Assessment of Value Orientations with Social Identity (among Miyandoab High School Students between 2014-2015)

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ABSTRACT: This study aims at assessing the connection between value orientations and social identity-taking among Miyandoab high schools students between 2014-2015. This study is of a survey type with whole Miyandoab high school students forming the statistical population (4523 students). This number equals 582 students under Cochran formula, which has been raised to 600 to increase the precision. Sampling method is random. Data gathering tool is the standard, self-made Finney questionnaire within two realms of social identity-taking and value orientations on Likert spectrum, validity and reliability of which have been reported by professors and Cronbach's alpha method respectively. Social identity and value orientations have been analyzed at two levels of national and ethnic and upon Allport's six fold classification respectively. The results suggest that except for economic values, there is a significant, direct relationship between students' orientations and identity taking. Assessing value orientations within artistic, scientific and religious dimensions is higher than others.

Keywords: Value Orientations, Social Identity-taking, National Identity, Ethnic Identity, Students.

INTRODUCTION

Research Statement

The main focus of questions relevant to identity has been that due to structural and cultural changes in the recent decades, the consistent and fairly stable traditional identities have begun to fray and we have faced the division of the plurality of identity-taking sources instead. In the current changing world, societies see changes in various dimensions and fields. Of the most significant changes, one can refer to change in their social values. Societies' value developments are of significant issues which have drawn sociologists and social psychologists' attention to itself. Nowadays, values play a great part in the formation of current human's personality and social, political and cultural orientations other than guidance and human development. Accordingly, values refer to social patterns providing a basis to create common expectations and a criterion to guide and adjust the behavior and individuals' identity-recognition based upon their acceptance by a group of individuals. Sociology considers values as one of the basic cultural elements, hidden beyond all types of behavior and collective thinking and behind all organizations, models and global signs of thinking and values. Individuals' identity is formed by stressing on the values and they are the basics to form the social identity upon. Values are of the highest cultural elements, influential on the selection of social actions and the basic to form the individuals' social identity.

From social psychology perspective, values are personality orientations and are the basis of choice and decision-taking. Therefore, through examining each society's values, one can learn about its beliefs, approaches, judgment and identity within its social sense. Social identity is called one's feeling to themselves. In other words, one's definition of what or who they are is the same as social identity. It has its roots in the individuals' social status. Social identities are the main source of our actions' plans. They are the suppliers of criteria for validating our real behaviors and help

us interpret the situation, events and people we face and adjust our behaviors accordingly (Ezadanlou, 2005:681). Talking of social features, beliefs, values, behaviors and distinct features of social groups means talking about their "social identity." Social identity, in simple words, is a definition of an individual, based on their membership in social groups of themselves (Brown, 1985:771). Values give sense to humans' lives and act as useful guidance. Value basics within each society give identity and are the basics of the cultural system. Accordingly, it is true saying that values are the most original cultural elements in the society and get nourished from the traditions and ethical basics, especially the ruling ideology. Values are the symbolic items, ideas and mentioned concepts with the help of which we can rank the behaviors of events (Farmahini, 2008:622). Finding out about one society's value system gets us familiar with the cultural elements and its prevailing identity directing the individuals' action and behavior. So, giving the fact that the most important feature of Iranian society in the last century is its changing nature, the changes relevant to transition from traditional to modern society, semi-modern or non-traditional and the issues relevant to conflictions and incompatibility among values and norms of traditional culture have weakened along with values or norms of the non-traditional or modern developed culture which are present and real on the one hand, and not established and generalized, on the other hand. Thus, Iran like many developing countries is facing specific issues of transition from tradition to modernity. Despite all the distinctions and exclusive specific aspects of the current society distinguishing Iran from other changing societies in several ways, many general aspects of these developments have left their specific impression in the field of value orientations. Accordingly, the present study's statement is about the relationship between value orientations and social identity of Miyandoab high school students in 2014-2015.

Theoretical and Empirical Basics

The basic concept of symbolic action school is the issue of self and identity formation. Draw on this theory, social identity refers to the identification of self in connection to others. So, the individuals' social identity is obtained through their membership to social various groups. Herbert Mead points to self-concept about this issue and believes that the individual's social identity is formed by his membership to social groups (Riterz, 2005:290). In the contemporary perspective, Jenkinz believes that social identity is not separate from individual one. Individuals are different but self is totally formed within the fabric of society. It means that it is the initial socializing process and ongoing process of social interaction within which individuals define and redefine self and others in their lifespan. Self is gained in practice and self (internal) and others' (external) definition. Internal and external dialogue is a process upon which ass the identities both individual and social are combined (Jinkenz, 2012:35). Giddens maintains that most of the people experience a united self, so they enjoy "existence" safety. He raises the coexistence of micro and macro identities and all identities at both local and global level. In his opinion, the more the knowledge of humans is, the more widespread the cultures are. Then individuals' identity is something to be developed daily and persistently, protected and supported in his self-reflexive activities (Giddens, 2008:81). Englehart suggests two hypotheses of shortage and socializing for analyzing value developments. For him, value developments must be interpreted with respect to socializing hypothesis. It demonstrates that neither individual nor social values can be developed over night. In contrary, the basic development of values happens gradually and more invisibly. It takes place at a large scale when the young generation takes for the old one in a given society (Englehart, 1994:76-77). Renovation along with large social developments has penetrated all aspects of life and brings along developments in the social and cultural life and political institutions. Industrialization and modernization, two basic concepts in the social developments from renovation, make key changes to the approaches, beliefs, behaviors and social values of the individuals culturally and technologically (Englegart, 2010:15). Identity means individual's insight into "self" and their social "membership." Naturally, such understanding is bound to those values and senses that are of high priority to the individual (Rahbari, 2009:19). The nature of social identities lies with values and cultural deeds. Thus, social identity is defined as "part of the individual's consideration of self, coming from his understanding with respect to his membership to a social group and the emotional value and sense associated with the membership." (Barvar and Youki, 2007:173).In societies with collective and communicative values, social identity is high through groups and stressing on the necessity, mutual dependence and responsibility to other members of the group since groups provide security and guarantee mutual contribution. Cultural deeds and values forming the implicit principles of social interactions, the expectation of mutual necessity and sources of social admission are determining where the individuals invest on the definition of self, emotional dependence and more importantly their social identity (ibid. 183-184). Therefore, the present study is dealing with the evaluation of the influence of values on the social identity of Miyandoab's high school students. Many studies have been carried out on the relationship between values and social identity. Ebaie et.al. (2010) have done a research under the title of "the relationship of value system with students' national identity", the general aim of which is to examine the connection between value system and students' national identity. The results showed that we can predict students' national identity based upon their value system scores. The prediction

precision of religious and economic values is more than theoretical, artistic, political and social ones. Comparing the overall score of the values indicates that for artistic and social values, female students are higher than male ones but when it comes to theoretical, economic, religious and political values the story is opposite. There was no significant difference between the overall score of the students' identity which represents that social, historical and linguistic identity of male students outweigh female students and within political and geographical identity, female students outweigh male students. Elmi (2009) has carried out a study called "value orientations and priorities of students and its relationship with the social class" on both male and female university students across various majors at Tabriz free university. According to the findings, general value priorities of the students are as follows in order of overall scores: social value (52.49), religious value (52.03), theoretical or scientific value (51.98) economic value (49.51), political value (49.17) and aesthetic value (38.91). Friedman test specified the significant difference of value orientations' ranking. Various significant tests have represented the relationship between religious value orientation and social class. Marzabadi (2008) indicates in his study entitled "analyzing the relationship between teens' value system and national identity", which is of survey type, that the highest average goes to conformity and the lowest is traditions and hedonism among Schwartz tenfold values. And there is a significant relationship between teen's orientation to value system and their national identity. Tools utilized in this study includes two Schwartz self-made questionnaires of periodic values, the validity and reliability of which are acceptable. Talebanet. al. (201) have dealt with Iran social values' development trend over this period. The findings suggest that the significance rate of material values has increased in Iran from the 50s onwards. The significance proportion of lots spiritual values indices has decreased from the 50s onwards and the importance of material and spiritual values for the age group of 50 and older (the youth prior to Islamic revolution) is higher than that of current young people.

Zolfalifam and Ghaffari (2009) in their study on the sociological analysis of social identity of Gilan female university students drew this conclusion that girls are ready to take on non-traditional roles. Thus, it is seen that over 60% of the girls have a clear understanding of non-traditional social roles and 28% are uncertain. Traditional families' authority, lack of its acceptance is the basic for girls, is also admitted according to the data. That is, new generations go through socializing process out of traditional patterns of a patriarchal family. The findings indicate that over 60% of female university students cannot bear traditional family authority and over 31.9% lies between traditional and non-traditional patterns and thinking. In general, it seems that gilrs attempt to go through the traditional social identity defined by their patriarchal family relying on non-traditional identity-building sources such as education, occupation, and financial independence and they themselves define their non-traditional social identity in a novel way.

MATERIALS AND METHODS

Methodology:

Considering the nature of correlation research and the hypotheses and objectives defined, the research method would be of survey- field type. Questionnaire is the measurement tool. In order to measure the social identity split into two dimensions of ethnic and national, Finnie Standard questionnaire is used and the questions of measuring value orientations are self-made. Questionnaire's validity is of formal type and Cronbach's alpha test is used to measure the reliability so as to realize the internal reliability of the items. The test's range is from 0 to 2, where 0 indicates lack of items' reliability and 1 refers to absolute reliability of the items. The calculated alpha is 0.7 for all the components. For analyzing the data, SPSS version 19 is used. Also, Pearson correlation test is employed for testing the hypotheses. The population consists of all Miyandoab high school students between 2014-2015 (4523 individuals). Cochran formula is employed for specifying the sample volume. Random is the method of sampling. Initially, Miyandoab high schools are divided into five categories geographically. First, North Western high schools; second, North Eastern high schools; third, downtown high schools; fourth, South Western high schools and fifth, South Eastern high schools. Then, from each category a number of high schools is chosen randomly. Finally, subjects are chosen from each high school in proportion with the students' number.

Table 1. Statsitical population and sample

Statistical population				Sample population			
First grade	Second grade	Third grade	Total	First grade	Second grade	Third grade	Total
1366	604	453	2423	165	73	54	292

In this study, value orientations and social identity-taking are defined as prediction and criterion variables respectively. Olson (1991) "takes value as a set of basic considerations with regard to desirable things, which are representative of the deepest common feelings towards the attitudes in the society" (Chelbi, 1996:60). Klokoln defines values as such: value is a consideration and understanding of an individual or a group on desirability which influences

the choice of methods, tools and action (Rafipour, 2010:268). Value system is a collection more or less relevant to values adjusting the individual's behavior and manner without him/her being aware of them. In other words, the collection of the values an individual or a group has accepted is called value system (Shoarinejad, 1996L: 433).Value system is a set of values upon which the individual or society relies on and influences their behaviors without them being noticed. Rukitch defines value system: fairly stable organization of values and beliefs around an issue with a reality: preparing the individual to preferably react in a specific way (Marshall, 2009: 56). Dimensions of value orientations were classified into six categories based upon standard values scale of Allport, Vernon and Lindsay. And each value was measured with a statement in Likert spectrum. These values are in order: 1. Economic 2. Social 3.Political 4.Artistic 5.Scientific 6. Religious

Economic values: issues such as production, marketing, advertisement, financial credits, socializing with rich people, money: solution of problems, salary with high income and wealth accumulation.

Social values: tendency to work in charities, establishment of a center for keeping and growing children, considering individuals' rights in the society, honesty and truthfulness in social relations.

Political values: tendency to participate in council or assembly elections, getting public posts, tendency to membership and activity in parties or political groups, interested in pursuing political developments, gaining credibility and influence in society through groupings, fights and belief in the tarnished political world: lie and deceit arena.

Artistic values: provoking emotions by artistic works, interested in learning an artistic subject, agreed to teach artistic subjects such as music and designing curriculum, ready to visit artistic works' exhibition and socializing with artists.

Scientific values: usefulness of scientific research in reality discovery, attention of society leaders to scientific projects, interested in scientific articles and usefulness of scientific activities in advancing human civilization and priority to the country's scientific development.

Religious values: the significance of Quran, interested in education of religious fields, committed to perform religious bindings regularly, interested in visiting shrines, agreed to religious education in the media, considering religious beliefs in selection of the friends and having tendency to spirituality in the modern world.

Social identity as the individual's awareness of membership in a given social group and the emotional significance and value of this membership has been rebuilt. So, it is the individuals' membership to various groups which help them get to a sort of social identity representing their specific status. It is obvious that social identity is not formed in the vacuum. Rather, it comes from the individual's membership to social features, beliefs, values, behaviors and social distinct attitudes. It is a definition an individual provides on the basis of membership in the social groups and as a kind of self-reflection (Dawran, 2008:50). In the present study, criterion variable refers to social identity-taking measured in two dimensions of national and ethnic identities. There are 8 questions on national identity, measured at 5 degree scale using Likert technique. The indices of which are to be proud of being Iranian, considering each Iranian as your citizens and fellow, the sense of belonging to Iran's culture and history, bearing the significant role of being Iranian, feeling well of being Iranian, call yourself Iranian, getting upset in the face of the criticism of Iran. To measure ethnic identity, 6 standard Finnie questions measure by Likert technique at 5 degree scale were employed and the indices are: attempt to get information from self-respondent ethnic group, powerful sense of belonging to an ethnic group and sense of dependence to an ethnic group.

Findings:

From 600 research respondents, 56.5%, 25% and 18.5% were first grader, second grader and third grader high school students respectively. The average age group was 16.5. evaluating prediction and criterion variables from the viewpoint of subjects with indices of tendency to distribution center is in the table 2

Table 2. Descriptive Statistics

variable	mean	Standard deviation	skew	Elongation	min	max
Social value	74.5	8.8	0.9	0.05	8	40
Economic value	69.8	6.1	0.15	0.6	12	42
Social value	88.4	4.2	0.47	0.05	10	30
Political value	77.7	5.1	0.1	0.08	7	36
Artistic value	86	6.7	0.53	0.16	7	42
Religious value	86.6	8.1	0.63	0.08	8	48
Scientific value	94.4	4.1	0.84	0.91	8	30

Based upon the table 2, the average of social identity was 74.5 out of 100. Among the values in question, scientific, social, religious, artistic, political and economic values have these averages respectively: 94.4, 84.4, 86.8, 86, 77.7, 69.8. Regarding the measurement scale of the variables, Pearson Correlation test was administered to assess the correlation between criterion and prediction variables and the findings are in the table 3

Table 3. Comprehensive results of the correlation relation of the values and social identity

variable value	Social identity Correlation coefficient	Sig.
Political	0.117	0.044
Artistic	0.177	0.002
Religious	0.451	0.000
Scientific	0.205	0.000
Social	0.120	0.038
Economic	0.032	0.578

Considering the intensity of the relationship with social identity, religious, scientific, social and political values had a significant relationship with 0.451, 0.205, 0.120 and 0.117 respectively. On the one hand, each of the aforementioned variables has a direct relationship with social identity since the significant level of the test is less than alpha 0.5. However, economic values with the significant level 0.578 (higher than alpha 0.5) didn't show a significant correlation with social identity. Therefore, the first hypothesis (relationship between economic values and social identity) was rejected and the rest of the hypotheses were accepted. In other words, the more the individuals in question have higher tendency towards religious, scientific, artistic, political and social values, the more their social identity is , among which religious and scientific values represent a more powerful relationship with social identity.

CONCLUSION

This study strived to assess the question of if there is a relationship between orientation and social identity-taking. In other words, this study tried to gain insight into and assess the relationship between value orientations and students' identity-taking. This way, doing statistical tests on the hypotheses, it turned out than there was a significant relationship between tendency to values, on the one hand and social identity-taking, on the other hand.

The findings revealed that there is no significant relationship between economic values and social identity-taking. That is, with the raise of the former, the latter does not increase proportionately. Clarifying these findings, one can point that values refer to general belief of an individual, group or society on the behavior, actions and thinking considered as the most important determining factors of directing society members' behavior and the foundation of social discipline. Clearly, what is interested by an economic individual is profitability which is initially based on body needs, things like production, marketing, advertising, financial credit and wealth accumulation. Economic tendency is often opposite of other values. Economic individual attempts to overtake others in terms of wealth rather than dominance or service. Thus, groups with high economic value orientations, their social identity-taking is extremely low with respect to correlation issue. There is a relationship between social values and social identity-taking, affirmed by Pearson Correlation test. Given this hypothesis, the findings of a scientific study (2009) suggested that the highest value tendency goes to that of social, the mean of which among the university students was 52.49. Clarifying these findings, one can say that people with high social value tendency usually have the spirit of selflessness, altruism and generosity. And their social behavior is formed by their belonging and commitment to groups. Students have high tendency to collectivism, that is, their society have collective values. There is a relationship between political orientations of social identity-taking, affirmed by Pearson Correlation Test, is consistent with the findings of Armak and Taleban (2010) research on political contribution and getting public posts. The mean of students' tendency to political value is consistent with the findings of Elmi (2009) study. Explaining the findings, one can say that political values show high variability to the point that tendency to getting public posts and contribution in the elections is over average but political party membership shows a low percent. This is partly due to the high implications of political activities in the social, economic and occupational life in the future. In the meantime, however, usually negative experiences and families and teachers' pessimism to politics may influence. There is a relationship between aesthetic values of social identity-taking, affirmed by Pearson Correlation Test. This value has the highest percentage within the statistical population. There is a relationship between scientific and theoretical values and social identity-taking, affirmed by Pearson Correlation Test. In this regard, most of the studies suggest that theoretical value on students' value orientations lies in the middle position. Clarifying these results, one can declare that hence scientific humans have cognitive orientation, reason and speculate, their membership and commitment in connection with national identity and familiarity with its dimensions are clear and they have an active and positive connection with their own social identity.

There is a relationship between tendency to religious values and social identity-taking, affirmed by Pearson Correlation Test.EbaieKupaie (2010) found out about the relationship between the value system and the national identity and that religious values had high prediction power and there was a significant relationship between value systems and students' national identity. These results show that students with higher familiarity with religious values

have a significant relationship between these tendencies and their national identity. The findings of various studies have indicated that value system forms social identities. Values, I fact, are the cognitive basis of individuals' action and behavior and upon their value orientations, one can analyze and observe their national identity. Value orientations promote and stabilize the individuals' identity dimensions and represent the individual's position to culture, nationality, religion and society. Powerful value orientaions are representative of a more complete social identity. Ranking orientation to values is based on 6 components of Allport, Vernon and Lindzi: artistic, scientific, religious, social, political and economic values respectively.

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