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Article

# Socio-Psychological Determinants of Value-Oriented Development in School and University Students: A Meta-Analytical Perspective on Negative Behavioral Trends and the Dynamic Interplay Between Educational and Societal Contexts

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## Abstract

The concept of "value" has been extensively theorized across various disciplines, including philosophy, sociology, psychology, anthropology, social psychology, and theology. These fields, either directly or indirectly, have proposed diverse frameworks for interpreting the origins, structure, and function of values within human behavior. Broadly conceptualized, values represent abstract, generalized norms of behavior that arise through collective emotional alignment toward socially endorsed goals and practices. This study emerges from the urgent need to explore the formation and evolution of moral and ethical values in individuals, particularly in the context of education. The analysis emphasizes the cultivation of moral dispositions as a foundational element in the professional development of students and their responsible integration into contemporary society. A morally conscious individual not only exercises personal civic rights but also adheres to societal norms and legal obligations. Despite ongoing reforms in educational systems, key challenges—most notably the moral education of youth—remain insufficiently addressed. The observed decline in moral consciousness across various global contexts is attributed to ideological disorientation and the emergence of moral vacuums, exacerbated by the influence of commercialized Western culture, egocentrism, violence, misinformation, and ethical degradation. Such societal ailments—including criminality, substance abuse, and antisocial behaviors—undermine both individual development and collective stability. Within this context, morality is understood as an individual's reflective self-awareness and alignment of thought, speech, and action with ethical principles.

**Keywords:** value formation; moral development; youth behavior; educational environment; socio-psychological factors; moral decline; ethical consciousness

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## 1. Introduction

In multiple linguistic and cultural traditions, the concept of moral values is closely associated with intrinsic spiritual qualities. These internal dispositions serve as guiding principles for human behavior, encompassing ethical norms, behavioral expectations, and culturally endorsed standards of conduct. In this regard, morality and ethics often converge, and in scholarly discourse, the two terms are frequently used interchangeably. While ethical behavior reflects universal human ideals, the expression of morality is shaped by the specific socio-economic conditions within which individuals live. As social structures evolve, moral codes adapt accordingly; however, the notion of ethicality remains a fundamental and enduring construct.

A lack of value orientation in behavior, judgment, and social interaction necessitates critical inquiry into the value systems prioritized within different societies and the contextual factors that influence these hierarchies. In light of these considerations, this study aims to address the following research questions:

- How is the concept of value and value orientation established among school and university students?
- To what extent does parental educational attainment shape the transmission of social values?
- What role do religious values play in the formation of universal ethical standards?
- How do mass media influence individual value systems and intergenerational transmission of values?
- What is the relationship between personal achievement and the internalization of values?
- How does the prioritization of values differ across various stages of human development?

This meta-analytical investigation seeks to provide a comprehensive understanding of the socio-psychological dimensions underlying the value-oriented development of students, as well as the societal and educational factors that mediate this process.

## 2. The Philosophical Foundations of Value and the Imperative for Moral Education

Understanding the evolution of value systems requires attention to the historical-philosophical paradigms upon which these values are based. Philosophical inquiry offers a foundational lens through which the concept of value may be assessed. In classical antiquity, the Sophists were among the earliest thinkers to posit the *relativity of values*, suggesting that moral standards are context-dependent and subject to human perception. In contrast, *Socrates and Plato* defended the objectivity of values. Socrates asserted that values possess an inherent, objective existence, while Plato maintained that moral truths exist in an absolute realm of Forms, where ethical concepts are either entirely “right” or “wrong,” independent of individual or cultural variability (Perry, 1993).

*Aristotle* extended this line of thought, associating value with an objective orientation grounded in existence itself (Loxton, et al, 2001). In the modern era, *Immanuel Kant* was the first to systematically problematize value as a distinct philosophical category. For Kant, values are rooted in rational autonomy and the categorical imperative.

Conversely, existentialist thought, particularly as developed by *Jean-Paul Sartre*, rejected the notion of pre-existing value systems. Sartre contended that there is no intrinsic domain of values external to human action; rather, values are constituted through individual freedom and existential initiative. In this view, value does not precede existence but emerges from it. Similarly, *Martin Heidegger* criticized the artificial separation of value and existence, describing such bifurcation as a fundamental ontological error. From these perspectives, value becomes a construct embedded in the existential conditions of human beings (Hasin, et.al, 1988).

Thus, the system of values functions as a regulatory framework, mediating between social reflexes, ontological realities, and epistemological preconceptions. It facilitates the alignment between individual worldviews and the broader structures of social life.

Despite ongoing theoretical engagement with the concepts of *morality and ethics*, significant contradictions and ambiguities persist in both academic and practical domains. Moreover, the absence of a formalized *state program for moral and ethical education* presents a substantial gap in policy implementation. Nonetheless, insights derived from historical precedents and contemporary societal dynamics can inform the development of new models for the moral education of youth.

Recent global developments underscore that *economic instability*, increasing *social stratification*, and the *erosion of moral values* have had profound adverse effects on various age groups, particularly among the younger population. These dynamics amplify the urgency of fostering robust frameworks for moral education within both formal and informal educational settings (Haley, et.al, 1985).

## 3. The Role of Education and Moral Formation in Societal Integration

Education, understood as a comprehensive societal phenomenon, is an inherently complex and contradictory *socio-historical process*. It encompasses a broad range of determinants, including the

lived realities of the younger generation, prevailing social relations, and modes of production, cultural practices, and the development of creative and spiritual capacities (Franken, *et.al*, 2005).

The transition of adolescents into mature, autonomous individuals represents a pivotal phase in the consolidation of the *productive forces* of society. Their successful moral and ethical development is essential not only for personal fulfillment but also for the stability and progress of the broader social order (Gomez, 1987).

The moral development of youth occurs primarily through their *internalization of essential elements of social experience*. This transmission is facilitated by older generations through structured participation in communication, social practices, and institutional interactions. Within this intergenerational exchange, both adults and youth participate in systems of social relationships where one party assumes the role of educator and the other of learner.

*Moral education* is a multidimensional process involving the cultivation of *moral consciousness*, the development of *ethical sensibilities*, and the reinforcement of *habits conducive to socially responsible behavior*. Effective moral education must be *deliberate, systematic, and goal-oriented*, aiming to shape the ethical reasoning capacities and behavioral competencies of individuals.

Within youth collectives—such as classrooms or peer groups—moral education must operate on both *collective and individual levels*. While pedagogical strategies often emphasize group norms and collaborative activities, educators must also attend to the distinct character traits, moral understanding, and developmental needs of each student. This individualized approach should not be limited to those displaying disciplinary issues, but extended to all adolescents to promote holistic development (Engelberg, *et.al*, 1992).

Techniques such as *positive reinforcement and corrective discipline* are essential components of this process. Praise for constructive behavior and proportionate consequences for misconduct, when applied judiciously, can reinforce desirable conduct and discourage the formation of detrimental habits. These methods, when aligned with broader educational objectives, contribute to the ethical maturation of students and the cultivation of moral agency (Fabrega, *et.al*, 1991).

#### 4. Pedagogical Techniques and the Philosophical Dimensions of Value in Moral Education

Moral education is implemented through a range of pedagogical techniques aimed at shaping individual character and ethical consciousness. These include:

- a. appeal and demand,
- b. suggestion,
- c. cognitive prompting and reminders,
- d. assigned moral tasks,
- e. the development of responsibility,
- f. shifts between activities to maintain ethical engagement, and
- g. The incorporation of motivational and entertaining perspectives to sustain moral interest among students.

These methods serve not only to convey normative behaviors but also to cultivate internalized ethical commitments (Folstein, *et.al*, 1977).

The concept of value itself constitutes a complex and multidimensional phenomenon, subject to extensive investigation across various disciplinary domains, including philosophy, sociology, psychology, anthropology, social psychology, and theology. Each of these fields has provided either direct or indirect interpretations of the nature, origin, and scope of values. Broadly construed, values may be defined as *abstract, generalized behavioral norms* that emerge within social groups, grounded in emotionally invested commitments to shared goals and standards of conduct (Folstein, 1986, 98p.).

Philosopher Paul Hanly Furfey emphasized that value arises as an attribute of volition, grounded in the *intrinsic goodness of the object* and realized through *the relationship between subject and object*. That is, values do not exist in isolation but are contingent upon the interaction between human



perception and external reality (Franken, *et.al*, 2002). In this framework, value is ontologically dependent on existence—non-existent entities cannot possess value. The *more concrete* a phenomenon is, the more likely it is to be endowed with value; conversely, the *more abstract*, the more distant it becomes from the domain of values (Najafov, 2025a).

Values, therefore, serve as markers of the *idealized self of society*. They underpin tradition, shaping cultural formations rooted in principles of truth, justice, integrity, and compassion. The *culture of values* may be conceptualized as a systemic totality organized by ethical comprehension. Value imbues actions and events with meaning, acting as a *metric of normative judgment*—enabling distinctions between good and evil, right and wrong, beauty and ugliness (Güler, 2008).

Importantly, the domain of value is distinct from that of information. Values are grounded in *axiomatic truths*, including:

- (a) the existence of a truth-based order to which all objective values are linked,
- (b) the transcendental nature of objective values, and
- (c) the communicability and demonstrability of values as intelligible constructs within intersubjective discourse.

Values possess several defining features: they are durable, belief-laden, and function as conscious choices informed by intellectual and emotional dispositions. Their manifestation is tied to the *developmental process of value construction* (293, p. 44).

## 5. The Interconnection Between Value, Virtue, and Morality

The discourse on value cannot be meaningfully separated from the concept of *virtue*. Virtue denotes the internalized disposition, capacity, and competency of the moral agent to enact behaviors aligned with a given value (Kolberg, 2002). In this respect, virtue operates as the *realization point* of value—a transformative condition in which abstract principles are translated into concrete moral acts. To be virtuous, therefore, is to have achieved an advanced stage of *moral maturation*.

Whereas a moral individual adheres to established norms, a virtuous person transcends them, embodying a more profound alignment between *ethical cognition and action* (Güngör, 1995). This distinction necessitates a clarification of morality. Morality emerges from the individual's *innate inclinations* and is materialized through action. Moral theory, then, is the systematic articulation of normative judgments—defining notions of good and evil, right and wrong. It comprises not only descriptive accounts but also *evaluative frameworks* for conduct.

In this context, *ethics* functions as the philosophical study of morality. As Wienpahl (1948) asserted, ethics critically investigates moral principles and the logic behind them. Together, value, virtue, and morality form a *relational triad*, within which moral behavior is the outcome of both internalized values and cultivated virtues.

Morality itself serves as an essential equilibrium in human society, akin to a *natural law*. Just as water signifies life, morality signifies human community (Güngör, 1995). This raises the philosophical question of whether morality is an autonomous, conscious faculty or an emergent phenomenon shaped by environmental and epistemic factors.

Classical thinkers approached this question differently. For *Socrates*, morality was epistemic—*knowledge was virtue*, and wrongdoing was a result of ignorance. During the medieval period, moral knowledge came to be subordinated to theological value. The Enlightenment and post-Enlightenment eras, particularly the *empirical turn*, re-elevated information above value (Kolberg, 2001). As a result, a new element—*knowledge*—was added to the triadic chain of value, virtue, and morality.

However, this should not be confused with mere technical or factual information. Rather, this is *existential knowledge*—a form of understanding that gives meaning to one's being. Such knowledge must become a *guiding force in university education*, endowing students with the tools not only for academic advancement but also for *ethical self-actualization* and responsible participation in society.

## 6. University Youth and the Moral Imperative in Higher Education

University students, who represent a core segment of the intellectual elite within societies, play an essential role in shaping both the present and future trajectories of the world in which they live. As active agents within the educational and sociocultural environment, their internalization of values directly influences the ethical, civic, and ideological foundations of future societal developments. The values they acquire through formal education are therefore of profound importance not only for their individual moral development but also for the broader ethical integrity of the societies to which they belong. In this context, the cultivation of *socially recognized and universally accepted human values* among university students is both an expectation and a societal necessity (Gomez, 1987).

Given this framework, it becomes critical to *assess the value orientations* of university students, who constitute the most highly educated segment of society (Gomez, 1987). This study thus seeks to determine the extent to which value perceptions vary according to students' *socio-demographic characteristics*, including gender, age, academic discipline, and family background (Najafov, 2025b).

## 7. Dynamics of Moral Formation and the Educational Process

The development of moral characteristics in individuals emerges through sustained and meaningful interaction with their educational, familial, and social environments. A contemporary moral education system is not only tasked with fostering positive moral traits but also with dispelling misconceptions and *reforming ethically undesirable habits and behaviors* (Greer, 1983).

Moral concepts acquire significance only when they transcend rote learning and become *internalized as spiritual convictions*. A stable moral belief system manifests itself in consistent ethical conduct and a mature moral identity. This unity between moral reasoning, emotional engagement, and behavioral expression serves as a vital indicator of the relationship between *educational practices and the moral evolution of the learner*.

When moral development is hindered—whether through *lack of pedagogical oversight, family dysfunction, negative peer influence, or an unhealthy socio-cultural environment*—there is a risk that anti-social tendencies may solidify. In such cases, *moral rehabilitation* becomes a psychological and pedagogical imperative, requiring targeted interventions and structured environments to reverse negative behavioral patterns.

To this end, the organization of interpersonal relationships—whether among peers or between students and educators—must incorporate *models of ethical behavior* that embody moral excellence. Within this pedagogical structure, university students should be guided to cultivate core moral virtues such as:

- *Civic responsibility*
- *Patriotism*
- *Collectivism*
- *Industriousness*
- *Idealism*
- *Reciprocity and empathy*

These traits form the ethical foundation for engaging responsibly in social life. Importantly, they enable students to reflect critically on their own actions from the perspective of others, thereby reinforcing *moral accountability and ethical foresight*.

## 8. The Role of Moral Ideals in Adolescent Development

The concept of *moral ideals* is of central importance in the ethical development of young adults. Adolescence is characterized by a heightened receptivity to ideals, which emerge from *moral exemplars, social experiences, and peer interactions*. These ideals not only shape ethical reasoning but also provide motivational direction in the pursuit of self-improvement and life goals (Haley, et.al.1987).

The *formation of moral ideals* is intimately linked to the emergence of specific emotional responses—such as *self-respect, a sense of self-worth, and dignity*. When adolescents strive to live up to

their internal standards, they begin to experience pride in their accomplishments and an elevated sense of identity. If this aspiration aligns with actual behavior, it fosters the *development of stable self-esteem and moral autonomy* (Hasin, et.al., 1988).

One of the most significant milestones in moral development occurs when individuals integrate these ideals into *their personal identity and worldview*. At this stage, the adopted or constructed moral ideal functions as a standard by which the individual *evaluates both their own behavior and that of others*, guiding ethical decision-making and social engagement. The presence of such an ideal signifies the emergence of a *persistent moral motive* and an internal ethical compass.

## 9. Moral and Spiritual Education as a Strategic Social Resource

In a broader sense, *moral and spiritual education* should be regarded as a *strategic, intellectual, and cultural resource* of both society and the state. Its moral component is shaped by its influence on *consciousness, social behavior, environmental responsibility*, and interhuman relations. It embodies an individual's attitude toward the natural and social world and reflects their value orientations through both action and intention (Le Bon, et al.2004).

When moral and spiritual education is purposefully structured, it not only cultivates personal ethical maturity but also contributes to *societal coherence and sustainability*. In this regard, moral education must be seen not merely as an ancillary aspect of higher education, but as a *core dimension of human development*, essential for preparing individuals for thoughtful, responsible, and ethically guided participation in social life.

## 10. Strategies for the Development of Moral and Ethical Potential Through Rational and Psychosocial Approaches

The development and reinforcement of moral and ethical potential in students necessitates the integration of *rational, emotional, and cultural-creative strategies*. A multidimensional approach—incorporating intellectual, artistic, and social experiences—serves to foster moral consciousness and ethical maturity. Among the most effective pedagogical methods for this purpose are:

- **Engagement in artistic and cultural activities**, including music, theater, visual arts, and other creative disciplines, which stimulate students' ethical imagination and aesthetic sensibility.
- **Emotional development in daily interactions**, which plays a crucial role in harmonizing the individual with their environment. This includes the enhancement of motivational, volitional, and interpersonal dimensions of personality. Emotional-volitional balance, effective communication skills, and psychologically supportive peer relationships significantly contribute to students' ethical resilience and socio-moral awareness.
- **Evaluative feedback systems** that assess not only academic mastery of scientific content but also the student's self-perception and internalization of ethical principles. Both external assessments and structured self-assessment contribute to the development of personal accountability and value-conscious reflection.

A particularly significant contribution to the moral formation of students is provided by subjects within the *humanities curriculum*, which hold vast educational and axiological potential. Courses such as *literature, language, rhetoric, history, sociology, philosophy, and cultural studies* collectively contribute to the formation of civic identity and moral competence. These disciplines are instrumental in cultivating *the ethical foundations required for participation in modern civil society*, including values such as *patriotism, tolerance, civic responsibility*, and commitment to democratic ideals (Mineka, et al., 2007).

Students acquire fundamental knowledge of human nature, ethical relations, social order, and environmental interdependence through these disciplines. As such, humanities education fosters *spiritual awareness, value orientation, and moral sensitivity*. The following criteria may serve as indicators for assessing the effectiveness of spiritual and moral education (Pandey & Najafov, 2025):

1. Development of a *scientific worldview* that situates the individual within broader epistemological and ethical frameworks;
2. Emergence of an *inner sense of freedom*, enabling unity with nature, society, and self;
3. Demonstrated *self-affirmation* and positive self-identity formation;
4. Evidence of *success in leading educational or civic-oriented activities*;
5. Development of *accurate self-assessment* regarding values, behaviors, and social roles;
6. Formation of *behavioral patterns based on high moral principles*, such as justice, empathy, and responsibility.

As students engage in relationships within diverse social contexts, they accumulate moral experience and construct ethical habits. The deliberate organization of such experience—through guided participation in academic, cultural, and civic activities—leads to the formation of *moral reasoning, emotional regulation, and pro-social behavior* rooted in value systems.

## 11. Psychosocial Conditions of Moral Development: The Role of Pedagogical Psychology

The *social-psychological condition of students* is a critical determinant in their ethical development and value formation. Psychology, as a modern empirical science, provides insights into *both individual and group behavior*, elucidating the underlying motives that shape ethical choices and social actions. The evolving collaboration between psychology and pedagogy has given rise to the specialized field of *pedagogical psychology*, which seeks integrative solutions to moral and educational challenges (Toan, 2025).

*Pedagogical psychology* investigates a broad spectrum of factors influencing moral development, including family dynamics, peer influence, educational systems, and sociocultural contexts. Its subfield, *educational psychology*, is particularly concerned with how individuals learn, internalize, and teach ethical knowledge and behavior. The school environment, especially the *student-teacher collective*, is a primary arena where value transmission occurs (Tyson, 1982).

Given the complexity of this environment, *educational systems must address the multifaceted problems* students face as they develop into intellectually capable, morally conscious, and socially responsible individuals. Understanding the *motivational tendencies, behavioral inclinations*, and social pressures that influence students' ethical decisions is essential. These issues are magnified in vulnerable groups such as students with *intellectual or developmental disabilities*, who require specialized educational approaches and *tailored pedagogical interventions*.

Addressing these needs involves:

- *Holistic educational strategies* aimed at resolving cognitive, behavioral, and emotional barriers;
- Providing students with the necessary tools and structured environments to *foster self-development*;
- Offering *comprehensive pedagogical and psychological counseling* for families, thus reinforcing the home-school continuum of ethical education.

Such approaches are not only remedial but also *proactive*, ensuring that all students—regardless of ability—can meaningfully participate in society as ethically informed, emotionally mature, and socially integrated individuals (Hasket, 1985).

## 12. Inclusive Educational Support for Students with Intellectual Disabilities

Students with intellectual disabilities often present with not only cognitive and learning challenges but also a range of *associated physical health conditions*. These comorbidities can further complicate their educational experience and require holistic support frameworks. In this context, the *socio-economic support of families* by the state becomes a crucial factor in ensuring effective care and sustained educational engagement.

Families of students with intellectual disabilities typically invest significant time and emotional resources into caregiving, which can limit their capacity for full economic participation. Therefore, it



is essential to provide *comprehensive economic and psychosocial assistance* to such families, enabling them to better support the long-term developmental needs of their children.

*Timely intervention* during early developmental periods is critical. When appropriate educational and therapeutic support is provided during “childhood—a stage marked by rapid neurocognitive development”—substantial progress can be achieved. Conversely, delays or gaps in intervention often result in *irretrievable developmental setbacks*, thereby wasting valuable formative years. This necessitates increased emphasis within educational systems on *the inclusion and support of students with special needs*.

Furthermore, *the formation of specialized research groups* and the adoption of *scientifically grounded pedagogical approaches* are becoming increasingly necessary. These efforts must be complemented by *public awareness campaigns* and educational programs targeted at both families and broader society to foster inclusive attitudes and collaborative care (see (67, p. 98)).

### 13. Specific Learning Difficulties and Psychosocial Development

*Learning difficulties* in students are characterized by performance deficits in specific academic domains despite the presence of normative intellectual functioning. These difficulties are typically manifested in areas such as *mathematics, reading comprehension, and written expression*. A student may be unable to achieve age-appropriate academic outcomes in these areas *in the absence of any psychiatric or neurological disorder*, which distinguishes specific learning difficulties from other developmental conditions.

In addition to cognitive deficits, social functioning is often impacted. Normally developing students cultivate *social interaction and communication skills* progressively at each age level. These skills are not only foundational to successful academic collaboration but are also *vital for psychosocial adjustment* and integration into broader social contexts. Communication facilitates *interpersonal relationships, emotional expression, and cultural adaptation*, and is a core component of both *intellectual and psychomotor development* (Lacan, 1985).

Students with *limited fields of interest, reduced peer interaction, and repetitive behaviors* frequently face barriers to academic and social inclusion. Observations of early behavioral responses—such as *visual tracking, affective reactions, and interpersonal responsiveness*—provide insights into a child's capacity for social understanding and environmental engagement. These traits vary by age but often indicate *developmental delays in communicative competence and social cognition*, which require targeted educational support.

### 14. Scientific-Ethical Foundations of Value-Oriented Education

The direction of education in the 21st century must reflect *scientific, ethical, and philosophical principles* that promote not only cognitive development but also *humanistic and spiritual growth*. A value-oriented educational framework should include the following *core scientific and ethical priorities*:

1. Cultivating a *spirit of inquiry*, independent thinking, and innovation through structured exposure to scientific reasoning and critical reflection.
2. Promoting *lifelong learning* and continuous professional development.
3. Identifying and nurturing *the innate talents* of each individual, while fostering ethical research practices and a natural curiosity for discovery.
4. Encouraging an *understanding of natural laws and the mysteries of creation* as expressions of sacred order, particularly within religious and spiritual frameworks.
5. Fostering *individual potential* in disciplines vital to scientific advancement, technological development, and societal well-being.
6. Reinforcing a commitment to reading, comprehension, and scholarly engagement as a cultural and intellectual responsibility.
7. Facilitating collaborative educational practices that emphasize teamwork, knowledge-sharing, and communal learning environments.

These principles aim to form not only competent professionals but also ethically grounded and socially responsible individuals, capable of contributing meaningfully to both national and global contexts.

## 15. Dimensions of Value Education: A Multidimensional Framework

Value-oriented education encompasses a diverse range of developmental domains, each contributing uniquely to the moral, cultural, social, and intellectual formation of individuals. In this context, value education may be categorized into several interrelated domains: cultural values, social values, primary (religious) values, moral values, and educational values. The following outlines each dimension within a structured pedagogical framework (Franken, 2002).

### 15.1. Cultural Values

Cultural values aim to cultivate aesthetic sensitivity, historical consciousness, and respect for national and religious heritage. The educational objectives in this domain include:

1. Fostering and discovering students' aesthetic and artistic talents.
2. Recognizing the beauty of creation as a reflection of sacredness.
3. Promoting a nuanced understanding of Islamic art and national arts from around the world.
4. Educating students in cultural preservation and the history of the arts.
5. Encouraging the study of Persian language and literature as a symbol of cultural and social unity.
6. Introducing students to the culture and traditions of an ideal Islamic society.
7. Teaching methods to prevent moral decline.
8. Promoting engagement with the history and civilizations of Islam, Iran, and the world.

### 15.2. Social Values

Social values serve to promote responsible citizenship, ethical conduct, and harmonious communal living. Key pedagogical goals include:

1. Instilling Islamic moral principles and reinforcing family cohesion.
2. Promoting the values of justice and peace.
3. Teaching national unity, the spirit of brotherhood, and the importance of cultural development.
4. Encouraging public commitment to enjoining good and forbidding evil.
5. Emphasizing respect for national laws and civic obligations.
6. Educating students on effective personal and social communication.
7. Encouraging active participation in religious, cultural, and civic life.
8. Supporting the growth of moral consciousness.
9. Fostering a generous and communal spirit in public interaction.
10. Promoting tolerance and acceptance of diverse perspectives.
11. Raising awareness regarding the protection of human rights.
12. Developing strategies for confronting social adversity and ethical challenges.

### 15.3. Primary (Religious) Values

Primary values focus on spiritual development and religious literacy, grounded in Islamic theological principles. These objectives aim to foster:

1. Knowledge of foundational religious beliefs and the development of faith.
2. The understanding that God is the ultimate source of support and guidance.
3. A connection with the Prophet Muhammad (peace be upon him) and the Infallibles, living by their example.
4. Familiarity with the Day of Judgment and individual accountability.
5. Respect for parents, religious leaders, and Islamic authorities.

6. Knowledge of the principles of friendship and mutual aid.
7. Regular reading and basic interpretation of the Qur'an, with continued education in its teachings.
8. Awareness of Islamic customs and the ability to perform basic translation when needed.
9. Mastery of correct prayer and fasting practices, including prerequisites.
10. Engagement in obligatory and optional prayers.
11. Understanding and abiding by Islamic gender interaction rules (mahram-non-mahram).
12. Familiarity with religious rulings and referendum-related issues according to age.
13. Knowledge of halal and haram, and adherence to corresponding guidelines.
14. Proficiency in enjoining good and forbidding evil.
15. Respect for mujahideen and martyrs who sacrificed in the path of God.
16. Knowledge of holy times and sacred places.
17. Regular participation in mosque activities, and awareness of associated etiquette and rulings.

#### 15.4. Moral Values

Moral values emphasize the development of ethical character traits and behavioral discipline. Educational objectives include:

1. Cultivating honesty and sincerity.
2. Promoting kindness, politeness, and compassion.
3. Upholding promise-keeping and reliability.
4. Demonstrating humility and strong moral character.
5. Showing respect to elders and their viewpoints.
6. Obedience to parents.
7. Encouraging bravery and patience.
8. Maintaining personal and environmental cleanliness.
9. Taking responsibility for personal daily tasks.
10. Working with diligence to achieve personal goals.
11. Adhering to modest dress codes in accordance with Islamic teachings.
12. Planning meaningful and ethical use of leisure time.
13. Demonstrating optimism and emotional resilience.
14. Maintaining a neat and orderly appearance.
15. Taking responsibility for personal mistakes.
16. Recognizing that consequences stem from personal behavior.
17. Speaking with gentle and respectful language.
18. Supporting friends in difficulty.
19. Cooperating with peers in fulfilling group responsibilities.
20. Apologizing and reforming after ethical lapses.
21. Maintaining self-discipline in home, school, and societal settings.

#### 15.5. Common Values in Science and Education

Scientific and educational values prepare students for intellectual engagement, innovation, and social contribution. Pedagogical goals include:

1. Comprehending phenomena with intellectual curiosity and analytical rigor.
2. Developing critical thinking, effective listening, and communicative literacy (oral and written).
3. Achieving proficiency in the Persian language, including reading newspapers and academic texts.
4. Understanding the practical significance of information in daily life.
5. Appreciating the value of intellectual and productive work.
6. Acquiring core social competencies for functioning in modern society.
7. Developing meta-cognitive skills for learning how to learn.

8. Engaging with reading materials of personal and academic interest.

## 16. Categorization of Educational Values: Art, Social, Biological, Political, and Economic Dimensions

Educational systems function not only as conduits for knowledge transmission but also as incubators for the formation of lifelong values across multiple domains (Franken, et al. 2025). The holistic development of individuals requires the integration of artistic, social, biological, political, and economic values, each of which plays a vital role in shaping responsible, creative, and civically engaged citizens. Below is a comprehensive categorization of these value domains with their corresponding educational objectives:

### 16.1. Artistic and Aesthetic Values

Art education fosters creativity, emotional intelligence, and cultural appreciation. Key value-oriented competencies in this domain include:

1. Appreciation for the beauty and harmony of nature.
2. Ability to translate natural phenomena into artistic expression.
3. Capacity to derive joy and meaning from viewing and experiencing works of art.
4. Encouragement of talent and creativity in the arts.
5. Respect for national traditions, customs, and cultural events.
6. Familiarity with famous works of art from national and global heritage.
7. Literary appreciation, including an interest in poetry and storytelling.
8. Understanding and respect for Iranian cultural and social customs.

### 16.2. Social Values

Social values reinforce interpersonal ethics, collective responsibility, and cooperative behavior. The educational focus in this area includes:

1. Awareness of obligations toward family, friends, and neighbors.
2. Promotion of mutual support and love within the family, especially between spouses.
3. Respect for teachers and educational authorities.
4. Protection of both personal rights and the rights of others.
5. Encouragement of helpful peer relationships.
6. Engagement in collaborative classroom dialogue and assistance.
7. Fostering teamwork and group cooperation.
8. Active participation in group games and school events.
9. Familiarity with and adherence to school rules and regulations.
10. Participation in school performances and educational programs.
11. Fulfilling assigned responsibilities and commitments.
12. Expressing opinions about learned content with clarity.
13. Tolerance for mistakes made by others.
14. Gratitude for services rendered by peers or educators.
15. Development of verbal communication skills.
16. Cultivation of a desire to serve others in the community.

### 16.3. Biological and Health Values

Physical well-being is foundational to all other domains of development. Educational objectives here include:

1. Maintaining personal safety and effectively using sensory faculties.
2. Practicing correct body posture and movement (e.g., walking, sitting).
3. Observing personal and public hygiene protocols.



4. Actively participating in environmental protection.
5. Enhancing physical skills through structured play and training.
6. Understanding and complying with safety rules and regulations.
7. Awareness of the importance of vaccination for disease prevention.
8. Commitment to protecting both personal and collective health.

#### 16.4. Political and National Values

Civic education shapes students' understanding of nationhood, leadership, and global responsibilities. Key educational aims include:

1. Respect for the national flag and anthem.
2. Understanding the importance of freedom and national independence.
3. Interest in governmental institutions, religion, and the role of the Supreme Leader.
4. Pursuit of justice and truth as guiding moral principles.
5. Comprehension of national security and the need for social unity.

#### 16.5. Economic Values

Economic values equip students with the mindset and behaviors necessary for responsible economic participation. Educational objectives include:

1. Promotion of work ethic and mutual assistance in the labor domain.
2. Responsibility for keeping tools and materials clean and orderly.
3. Encouraging support in finding employment for those in need.
4. Respect for public property and appropriate utilization as national assets.
5. Emphasis on cleanliness and respect in public and private environments.
6. Environmental stewardship and basic ecological literacy.
7. Encouragement to consume and support local products (Farbrega & Ulrich, et al, 1991).

### 17. The Normative and Psychological Weight of Values

Values constitute a core determinant of human dignity and behavior, particularly for adults, where the satisfaction of social and spiritual needs increasingly outweighs physical gratification. As values evolve in response to socio-political and technological changes, there arises a need for empirical research into their impact on human health, well-being, and societal harmony.

The normative force of values—particularly moral and cultural norms—can at times surpass even physical or legal restrictions in their influence. When individuals are punished or suppressed for upholding values or moral norms, this can generate psychological trauma and degrade the spiritual integrity of society. It is therefore essential for educational institutions and school officials to recognize, respect, and reinforce value systems as fundamental pillars of human development and social cohesion.

### 18. Cultural Roots and Normative Dimensions of Values in Education

Values are not only derived from intrinsic moral or religious systems; they also emerge dynamically from cultural practices and collective social behaviors. Customs, as components of lived tradition, serve not merely as expressions of established values but can also act as sources for the generation of new values. In this dual role, customs contribute to both the preservation and evolution of cultural norms (Doksat, 1993).

According to contemporary Iranian sociologists, there exists a strong correlation between values and norms. These constructs often overlap significantly, with norms acting as codified expressions of values within a given society. In this framework, norms reinforce value systems by facilitating behavioral regularity and social cohesion.

Culture itself is composed of foundational elements such as language, religion, customs, values, norms, knowledge, art, music, and poetry. The strength and visibility of these elements vary by culture, but in all societies, they serve as vehicles for transmitting shared value systems. When a particular cultural value receives wide acceptance, it is often elevated to the status of a social norm. Conversely, if a value—however intellectually advanced—has not yet been culturally internalized, it may remain marginal or require adaptation before becoming normatively influential.

For example, in a society where certain individuals have reached intellectual or moral heights, their values may initially exist outside dominant cultural expectations. Over time, if embraced by the collective, such values can reshape societal norms and redefine ethical or cultural expectations. This transition highlights the dynamic relationship between personal values, societal acceptance, and normative transformation (Di Maio, et al., 1993).

## 19. Challenges of Moral Values, Consciousness, and Communication in Modern Educational Paradigms

Within educational philosophy, the process of learning is imbued with both worldview-forming and axiological (value-oriented) functions. Education is no longer seen as a neutral transmission of knowledge but rather as a driver of societal transformation, affecting technological, economic, and moral progress. In this regard, internal mechanisms such as attitudes toward science, ethical orientation, personal motivation, environmental conditions, cognitive engagement, and interpersonal communication form the core of the educational experience.

Education and upbringing are inseparably linked to the needs and values of society. Despite ongoing discourse surrounding educational humanism and student-centered learning, many critical questions remain unanswered. What should the education of the future look like? What philosophical and pedagogical principles should guide its restructuring? What role should technological innovation play in humanistic learning environments?

These questions are especially pertinent as humanities disciplines themselves undergo digital transformation, with lectures and texts increasingly delivered through electronic platforms. Although this digital shift reflects technological inevitability, it also exposes the lack of a coherent philosophical paradigm for the future of education (Denko & Kaelbling, 1962). As such, one must ask: What conceptual framework will underpin the next educational paradigm shift? And how should the components of personality—cognition, emotion, values, and agency—be positioned within this evolving educational system?

## 20. Personality, Needs, and Value Formation in Educational Development

The modern philosophical conception of the human being is intimately intertwined with psychological insights. The individual is not simply a rational actor but a complex psychological entity whose behaviors are shaped by emotional needs, social stimuli, and personal values. As social relations deeply influence personality development, educational models must integrate education, upbringing, and socio-emotional development into a unified framework.

Education, in its broadest sense, is a process of communication, social evaluation, and adaptation to prevailing norms. Within this process, society not only influences the learner but actively shapes the individual's self-conception, behaviors, and aspirations. Through social feedback mechanisms, the learner internalizes the norms and expectations of the surrounding environment.

Human needs, as active agents of motivation, form a contradictory psychological base. While many needs align with societal values, others may challenge or contradict them. If overemphasis is placed on satisfying external demands, the autonomy of the inner world becomes compromised. However, resilient psychological points of defense within the personality allow individuals to resist or reinterpret external pressures. These points serve as the locus of personal values, offering direction and agency in ethical decision-making (Demuth, 1983).

Personal values thus mediate the relationship between the inner self and the external social world. They emerge not only from need satisfaction but also from deeply held beliefs and reflective reasoning, guiding the individual's engagement with society. These values provide the motivational basis for ethical behavior and are integral to identity formation.

Yet not all needs contribute positively. Some negative or destructive needs—shaped by poor socialization or exposure to harmful environments—may conflict with societal well-being. These conflicting drives highlight the necessity for value-based education, which shapes individual consciousness in alignment with collective interests. In this regard, educational philosophy must focus on the formation of personal interests, moral convictions, and value orientations as central to the educational process (Diekstra, 1993).

The level of consciousness, emotional intelligence, reasoning, and self-awareness becomes the substrate through which education and moral development intersect. As such, the philosophy of education must prioritize the cultivation of these capacities, enabling learners not only to adapt to society but to transform it ethically through active, value-driven participation.

## **21. Educational Paradigms in the Technological Era: Balancing Innovation, Values, and Human Development**

The 20th and 21st centuries have witnessed an unprecedented acceleration in technological and engineering development, transforming society into a highly complex technological and information-based civilization. While this progress has revolutionized economic, scientific, and social domains, it has also introduced new risks—particularly the danger of technology surpassing human ethical control and dehumanizing the cultural fabric of society.

In contemporary educational research, the relationship between education and the economy occupies a central place. The emergence of an innovation-driven economy necessitates a reconfiguration of the educational system toward models that are personality-oriented, structurally adaptive, and result-oriented. In such a paradigm, education must produce highly qualified professionals equipped not only with technical expertise but also with a broad spectrum of personal, ethical, and cultural competencies. As a result, educational planning must prioritize the integration of economic imperatives while also responding to the intellectual and moral development needs of the individual.

The modern material production sector, now firmly grounded in scientific knowledge and digital infrastructure, demands graduates who are both technologically proficient and ethically conscious. Accordingly, economic development goals and educational policy must be pursued in tandem, with the educational system designed to facilitate not only economic productivity but also human flourishing (Burwill, 1995).

## **22. National Values and Civic Formation in the Educational Process**

Alongside the economic imperatives of modern society, there is a renewed need to emphasize spiritual, cultural, legal, and socio-political foundations as core elements of education. These elements foster a collective sense of responsibility, ensure social cohesion, and promote both the material and moral development of value systems within the community. In this context, the orientation toward national values is essential for cultivating an intellectually vibrant and morally grounded citizenry.

Such an orientation entails the implementation of shared ideals and principles that define a socially responsible state, encouraging the harmonious development of emotional, ethical, and civic consciousness. Without a firm foundation in values-based education, it is not possible to cultivate creative, active citizens capable of meaningful engagement in democratic society and economic life.

Yet, modern individuals are increasingly marked by fragmentation and cultural dislocation. The technological revolution has often led to a loss of personal integrity, as the individual becomes subordinated to mechanized systems of productivity. In this condition, emotional needs dominate

consciousness, while social interactions, self-reflection, and moral responsibility diminish. Modern life is overwhelmingly mediated by machines—computers, digital devices, and algorithms—through which individuals now work, study, and communicate. In many cases, this technological immersion narrows one's orientation to a single dominant objective: economic gain (Clayton, 1990).

### **23. The Crisis of Civic Responsibility and the Need for Moral Recalibration**

The erosion of civic responsibility in the educational process is a major concern. Assessment models that prioritize standardized testing fail to account for the cultural, ethical, and humanistic dimensions of development. This "technical-individual" approach reduces students' cultural potential to quantitative metrics, thereby neglecting the broader goal of forming ethically conscious and socially engaged individuals.

While the continued advancement of technology is both inevitable and beneficial in many respects, its negative consequences must be acknowledged and mitigated. It is not a failure of technological progress itself, but a failure to embed humanistic, ethical, and cultural safeguards within its development. Education, therefore, must function as a corrective mechanism—not only imparting specialized knowledge but also cultivating the moral and cultural dimensions of the human being.

Moral education, embedded in the structure of self-awareness and critical reflection, is crucial. Within the hierarchy of educational values, moral principles possess a unique capacity to elevate consciousness, transforming passive knowledge acquisition into active ethical thinking.

In a socio-cultural model of education, the health, integrity, and harmonious development of the individual are upheld as primary values. A graduate of such a model—creative, civically responsible, and ethically grounded—can navigate the demands of the modern economy with competence and purpose. The needs of contemporary society, particularly in the context of global challenges and cultural pluralism, require individuals who not only master information but are also guided by moral insight, civic duty, and a commitment to the common good (Clayton, 1990).

### **24. Moral Maturity, Free Will, and the Crisis of Value Orientation in Contemporary Education**

The moral maturity of an individual is closely determined by the integrity and coherence of their moral value system. In the educational process, it is essential to emphasize higher-order values, as moral values form the central axis in the hierarchy of personal development. However, contemporary education increasingly faces the challenge of bridging the widening gap between moral knowledge and moral practice among students.

Modern learners, immersed in digital technologies, are in constant contact with computers, smartphones, and virtual platforms. Although they are often able to correctly answer moral and spiritual questions in tests and examinations, their actual behavior frequently contradicts these stated values. This contradiction reveals a dissonance between theoretical knowledge and lived experience, suggesting that students' expressions of moral awareness remain superficial or performative, rather than internalized.

In such an environment, free will is manifested in ways detached from ethical responsibility. Students operate within a framework driven more by pragmatic objectives—passing exams, obtaining grades, and acquiring diplomas—than by a genuine interest in knowledge acquisition or moral development. This utilitarian approach reduces education to a performative act, devoid of deeper meaning or engagement (Aqil, et al., 1991).

The disengagement of the student's personality from the educational process is not solely the result of individual disinterest, but is also a reflection of broader structural and cultural shifts within society. In any complex society, individuals are socialized within various overlapping social groups, ranging from tight-knit microsocieties (such as peer groups or families) to wider sociocultural



systems. These microsocieties often function on habitual behaviors and local norms that may be misaligned with the broader cultural and moral expectations of formal education (Berios, 1990).

## 25. The Dialectic of Free Will and Value Formation

A critical challenge in the educational formation of future specialists is the eclipse of genealogical and sociological foundations in the construction of knowledge. While students may arrive at logically correct answers in assessments, their decisions and behaviors are not consistently guided by values. This discrepancy reveals a metaphysical rift between free will and cultural normativity, where moral reasoning is no longer the compass for action.

Such disconnects often lead to a reduction of individual interests to pragmatic calculations, unanchored by a value-based framework. In this context, the ideal self-concept—rooted in moral ideals—is marginalized, and ethical behavior becomes instrumental rather than principled. As a result, individual interests may diverge sharply from the developmental goals of education and the broader needs of society.

This divergence is frequently a symptom of educational systems' failure to engage students at a personal level, particularly through individualized pedagogical approaches. Consequently, reforming the educational system is not only imperative for students but also for educators, who must adopt innovative methods that facilitate authentic learning and ethical development.

## 26. Moral Foundations and the Imperative for Pedagogical Reform

Any reform in education must begin with a fundamental recognition: that in a society composed of diverse social strata, the primacy of moral rules is essential for coherence and sustainability. Without shared ethical principles, even the most basic forms of social organization become untenable.

Public discourse increasingly highlights the crisis in education, as evidenced by debates in academic and media circles. There is growing recognition of the need for paradigm shifts in education—shifts that prioritize harmonious personal development and cultivate responsibility toward knowledge itself. In this regard, the educational process must go beyond content delivery and focus on reshaping attitudes toward knowledge (Bertchy & Vandel, 1991).

Knowledge should be framed not merely as a means to an end, but as an expansive and engaging field, offering new ways to interpret life, cultivate critical thinking, and achieve personal and societal growth. Within this reconceptualized paradigm, free will must be closely tied to ethical and psychological motivation, reinforcing the internalization of values and the capacity to act upon them with integrity.

## 27. Active Strategies for Cultivating Motivation and Moral Responsibility in Higher Education

In the contemporary educational landscape, the need to stimulate students' motivation for acquiring knowledge has become a critical concern. A central method for achieving this involves the strategic use of instructional materials curated by teachers, referred to here as the teacher's "value baggage." These materials should be thoughtfully selected to carry the essential intellectual and ethical weight of the subject matter. They must originate from primary, authoritative sources, as modern professional training cannot be effectively imagined without engagement with foundational knowledge (Blumer, 1982).

Beyond primary sources, didactic texts and chrestomathies should incorporate entertaining, contextually rich examples and anecdotes to captivate students' attention. These elements serve not only to enliven the reading process but also to instill habits of diligence, similar to the work ethic emphasized in certain Western pedagogical models. This strategy becomes especially important when students are required to engage with dense academic texts ranging from 50 to 60 pages for lectures and seminars.

Such methods address the dialectical tension between assimilation and appropriation—that is, the individual internalization of cultural values (assimilation) and the dialogic engagement with knowledge systems through academic discourse (appropriation). In a constructive teacher–student dialogue, both value transmission and critical inquiry become possible, providing a platform for meaning-making and ethical reflection.

## 28. The Ethical Function of Knowledge and the Role of Responsibility

Knowledge, as both a cognitive and socially regulatory phenomenon, inherently demands a value-laden and responsible approach. The moral implications of knowledge acquisition must be consciously integrated into the educational process, thereby transforming the act of learning into an expression of civic duty. This perspective is central to the philosophy of education, where education and upbringing are seen not as parallel but as interdependent domains essential to the development of personality and society.

In the new educational paradigm, particular emphasis must be placed on the integration of ethical values within curricular content. The central concept in modern moral philosophy is the ethics of responsibility—a principle that finds resonance in both human–human and human–nature relations, especially in the context of technological expansion.

The application of moral norms begins with scientific literacy in ethics, whereby morality is introduced not as abstract dogma, but as a primary scientific discipline. This recalls Socratic philosophy, which linked moral maturity to intellectual understanding. While ethical frameworks may aim for universality, morality remains deeply personal and contextually experienced. Therefore, education must expose students to diverse ethical systems, not only through general philosophy courses but also through specialized instruction in applied ethics (Biehl, 1992).

At present, ethics courses are often limited to pragmatic formats such as “business ethics and etiquette,” which, while useful, fail to foster deeper intellectual engagement. Although such courses are not inconsequential, educators must work to broaden ethical inquiry beyond instrumental purposes and cultivate genuine interest in moral theory and practice. This often occurs spontaneously when students encounter relevant ethical dilemmas or personal reflection, and it must be nurtured rather than ignored (Biehl, 20025).

## 29. Personalized Educational Interaction: Toward Consultation-Based Learning

The current model of higher education—centered primarily around lectures and seminars—tends to limit personalized engagement between educators and students. This impersonal structure risks turning the teacher into a mere information delivery mechanism, undermining their role as a moral and intellectual guide. Despite periodic inclusion of ethical discussions, the lack of a unified and personalized educational strategy results in fragmented moral development among students.

To remedy this, it is essential to restructure educational delivery, reducing the number of standard lectures and reallocating time toward individual or small-group consultations. This model—successfully implemented in many advanced educational systems—transforms consultation into a critical site for intellectual and ethical formation. Importantly, all students—not just the most confident—should be encouraged to participate. These sessions must become formalized spaces for reflective dialogue, critical thinking, and the internalization of disciplinary values.

Consultations allow educators to observe and guide the student’s development directly, facilitating both cognitive growth and emotional investment. The educational moments that occur during consultations often have lasting psychological and motivational impacts, as they leverage fundamental principles of human behavior: the desire for recognition, individual attention, and personal growth.

When a student senses genuine interest from the educator, it acts as a powerful intrinsic motivator, fostering deeper engagement and a sense of belonging within the learning process. This

personal investment reduces alienation and re-establishes the connection between academic work and moral responsibility (Blumer, 1982).

### **30. The Role of the Formative Environment in Moral and Intellectual Development**

While motivation remains a key driver in the educational process, it is insufficient to capture the full complexity of how learning and ethical development unfold in modern educational systems. Like other social processes, education is deeply influenced by the human factor—the personal, cultural, and relational elements embedded in the interactions between students, teachers, and learning contexts.

Recent psychological research emphasizes the importance of the “formative environment”, a term denoting the constellation of conditions that influence the learner’s behavior, identity formation, and value internalization. The formative environment functions as a powerful motive, guiding students’ engagement, shaping their self-assessment, and supporting developmental change. When actively internalized, this environment catalyzes a “presentation effect”—a motivational and psychological state in which learners orient themselves more seriously toward their own development. It regulates the relational dynamics within the educational space and is consciously constructed by educators as the primary agents of educational meaning (Boudewjin, 1997).

This reinforces the conclusion that the moral orientation of the educational process—its ability to transmit ethical values to younger generations—relies upon active and intentional organization. Students must be equipped with essential pedagogical tools: diagnostic tests, stimulating learning materials, access to ethical frameworks, and cultural references. These components must be integrated within ethical education, not merely as content but as a mode of developing consciousness.

Furthermore, the formation of moral value systems should not occur in isolation but should coincide with the development of communication and critical thinking skills, which are foundational to ethical decision-making and democratic engagement (Brown, 1987).

### **31. Critical Thinking and the Crisis of Cognitive Development**

Many social and economic reforms fail due to the absence of cognitive readiness among citizens to solve complex problems. The lack of thinking skills, structured worldviews, and decision-making competence undermines the implementation of basic societal objectives. In response, the international educational community has recognized that critical thinking, practical reasoning, and worldview formation are essential components of educational success.

As early as the 1980s, educators in the United States and Western Europe began voicing concern over the cognitive stagnation of students—particularly their inadequate reasoning abilities and lack of analytical habits. Given that modern citizens are constantly required to make high-stakes decisions, educational institutions began introducing dedicated courses to develop logical and purposeful thinking.

These courses aim to cultivate practical cognitive habits, combining theoretical knowledge with real-world applications. Unlike formal courses in logic, they are practice-oriented and focus on the structure of human intelligence, memory, and the laws of creative thinking. The integration of memory enhancement exercises into such curricula has also demonstrated a positive spillover effect on students’ performance in other disciplines.

Educational experts suggest that introducing specialized courses in logical and creative thinking—with real-world problem-solving at their core—could significantly revitalize and increase the efficacy of the educational process (Buckman, 1985).

### **32. Communicative Studies and the Ethics of Interaction**

In tandem with cognitive skills, the ability to communicate effectively has emerged as an essential educational objective. This has given rise to the field of communicative studies—a

multidisciplinary science that examines the psychology, ethics, and etiquette of communication, particularly in professional, intercultural, and business contexts.

Modern life demands more than informal or innate communication skills; it necessitates a conscious understanding of the rules and dynamics of interpersonal and public discourse. Communicative studies address these challenges, providing learners with theoretical and practical tools to manage complex interactions. The discipline asserts two central axioms:

1. It is impossible not to communicate—even silence conveys meaning.
2. Every communication includes both content and relational dimensions, affecting how messages are received and interpreted (Buckhman & Kellner, 1985).

Communication succeeds not simply through expression but through mutual understanding, which must be intentionally cultivated within educational settings.

### **33. Ethics as a Cornerstone of Educational Renewal**

Despite its importance, ethics education is often underappreciated by students, particularly when divorced from practical applications. In many cases, students recognize value only in instrumental forms of ethics, such as those related to business etiquette or professional conduct. While this pragmatic engagement is not insignificant, it does not exhaust the transformative potential of ethics education.

Integrating ethics more broadly into the curriculum allows for restructuring the value-moral system of education. Beyond moral instruction, ethical literacy offers students the tools to navigate cultural diversity, resolve interpersonal conflicts, and understand intergroup dynamics. These capabilities foster social optimism and prepare students for meaningful engagement with pluralistic societies.

The inclusion of ethics in education must thus move beyond utilitarian approaches to cultivate deep moral reflection, philosophical inquiry, and intercultural understanding. Doing so contributes to the formation of ethically aware, critically engaged, and socially responsible individuals—the core aim of any modern educational system.

### **34. The Role of Teacher Professionalism and Communication in Educational Transformation**

Achieving qualitative transformation in the education system requires more than curricular reform; it demands significant shifts in the professional identity and competencies of educators. In particular, emphasis must be placed on the development of teachers' communicative skills, which are increasingly recognized as central to effective pedagogy and student motivation.

Research by Western communication theorists confirms that the interpersonal behavior of teachers directly influences students' learning engagement and academic outcomes. According to student feedback, direct and responsive communication from instructors significantly enhances their willingness to participate and comply with academic expectations. This finding underscores the importance of individualized consultations as a pedagogical practice, enabling deeper interaction, personalized feedback, and the building of trust-based relationships within the educational process.

Accordingly, one of the principal priorities of the new educational paradigm should be to foster the moral, cognitive, and communicative development of students. These dimensions reflect the core essence of holistic education, which extends beyond academic achievement to include the ethical renewal of society, including its cultural and economic foundations. Education thus becomes a driver of social transformation, cultivating individuals equipped to navigate and solve both personal and societal challenges with creativity and moral integrity.



### 35. Mental and Behavioral Health: A Multispectral Educational Concern

Mental and behavioral disorders constitute a widespread and urgent global challenge, contributing to profound social, economic, and health-related difficulties. Individuals with mental health conditions often experience social exclusion, reduced quality of life, and elevated mortality rates. These disorders are associated with negative life outcomes including unemployment, low income, limited educational attainment, job-related stress, gender-based inequalities, and unhealthy lifestyles.

The educational system plays a critical role not only in academic development but also in shaping students' psychological well-being. As such, educational policy and pedagogical strategies must be coordinated with national mental health agendas, especially when decisions affecting behavioral health are made by multiple government sectors (Collins & Lloyd, 1992).

Effective policy must therefore adopt an intersectoral approach—integrating health, education, labor, and social welfare sectors—to formulate sustainable mental health strategies. Within this framework, educators and schools act as frontline agents, detecting early signs of mental distress and fostering protective factors such as connectedness, purpose, self-regulation, and emotional resilience (Cummings, 1992).

### 36. The Spiritual Dimension of Health and Education

Health must be understood not only in physical and mental terms but also through its spiritual, emotional, and social dimensions. The integration of spiritual perspectives—including beliefs, behaviors, value systems, and intentional actions—can have psychological and biochemical effects on the brain and body, influencing an individual's overall well-being and capacity for spiritual growth and moral maturity.

From an educational standpoint, the formation of a healthy personality must involve a synthesis of four primary dimensions of well-being:

1. Physical well-being – maintaining bodily health through hygiene, nutrition, and activity;
2. Mental well-being – cultivating cognitive and emotional resilience;
3. Social well-being – fostering interpersonal relationships and community engagement;
4. Spiritual well-being – aligning actions with moral convictions and transcendent purpose.

A comprehensive educational philosophy must therefore regard the learner as an integrated human being, shaped by biological, psychological, social, and spiritual factors. This holistic view not only addresses the multifaceted nature of human flourishing but also lays the foundation for a value-based, ethically conscious educational process (Currie, et al., 1971).

### 37. Formation of Value Orientations among University Students: Research Model and Findings

This study investigates the value orientations of university students across several faculties and examines how these orientations vary based on specific demographic and academic variables. Designed as a quantitative survey study within a descriptive screening model, the research aims to assess the distribution and prioritization of values among students in higher education.

#### 37.1. Methodology

The population of the study consisted of 806 undergraduate students enrolled in the first and fourth years of health sciences, science and literature, and education faculties at universities in Tabriz during the 2007–2008 academic year. A stratified random sampling method was employed to ensure proportional representation. Approximately 50% of the population was sampled to reflect both entry-level and graduating students across faculties. Consequently, a total of 403 students were randomly selected for participation.

After excluding incomplete or erroneous responses, data from 392 valid questionnaires were analyzed using frequency (f) and percentage (%) distributions to examine the patterns of student value preferences.

37.2. Classification of Values

The value dimensions were categorized based on their orientation—**instrumental, moral, interpersonal, or social**—allowing for a structured analysis of student preferences. The classification framework is outlined as follows:

Value Tool	Category	Sample Value Types
Individual	Self-actualization & achievement	Scientific advancement, creativity, perseverance
	Moral responsibility	Morality, honesty, courage, inner consistency
	Personal enrichment	Generosity, love, admiration, personal needs
Social	Interpersonal relations	Good relationships, manners, social harmony
	Civil liberties	Freedom, equality, peace
Final / Transcendent	Recognition & self-realization	Recognition, fulfillment, life purpose

This structure allowed for evaluation of students' orientations toward *academic goals, moral reasoning, interpersonal behavior, and societal values* (Dawe & Loxton, 2004).

37.3. Key Observations

Preliminary results indicate that students prioritize values such as academic achievement, family welfare, and interpersonal harmony, while neutral values such as formal event participation or recognition hold varied significance. Notably, moral responsibility and honesty were reported at relatively high frequencies, suggesting a continued relevance of ethical consciousness among students (Demuth, 1983).

37.4. Conclusion

The findings suggest that problems related to the educational environment remain a significant concern and must be addressed with urgency. The psychosocial development of students—especially after a certain developmental age—is heavily influenced by school-related experiences. Academic institutions, therefore, play a pivotal role in shaping not only the intellectual but also the emotional and moral capacities of students.

Any disruption in the school experience—whether through academic pressure, teacher-student misalignment, peer conflict, or institutional shortcomings—can negatively impact students’ mental health and psychosocial adjustment. Furthermore, students' value orientations are shaped by a complex interplay of individual traits, family background, socioeconomic status, and school climate.

It is thus imperative that educational systems invest in both the academic and moral development of students by fostering value-oriented pedagogies, student-centered learning environments, and psychosocial support mechanisms. These measures are not only critical for students’ current well-being but are also foundational for the formation of ethical, capable, and socially responsible citizens.

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