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*Systematic review*

## Value Orientations of Today's Youth in the Context of Prosocial Behavior

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### Abstract

**Introduction.** Value orientation of today's youth is a key problematic aspect of socio-cultural cognition. This paper concentrates on characteristics of value orientations of today's young people, and how they impact prosocial behavior in this age group.

**Theoretical Basis.** There is a lack of conceptual and systematic understanding of value orientations and their association with young people's value and meaning sphere. This study represents a first attempt to determine ontogenetic changes in each component of the psychological construct and social development of today's generation of young people.

**Results and Discussion.** An analytical literary overview provides a background for the main value orientations of youth and their development trends. The fact that traditional values, including family, health, and love still remain main social trends for female youths, represents a gender characteristic of values of young generation. Meanwhile, male youths strive for self-realization. A high level of remuneration remains the main work motivation among young people; they are also interested in the compliance of work with their interests. This paper generalizes and systematizes the results of current studies on age-related characteristics of associations among prosociality and other intrapsychic systems, including volitional regulation, intelligence indicators, and social responsibility. The factors of youth deprivation (egoistic motivation and distortions in the attributive system of trust in the world) influence the age genesis of prosociality. Initiative and intelligence determine prosocial tendencies in adolescence, late adolescence, and early adulthood. The programs for stimulating prosociality should be focused on a mature prosociality. This idea provides conceptual frameworks for objective criteria for the expediency of prosocial forms of behavior, reflexive subjectivity, and personal pleasure from actions for the benefit of another person.

### Keywords

youth, age-related characteristics, young generation, prosocial behavior, socialization, personality, value orientations, development, age period, adolescence

### Highlights

► There is an increasing number of studies in the genesis of prosociality in recent decades.

► The psychological approach to studying young people's value orientations is associated with the investigation of early forms of prosocial behavior, age-related patterns of its development at each stage of ontogenesis, and characteristics of this process and the possibilities of its stimulation.

► Opportunities for predicting the processes of social development and its prospects, psychological and pedagogical support for prosocial development in accordance with the stages of the development of the phenomenon, and simplification and facilitation of the process of analyzing mature forms of the construct in young people determine the prospects for studying the characteristics of young generation in the context of prosocial behavior.

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## **Introduction**

The transformation of social values, which is characteristic of today's society, exerts influence on the social experience of young generation at the subjective personal level. In recent decades, permanent changes in Russian socio-economic and political environment complicate individuals' choice of a social type of behavior and its proper manifestation. This paper *aims* to determine the characteristics of young people's value system, which affects their prosocial and antisocial behavior in current conditions of social development.

## **Theoretical Basis**

The issues of functioning of society, characteristics of its influence on life activity and behavior of young generation and the reverse influence of these factors on the nature of the development of society have attracted and continue to attract the attention of researchers across various fields of scientific knowledge, including N. V. Vlasova, N. A. Drachuk, I. S. Efremov, E. V. Akhmadeeva, N. V. Kukhtova, P. A. Ivanov, P. P. Kychkin, V. Ya. Davydova, K. O. Lazutko, S. A. Makhin, etc.

Zhokhova (2016) points out that the processes of transformation of society lead to the emergence of the so-called syndrome of 'modern personality', which covers the following characteristics: (a) openness to innovations and changes (which is especially important during the period of informatization of society and the formation of digital economy and globalization processes); (b) awareness of the number of existing views and opinions in the surrounding society without national and stereotypical boundaries; (c) readiness to express and substantiate individual position and tolerance towards others; (d) ability to focus attention on the future instead of the past; (e) sense of subjective strength; (f) desire to anticipate trends in the development of events and to strategically plan individual actions; (g) trust in the social order; (h) holistic and adequate awareness and acceptance of existing inequality in the distribution of benefits and reasoned social privileges; (i) striving for self-improvement and continuous education; and (j) respect for the dignity of other subjects of society.

Several authors (for example, Bryant & Crockenberg, 1980) argued that observance or violation of social behavior, its realization on the basis of institutionalizing social norms in society or preference for their asocial types determines both the success of individuals' social formation, their social interaction with others and the effectiveness of the development of the whole society. Since behavior is extremely complex in its structure, it, like any system, can be considered from different perspectives.

Vygotsky's work emphasizes that youth is a period of the process in which the main personal characteristics of the subject are produced and established, which is institutionalized and controlled by historical and cultural characteristics (Vygotsky, 2016). According to the most recent data, the chronological boundaries of youth depend on the socio-historical development of the country (region) of residence, culture, and methods and forms of socialization characteristic of a particular society. In sociology, the lower age limit is most often defined as 14–16 years, and the upper one as 25–29 years (Ribeiro da Silva, Rijo, & Salekin, 2020).

According to Vlasova (2018) and Dezhevoi (2018), the main characteristics of this life period include material dependence on family members or the social security system, as well as the influence of instability in the social and economic situation. Efremov & Akhmadeeva (2018), Drachuk (2018) emphasize the fundamental role of young people's aspirations not to undertake obligations to society, their immediate environment, and themselves, which expands the boundaries of the age of youth.

Studies of the concept of youth make sense only in comparison with other age groups, which develop on the basis of the incompleteness of the process of primary socialization of the individual, which entails a certain social immaturity of young people and thereby weakens the assessment criteria for violators of social norms and values. The next conceptual characteristic of the differentiation of young people in social stratification is their creative activity and development prospects, which directly depend on the dynamics of the formation of value orientations (Lu, 2020; Scott & Cnaan, 2020).

We should emphasize that the process of forming a value orientation among young people is still far from complete. Therefore, there is no social and psychological barrier to abandon the new fear of failure due to the lack of negative experience. Thus, Kychkin & Davydova (2018) argue that a permanent desire to master previously unknown innovative objects and subjects of reality, as well as the lack of reflection on the likely risk of consequences in the future are characteristic of young generation.

The permanent scientific and technological progress increases both the importance of young people in the socio-cultural development of society and socio-cultural differences between generations, which is determined by accelerated restoration of living conditions, which, in turn, imparts a considerable effect on the structure of young people's value orientations and the whole society as well (Rhodewalt & Peterson, 2008).

Clarke (2016) notes that in the everyday consciousness, the initial stage of socialization is completed when a young person starts a family, i.e., if he/she takes responsibility for procreation.

However, nowadays this criterion is not decisive, which indicates changes in socio-psychological boundaries of a young age. On the one hand, the lower age limit for adolescence, which is traditionally associated with adolescent puberty, has increased considerably. On the other hand, the learning process associated with the socially necessary time of preparation for work and social life has intensified and its incompleteness indicates the absence of social status, which also raises the upper age limit of youth as an age period.

Currently, the criteria for social maturity may include the following: completion of the educational process and professional development, transition to an independent working life, relative financial independence from parents (tutors or other relatives), marriage and the birth of the first child, and obtaining political and civil rights. These criteria cannot act simultaneously; their sequence and combination provide a certain social status (Rubtsov et al., 2018). For most young members of society these components of the concept of social maturity occur from 14 to 35 years of age.

## Results and Discussion

An analysis of the fundamental provisions regarding the characteristics of youth as a socio-demographic group requires an objective reflection on specific characteristics of the object of research, which is the integrity of complex social relations that help identify specific characteristics of this phenomenon. From 14 to 35 years of age individuals acquire a stable occupational and labor status in society (Wong, Khiatani, & Chui, 2019). Several authors state that the social self-determination of youth is a complex multi-level system of personal self-determination, which includes getting an education, conscious choice of a profession, self-determination in the labor sphere, creating a family, choosing a place of residence, creating positions in the socio-political and socio-cultural spheres, etc. (Gentzler, Palmer, Ford, Moran, & Mauss, 2019).

Over the past 20 years, the theory of fundamental values by Sh. Schwartz was the basis for hundreds of studies within the framework of the concept of youth values. At the basis of the author's conceptual approach there were associations of 10 basic values or 4 meta-values with different attitudes, opinions, types of behavior, personality traits, and socio-demographic indicators. Schwartz's studies also measured the characteristics of the development of values in childhood and adolescence and their age-related changes. The central thesis of the theory formulated by Sh. Schwartz is that the complex of values represents a motivational continuum, and motivational differences among values can be considered as continuous differences instead of discrete ones (Schwartz, Verkasalo, Antonovsky, & Sagiv, 1997).

Social self-determination of young people is a stage-by-stage process. In accordance with the achievement of social criteria of maturity, young people can be divided into several groups that determine their position in society and have characteristic features (Wong, Khiatani, & Chui, 2019).

The adolescent group (young people up to 19 years old) contains mainly students of comprehensive schools, students of institutions of secondary vocational education, and first- and second-year university students. Material (in particular, financial) dependence on the older generation explains a relatively loyal attitude towards value orientations and standards of behavior of others.

However, the incompleteness of the processes of forming a worldview and informational openness, or rather individual uncertainty in these criteria, lead to the formation of value orientations with mutually exclusive values. The denial of any social rules and norms and nihilism may be the consequence of this (Magomedova, 2018).

Young people aged 20–25 are mainly students and subjects who are in the process of completing vocational training. We should note that the decline in the general standard of living of the population in Russia has led to early employment among students, the need to work, often unskilled, in their free time. This group is the most vulnerable, since in this age period the subject is at the beginning of his/her labor activity, but at the same time does not have sufficient professional and social experience (Matveeva, 2018). At this age the process of adoption of social standards and traditions is already going through its active phase, but the formation of value orientations continues in connection with the intensification of young people's practical activities.

At the age of 26–35, almost all young people have already made a professional choice, have a certain qualification and work experience, and often start a family. In the context of value orientations, subjects of this age group often have high job demands, which determines the presence of hidden unemployment among young people of this group (long-term choice of job). That is, practical activity enables individuals to reconsider the existing value orientations. If the process of inaction, uncertainty of social status is long-term, individuals revise socially important values of value orientations (Mironova, Semenova, & Khaleeva, 2018).

Russian researchers Khomutnikova & Kirsanova (2018) substantiate the impact of the dynamics of political, economic, and social changes from the late 20 to the early 21 century on the development of post-Soviet youth. During this period, the processes of differentiation prevail among youth. At the same time, integration processes are less obvious than differentiation ones. This may be explained by the fact that post-Soviet societies undergo profound socio-political changes, which entails changes in the socio-cultural environment for interaction of social groups (Feldstein, 1994). Consequently, inequality in the property status was one of the key problems for Soviet and post-Soviet youth. There is an increase in attention to material well-being and status among young people.

Young people who have inherited a certain social status adopt different, sometimes completely opposite, values in their personal beliefs. Information regarding socio-economic situation of young generation, which is quite difficult to statistically produce in an official format, provides the objective variability of social statistics for income and the number of part-time and remote workers and self-employers (Chernov, 2008). Young people often have difficulties in understanding actual income and expenses of their parental families and therefore cannot clearly assess their well-being (especially typical for school-age youth).

Salyadinova (2018) notes that, compared to other social groups, young people without sufficient experience and professional skills more often have to perform the most unattractive types of work, experiencing an imperfection of social status.

According to Lazutko & Makhin (2016), in value orientations there is a certain gender differentiation of views. Thus, *health*, *family*, and *children* are in the system of life priorities among

females; many of them think that *love* is very important. *Material well-being* and *professional employment* are in the second place for males, which is more important than *children* and *family*; many of them argue that *economic independence* is very important. This may be explained by the fact that men are considered 'breadwinners', and fulfilling the function of a family member who provides material benefits is important for young people's self-realization, and, therefore, is a prerequisite for starting a family and having children.

Considering the aspects of socialization and adaptation of young generation from the value perspective, we should emphasize the concept of 'prosociality', which characterizes a complex of actions inherent in prosocial behavior (Ivanov, 2015). **Prosocial behavior** implies compassion and a sense of caring for others, and also behavior that helps or benefits others. In other words, prosocial behavior can be interpreted as a willingness to help those who need this material, physical, moral, or psychological help (Bryant & Crockenberg, 1980).

Sorokin (2019) argues that value orientations, which represent a number of moral norms and requirements for young generation, are the main factors and characteristics of self-regulation and regulation of behavior among young people. In this context, the author states that it is culture (not as a social institution but as a characteristic of subjective development) that imparts models, standards, examples of good behavior (in a subjective sense) to individuals.

Specific characteristics and manifestations of human behavior depend directly on the nature of relationships with other subjects or the group to which individuals belong, which are affected by external factors. Prosocial (antisocial) behavior is also determined by group norms and values, statuses, and roles. Lyubtsova & Serykh (2019) state that a young person's action is characterized by behavior that consists of certain personal manifestations. The behavior of individuals as social subjects should be understood as a system of interrelated actions to perform certain functions that require communication between individuals and society. Social behavior is a relatively consistent complex of socially important human actions. Molchanova (2013) makes the point that a deed, as a consequence of action and a meaningful element of behavior in whole, represents an act of moral self-determination of individuals, in which they affirm themselves in their relation to other individuals, groups, and society.

The issues of young people's prosocial actions are discussed in psychological science within two approaches – social behavior and prosociality as an analysis of the development and functioning of its dispositional basis. Certain aspects of prosociality are considered when solving related scientific problems: individuals' moral development, socialization processes, and age-related genesis of altruism or empathy. The ontogenetic perspective of the issue has emerged in recent decades (Sventsitskii & Kazantseva, 2015).

Taking into account the considered characteristics of young people as an age category, we should note that at this age period the indicators of cognitive development continue to influence social self-realization, without playing a decisive role. Social responsibility determines social activity only if there is an orientation towards well-being of partners in its hierarchical structure. Personal prosociality develops throughout life. It becomes an integral construct by the end

of adolescence. Starting in adolescence, prosociality functions at one of four levels – *impulsive and situational*, *inert*, *mature prosociality* or *altruism* (Kukhtova, 2004).

In terms of social importance, altruism is the level of pro-social self-realization. According to the criterion of personal importance, mature prosociality is the most productive, which provides a harmonious combination of two orientations – *towards the good for others* and *self-value as a social subject*.

The process of socialization (with primary signs of individualization), which is especially characteristic of a person at a young age, represents an important factor for individual specificity in the development of prosocial behavior. As evidenced by the research results, the specificity of social understanding and readiness for prosocial behavior is more associated with differences in the socializing influence of parents than with dispositional variability. Thus, young people have considerable changes in the value sphere even in adolescence. Recognition of the value of '*kindness*' decreases, while '*honesty*', '*loyalty*', and '*sincerity*' demonstrate an upward trend. Hormonal changes are a natural source of change.

In scientific research there is a tendency towards stabilization of prosocial behavior through both the analysis of self-appraisal among youth and opinions of experts in sociology and psychology. This pattern is also obvious in opinions of representatives of two main institutions of socialization – teachers and parents. After analyzing the opinions on the change in the frequency of prosocial actions of adolescents according to ten criteria, psychologists came to the conclusion that during a year there is an upward trend in the development of the cognitive component of prosociality and stabilization of its empathic (empathy is understood as conscious empathy with the current emotional state of another person, taking into account the feeling of the origin of the experience) and behavioral ones. Reaching a 'plateau', prosocial behavior acquires individual characteristics and selectivity (Salyadinova, 2018).

The tendency towards stabilization of prosocial development is most often associated with late adolescence or with the entire period of youth. It is based on the meaning system of the value view of the world, which leading mechanisms are reflection and meaning-building.

In addition to the process of stabilization, there are other patterns in the pro-social development of young people. Clarke's research (2016) points to the emergence of new prosocial trends – a tendency to participate in volunteer programs, increase in civic engagement, development of a prosocial identity, and awareness of personal responsibility for the lives of others and a value attitude towards them.

When discussing the trajectory of the development of prosocial behavior in late adolescence, adolescence and youth, we distinguish several conceptual grounds that enable us to predict the strengthening of prosocial trends during these periods. Based on studies of the characteristics of young people, the formation of their value orientations in modern society, we should note that due to the development of the value sphere at this age period, young people perceive passive or delinquent behavior as a manifestation of personal immaturity. Most young people believe that an increase in attention to others and prosocial orientation and a decrease in self-orientation are

important criteria for the transition to adulthood. During these age periods, the intensive development of socio-cognitive processes and adoption of social views continues, which is an important condition for the development of pro-social trends.

Analyzing the positions of specialists in relation to the main manifestations of deviant behavior among young people, we should note that during the transformation periods of socio-economic processes in Russian society, the number of young people who commit criminal acts increases. This suggests the existence of a proportional relationship between the manifestations of deviant behavior in the form of crime and the lack of stability in society. Statistics for 1990 and 2015 indicates numerous representatives of youth involved in criminal activity.

According to the portal of official legal statistics of the General Prosecutor's Office of the Russian Federation, in 2015 the number of crimes committed in the country increased by 9 % compared to 2014 (from 2,190,578 to 2,388,476 crimes, respectively). At the same time, the share of minors who committed crimes in the period from 2014 to 2015 also increased by 3 % (from 54,369 to 55,993 crimes); the positive dynamics of the share of students who committed crimes was 2 % (from 54,870 to 55,963 crimes) (Crime Indicators in Russia, n.d.).

Based on these data, we may state that risk of the environment to which young people adapt, as well as the transitional nature of society are the key reasons explaining the involvement of young people in deviant forms of behavior.

The results of the study by Popova (2017) may be useful for the analysis of the political consciousness of today's young generation. Thus, the author's study on the political orientations of young people (age group from 14 to 30 years old) indicate that the values of '*preserving traditions*', '*order*' and '*freedom*' are relevant for approximately the same number of respondents (45–46 %); meanwhile '*implementation of reforms*' seems relevant only for one third of respondents (34.9 %). In the mass consciousness of young people there is a common opinion about the value of '*human interests*'. At least 72 % of respondents consider them to be a priority over the interests of the state (18 %). They believe that the state needs to primarily pay attention to low-income youth living in small villages (up to 20,000 residents) and students as well.

Today, the essential characteristics of the activities of young people are not accompanied by their significant involvement in the social and political life of the country. However, as experts rightly point out, this should not correlate with the real opportunity for certain groups of young people to defend their interests if necessary (Polivaeva & Belenikin, 2016). In addition, we should remember that in modern society, mass participation is no longer the main criterion for the level of maturity and development of civic initiatives, as in the previously considered periods of the late 20th century.

In modern socio-economic conditions, young people who were born after the collapse of the USSR and who underwent the consequences of the crisis of the 1990s enter an active social life. Apparently, young people who are focused on successful career and material well-being will choose a candidate who, in their opinion, can guarantee the possibility of full realization of their life plans. Conversely, young people whose parents have failed to protect themselves from the



consequences of social change may show electoral passivity or completely ignore political life in the country. They may become the target of political manipulation.

At the present stage, new movements become the driving force of historical development. The traditional organizations of collective action are replaced by modern actors – new social movements, groups that arise when solving problems through direct action approaches. Thus, a model of modern civic participation emerges and is implemented; this model includes voluntary movement. This may be explained by the lack of group and individual participation, as well as wider citizen involvement in decision-making at the local, national, and global levels.

In the modern world, there are alternative channels of influence of young citizens on the socio-political process and various social networks. A characteristic feature of new social movements is a qualitative orientation towards modern, post-materialistic values and collective identity, which is based on the formation of a common cultural identity and value-normative framework rather than socio-economic differences (Istomina & Oberemko, 2015).

Analyzing associations among social, political, and protest participation of young people in civil processes, Dekker & Halman (2003) focus on two types of voluntary participation – social and political. Thus, there is an association between the types of participation. However, this association is the least obvious between young people's participation in public life and protest activity.

The volunteer movement is a non-violent association of equal participants whose activities rely on the ideas of volunteering in the implementation of social initiatives aimed at stimulating/limiting social change and solving social problems. The volunteer movement is characterized by the following main characteristics: socio-economic effect, absence or minimization of wages, availability of social benefits, free choice without compulsion and external obligations, equality of volunteers working inside the organization and outside any organized forms of activity (Uvarova & Fedoseeva, 2015).

The youth volunteer movement is, on the one hand, a product, and on the other, an element of civil society and its self-organization. The lack of a unified scientific concept of the volunteer movement is associated with difficulties in developing a strategy for the successful development of civil society.

Despite the increased activity of young generation in their attempts to reform the state and voluntary actions of assistance in the form of volunteering, the civic position and activity of young people often have negative consequences generated by the radicalism of views on various aspects of sociocultural life. Thus, one of the most pressing problems of today is the problem of extremism among young people, since young people, due to their socio-psychological characteristics, are among the most ideologically influenced categories of population. Therefore, ideologues of extremism and terrorism consider the younger generation as the main source of recruiting their followers.

Radically-minded and targeted groups and organizations carry out indoctrination of young people, based on the ideas of religious or national extremism. The ideologists of terrorist and religious-extremist organizations contribute to the cultivation of radical views among young

people. This confrontation with the state and society uses all available means. These negative trends are supported by the fact that the majority of those on the way to extremism and armed violence are young people aged from 16 to 30 (Vasil'ev, Fisenko, & Uzhegova, 2016).

The reasons for adhering to the radical extremist ideas can be political, social, and economic. The main reserve for various radical organizations is the growing number of unemployed young people who have recently found themselves in a particularly difficult situation. When the scientific community and the state face the problem of the adult life of young people, protests become more frequent, and the mood is extremely aggressive. Young people are an integral part of the following concepts: love of risk, the 'feeling' of extremist activity, ability to assert themselves in the adult world, emotional excitability, inability quickly to become attached to others and the lack of skills to resolve even low-intensity conflict situations (Gorodentsev & Sheudzhen, 2015).

Lack of social maturity, professional and life experience and, as a consequence, low social status of young people make extremism a phenomenon of today's youth. According to the Ministry of Internal Affairs of the Russian Federation, today there are about 150 youth extremist groups operating in Russia. Not only the number, but also the level of crime increases; violence becomes more organized, as certain political and social structures try to use young people for their own purposes, provoking extremist actions. Therefore, in the fight against manifestations of extremism and terrorism among young people the main emphasis should be placed on their early prevention.

In different countries, including Russia, the prevention of extremism is carried out by legislatively enshrined and powerful methods. The experience of recent years shows that punitive methods are not enough for fighting terrorism and do not bring the expected results for young people. They are necessary, but cannot replace psycho-prophylactic ones. These methods should be complemented by joint actions of all the government bodies with the support of civil society, science, education, and the business community. Special attention should be paid to the family, school, universities, religious leaders, the media, figures in literature, cinema, music, science, etc. It is important to create a single educational space – family–school–university, where the main role will be played by an information response against extremism and terrorism in youth education.

The development of youth extremism indicates the insufficient social adaptation of young people and the development of their anti-extremist, anti-terrorist thinking. The main areas of work in the field of preventing extremism and terrorism in the educational process will be the following: (a) practical recommendations necessary for the state and society; (b) scientific analysis of historical, cultural, and philosophical aspects of the processes taking place in youth culture; (c) development of a system of preventive measures, including socio-cultural conditions, for the formation of tolerance among young people; (d) improving the cultural and entertainment activities of today's young generation; (e) creation of authoritative public youth organizations; (f) awareness of the need for self-determination of the individual, fostering a culture of interethnic communication; (g) formation of a spiritual and moral atmosphere, mutual respect based on the principles of respect for human rights and freedoms, readiness for cultural interaction; and

(h) analysis of the effectiveness of measures taken to prevent manifestations of extremism and xenophobia among young people with the necessary adjustments to increase their effectiveness.

The conducted research enabled us to draw the following conclusions:

1. In a broad sense, value orientations represent individuals' choice of certain material and spiritual values, moral and social attitudes that determine their lifestyle and form the attitude to the world around them.

2. The period of primary socialization of individuals is accompanied by the development of their consciousness, self-consciousness, norms of behavior, moral qualities, and worldview. Youth as a special part of society is constantly in the focus of sociological research. There is usually no stable system and hierarchy of values among youth; young people's values are easily influenced and change rapidly. The hierarchy of youth values may differ from the hierarchy of values in the population in whole.

3. From a historical perspective, the dynamics of youth values directly or indirectly depends on the transformations of the traditional values of generations and socio-economic factors of development.

4. Values, life guidelines and expectations of young people determine their development, desire for well-being and happiness and also the context and direction of development and perception of well-being.

5. The complex of personally important aspirations of individuals represents an orientation of stable motives underlying their orientation in the social environment and their assessments of situations. They may have varying degrees of awareness, and, being aimed at goals that are important for individuals, they will not automatically produce active human actions upon their achievement in reality. This is especially true for young people with rather strong aspirations, which, however, are not always accompanied by a high ability to realize them due to insufficient knowledge, skills that have not been fully realized, overestimation of their own capabilities and idealization of the circumstances of reality. The priority of internal values over external ones enable us to assert that a self-developing system of values prevails among young people over a self-presenting one, when young people prefer the motive 'to be' rather than the motive 'to seem'.

6. At the present stage, value orientations of young people have certain characteristics depending on individual psychological and socio-economic conditions for the formation and development of personality. The formation of a civic position and social activity takes place among young people who are characterized by humanism, respect for the environment, and respect for national traditions. In addition, such young people become more tolerant towards other nations and devoted to national and state interests.

7. Modern youth strives to acquire certain cultural benefits and services, including receiving education, visiting cultural centers, engaging in self-development, etc.

8. The era of globalization and development of the information society raises the problem of the negative impact of information flows on young people who have not yet formed a civic position and ideology. Lack of knowledge in different spheres (politics, religion, etc.) among

young people makes them easily influenced, which requires special attention in terms of their upbringing and education and appropriate enlightenment as well.

### **Conclusion**

Thus, in modern society there is a tendency to lengthen the formal period for completing the process of primary socialization of young people, which affects the formation of their value orientations. In young people's value orientations spiritual values give way to material and economic ones, which actualizes the search for solutions to the issue of prosocial behavior among young people.

In general, young people make progress in the development of various aspects of the functioning of prosociality. By the end of adolescence, this process slows down, and then rises again after 25–26 years. We should note that despite attempts to extend the conclusions to the development of the entire prosocial construct, they should be referred, first of all, to the cognitive foundations of the strategy of sociocultural development and self-evaluative judgments.

There are two interrelated approaches to studying the issues of young people's prosocial development – the analysis of prosocial behavior and the study of individuals' prosociality as dispositional basis of personality. In the first case, attention is focused on determination, features, forms, and types of prosocial activity. In the second, the subject of analysis is the unique construct of the psyche, which determines the individuals' readiness to act for the benefit of others.

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