, занимать высокие должности и вести независимую от мужчин жизнь. Самостоятельно преодолевая жизненные проблемы, женщина приобретает ряд качеств, формирующих ее характер, ее поведение в обществе, ее жизненные ориентиры. Однако, несмотря на это, в передаваемом женском образе проявляются проявления доброты, поддержки, человечности, мягкости, сопереживания, отзывчивости, приспособляемости, сдержанности. Также отмечаем преобладающее негативное отношение к насилию, острое переживание грубости и несправедливости, пониженные требования к новаторству, они быстрее осваивают воспитательные процедуры, четче определяется собственное отношение к семье и детям, они более сдержаны в оценке пола.

INTRODUCTION

In the conditions of intensive transformations taking place in society, the study of the factors of the socio-cultural environment, the place of personality in it, as well as the study of possible qualitative transformations of the personality itself seems very important and timely to us. Mankind at the crossroads of XX – XXI centuries is experiencing the processes of global restructuring and modernization. In scientific, journalistic, and discussion literature, massively published in recent years, it is noted that the entire history of mankind is colored by 'tragedy', in particular, the XX century brought for it the greatest discoveries and the greatest suffering. And again, on the threshold of the new millennium, the question of the meaning of existence, the purpose and essence of

man is raised. At the same time in periods of great cataclysms, this question was and is posed even more acutely. Analysis of scientific and journalistic literature shows that many destructions of the system of social values, characteristic of 'transitional periods' in social history, are in itself the strongest destabilizing factor. The restructuring of the value bases of society as a whole and the individual is not only a problem of direction, but also a problem of social and economic development [1].

MATERIALS AND METHODS

In sociology, social philosophy, and psychology, the category 'value' is recognized as one of the most difficult to study, in a broader sense it can be attributed to cognitive education (B.S. Bratus, L.D. Demina, B. Frankl, etc.), and motivational education (V.F. Anurin, E.I. Golovakha, A. Maslow, etc.). Anurin, E.I. Golovakha, A. Maslow, etc.), in a narrower way – values are understood as the conviction shared by society, social groups, a person in particular, in the goals to be achieved, in the main means, actions, and ways that lead to these goals [2]. And it is all ambiguous and complex due to the blurred understanding of what is 'good' and what is 'bad'. Nevertheless, the importance of studying the problem of value is undoubted; there are theoretical and methodological studies undertaken by specialists in different fields of science: values are defined as the formation of a primary class of personal properties that determine the features of the structure of behavior, motivation and their interaction (B.G. Ananyev); as «universals of meaning» – those meanings that the majority of people of a certain society have during the period of historical development (V. Frankl); as forms of existence of values – social ideals, subjects, and values of the society.

DISCUSSION

The concept of values and value orientations of a person is interdisciplinary. Several scientific disciplines, such as philosophy, axiology, sociology, and certain branches of psychology, have been studying values themselves, their representation in interrelation with other aspects of existence, and the orientation of individuals and groups on them for quite a long time. In the present study, we will attempt to study and generalize the definitions and subject content of these two concepts currently available in science [3].

In the cycle of philosophical, philosophical, and sociological disciplines, values and value orientations correlate with the categories of norms and ideals, normative-value systems, and social action. In sociological disciplines – with the categories of motivation and management of people and their associations. In psychology, values are understood both as a part of the personal structure and as a special subject area, and both understandings can be alternative and complementary. The diversity of approaches to the problem of value orientation is also due to the multitude of definitions of this concept, which we have met in the scientific literature. Values, as a special subject area of reality, began to be considered in the middle of the XIX century. According to the majority of researchers, at present, we can distinguish more than 70 approaches to their definition.

RESULTS

D.A. Leontiev in his article in the journal "Questions of Philosophy" (1996 № 4) notes that values as an interdisciplinary concept can be conditionally arranged in the space of six oppositions. For this purpose, he proposes to use the dimensional method, once developed by V. Frankl. Based on this, D.A. Leontiev distinguishes the following oppositions [4]:

1. Understanding of value as an attribute – the subject matter of values themselves.
2. Values as a special reality, not deducible from the needs – sociality of values.
3. Individuality – individuality of values.
4. Sociologisation – ontologisation of the nature of individual values.
5. Consciousness-unconsciousness of values.
6. Functional realization of values as standards or ideals.

The space of oppositions of definitions of values proposed by the author seems to us quite interesting and legitimate. Indeed, to raise a question about the subject of the study, it is necessary, first of all, to define both the concepts themselves and their place among other author's concepts. The scale of satisfaction with personal life at a high level of significance is related to the scale of satisfaction with life in the present. Consequently, it can be noted that the quality of personal life, in the opinion of most people, determines the attitude to life in general. Therefore, the better a person's personal life is, the more satisfied he or she is with his or her life, and the higher the quality of communication with others.

The scale of satisfaction with work is positively correlated with the scale of satisfaction with social activity. The presence of such correlation dependence testifies to the fact that work is the main factor of interaction with society for a person. The positive correlation between the scales of satisfaction with housing conditions and the material situation can be explained as follows: good housing is the main element of material well-being. Accordingly, the more satisfied a person is with his/her housing conditions, the better, he/she believes, is his/her material situation. The scale of satisfaction with communication with art is closely connected with the scale of leisure. It is necessary to emphasize that art is steadily referred by our subjects to the category of leisure in the structure of a person's socio-cultural existence. The presence of a positive correlation between the scales of health and physical appearance testifies to a rather stable connection in a person's understanding of the quality of his health and appearance: the better his health, the more beautiful his physical body and appearance [5].

A person's value attitude to the world permeates all spheres of his life activity and serves as an integral characteristic of his spiritual state. The problem of studying values, being interdisciplinary, is most acute in periods of social transformations, and deep changes in the material and spiritual conditions of people's lives. In psychology, value orientations are considered one of the most important characteristics of personality, largely determining its orientation and content of social activity. Expressing a subjective-evaluative, individual attitude of a person to social reality, value orientations serve as an important factor in motivating his behavior, and have a significant impact on the choice of spheres of life activity significant for the individual. One of the most important universal values for a person is undoubtedly the family. The foundation of a person's value attitude to the family is the opportunities it provides for the realization of many personal needs: inclusion in a social group, security, mutual understanding and support, intimate interpersonal communication, self-realization, fatherhood and motherhood, and others. Modern negative trends in the development of the family institution, instability of marriages, and destruction of established moral and ethical norms and traditions hurt the social and personal values of the family. Social differentiation into groups with different value priorities is actively underway in society. On the other hand, in difficult life conditions, it is the family that resists social tension and is a consolidating center for the individual [6].

CONCLUSION

It is generally accepted that values are a set of attitudes in various areas of life, such as religion, morality, politics, work, etc. They function as standards or criteria, determining the choice or evaluation of actions, courses of action, people, and events. We decide whether actions, events, or other people are good or bad, what is worth doing and what is worth avoiding, based on whether it helps bring us closer or, on the contrary, delays the achievement of the desired values. Among young and mature women, differences in gender role identification can also be observed: in mature women, it is more integrated, they manage to harmoniously incorporate models of both female and male types of behavior without disturbing positive attitudes towards themselves [7]. Young women, on the contrary, strive to be independent, and try to act on their own, thus fully identifying themselves with the opposite sex. The reinforcement of masculine strategies leads young women with a feminine identity to anxiety, which subsequently leads to a desire to identify with the identity of a mature woman. Solomon Schwartz defined values as follows: values are concepts or ideas that relate to a person's desired state or behavior, values are not limited to specific situations, serve as a guide in choosing or evaluating behavior or events, and are ordered by relative importance [8]. Values and value orientations are a kind of social regulator of behavior; they determine its direction, content, and forms of expression. They are closely connected with the needs and interests of the individual, with the emotional-volitional mechanisms of his psyche. It is generally accepted that women are the guardians of values. Meanwhile, in modern society, a situation of value-normative diversity has developed, in which traditional moral guidelines are being eroded.

REFERENCES

1. Саморегуляция и прогнозирование социального поведения личности / Под ред. В.А. Ядова. – Л., 1979.
2. Леонтьев Д.А. Психология смысла: природа, строение и динамика смысловой реальности. – М., 1999.
3. Гриценко В.В., Смотров Т.Н. Ценностные ориентации личности и склонность к нарушению социальных норм // Психологический журнал. – 2009. – №6. – С. 5-18.
4. Лебедева Н.М. Базовые ценности русских на рубеже XXI века // Психологический журнал. – 2000. – Т. 21. – №3. – С. 73-87.
5. Лебедева Н.М. Ценности культуры, экономические установки и отношение к инновациям в России // Психология: журнал Высшей школы экономики. – 2008. – №2. – Т. 5. – С. 68-88.
6. Яковлева К.М., Алексеева А.Н. Традиционная культура якутов в условиях изменяющегося общества (на примере якутов С. Баяга Таттинского района РС (Я)) // Теория и практика общественного развития. – 2012. – №11. – С. 203-205.
7. Нозикова Н.В. Доминирующие ценности семейной целенаправленности в зависимости от некоторых социально-демографических факторов // Социальная психология и общество. – 2016. – Т. 7. – № 4. – С. 56-67.
8. Bugaeva M., Makarova A., Nafanailova M. Value priorities of modern north women (based on the example of sakha ethnos representatives) // Karadeniz (Black Sea-Черное море). – 2013. – Vol. 19. – P. 15-21.