

# Value-motivational sphere and prospects of the deviant behavior

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**Abstract**— The urgency of the problem under consideration is determined by the dynamic transformations of social values reflected in the minds of persons and manifested in various forms and prospects of deviant behavior. The purpose of the article is to study the influence of the value system on the motivation of persons, expressed in the orientation of behavior toward a normative or deviant orientation. For this purpose, theoretical study of the influence of socio-psychological correction of behaviors deviations carried out in the form of a program of value-motivational development on the value system of persons and on changing behavior has been carried out. As a result of such an investigation, the positive impact of disclosing the internal motivation, revealing the true meanings of one's own activity, was revealed, which, in turn, positively affects the orientation of behavior towards the normative orientation. The materials of the article can be useful in the practical work of psychologists in solving problems related to the deviant behavior of persons of the different ages.

**Keywords**—value orientations, motivation, person, deviant behavior.

## I. INTRODUCTION

The of social disharmony in the modern world remain one of the topical ones: they are exacerbated the more, the more problems exist in the sphere of choosing and following a person to the values of his life. In a modern society with an increasingly complex system of relations, thanks to which the structure of communications is transformed, it becomes increasingly urgent to acquire a coordinate system in which a persons of different ages can comprehend his life activity and

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prospects for his future. In this perspective, undoubtedly, the role of the value system, guided by the person is increasing, and they are the conscious reference points in the formation of the attitude to the world and to oneself. This is the problem of the deviant behavior. Deviations in human behavior in different ages are manifested in a variety of forms, such as aggression and autoaggression, alcoholism and drug addiction, offenses and crimes, and new forms of development, such as, for example, Internet addiction.

The problem of the reformation or transformation of a system of values is touched upon in the multitude of works by modern and classic scientists, pedagogues, social workers and other specialists. In the current conditions of rethinking and reassessing values, the topic of value orientations of the individual acquires special significance, since they determine the functioning and development of a person [1]. Production-technological, socio-psychological and politico-economic changes in worlds have led to the destruction and desacralization of the customary system of values, such as moral norms, theirs representation in interaction with fatherland, family and friendship, professional and work communication [9]. The modern transformation and reformations of the society intentions and rules is individual and "patchwork" [6]. Modern societies began to exist in the spirit of principles and rules of life, that values are formed spontaneously and exists in individual forms [3]. This makes these norms very vulnerable to deviations, and also crushes the very understanding of deviations, "reducing" them to individual versions of the "norm". The destruction of the universality of the rules that guaranteed the survival and development of peoples and people, the development of culture, leads not only to the destruction of culture (lack of culture), but also to the loss of their potentials of viability and extinction by communities.

The social transformations have a special impact, first of all, on the system of value orientations of the different generations. The monitoring of the value of orientations of the people made it possible to identify trends in the changing values and priorities of the modern mass consciousness, one of the negative of the inter-ethnic, inter-age, inter-professional and others tensions [8; 10]. Scientists also believes that the transformation of value orientations occurs throughout the life of a person, but most systemically, consistently and deeply manifests itself in the period of adulthood [3]. And so the period of the formation of personality is very important in

terms of its value-normative orientation. In the case of negative development, deviations and other violations based on them arise and are consolidated.

This is in line with the provisions of the V.A. Yadov concept, in which the idea that value orientations, based on the value system, being the central personal neoplasms, express the person's personal attitude to social reality and in this capacity, determine the broad motivation of his behavior and exert a significant influence on everything side of his activities. The system of values is directly related to the direction of the individual / person, the core of the motivation in different ages, periods and situations of the social and personal life.

Value orientations are formed in individual on the basis of the system of values [14]. Thus, the problem of studying the value of modern-day conditions, acquires special significance in view of its direct connection with the behavior of a young person and his manifestation in activity. It is very important that the value-motivational system of the personality of modern persons acquires a normative character. And in this respect, the development of methods for the formation of people, is not consistent with our previous research. This topic has been determined by the direction of empirical research. In view of the above, we put forward the following hypothesis: the provision of socio-psychological impact on the value-motivational sphere of the personality.

## II. RESEARCH METHODOLOGY

In every society, appear outstanding and “simple” or common people. These are people who violate the norms existing in it - moral, legal, aesthetic. Deviant (innormal) behavior is a social behavior that deviates in its motives, value orientations and results from the accepted in a given society, social stratum, group of norms, values, ideals, that is, normative standards. In other words, deviant behavior has deviant motivation. Examples of such behavior are the absence of greeting at a meeting, hooliganism, innovative or revolutionary actions, etc. Deviant subjects are young ascetics and hedonists, revolutionaries and slaves, the mentally ill and somatic invalidations, saints and geniuses, etc. Human actions are included in social relationships and systems (family, street, team, work, etc.) with a general regulatory regulation [15; 18; 20]. Therefore, behavior that violates the stability of social interaction processes is deviant. Equilibrium (stability) of social interaction involves the integration of the actions of many, which is violated by the deviant behavior of one or several people. In a situation of deviant behavior, people tend to focus on a situation that includes (1) other people and (2) general norms and expectations. Deviant behavior is caused by both dissatisfaction with others and norms of relationships. Deviation and conformism are two opposite types of behavior, one of which is focused only on the actor, and the other on the society in which he lives. Between the conformal and deviant motivation of people's actions is indifferent. It is distinguished by the absence of both conformal and alienated orientation

towards objects and a situation that in this case turn into neutral. Deviation includes three elements: 1) a person with values (orientation to others) and norms (moral, political, legal); 2) evaluating a person, group or organization; 3) human behavior. The criterion of deviant behavior are moral and legal norms. They are different in different types of societies, so behavior that is deviant in one society will not be so in another. The contradiction between the orientation towards the individual and the orientation towards society is characteristic of the whole history of mankind; it found its expression in two opposite types of personalities: collectivistic and individualistic. Depending on the attitude towards people, T. Parsons identifies two types of deviant behavior. 1. Personality takes care of establishing and maintaining relationships with other personalities. She may seek to prevail over the other, put him in a subordinate position. This is often due to deviant motivation and behavior. So often do members of criminal groups. 2. Personality is inferior to others, subject to them. In these cases, it can take the path of deviant motivation and behavior, especially in relation to an active and strong personality [19; 21 22]. It is customary to distinguish between primary and secondary deviation. Primary is called such a deviation, which in general corresponds to the norms accepted in society and is so insignificant and tolerable that the environment of the individual does not qualify him as a deviant, and he does not consider himself to be such. At the same time, it may violate traditional norms, if society permits and / or considers it acceptable or necessary. Under the secondary deviation understand the behavior, which largely deviates from the norms existing in the group and therefore is defined as deviant, and the person is already identified as deviant. At the same time, even if this behavior complies with traditional norms, it can be understood as deviant in a community where all people violate these norms. The factors described by the authors of the “theory of cultural transfer of deviation” (G. Tarde, E. Sutherland) and the theory of stigmatization or labeling (E. Lemert, G. Becker) also work in the formation and development of geniuses. According to these theories, the deviation is transmitted by the culture along with the norms, and is also defined as the deviation not so much by the behavior or content of specific actions, as by group assessment, “hanging” the label of the “violator” on the person of the established norms and applying sanctions against him.

The basis of deviations is the state of anomie - a state of entanglement and disorientation in society during crises or radical social changes. The study of this connection was carried out in the theory of anomia (E. Durkheim, T. Adorno, T. Parsons and R. Merton). In XX century R. Merton developed classification of deviant behavior depending on the attitude to standards (needs, values, norms) in society [16; 17]. R. Merton singled out some types of deviant behavior. Total conformism (normality) of behavior, acceptance of cultural norms. This is the behavior of a person who has received a good education, having a prestigious job, moving up the career

ladder, etc. This behavior realizes both his own needs and is oriented towards others (the norms are observed). This is the only type of non-deviant behavior in relation to which different types of deviation are distinguished. Innovative behavior, on the one hand, means agreement with the goals of their life activities, approved in a given society (culture), but, on the other hand, it does not follow socially approved means of achieving them. Innovators use new, non-standard, deviant means to achieve socially useful goals. In post-Soviet Russia, many innovators have taken up the privatization of state property, the construction of financial "pyramids", extortion ("racketeering"), etc. Ritualism brings to an absurdity the principles and norms of a given society. Ritualists are bureaucrats demanding compliance with all formalities from the petitioner, and strikers working "by the rules", which leads to stopping the work itself. Retreatism (flight from reality) is a kind of deviant behavior in which a person rejects and endorses the society's goals and ways (funds, time, costs) to achieve them. Such deviant behavior is inherent in the homeless, drunkards, drug addicts, monks, etc. A revolution (revolt) is a form of deviant behavior that not only denies outdated goals and ways of behavior, but also replaces them with new ones. ideological, political, economic and social basis. From what has been said it is clear that conformism and deviation are two opposite types of behavior that mutually presume and exclude one another. From the description of the types of deviation it follows that it is not an exclusively negative type of human behavior, as it may seem at first glance.

Negative social conditions and maladaptive constitutional and biological features of a person increase the likelihood of the formation and development of deviance. However, the fate of the deviant behavior of a specific individual (group) depends primarily on the psychological characteristics of the subjects of social interaction. This is primarily evidenced by the following facts:

- 1) in the same social environment / group / situation, people demonstrate completely different behavior;
- 2) deviant behavior is formed and developed not only under the conditions of a deviant subculture, but often in the most ordinary social conditions;
- 3) in people with identical neuropsychiatric and psychosomatic disorders, in some cases there is a deviant behavior, in others - not.

According to V. Frankl, life and behavior determine specific human characteristics - this is, first of all, spirituality and understanding (desire for meaning) of oneself and the world, freedom and responsibility. The spiritual being of a person implies a meaningful existence in the form of free self-determination in the world of values (taking into account the objective circumstances of his life). For this definition (choice), a person is responsible to his conscience and God. Behavioral problems, one way or another, are associated with a deficiency of the qualities considered, that is, manifestations of lack of spirituality. When the desire for meaning is

frustrated (something is blocked), a state of existential frustration arises. Apathy and boredom give rise to fatalism and are born to them. The man himself in this case suffers from a sense of meaninglessness, emptiness and futility. V. Frankl called the states of inner emptiness an existential vacuum, and A. Maslow called it desecralization. An existential vacuum not only causes a feeling of meaninglessness and neurosis in certain people, but also generates such social disasters as depression, drug addiction and aggression, in relation to which the author uses the term "mass neurotic triad".

In K. Rogers describes self-actualization. Self-actualization is the aspiration of an individual for growth and development in accordance with the potential possibilities that were originally incorporated in it; The tendency to self-actualization is clearly manifested in humans and is a sign of personal well-being. A self-actualizing personality has a number of specific characteristics: it is openness to new experience, faith in one's body, internal locus of control (autonomy, independence, responsibility), the desire to exist in the process (growth and development). A normal (healthy) person is relatively close to the ideal of a self-actualizing person. For an abnormal person, the process of self-actualization is blocked and exists only in possibility. The main obstacle, according to K. Rogers, is rooted in the system of so-called conditional (imposed) values. Conditional values lead to the fact that a person is positive towards himself and other people only if they conform to some conditional ideals. Unrealistic distorted ideas about oneself, contradictory experience, internal conflict between the need for self-realization and dependence on external evaluations - all this inevitably causes problematic behavior. In the concept of E. Fromm, striving for harmony with himself and nature, man has to overcome existential contradictions: it is a dichotomy of life and death; the conflict between the desire to realize all the possibilities and insufficient for this life expectancy; the contradiction between loneliness and connectedness with other people. A person cannot eliminate these objective contradictions, but may react to them in different ways; he overcomes his opposition to the world, a sense of loneliness and powerlessness through negative and positive mechanisms. The first ones lead to the "escape from freedom", the second ones - to the true connection with the world through love and work. The main negative mechanisms for resolving existential contradictions: authoritarianism, automating conformism and destructiveness. The authoritarian personality abandons its own Self, the burden of freedom and autonomy. Automating conformism means that a person fully assimilates the type of personality offered to him by a social pattern, losing individuality. Destructiveness associated with alienation from the world through its destruction. She does not strive for domination, but turns all life into dead.

In behaviorism and cognitivism, the role of the environment, the formation of habits of behavior and understanding of the world and oneself, as well as the fact that its consequences significantly influence behavior are highly

appreciated. Classical conditioning and operant conditioning are two of the only possible mechanisms for conditioning and the formation of habits (I.P. Pavlov, B.F. Skinner, etc.). Deviating behavior can be defined as the result of complex conditioning of the environment.

In psychoanalysis, attention is drawn to the fact that a person has a "instinct of destruction" and aggression, as well as feelings of inferiority and isolation as the immanent properties of mental life. Birth defects and upbringing defects reinforce negative aspects and lead to deviations and other, more serious violations (Z. Freud, A. Adler). If the family and society cannot give a person the necessary confirmation, understanding and love, if they cannot teach him to love themselves, to understand and support themselves, if the proposed "object" and other relationships are destructive and cannot oppose the desire for destruction and aggression with the desire for destruction love and creation, this, in turn, leads to a persistent feeling of "badness", uselessness and lack of faith in oneself, to deviations.

Empirical studies of this problem include the development of questionnaires, as well as the creation and implementation of programs for the value-motivational development of the personality [4; 13], focused on the measurement of motivational domains that determine the most significant value of human life activity. Psychologists investigate values as an aspect of personality that motivates cognitions, emotions and behaviors. Values are difficult to study and persistent questions arise as to whether they are "real", whether they actually can be shown to have directive influence on behavior. In the many theories have emerged in the history of the psychology of values, three have had the most influence on theoretical and empirical research: G. Allport's theory of values, M. Rokeach theory of values as a central aspect of personality and Sh. Schwartz theory of value content and structure, that integrated these and other earlier approaches in different branches of psychology. Sh. Schwartz "defines values as trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or group. What differentiates among values is their motivational content" [2, p. 43]. "All the values that are recognized across human cultures are located on the motivational continuum of values. The motivational continuum may be divided into as many or as few specific values as fit a researcher's objectives, but the relations among the values a researcher chooses are predetermined by the order of the circular continuum. The structure of values consists of more than a list of values or groups of values. The circular arrangement reflects the similarities of adjacent elements of the circle and dissimilarities (or conflicts) between elements on opposite sides of the circle". As a result, "The structure of values provides a matrix that can reveal the motivational meaning of any particular value by examining its location relative to the other values in the circle" [2, p. 44]. When developing the questionnaire, Sh. Schwartz used the technique of M. Rokich, qualitatively modifying, expanding and improving its conceptual basis. The test gives a quantitative

expression of the significance of each of the ten motivational types of values at two levels: at the level of normative ideals and at the level of individual priorities. Values and value orientations are usually treated as individual forms of representation of social (cultural, group, etc.) values [11]. Thus, value orientations are the main forms of the functioning of values for individuals (individuals), values are motivational goals that serve as guiding principles in their life. The text of Sh. Schwartz is based on his idea of the motivational goal of value orientations and universality of basic human values, as well as the idea of M. Rokich on terminal and instrumental values. Schwartz grouped individual values into types of values in accordance with the generality of their goals. He believed that the basic human values that are most likely to be found in all cultures are those that represent the universal needs of human existence (biological needs, the need for coordination of social interaction and the requirements for the functioning of the group).

Sh. Schwartz developed the theory of dynamic relations between value types, which describes the conceptual organization of the system values. He argued that actions carried out in accordance with each type of values, have psychological, practical and social consequences that may conflict or, conversely, be compatible with other types of values. Ten value types are organized into two bipolar measurement axes, shown in Fig. 1) openness to change, including values of independence and stimulation, as opposed to Conservation, including values of security, conformity and traditions; 2) Self-Enhancement, which includes values of power and achievement, as opposed to self-transcendence (Self-Transcendence), which includes universalism and kindness. Since the value types form an integrated motivational structure, Sh. Schwartz argued that they are linked to the common system with other variables, for example, the inclination / openness to deviant behavior, its different types (Table 1, Figure 1).

Very interesting is the method for diagnosing susceptibility to deviant behavior (SDB) (author is A.N. Orel) was used too. SDB is a standardized test questionnaire designed to measure the tendency of persons to implement various forms of deviant behavior [13]. The method of inclination to deviant behavior A.N. Orel is a standardized test questionnaire designed to measure the willingness (inclination) of persons to implement various forms of deviant behavior. The questionnaire is a set of specialized psychodiagnostic scales aimed at measuring readiness (inclination) for the realization of individual forms of deviant behavior. The content scales are aimed at measuring the psychological content of a complex of related forms of deviant behavior, that is, the social and personal attitudes behind these behavioral manifestations.

The service scale is designed to measure the predisposition of the subject to give about socially-approved information, as well as to correct the results on the content scales, depending on the severity of the subject's setting for socially desirable answers. The purpose of the test is to measure the willingness

(inclination) of adolescents to implement various forms of deviant behavior.

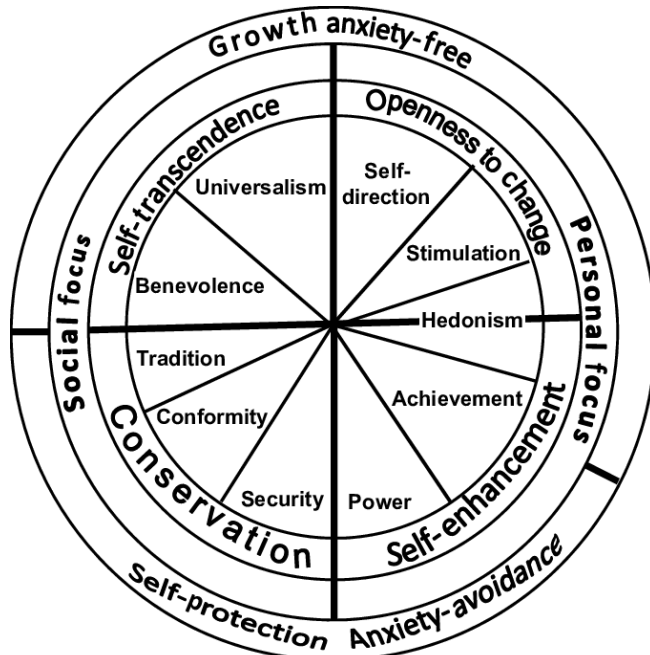


Figure 1 The motivational continuum of values with the principles underlying their circular order.

Modified version of the figure published in [12].

Table 1

Ten basic individual values in the original theory, defined in terms of their core motivational goals

Basic value	Core motivational goal
Universalism	Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact.
Tradition	Respect, commitment, and acceptance of the customs and ideas that one's culture or religion imposes on the individual.
Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.
Security	Safety, harmony and stability of society, of relationships, and of self.
Power	Social status and prestige, control or dominance over people and resources.
Achievement	Personal success through demonstrating competence according to social standards.
Hedonism	Pleasure and sensuous gratification for oneself. Stimulation Excitement, novelty, and challenge in life.
Self-direction	Independent thought and action choosing, creating, exploring.

Adapted from: [12].

The basic scales of the questionnaire are: the scale of setting for socially desirable answers: a scale of propensity to overcome norms and rules, a scale of propensity to addictive behavior, a scale of propensity to self-damaging and self-destructive behavior: a scale of propensity to aggression and violence, a scale of volitional control of immediate reactions and a scale of inclination to a delinquent behavior / acceptance of a social role.'

Turning to the analysis of approaches to the classification of various forms of deviant behavior, it can be seen that the most complete, from their point of view, outline this phenomenon

typology, proposed by A.E. Lichko and T. V. Kondrashenko [5; 7]. Therefore, some forms of deviant behavior of adolescents were singled out. These forms including delinquent behavior as a spectrum of offenses, usually not reaching in their manifestations to criminal acts. These forms also including the escape from home and vagrancy; addictive behavior as alcoholism, various forms of narcotization and toxicological behavior; deviation of sexual behavior; suicidal behavior; aggressive behavior as a readiness for an unprovoked attack, manifested in a direct or indirect form; self-destructive behavior as an autoaggression. However, given the complexity and variety of forms of manifestations of deviant behavior, criminal behavior proper, most of the suicidal behavior, as well as a complex of sexual deviations, dromomanic behavior (as too voluminous and multifaceted phenomena, as well as "pathological" forms of deviant behavior, requiring special psychodiagnostic tools for their study). The scope of analysis also includes behavior aimed at overcoming any norms and rules, and volitional control of behavioral manifestations / reactions, which determines the forms and ways of manifestation of deviant attitudes.

This test is much more reasonable and theoretically congruent than Sh. Schwartz's test, but it allows us to draw some conclusions. To the necessary "amendments" when using this technique, the following should be attributed: 1) the profiles of respondents are often contentiously inconsistent with respect to certain indicators, and also do not coincide with the characteristics presented in ICD-10 (International Statistical Classification of Diseases and Related Health Problems); disagree with the general scientific view of a deviant adolescent; 2) some of the statements are normative (nondeviant) characteristics characteristic of one or another age period. Our study was of a reconnaissance nature, so the use of this technique can be considered quite justified. To test hypotheses about the existence of connections of different types of deviant behavior and the propensity to deviant behavior of different species in children, adolescents and adults, however, other methods should be created and used. They should have a clear theoretical and technological structure. One of the ways of solving this problem is in the study of the relationship of the scales of this questionnaire to the scales of other highly standardized and theoretically valid and methodical methods, such as Sh. Schwartz's method.

### III. RESULTS

The basis of deviations is the state of anomie - a state of entanglement and disorientation in society during crises or radical social changes. By deviant (deviating) behavior, in a broad sense, people understand any actions or actions of people that do not meet the written and unwritten norms, both positive and negative. These can be culturally approved deviations, for example, super genius, heroism, self-sacrifice, altruism, "workaholism" (psychological dependence on labor), etc., as well as culturally disapproving deviations, starting from stowaway, ending with murders and other grave crimes. The study of this connection was carried out in the theory of

anomia: E. Durkheim, T. Adorno, T. Parsons and R. Merton consider the gap between the cultural goals of society and the socially approved means of achieving them as causes of deviations. On the basis of the goal-means dilemma, R. Merton identified five types of behavior, four of which are related to the deviation: 1) conformity is a type of behavior that presupposes the goals and means of their implementation accepted in society; 2) innovation - the individual shares the socially approved goals of society, but chooses disapproving means of achieving them, and the means do not have to be criminal, they are just unaccustomed at a given time for a given society; 3) ritualism - involves the denial of goals proclaimed by society, with conditional agreement with the approved means to achieve them; 4) reticism - the rejection of the goals and means adopted by society as an "escape from reality", a kind of social nihilism (vagrants, drug addicts, alcoholics who live in society but do not belong to it); 5) rebellion, rebellion - the rejection of old socially accepted goals and means, while simultaneously replacing them with new ones (revolutionaries, radical extremists) [16; 17]. When using this typology, it is necessary to remember that people, living in society, can never be fully conformal to the normative culture or be full of innovators. In addition, the same outwardly behavior of people of the same age, sex, professional, ethnic, religious, socio-economic, political, etc. groups can be considered deviant, and the other is not. At the same time, it is also important to take into account that in each personality all the listed types are present in varying degrees, but some one prevails. Value-motivational deformations are the basis of deviations. The development of internal motivation allows to disclose the potential resources of a personality, blocked by any personal problems. This disclosure makes it possible to relieve tension that feeds a propensity for self-destructive behavior, which is manifested in the reorientation of behavior toward normative behavior.

#### IV. DISCUSSIONS

The basis of deviations is the state of anomie - a state of entanglement and disorientation in society during crises or radical social changes. Our research shows the positive impact of the development of internal motivation, which affects the disclosure of a person's inner potential because of revealing the true meaning of his own activity. Positive changes in the system of values of a teenager's personality have a positive effect on behavior through the removal of intrapersonal barriers, reorienting it to a normative orientation.

#### V. CONCLUSION AND RECOMMENDATIONS

Based on the foregoing, the following conclusions can be drawn.

1. Dynamic transformation of modern society is manifested in the deformation of the value system - individualism replaces collectivism, universal values of family, friendship, honesty are crushed. The changes that occur are primarily reflected in the consciousness of the younger generation, in the deformation of the personality values systems, and leading to the manifestation of various forms of deviation in behavior.

2. The carried out theoretical and experimental research confirmed the thesis that the value orientations, based on the value system, being one of the central personal neoplasms, express the person's conscious attitude to social reality and in this capacity determine the broad motivation of his behavior and exert a significant influence on all sides of its activities.

3. The results of the research can be useful to psychologists, social workers and education specialists working with deviant persons.

The results of the conducted research allow us to conclude the existence of a connection between the features of values and motives of the vital activity of the individual with a propensity to deviant behavior. Studies of specific patterns and trends of this connection can be devoted to numerous works: both in the field of research of children's and adolescents, and adults, subservient and senile. Comparative studies, studies of the role of cultural, sexual, and gender characteristics of these influences are clearly productive. In addition, based on the test of Sh. Schwartz and other, one of the foundations of constructing a theoretically valid questionnaire of propensity to deviant behavior can be found. In addition, important aspects of knowledge about the human value and semantic world can be found, the use of which in upbringing and education will significantly reduce the level of "pathological" (including leading to criminal liability), and "normal" (including "age deviance") deviance in different ages.

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