

Percepcija terminalnih vrednosti učenika srednjih škola

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Apstrakt

U teorijskom delu rada je data analiza relevantnih teorijskih klasifikacija vrednosti, sa posebnim osvrtom na Rokičevu listu vrednosti. Predstavljeno istraživanje je realizovano sa ciljem da se utvrdi kako učenici završnih razreda srednjih škola procenjuju vlastite aktuelne krajnje životne ciljeve (terminalne vrednosti) u smislu njihovog hijerarhijskog poretka. Istraživanje je realizovano na prigodnom i stratificiranom uzorku učenika četvrtih razreda srednjih škola (N = 420), u Republici Srbiji – region Zapadna Srbija, u školskoj 2023/2024. godini. Korišćenjem Rokičeve liste vrednosti i primenom deskriptivne i inferencijalne statistike (izračunavanje aritmetičke sredine, standardne devijacije, MANOVA, F-test, test homogenosti kovarijacija, Cohen's d), utvrđene su i analizirane rang-pozicije vrednosti na manifestnom nivou. Rezultati pokazuju usmerenost maturanata prvenstveno prema krajnjim ličnim životnim ciljevima (porodična sigurnost, sreća, sloboda), dok su društveni ciljevi (mir u svetu, jednakost, nacionalna sigurnost, socijalno uvažavanje) na začelju liste. Varijable školskog usmerenja značajno su odredile razlike u pozicioniranju vrednosti, dok je pol ispitanika uticao u nešto manjoj meri. U uslovima intenzivnih društveno-ekonomskih i tehnoloških promena, dobijeni nalazi ukazuju na potrebu stalnog preispitivanja strukture vrednosnog sistema iz perspektive učenika koji su izloženi intenzivnim tehničko-tehnološkim, demografskim, globalizacijskim i drugim promenama. Imajući u vidu složenost i raznovrsne kontekste u kojima se odvija pedagoška praksa, dobijeni rezultati mogu poslužiti kao značajna polazna osnova za buduća dugoročna istraživanja usmerena na praćenje razvoja i transformacija vrednosnih stavova mladih u okviru obrazovnog procesa. Nalazi ukazuju na značaj kreiranja prilagođenih vaspitno-obrazovnih metoda koje će uvažiti različitost vrednosnih orijentacija mladih generacija.

Ključne reči: vrednosti, životni ciljevi, adolescenti, srednjoškolci, globalizacija.

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Uvod

Savremeni društveni kontekst obeležen je intenzivnim socioekonomskim, tehničko-tehnološkim i duhovnim transformacijama, koje utiču na strukturu i dinamiku vrednosnih sistema pojedinca kako na individualnom tako i na kolektivnom nivou (Inglehart, 1997; Zinkina et al., 2022). Vrednosni sistem se menja kroz desakralizaciju tradicionalnih vrednosti, pojavu novih globalnih obrazaca i reaktualizaciju nekada marginalizovanih vrednosti (Gavrilović, 2012; Lavrič i sar., 2019). U uslovima u kojima promena postaje permanentna kategorija, vrednosti se više ne posmatraju kao stabilne i trajne, već podložne kontinuiranoj rekonfiguraciji (Bauman, 2001; Schwartz, 1992), što zahteva njihovo sistemsko i interdisciplinarno istraživanje radi boljeg razumevanja transformacije vrednosnog polja, kao i njihovog uticaja na ponašanje i identitet pojedinaca i društvenih grupa (Inglehart, 1997; Schwartz, 1992). Transformacija vrednosti može imati dvodimenzionalni efekat: s jedne strane predstavlja podsticaj za društveni napredak i lični razvoj pojedinca, otvarajući prostor za pojavu novih vrednosnih paradigmi (Inglehart, 1997), dok s druge strane može postati izvor nestabilnosti, dovodeći do vrednosnih kolizija, posebno u kontekstu brzih i neusaglašenih promena društvenih potreba i individualnih interesa (Bauman, 2001; Lavrič i sar., 2019).

Društvene promene često se posmatraju kroz prizmu generacijskih razlika, pri čemu mladi zauzimaju centralno mesto kao nosioci, kreatori budućnosti i potencijalni pokretači promena. Otuda ispitivanje vrednosnog sistema mladih, posebno u periodu srednjoškolskog uzrasta, dobija izuzetan značaj. Obrazovno usmerenje i školsko okruženje predstavljaju ključne činioce u procesu socijalizacije i formiranja vrednosnih stavova mladih, što otvara prostor za promišljeno kreiranje adekvatnih pedagoških strategija. Srednjoškolski period mladih, koji okvirno, obuhvata uzrast od 14. do 18. godine, predstavlja osetljivu fazu razvoja tokom koje se pojačano formira moralni identitet. Upravo u ovom razvojnom intervalu mladi postaju prijemčiviji za različite uticaje iz neposrednog i šireg okruženja, dok proces internalizacije vrednosti dobija na intenzitetu. U pedagoškom smislu, škola ima ključnu ulogu u oblikovanju vrednosti, ali i mogućnost da utiče na mlade kroz nastavu, vršnjačke interakcije i vaspitne aktivnosti, podstičući razvoj lične odgovornosti i moralnog rasuđivanja. Zato je razumevanje vrednosnih stavova srednjoškolaca, u svetlu obrazovnog usmerenja, od suštinske važnosti za kreiranje vaspitnih pristupa koji odgovaraju savremenim društvenim potrebama i izazovima. Različite oblasti interesovanja i profesionalne perspektive učenika prirodno-matematičkog i društveno-humanističkog polja oblikuju specifične vrednosti, što utiče na njihove životne ciljeve. Prirodno-matematičko srednjoškolsko usmerenje često apostrofiraju tehničku stručnost i praktičnost, dok se društveno-humanističko polje fokusira na društvenu svest i moralne vrednosti (Schwartz, 2012). Pol, kao biološki i socijalni konstrukt, takođe utiče na vrednosne preferencije – zbog različitih društvenih uloga i očekivanja. Ispitivanje ovih faktora omogućava prilagođavanje pedagoških pristupa i bolje razumevanje dinamike vrednosnih promena u doba globalizacije (Inglehart & Welzel, 2005).

U kontekstu vrednosnog formiranja mladih, elementi globalizacije (kulturna globalizacija, tehnološki napredak, ekonomski uticaji, institucionalne promene i dinamika

identiteta) deluju kao snažni pokretači transformacije vrednosnih orijentacija, stavljajući vaspitno-obrazovni sistem pred nove, kompleksne izazove. U evropskim istraživanjima i strateškim dokumentima (European Commission, 2021; European Values Study, 2008; World Values Survey, 2022) ukazuje se na značajne promene u vrednosnim stavovima mladih, koje pojedini autori tumače kao posledicu odstupanja od tradicionalnih, stabilnijih vrednosnih obrazaca, što rezultira polarizacijom vrednosti – tradicionalne vrednosti gube snagu, dok su globalni vrednosni obrasci sve uticajniji i od pojedinca zahtevaju kontinuirano prilagođavanje brzim društvenim i kulturnim transformacijama (Jackson & Medvedev, 2024; Schäfer, 2025). Istovremeno se u okviru savremenih teorijskih pristupa pojavljuje koncept izgradnje vrednosnog sistema koji počiva na osećaju zajedničke pripadnosti, pri čemu globalizacijske vrednosti podstiču formiranje jednog proširenog, transnacionalnog identiteta (Musek, 2015); one se sve češće udaljavaju od tradicionalnih obrazaca okrećući se ka individualizmu i novim stilovima života (Budimir-Ninković, 2002). Vukadinović (Vukadinović, 2012) smatra da je univerzalni sistem vrednosti prilično urušen u uslovima globalizacije, ističući da globalizacija ima svoje lice i naličje u kojem kulminira sistem (ne)vrednosti, koji prepoznajemo po površnosti, deregulaciji svih odnosa u društvu, forsiranju konzumerizma, veličanju bizarnosti, pridavanju važnosti kvantitetu, kao i relativizaciji i banalizaciji krucijalnih problema savremenog doba. Živimo u potrošačkom društvu u kojem smo sve više oblikovani kao potrošači, a sve manje kao građani, gde globalna ekonomija insistira na proizvodnji novih potreba i stalnom izazivanju iskušenja, što podstiče plitke vrednosti i nestabilne identitete, čime pojedinca stavlja u položaj nesigurnosti i društvene rascepanosti (Bauman, 2000). Otuda se nameće pitanje: koje su to vrednosti ključne za opstanak i kvalitetno funkcionisanje u savremenim uslovima života?

Pojmovno određenje vrednosti i srodnih pojmova

Teorijska razmatranja o pojmovnom određenju *vrednosti* i njoj srodnih pojmova, kao što su *vrednosne orijentacije* i *životni stil*, često su ograničena nedostatkom jedinstvene koncepcije sadržaja i strukture vrednosnih odnosa, kao i nepostojanjem pouzdanih kvalitativnih i kvantitativnih parametara za njihovo merenje. Dodatnu teorijsku nejasnoću unosi činjenica da se dati pojmovi u brojnim tekstovima koriste kao sinonimi, iako imaju različite analitičke funkcije i domete (Hitlin & Piliavin, 2004; Rohan, 2000).

Koncipiranje opšteprijvatljive definicije vrednosti zahtevalo je odgovor na pitanje: ko određuje univerzalne ljudske vrednosti? Pojavila se i potreba stvaranja „globalnog etičkog koda“ kao okvira postojanja opšteg skupa univerzalnih vrednosti koji transcendiraju granice nekoga društva, zajednice, kulture ili religije (Rakić i Vukušić, 2010, str. 781). Brze promene u ponašanju stvaraju neusaglašenost između stvarnosti i ideala, ugrožavajući univerzalne vrednosti i dovodeći do krize vrednosti (Gvozdenović, 2021), što je posledica dominacije vrednosti „novog svetskog poretka“ nad univerzalnim normama poput slobode, jednakosti i mira (Baudrillard, 2007, str. 62). Stoga je neosporno da je kompleksnost koncipiranja opšteprijhvaćene definicije vrednosti posledica spleta različitih faktora kao što su: terminološka neusklađenost između različitih kulturnih i jezičkih sredina, teorij-

ski okvir i istraživački interes različitih nauka, gde svaka nauka polazi od svog predmeta izučavanja i u tom kontekstu operacionalizuje pojam vrednosti (Bojović, 2017). Uvidom u relevantnu literaturu, moguće je identifikovati preko četiri stotine različitih definicija pojma vrednosti, što svedoči o njenoj izuzetnoj teorijskoj složenosti i konceptualnoj fluidnosti (Pantić, 1977; 1981; 1990). Raznolikost proističe ne samo iz interdisciplinarnog pristupa (sociologija, psihologija, antropologija, pedagogija, filozofija), nego i iz činjenice da pojedini autori smatraju da su vrednosti, kao dinamičan i istorijski promenljiv fenomen, u suštini otporne na jedinstveno i trajno definisanje. Klakhon (Kluckhohn, 1951) je među prvima ukazao na nemogućnost stvaranja univerzalne definicije vrednosti. dok Rokič (Rokeach, 1973) podseća da vrednosti deluju kao internalizovani standardi koji se ispoljavaju u ponašanju, ali ne moraju uvek biti racionalno artikulisani. Švarc (Schwartz, 1992) upozorava da se vrednosti moraju posmatrati kao socijalno i kulturno uslovljene motivacione konstrukcije, te da njihovo značenje varira u zavisnosti od konteksta. U tom smislu, vrednosti se mogu razumeti kao hijerarhijski organizovan sistem, koji se definiše kao skup stečenih, relativno stabilnih kognitivno-motivacionih struktura, usmerenih na regulisanje ponašanja pojedinca u odnosu na širok spektar socijalnih i iskustvenih objekata. Istovremeno, one postaju procesni i kontekstualno zavisni orijentiri, čije konkretno značenje nastaje tek unutar određenih društvenih, kulturnih ili individualnih situacija, što ukazuje na njihovu dinamičnost i adaptivni karakter u savremenom društvenom okruženju (Havelka, 1995; Hitlin & Piliavin, 2004; Inglehart, 1997; Janković, 2017; Lazić & Pešić, 2024; Schwartz, 1992; 1994).

Vrednosti se razvijaju kroz složenu interakciju ličnih osobina, iskustava i uticaja socijalizacijskih agenasa (Knafo et al., 2011; Maio, 2017; Roccas et al., 2002; Rokeach, 1973; Schwartz, 1992), a u uslovima globalizacije, ti uticaji prodiru u vaspitno-obrazovne institucije, koje postaju prostori hibridne socijalizacije mladih, oblikovanja identiteta i transformacije vrednosti, čime vaspitanje i obrazovanje dobijaju ključnu ulogu u rešavanju savremenih društvenih izazova (Bojović i sar., 2022; Čičkarić, 2011). Savremena kriza školskog sistema, koja se manifestuje kroz marginalizaciju vaspitno-obrazovne funkcije, ukazuje na ograničenu efikasnost vaspitno-obrazovnih institucija u ostvarivanju ključnih ekonomskih, kulturnih i društvenih ciljeva. Ovakvo stanje posebno iziskuje neophodnost kritičke revizije i adaptacije obrazovnih politika i praksi, u skladu sa kompleksnim izazovima 21. veka (Bojović i sar., 2022; Parsons, 2012; UNICEF, 2020).

Gledano u celini, može se formulisati sledeća polazna perspektiva u razumevanju vrednosti: a) vrednosti služe kao normativni okvir za tumačenje društvenih fenomena u promenljivim društvenim uslovima; b) vrednosti postaju mehanizam samoregulacije koji usmerava izbore, ponašanje, ciljeve, povezujući individualne strukture sa kulturološkim i sociodemografskim kontekstom tako da utiču na formiranje identiteta i socijalne integracije (Corey et al., 2003; Knafo et al., 2011; Miliša i Bagarić, 2012; Miliša i sar., 2015; Visković, 2013; Zokirova, 2020). Navedeno predstavlja našu polaznu platformu razumevanja vrednosti.

Iako su teorijska razmatranja o suštini vrednosti patila zbog nepostojanja dogovorene koncepcije sadržaja i strukture odnosa među vrednostima – kao pouzdanih, kvalitativnih i kvantitativnih parametara kojima je moguće izmeriti njihovu snagu – sre-

dinom 20. veka teoretičari postižu konsenzus o sadržaju osnovnih vrednosti, među kojima se ističu dve teorije: Švarcova (Schwartz) tipologija vrednosti i Rokičeva (Rokeach) podela vrednosti. Prema Švarcovoј teoriji, vrednosti su uverenja povezana sa osećajem lične nezavisnosti, odražavaju poželjne ciljeve koji motivišu pojedinca i hijerarhijski su poređana u skladu s individualnim prioritetima, a njihov uticaj na ponašanje zavisi od značaja koji imaju za pojedinca i društvo (Schwartz, 1996; 2012). Švarc definiše deset univerzalnih tipova vrednosti: samousmeravanje, postignuće, moć, hedonizam, bezbednost, tradicija, konformizam, dobronamernost, univerzalizam i stimulacija. Vrednosti su dimenzionirane kroz suprotne kategorije: 1) otvorenost za promene – konzervativizam; i 2) samouvećanje – samoprevazilaženje. Švarcov model pokazuje kako neke vrednosti prirodno idu zajedno (npr. hedonizam i stimulacija), dok su druge u unutrašnjem konfliktu (npr. moć i univerzalizam).

Jedan od najistaknutijih teoretičara u oblasti proučavanja vrednosti, Milton Rokič (Milton Rokeach), ističe da su vrednosti internalizovana uverenja koja služe kao stabilni standardi za procenu ponašanja, izbora i društvenih pojava, predstavljajući duboko ukorenjene orijentire koji oblikuju načine mišljenja i delovanja pojedinca, pri čemu se vrednost shvata kao trajno preskriptivno ili proskriptivno uverenje da je određen način ponašanja ili krajnje stanje postojanja poželjnije od njemu suprotnog (Rokeach, 1973, str. 25). Polazeći od postavljenog teorijskog okvira, Rokič deli vrednosti na dve osnovne grupe: 1) terminalne vrednosti (krajnja životna stanja) određuju ciljeve i ideale ka kojima pojedinac teži tokom života (npr. sreća, sloboda, mir) i 2) instrumentalne vrednosti (sredstva ostvarenja vrednosnog cilja) obuhvataju specifična ponašanja i karakterne osobine potrebne za postizanje tih ciljeva (npr. iskrenost, upornost, ambicioznost), (Rokeach, 1973). Rokič je ovakvom podelom vrednosti istakao njihov normativni karakter naglašavajući da one služe kao unutrašnji standardi za regulaciju ponašanja pojedinca (Bojović i sar., 2015; Hooper, 2003; Kuzmanović, 1995; Mladenović i Knebl, 2000). Značaj Rokičevog pristupa leži u omogućavanju kvantitativne analize složenih i često apstraktnih vrednosnih koncepata.

Bolje razumevanje suštine vrednosti može biti potpomognuto određenjem pojmova „vrednosna orijentacija“ i „životni stil“, koji se neretko koriste kao sinonimi, iako se ne odnose na isto. Vrednosne orijentacije predstavljaju skup trajnih vrednosti i načina ponašanja usmerenih na rešavanje egzistencijalnih pitanja (Havelka, 1975), te otkrivaju posvećenost pojedinca ili grupe univerzalnim vrednostima, ciljevima i ponašanjima, utičući na ponašanje kroz verovanja, stavove i načela određena specifičnostima ličnosti i duhovnim, kulturnim, tehnološkim i ideološkim obeležjima društva (Botalova et al., 2016; Rokeach, 1973; Valerian & Elvira Olga, 2016). S druge strane, životni stilovi predstavljaju praktičnu artikulaciju tih vrednosti kroz ponašanje, ispoljavajući se u potrošačkim navikama, oblicima slobodnog vremena, odnosu prema radu, obrazovanju i društvenom angažovanju (Giddens, 1991; Inglehart, 1997; Lazić & Pešić, 2024). Odnos između vrednosti, vrednosnih orijentacija i životnih stilova predstavlja značajan analitički okvir za razumevanje savremenih društvenih procesa, budući da od suštinske važnosti nije jedino istraživanje samih vrednosti, već i analiza načina na koje se one konkretizuju u svakodnevnom životu, bilo da je reč o izborima, ponašanju ili stilu života.

Kratak pregled dostupnih istraživanja o vrednostima

Istraživanje vrednosti ima dugu tradiciju u okviru društvenih i humanističkih nauka, pri čemu se vrednosti posmatraju kao temeljni orijentiri u ponašanju, rasuđivanju i društvenoj interakciji. Savremeni pristupi proučavanju vrednosti obuhvataju različite metodološke i teorijske okvire. U nastavku će biti predstavljeni istraživački pristupi i nalazi koji se tiču strukture, funkcije i promenljivosti vrednosti mladih u savremenom društvu.

Brojne studije koje se bave mladima ukazuju na značaj izgradnje identiteta, pri čemu vrednosti predstavljaju jedan od ključnih elemenata tog procesa (Furlong & Cartmel, 1997; Giacomino et al., 2011; Kehily, 2007; Lindh & Korhonen, 2010; Wyn & White, 1997). Istraživanja pokazuju da se kod mladih, u poređenju sa prethodnim generacijama, sve više ističu utilitarističke orijentacije, dok hedonističke vrednosti gube na značaju. Ipak, kao najznačajnije vrednosti uočavaju se prijateljstvo, ljubav, razonoda i porodični život (Antonijević i sar., 2020; Bojović i sar., 2015; Bojović i sar., 2022; Franc i sar., 2002; Koirkikivi et al., 2023; Kuzmanović i Petrović, 2009; Lazarević i Janjetović, 2003; Radoman, 2012; Zokirova, 2020). Promene u vrednosnim stavovima srednjoškola najviše pogađaju profesiju, obrazovanje, porodicu i materijalne vrednosti, što je izraženije kod devojčica nego kod dečaka (Antoci, 2020; Davydova, 2018; Ilišin, 2011; Radovanović i sar., 2022). Istraživanja tokom pandemije *Covid-19* pokazala su da je kriza podstakla jačanje porodičnih, moralnih, životnih i ličnih vrednosti kod mladih (Antoci, 2021). U strukturi vrednosnih orijentacija učenika srednjih muzičkih škola dominiraju: estetska, materijalistička, i sazajna orijentacija, kao i samoaktualizacija, (Bogunović i sar., 2012). Učenici prvog razreda srednjih škola u Srbiji pokazala su da većina ispitanih prihvata utilitarni stil života, dok manji broj prihvata hedonistički i aktivistički stil (Joksimović i Maksić, 2006). Istraživanja uticaja medija ukazala su na jasno uočljivu razliku između vrednosti koje mladi zaista neguju i onih koje mediji često promovišu. Dok mladi pokazuju sklonost ka porodičnim, moralnim i ličnim vrednostima, medijski sadržaji neretko ističu materijalne, površne i hedonističke vrednosti, što može dovesti do vrednosnog konflikta i unutrašnjih dilema kod mladih u procesu izgradnje sopstvenog identiteta (Čikoš, 2021). Pilot studija o vrednosnoj hijerarhiji kod učenika gradske i seoske sredine u Rigi pokazala je da nema značajnih razlika između adolescenata gradskih i seoskih područja. Ljubav, vedrinu i obrazovanje preferiraju učenici iz urbane sredine, dok seoski đaci preferiraju odgovornost, poslušnost, sposobnost (Mihailova et al., 2019). Istraživanja vrednosti u Srbiji ukazuju na postojanje složenog spoja tradicionalnih i modernih vrednosti, pri čemu se uočava postepen pomak ka individualizmu, materijalizmu i samopotvrđivanju, ali i kontinuiranu prisutnost kolektivističkih i patrijarhalnih elemenata. U društvu koje prolazi kroz dugotrajne socijalne i ekonomske transformacije, vrednosti često imaju ambivalentan karakter, odražavajući nestabilnost identiteta i nesigurnost budućnosti (Jablanov Maksimović, 2012) krećući se na liniji između pragmatičnog prilagođavanja uslovima tržišne ekonomije i potrebe za samoizražavanjem, što se ogleda u kulturnim praksama, načinima komunikacije i potrošačkim modelima (Milivojević, 2015).

Metodologija istraživanja

Istraživanja pokazuju sve učestaliju pojavu dvojnog, hibridnog ili multidimenzionalnog identiteta, naročito u nezapadnim društvima, gde su pojedinci sa jedne strane izloženi složenom uticaju lokalnog kulturnog ambijenta, koji uključuje tradicionalne običaje, vrednosti i socijalne norme, a sa druge strane globalnim kulturnim modelima, koji donose nove ideje, stilove života, vrednosti individualizma i univerzalizma. Dvostruki pritisak stvara dinamično polje unutrašnjeg konflikta i promenljivih identitetskih formi, gde pojedinci neguju i održavaju lokalnu pripadnost, ali istovremeno integrišu elemente globalne kulture kao način adaptacije i samoizražavanja u savremenom svetu (Akaliyski et al, 2023; Engel & Fritzsche, 2019; Genest, 2023). Vrednosna dihotomija otkriva dubinske razlike u prioritetima koje pojedinci i društva zastupaju: između individualizma i kolektivizma, tradicije i modernosti, stabilnosti i samoizražavanja (Akaliyski et al, 2023; Zinkina et al, 2022). Sukob navedenih prioriteta može biti snažan prediktor društvenih kriza i budućih transformacija vrednosnih sistema (Kim & Kim, 2025; Schäfer, 2025). U društvenom kontekstu ubrzanih promena, analiza modernosti dobija posebnu relevantnost. Gidens (Giddens, 1990) modernost opisuje kao raskid sa tradicijom, obeležen refleksivnošću, institucionalnom racionalizacijom i rastućom egzistencijalnom nesigurnošću; moderno društvo je visokorizično društvo u kojem pojedinac neprestano preispituje svoj identitet i vrednosti. Iako on u ovoj definiciji ne koristi izraz „moloh modernosti“, pojam koji metaforički odražava destruktivne efekte modernizacije, gubitak stabilnosti, dehumanizaciju i eroziju tradicionalnih vrednosti, taj izraz je srodan njegovom opisu modernog društva (Giddens, 1990). U takvom ambijentu vrednosti postaju nestabilne i često instrumentalizovane; više se ne nasleđuju, već se konstruišu u uslovima hiperizbora. Rastući jaz između ličnih uverenja i društvenih očekivanja dovodi do vrednosne dezorijentacije i krize smisla.

Imajući u vidu da navedene društvene promene daju svojevrsan pečat vrednosnom sistemu mladih u srednjoškolskom uzrastu, problem istraživanja definisan je kroz pitanje: *Kakva je hijerarhija terminalnih vrednosti srednjoškolaca u Republici Srbiji – region Zapadna Srbija?* Centralni fokus istraživanja jeste utvrditi hijerarhiju terminalnih vrednosti (krajnjih životnih ciljeva), sa posebnim akcentom na razlike u vrednosnim preferencama u odnosu na naučno polje (prirodno-matematičko i društveno-humanističko) i pol učenika. Operacionalizacijom problema i cilja istraživanja definisani su sledeći zadaci:

- (1) Identifikovati sveobuhvatnu rang-listu preferiranih terminalnih vrednosti;
- (2) Utvrditi poziciju terminalnih vrednosti u odnosu na pripadnost ispitanika prirodno-matematičkom ili društveno-humanističkom polju, kao i statistički značajne razlike između poduzoraka;
- (3) Utvrditi položaj terminalnih vrednosti u odnosu na pol ispitanika, zatim utvrditi statistički značajne razlike.

Uzorak ispitanika čine učenici završnih razreda srednjih škola iz Užica ($N = 420$), starosti 18-19 godina. Nezavisne varijable su definisane prema naučnom polju (prirodno-matematičko i društveno-humanističko) i polu ispitanika (Tabela 1). Zavisne varijable su terminalne vrednosti koje su predmet analize.

Tabela 1

Struktura uzorka učenika četvrtih razreda srednje škole (N=420)

Nezavisne varijable	Modaliteti	f	%
Naučno polje	Društveno-humanističko	161	38.3
	Priridno-matematičko	259	61.7
	Gimnazija	88	21.0
	Ekonomska	65	15.5
Škola	Saobraćajna	62	14.8
	Tehnička	72	17.1
	Medicinska	133	31.7
Pol	Muški	164	39.0
	Ženski	256	61.0

Istraživanje je transversalnog karaktera i realizovano je krajem drugog polugodišta školske 2023/2024. godine, uz pribavljenu relevantnu saglasnost svih aktera. Istraživanje je sprovedeno na prigodnom i stratificiranom uzorku učenika.

Opis istraživačkog instrumenta

Okvir prikupljanja podataka, kao i analize rezultata istraživanja vrednosti i vrednosnih orijentacija, jeste naučno priznata i potvrđena Rokičeva klasifikacija vrednosti, za koju sam autor kaže da je mera „osjetljiva na razliku među kulturama, institucijama, pripadništvu grupi i osobnom iskustvu“ (Rejk & Edkok, 1978, str. 24). Rokičev Upitnik (*Rokeach Value Survey* – RVS) i koja obuhvata 36 vrednosti – po 18 terminalnih i 18 instrumentalnih. Za potrebe ovog istraživanja korišćen je deo Upitnika koji se odnosi na terminalne vrednosti (Tabela 2).

Tabela 2

Terminalne vrednosti po Rokiču (Rokeach)

Terminalne vrednosti (krajnji životni ciljevi)
Udoban život (prosperitetan život)
Uzbudljiv (stimulativan, aktivan život)
Porodična sigurnost (briga o bližnjima)
Sloboda (nezavisnost, sloboda izbora)
Sreća (povezanost)
Unutrašnja harmonija (bez unutrašnjih konflikata)
Zrela ljubav (seksualna i duhovna intimnost)
Nacionalna bezbednost (zaštita od napada)

Mir u svetu (bez sukoba i konflikata)
 Jednakost (bratstvo, jednake mogućnosti za sve)
 Zadovoljstvo (život pun zadovoljstava, opuštenost)
 Spasenje duše (večni život)
 Samopoštovanje (samouvažavanje, dignitet)
 Iskreno prijateljstvo (bliski prijateljski odnosi)
 Mudrost (zrelo razumevanje života)
 Osećanje ostvarenosti (trajni doprinos)
 Svet lepote (lepota prirode i umetnosti)

Prema: Robbins, 2003, str. 64.

Rokič je izvršio više provera svog instrumenta; pažljivo birana metodologija je pokazala da ima zadovoljavajuću pouzdanost i vrlo dobru osetljivost, o čemu svedoči i primena u istraživanjima kod nas i u svetu (Alfirević i Brčić Kuljiš, 2016; Bojović i sar., 2015; Gavrilović, 2017; Giacomino et al., 2011; Musil & Jurčec, 2004; Nikolić i sar., 2017). Rokičeva (Rokeach) lista predstavlja teorijski temelj analize hijerarhije vrednosti u okviru našeg istraživanja, s fokusom na terminalne vrednosti srednjoškolaca.

Ispitanici koji su prisustvovali nastavi u terminu zakazanog ispitivanja dobili su Upitnik u papirnoj formi, uz detaljna uputstva ispitivača o načinu popunjavanja. Prvi deo Upitnika bio je posvećen prikupljanju sociodemografskih podataka, uključujući mesto prebivališta, tip smeštaja učenika, smer, vrstu škole i razred. Nijedan ispitanik iz uzorka nije odbio učestvovati, niti je Upitnik vraćen neadekvatno popunjen. Na temelju relativnog poretka vrednosnih očekivanja, prikazanih kroz dobijene aritmetičke sredine, utvrđena je rang-pozicija za svaku vrednost, a potom i odnos između poduzoraka kroz razlike u pozicioniranju pojedinačnih vrednosti. Ispitanici iz uzorka su rangirali vrednosti shodno personalnim preferencijama od 1 do 18, pri čemu rang 1 zauzima vrednost koja za ispitanika ima najveću važnost, a rang 18 vrednost koja je ispitaniku najmanje važna.

Statistička obrada podataka izvršena je na nivou izračunavanja aritmetičke sredine, standardne devijacije i multivarijantne analize varijanse (MANOVA), uz utvrđivanje *F*-vrednosti, proveru homogenosti kovarijacija na nivou .01 i .05 i Cohen's *d* statističke mere veličine efekta.

Rezultati istraživanja

Prikaz rezultata započet je analizom opšte hijerarhije terminalnih vrednosti, koje su ispitanici slobodno ocenjivali na osnovu ličnih uverenja. U Tabeli 3 je prikazana rang-lista vrednosti, poređana prema visini aritmetičke sredine za celokupan uzorak. Što je aritmetička sredina (*M*) manja, to je pojedinačna vrednost, odnosno vrednosna orijentacija uzorku ispitanika, važnija. Dobijene prosečne vrednosti, poređane po veličini, pokazuju da učenici najviše preferiraju *porodičnu sigurnost, sreću i slobodu* kao najpoželjnija krajnja životna stanja kojima teže (Tabela 3).

Učenici srednjih škola visoko preferiraju vrednost *sreća* (2. rang), dok je vrednost *sloboda*, koju pojedinac doživljava kroz osećaj vlastite vrednosti, na 3. mestu po važnosti. Na 4. rangulazi se *zrela ljubav*, što ukazuje da srednjoškolci idealistički teže pronalaženju iskrene i stabilne emotivne veze. Pozicija vrednosti *iskreno prijateljstvo* (5. rang) pokazuje stepen preferencije vršnjačkih interakcija i stvaranja kvalitetnih prijateljstava (u realnom ili virtuelnom svetu), što je u sprezi sa značajem koji se pridaje vršnjacima kao nosiocima socijalizacije (Tabela 3). Učenici srednjih škola postavljaju vrednost *udoban život* na 9. rang poziciju, a *uzbudljiv život* na 13. rang poziciju, ispred vrednosti *nacionalna bezbednost* (14. rang) i *jednakost* (15. rang).

Tabela 3

Preferiranje terminalnih vrednosti učenika četvrtih razreda srednje škole (N = 420)

Terminalne vrednosti (krajnji životni ciljevi)	<i>M</i>	<i>SD</i>	Rang
Porodična sigurnost	3.93	3.526	1
Sreća	4.60	3.537	2
Sloboda	6.67	4.412	3
Zrela ljubav	7.21	4.368	4
Iskreno prijateljstvo	8.30	4.087	5
Samopoštovanje	8.34	4.576	6
Spasenje duše	8.40	5.394	7
Unutrašnja harmonija	8.48	4.553	8
Udoban život	8.50	4.744	9
Mudrost	9.60	4.174	10
Zadovoljstvo	10.10	4.475	11
Mir u svetu	10.13	5.041	12
Uzbudljiv život	10.51	4.635	13
Nacionalna bezbednost	11.50	4.273	14
Jednakost	11.58	4.296	15
Osećanje ostvarenosti	12.41	4.145	16
Socijalno uvažavanje	14.91	3.689	17
Svet lepote	14.98	3.435	18

Preferiranje terminalnih vrednosti srednjoškolaca – prirodno-matematičko i društveno-humanističko polje

Kako bi se proverile statističke pretpostavke za validnu primenu analize varijanse, sproveden je test homogenosti kovarijacionih matrica. Rezultati ($F = 1.317$; $p = .003$) na nivou značajnosti $p < .05$ potvrđuju ispunjenost pretpostavke homogenosti, čime su omogućena validna međugrupna poređenja terminalnih vrednosti. Analiza pokazuje statistički značajne

razlike u preferencijama vrednosti između učenika prirodno-matematičkog i društveno-humanističkog usmerenja ($p < .05$), što je prikazano u Tabeli 4. Minimalna varijabilnost u rangiranju vrednosnih orijentacija srednjoškolaca usmerila je dalju analizu ka komparativnom ispitivanju ranga vrednosti, u zavisnosti od tipa naučnog usmerenja. U koloni „rang razlika“ prikazane su vrednosti koje odražavaju pomeranja na rang-listi u pozitivnom (+) ili negativnom (–) smeru, kao rezultat uporedne analize s ciljem prikaza promena u pozicioniranju pojedinih vrednosti (Tabela 4). Poredak preostalih vrednosti ukazuje na statistički značajne razlike u vrednosnim orijentacijama između učenika prirodno-matematičkog i društveno-humanističkog polja: *spasenje duše*, *udoban život*, *samopoštovanje* i *uzbudljiv život* ($p < .05$), dok za ostale vrednosti razlike nisu statistički značajne ($p > .05$). U kontekstu školskog usmerenja, najveća rang-razlika u pozicioniranju je uočena kod vrednosti *samopoštovanje* (+4), kojoj znatno veću poziciju daju srednjoškolci društveno-humanističkog polja ($M = 7.61$).

Tabela 4
Preferiranje terminalnih vrednosti u zavisnosti od obrazovnog polja učenika

Terminalne vrednosti (krajnji životni ciljevi)	Prirodno-matematičko polje (N=259)			Društveno-humanističko polje (N=161)			Rang (+,-)	F	P	Cohen's d
	M	SD	R	M	SD	R				
Porodična sigurnost	3.83	3.407	1	4.09	3.715	1	0	.567	.452	.072
Sreća	4.80	3.521	2	4.29	3.553	2	0	1.847	.175	.144
Sloboda	6.83	4.455	3	6.41	4.342	3	0	1.006	.316	.095
Zrela ljubav	7.27	4.421	4	7.13	4.294	4	0	.094	.759	.032
Spasenje duše	7.95	5.314	5	9.12	5.459	8	-3	4.392	.037*	.217
Udoban život	8.05	4.928	6	9.24	4.346	9	-3	6.175	.013*	.256
Iskreno prijateljstvo	8.53	4.118	7	7.92	4.014	6	+1	2.093	.149	.150
Unutrašnja harmonija	8.53	4.482	8	8.42	4.678	7	+1	.023	.881	.024
Samopoštovanje	8.78	4.723	9	7.61	4.244	5	+4	6.347	.012*	.260
Mudrost	9.75	4.348	10	9.35	3.867	10	0	.876	.350	.097
Zadovoljstvo	10.07	4.361	11	10.16	4.000	12	-1	.005	.942	.021
Mir u svetu	10.38	5.061	13	9.73	5.000	11	+2	1.616	.204	.129
Uzbudljiv život	10.14	4.750	12	11.12	4.390	13	-1	4.217	.041*	.214
Nacionalna bezbednost	11.25	4.180	14	11.89	4.401	15	-1	2.074	.151	.149
Jednakost	11.73	4.280	15	11.34	4.326	14	+1	.771	.381	.090
Osećanje ostvarenosti	12.48	4.171	16	12.29	4.112	16	0	.106	.745	.045
Svet lepote	14.87	3.597	17	15.16	3.161	18	-1	.721	.396	.085
Socijalno uvažavanje	14.92	3.759	18	14.88	3.585	17	+1	.006	.938	.010

Napomena: M – aritmetička sredina; SD – standardna devijacija; R – rang; R (+,-) – rang razlika; F – vrednost; ($p < .05$ *).

Vrednost *samopoštovanja* učenici prirodno-matematičkog polja rangiraju na relativno visoko 9. mesto ($M = 8.78$), dok polja vrednost *spasenja duše*, koja se odnosi na domen duhovnosti, postavljaju na 5. mesto ($M = 7.95$). Učenici društveno-humanističkog polja ovu vrednost pozicioniraju na 8. mesto ($M = 9.12$), sa razlikom u rang-u od (-3) . Uprkos fokusu na prirodne i tehničke nauke, učenici prirodno-matematičko polja pridaju važnost duhovnim aspektima života. Sličan trend primećuje se i kod vrednosti *udoban život*, koja se povezuje sa hedonističkim aspiracijama i orijentacijom ka materijalnom blagostanju. Učenici prirodno-matematičkog polja ovu vrednost pozicioniraju na 6. mesto ($M = 8.05$), dok je učenici društveno-humanističkog polja rangiraju na 9. mesto ($M = 9.24$), takođe uz razliku od (-3) u rang-u.

S druge strane, učenici društveno-humanističkog polja iskazuju veću sklonost ka humanističkim vrednostima, uključujući iskrenost, unutrašnji mir i duhovnost. Razlike u ostalim vrednostima kreću se u okviru (± 1) rang-pozicije, što ukazuje na relativnu vrednosnu usklađenost srednjoškolaca.

Preferiranje terminalnih vrednosti (životnih ciljeva) i pol ispitanika

Homogenost kovarijacionih matrica, prema parametrima ($F = 1,547$), uz statističku značajnost na nivou $p = .000$ i $p \leq .05$, delimično je ispunjena. Nalazi veličine efekta ukazuju da pol nije dominantan faktor u formiranju vrednosnih orijentacija učenika, pri čemu vrednosti *mir u svetu* (Cohen's $d = .73$; $p = .001$) i *iskreno prijateljstvo* (Cohen's $d = .67$; $p = .096$) pokazuju umerenu statističku značajnost.

Devojke visoko pozicioniraju *mir u svetu* (4. rang) uz visoku statističku značajnost ($M = 7.09$; $p = .000$). Pozicioniranjem *zrele ljubavi* (5. rang; $M = 7.21$; $p < .05$), i *unutrašnje harmonije* (6. rang; $M = 7.84$; $p = .000$) devojke pokazuju da cene lični mir i doslednost u svojim stavovima dok materijalnu dobit smatraju manje važnom, za razliku od mladića, koji visoko vrednuju *udoban život* (5. mesto; $M = 7.37$; $p = .000$), a odmah zatim i *uzbudljiv život* (7. mesto; $M = 8.69$; $p = .000$). Najveća razlika je kod vrednosti *iskreno prijateljstvo* koju mladići postavljaju na 7. rang ($M = 8.69$; $p < .05$) a devojke na 15. rang; ($M = 11.68$; $p < .05$), s razlikom u rang-u od osam mesta (Tabela 5.) Vrednost *samopoštovanje* mladići i devojke pozicioniraju u središnjem delu rang liste. Devojke pozicioniraju *samopoštovanje* na 7. mesto ($M = 8.06$; $p = .000$), a mladići na 9. mesto ($M = 8.92$; $p = .000$), razlika u rang-u je $+2$. Ista rang-razlika javlja se kod vrednosti *uzbudljiv život*. *Zadovoljstvo* i *udoban život* više cene mladići (-4) , dok devojke više vrednuju *unutrašnju harmoniju* $(+4)$, koju mladići svrstavaju tek na 10. mesto ($p = .000$). Statistički značajne razlike između mladića i devojaka uočene su kod vrednosti: *sreća*, *udoban* i *uzbudljiv život*, *mir u svetu*, *zadovoljstvo*, *unutrašnja harmonija*, *samopoštovanje*, *osećanje ostvarenosti*, *svet lepote* i *socijalno uvažavanje* (Tabela 5).

Tabela 5

Preferiranje terminalnih vrednosti s obzirom na pol srednjoškolaca

Terminalne vrednosti (krajnji životni ciljevi)	Pol						Rang (+/-)	F	P	Cohen's d
	Muški (N=164)			Ženski (N=256)						
	M	SD	R	M	SD	R				
Porodična sigurnost	4.04	3.743	1	3.86	3.386	1	0	0.253	.616	.05
Sreća	5.09	3.878	2	4.29	3.270	2	0	5.020	.026*	.697
Sloboda	6.98	4.654	3	6.46	4.246	3	0	1.467	.226	.1167
Zrela ljubav	7.21	4.491	4	7.21	4.296	5	-1	.000	.996	.0
Spasenje duše	7.37	5.117	5	9.23	4.344	9	-4	2.704	.101	.3919
Udoban život	7.88	4.245	6	8.55	3.964	8	-2	15.832	.000**	.1631
Iskreno prijateljstvo	8.69	4.698	7	11.68	4.205	15	-8	2.779	.096*	.6707
Unutrašnja harmonija	8.82	4.166	8	10.93	4.479	12	-4	13,117	.000**	.4878
Samopoštovanje	8.92	5.204	9	8.06	5.496	7	+2	54.379	.000**	.1607
Mudrost	9.49	4.561	10	7.84	4.438	6	+4	1.313	.253	.3667
Zadovoljstvo	9.89	4.479	11	9.41	3.957	10	+1	22.921	.000**	.1136
Mir u svetu	10.28	4.503	12	7.09	4.178	4	+8	11.897	.001*	.7344
Uzbudljiv život	11.18	5.104	13	9.46	4.893	11	+2	45.561	.000**	.3440
Nacionalna bezbednost	11.45	4.534	14	11.53	4.105	14	0	.019	.891	.0185
Jednakost	11.76	4.474	15	12.82	3.871	15	0	1.416	.235	.2534
Osećanje ostvarenosti	11.90	4.591	16	11.38	4.093	13	+3	7.225	.007*	.2534
Svet lepote	14.30	4.085	17	15.41	2.870	17	0	10.851	.001*	.3144
Socijalno uvažavanje	14.40	3.779	18	15.23	3.601	16	+2	5.176	.023*	.2249

Napomena: M – aritmetička sredina; SD – standardna devijacija; R – rang; R (+,-) – rang razlika; F – vrednost; (p = .000**; p < .05*).

Diskusija

Dobijeni parametri pokazuju da se porodica, kao i sigurnost koju porodica pruža, prepoznaje kao ključna podrška u odrastanju i sazrevanju, od koje mladi očekuju razumevanje, zaštitu i finansijsku potporu, što potvrđuje i prva pozicija na rang-listi vrednosti. Visok položaj vrednosti *porodična sigurnost* na lestvici vrednosti karakterističan je za istočnoevropske, mediteranske i južnoevropske kulture, što potvrđuju rezultati brojnih istraži-

vanja, u kojima porodica predstavlja centralnu komponentu i osnovni izvor emocionalne, socijalne i ekonomske podrške tokom adolescencije i rane zrelosti (Bojović i sar., 2015; Bojović i sar., 2022; Čičkarić, 2011; Livazović i sar., 2015; Pešić Jenačković & Marković Krstić, 2021; Popadić i sar., 2019; Pratt et al, 2003; Zaborskis et al., 2022.). Ne treba zanemariti činjenicu da intenzivni vršnjački kontakti mogu umanjiti uticaj porodice na vrednosne prioritete, pri čemu vršnjačko isticanje moralnih vrednosti dovodi do izraženijeg vrednovanja moralnog selfa (Pratt et al, 2003). Činjenica da mladi visoko vrednuju kvalitetne vršnjačke odnose jeste u skladu sa sociološkim teorijama, koje ističu vršnjake kao ključne agense socijalizacije u adolescenciji. Istovremeno, uticaj intenzivnih vršnjačkih kontakata može da smanji relativni značaj porodičnih vrednosti, što je u skladu sa rezultatima koji pokazuju pomeranje vrednosnih prioriteta u pravcu moralnih i socijalnih aspekata, koje podržavaju vršnjaci. Dakle, ova tvrdnja obrazlaže i dodatno osnažuje razumevanje dobijenih podataka, ukazujući na kompleksnu dinamiku između porodičnog i vršnjačkog uticaja u formiranju vrednosnih orijentacija mladih (Brown & Larson, 2009).

Viši rang hedonističko-materijalističkih vrednosti, kao što su *udoban i uzbudljiv život*, ukazuje na dominaciju individualističkih i potrošačkih orijentacija u vrednosnom sistemu srednjoškolaca, što odražava širi proces preoblikovanja identiteta mladih pod uticajem medija, digitalne kulture i globalnih vrednosnih obrazaca, čime se potvrđuje snažan uticaj globalizacije na njihovo vrednosno formiranje. U tom kontekstu, niži rang vrednosti, kao što su *nacionalna bezbednost* i *jednakost*, ne mora nužno da označava njihovo odbacivanje, već pre ukazuje na njihovu transformaciju i promenu značenja u novim društvenim uslovima. Novonastali vrednosni obrasci i promene u sistemu prioriteta mladih, pri čemu vrednosti poput *nacionalne bezbednosti* i *jednakosti* zauzimaju sve manje značajno mesto, postavljaju ozbiljne izazove pred obrazovne i društvene institucije. U tom kontekstu, vaspitno-obrazovne ustanove moraju usmeravati svoje delovanje ka osnaživanju vrednosne osetljivosti mladih na teme značajne za društvenu koheziju, građansku solidarnost i očuvanje kulturnog i nacionalnog identiteta – kao preduslova za aktivno, odgovorno i svesno učešće u savremenom društvu (Bojović, 2017; Inglehart & Welzel, 2005; Ilišin, 2011; Zajda, 2009).

Ispitivanje preferencije terminalnih vrednosti sa aspekta obrazovnog usmerenja ukazuje na neujednačeno preferiranje vrednosti među učenicima različitih obrazovnih usmerenja, iako parametri efekta ukazuju na niske razlike u izboru terminalnih životnih vrednosti između učenika različitih obrazovnih usmerenja, što znači da nisu značajne u praktičnom smislu. Identičan položaj prve četiri vrednosti u oba poduzorka upućuje na postojanje zajedničkog vrednosnog jezgra. Rezultati sugerišu da obrazovno usmerenje utiče na pojedine aspekte vrednosne hijerarhije, naročito u egzistencijalnom, moralnom i hedonističkom domenu.

Učenici prirodno-matematičkog polja vrednost *samopoštovanje* rangiraju na relativno visokoj poziciji, što ukazuje na prisutnost individualističke orijentacije i tendenciju prihvatanja vrednosti povezanih sa konceptom „kulture narcizma“ (Petrović i Zotović, 2012). Pored trendova koji ukazuju na sve veću dominaciju individualističkih vrednosti, novija istraživanja u Srbiji pokazuju da *samopoštovanje* kod srednjoškolaca ne znači

isključivo orijentaciju ka „kulturi narcizma“, već ima i pozitivne razvojne implikacije, u smislu visoke korelacije nacionalnog identiteta sa *samopoštovanjem*. Dobijeni nalazi upotpunjuju sliku teorijske interpretacije *samopoštovanja* kao vrednosti – služi i kao razvojni resurs, a ne isključivo kao simbol individualističkih stremljenja (Randelović i sar. 2022). Vrednost *spasenja duše*, koja se odnosi na domen duhovnosti, učenici prirodno-matematičko polja bolje pozicioniraju u odnosu na učenike društveno-humanističkog polja. Uprkos fokusu na prirodne i tehničke nauke, učenici prirodno-matematičko polja pridaju važnost duhovnim aspektima života. Sličan trend primećuje se i kod vrednosti *udoban život*, koja se povezuje sa hedonističkim aspiracijama i orijentacijom ka materijalnom blagostanju. Rezultati se mogu tumačiti kao orijentacija ka ekonomskoj sigurnosti i očuvanje duhovne i egzistencijalne smislenosti, što predstavlja adaptivni odgovor na globalne socioekonomske i kulturne izazove, u skladu sa globalnim trendovima na tržištu rada koji favorizuju zanimanja u „STEM“ oblastima (Budziński et al, 2018; Vaziri et al, 2019). Učenici društveno-humanističkog polja skloniji su ka humanističkim vrednostima, što je u skladu sa vrednosnim profilima karakterističnim za ovaj obrazovni domen. Gledano u celini, uočena je relativna vrednosna usklađenost učenika srednjih škola različitog obrazovnog usmerenja.

Varijabla *pol* se iskazala kao moderatorska varijabla, koja ima uticaja na hijerarhijski poredak pojedinih terminalnih vrednosti (Gouveia et al, 2015; Vecchione et al, 2016). Rezultat hi-kvadrat testa ($\chi^2 = 22.128$; $p = .000$) ukazuje na statistički značajnu povezanost između obrazovnog polja škole koju učenici pohađaju (prirodno-matematičko i društveno-humanističko) i pola ispitanika. Dobijena vrednost ($p = .000$) manja je od unapred definisanog nivoa značajnosti ($\alpha = .05$). Drugim rečima, izbor škole u izvesnoj meri je uslovljen i polnom pripadnošću učenika srednjih škola. Nalaz može ukazivati na prisustvo društveno utemeljenih rodni stereotipa, odnosno očekivanja koja doprinose tome da se devojke češće opredeljuju za društveno-humanistička područja, a mladići za prirodno-matematičke programe. Slični zaključci proističu i iz drugih istraživanja (Eccles, 2011; Legewie & Di Prete, 2014), koja pokazuju da na obrazovne izbore i kulturno ukorenjene predstave o „tipično muškim“ i „tipično ženskim“ zanimanjima. Bez obzira na pol, učenici i učenice završnih razreda srednjih škola identično visoko pozicioniraju *porodičnu sigurnost*, *sreću* i *slobodu*, stavljajući ih na sam vrh rang-lestvice, što ukazuje na centralno mesto porodice i prisustvo univerzalnih vrednosti. Društvene vrednosti (*mir*, *bezbednost* i *jednakost*) nalaze se na dnu rang-liste, što govori u prilog njihovoj slabijoj relevantnosti u vrednosnom sistemu mladih.

Zaključak

U savremenom društvenom kontekstu, vrednosno formiranje mladih sve više rezultira relativizacijom tradicionalnih vrednosti, kao što su porodica, zajedništvo i disciplina, u korist individualističkih orijentacija, usmerenih ka ličnoj slobodi, uspehu i digitalnoj samoafirmaciji. Učenici srednjih škola usvajaju hibridne vrednosne obrasce, koji objedinjuju elemente lokalne kulturne matrice i globalizovanih trendova, gde vrednosti poput inklu-

zivnosti i digitalne kompetentnosti sve češće dobijaju primat nad tradicionalnim vrednosnim hijerarhijama (McKenzie & Jensen, 2024). Ovi procesi ukazuju na potrebu da se uloga obrazovanja preispita i unapredi u pravcu razvijanja kritičkog odnosa mladih prema vrednosnim uticajima savremenog društva. Polazeći od postavljenog cilja i od zadataka istraživanja vrednosnih preferencija srednjoškolaca u regionu Zapadne Srbije, a na osnovu rezultata dobijenih primenom kvantitativne i kvalitativne analize, formulisani su sledeći zaključci:

1. Sveobuhvatna hijerarhija terminalnih vrednosti pokazuje ujednačenu vrednosnu orijentaciju srednjoškolaca prema krajnjim životnim ciljevima. Od 18 vrednosti, snažno se ističu važnost *porodične sigurnosti*, *sreće* i *slobode*, zauzimajući prva tri mesta. Orijentacija prema uskom socijalnom miljeu, kao što je porodica, i težnja za srećom i slobodom, može se tumačiti u svetlu opšte društvene krize i društvenog položaja mladih, čija je participacija u donošenju društveno bitnih odluka marginalizovana. Mladi visoko preferiraju *iskreno prijateljstvo* i *unutrašnju harmoniju*, svesni da promene u društvenom miljeu izazivaju frustracije koje utiču na ličnost pojedinca, te osećaju potrebu za zbližavanjem sa drugim ljudima u smislu potrage za pravim, iskrenim prijateljstvom. *Samopoštovanje* izdvajaju kao posebno važnu vrednost, jer odražava vrednosnu procenu sopstvene ličnosti; odnosi se na to koliko osoba sebe ceni, prihvata i poštuje. Društvene vrednosti zauzimaju najniže pozicije (*nacionalna bezbednost*, *jednakost*), dok vrednosti poput *ostvarenosti*, *socijalnog uvažavanja* ili *lepote* imaju manji značaj u ovoj životnoj fazi, usled ograničenog životnog i profesionalnog iskustva.

2. Preferiranje terminalnih vrednosti srednjoškolaca društveno-humanističkog i prirodno-matematičkog polja je relativno ujednačeno. Identičan rang prve četiri vrednosti upućuje na postojanje zajedničkog vrednosnog jezgra, dok su statistički značajne razlike najizraženije u pogledu *samopoštovanja*, *udobnog života* i *spasenja duše*. Učenici društveno-humanističkog polja smatraju da kroz *samopoštovanje* grade i čuvaju svoju individualnost, zasnovanu na ličnoj proceni svojih kvaliteta, dok najmanje prihvataju konformističke vrednosne orijentacije. Učenici prirodno-matematičkog polja u većoj meri preferiraju *udoban život*, što je karakteristično za hedonistički pristup životu. Odsustvo uređenog sistema i nedostatak osećaja sigurnosti svakako ne podstiču mlade na dugoročno planiranje, već podstiču društveno destruktivnu filozofiju *udobnog života*, koja podrazumeva prepuštanje trenutnim uživanjima (Petrović i Zotović, 2012). Preferiranje hedonističkih vrednosti je potvrđeno i u drugim istraživanjima (Ajduković, 1989; Chernoff & Davison, 1999; Goff, 1999; Nagel et al., 1995; Romero et al., 2001; Ule et al., 2000). Razlika u rang-poziciji vrednosti *spasenje duše* može se tumačiti kao kompenzacioni mehanizam, karakterističan za društva u krizi, koja traže stabilnost kroz povratak proverenim i kulturološki ukorenjenim vrednosnim obrascima.

3. Učenici završnih razreda, bez obzira na pol, najviše vrednuju *porodičnu sigurnost*, *sreću* i *slobodu*, što svedoči o centralnom značaju porodice i prisutnosti univerzalnih vrednosti u njihovom vrednosnom sistemu. Statistički značajne razlike između mladića i devojaka uočene su u prefeiranju vrednosti: *sreća*, *udoban* i *uzbudljiv život*, *mir u svetu*, *zadovoljstvo*, *unutrašnja harmonija*, *samopoštovanje*, *osećanje ostvare-*

nosti, svet lepote i socijalno uvažavanje. Muški ispitanici pokazuju veću sklonost ka materijalističkim i hedonističkim ciljevima, dok ženski ispitanici više vrednuju lične i vrednosti usmerene ka međuljudskim odnosima. Društvene vrednosti *mir u svetu, jednakost i nacionalna bezbednost* nalaze se nisko na rang-listi kod oba pola, što upućuje na nisku društvenu angažovanost mladih (bez obzira na pol) i osećaj ograničenog uticaja. Pol se pokazao kao značajan, ali ne presudan faktor u oblikovanju vrednosnog sistema učenika.

Pedagoške implikacije

Na osnovu dobijenih rezultata, mogu se izvesti značajne pedagoške implikacije koje ukazuju na potrebu preispitivanja i unapređenja vaspitno-obrazovnih pristupa u radu sa mladima u srednjoškolskom uzrastu. Zapažena orijentacija učenika završnih razreda srednjih škola ka individualnim i hedonističkim vrednostima, u kombinaciji sa niskom društvenom angažovanošću i slabo izraženom sklonošću ka kolektivnim i socijalno odgovornim ciljevima, aktualizuje potrebu za osmišljenim i ciljanim vaspitno-obrazovnim strategijama usmerenim ka razvoju celovite ličnosti, moralne autentičnosti i društvene odgovornosti. U tom kontekstu, škola preuzima aktivnu vaspitnu ulogu u podsticanju kritičkog vrednosnog rasuđivanja, samosvesti i emocionalne zrelosti mladih. Vaspitanje više ne može biti svedeno na prenos unapred definisanih normi, već mora težiti podsticanju autentičnog sazrevanja, empatije i solidarnosti. Uloga nastavnika se transformiše – od prenosioca znanja ka mentoru, fasilitatoru i koordinatoru u procesu razvoja ličnosti, koji mladima omogućava da preispituju i prilagođavaju vrednosti u skladu sa savremenim izazovima (Bojović, 2017; Bojović i sar., 2022). Dobijeni nalazi upućuju na potrebu za kontekstualizovanim, fleksibilnim i interdisciplinarno zasnovanim pedagoškim pristupima, koji uvažavaju raznovrsnost vrednosnih sistema mladih i podstiču njihovu sposobnost za aktivno, kritičko i društveno odgovorno delovanje u složenim strukturama globalizovanog sveta.

Realizovano istraživanje pruža osnovu za buduća longitudinalna istraživanja, koja bi pratila vrednosne promene kod mladih prelaskom na akademski i profesionalni život, čime bi se dodatno unapredile pedagoške politike i modeli usmereni na integralni razvoj mladih kao zrelih, moralno odgovornih i društveno angažovanih ličnosti.

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Perception of Terminal Values among High School Students

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Abstract

The theoretical part of the paper presents an analysis of relevant theoretical classifications of values, particularly emphasizing Milton Rokeach's value system. The methodological section describes a study conducted with the aim of determining how senior high school students assess their current ultimate life goals (terminal values) in terms of their hierarchical ordering. The research was carried out at a convenience and stratified a sample of fourth-grade high school students (N = 420) in the Republic of Serbia – the Western Serbia region, during the 2023/2024 academic year. By using Milton Rokeach's Value Survey and applying descriptive and inferential statistical methods (calculation of arithmetic mean, standard deviation, MANOVA, F-test, test of homogeneity of covariances, Cohen's d), the rank positions of values at the manifest level were identified and analyzed. The results indicate that graduating students are primarily oriented toward personal ultimate life goals (family security, happiness, freedom), while social goals (world peace, equality, national security, social recognition) are at the bottom of the list. The variable of educational orientation significantly determined differences in the positioning of values, whereas gender had a somewhat smaller effect. In the context of intensive socio-economic and technological changes, the findings highlight the need for continuous re-examination of the structure of the value system, from the perspective of students who are exposed to rapid technological, demographic, globalization, and other changes. Considering the complexity and the diverse contexts of the pedagogical practice, the obtained results may serve as an important starting point for future longitudinal research aimed at monitoring the development and transformation of young people's value orientations within the educational process. The findings also highlight the importance of designing tailored educational methods that consider the diversity of value orientations among younger generations.

Keywords: values, life goals, adolescents, high school students, globalization.

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Introduction

The contemporary social context is marked by intensive socio-economic, technical-technological, and spiritual transformations that influence the structure and dynamics of individual and collective value systems (Inglehart, 1997; Zinkina et al., 2022). Value systems are changing through the desacralization of traditional values, the emergence of new global patterns, and the re-actualization of previously marginalized values (Gavrilović, 2012; Lavrič et al., 2019). In conditions where change becomes a permanent category, values are no longer viewed as stable and enduring, but as subject to continuous reconfiguration (Bauman, 2001; Schwartz, 1992). This calls for their systematic and interdisciplinary examination in order to better understand the transformation of the value field, as well as its impact on the behavior and identity of individuals and social groups (Inglehart, 1997; Schwartz, 1992). The transformation of values may have a two-dimensional effect: on the one hand, it can serve as an impetus for social progress and individual development, creating space for the emergence of new value paradigms (Inglehart, 1997); on the other hand, it may become a source of instability, leading to value conflicts, particularly in the context of rapid and misaligned changes in social needs and individual interests (Bauman, 2001; Lavrič et al., 2019).

Social changes are often viewed through the prism of generational differences, with young people occupying a central position as bearers and creators of the future, as well as potential drivers of change. Therefore, examining the value system of young people gains particular importance, especially during the high school period. Educational orientation and the school environment represent key factors in the process of socialization and the formation of young people's value attitudes, which opens space for the thoughtful design of appropriate pedagogical strategies. The high school period, which generally encompasses the ages of 14 to 18, represents a sensitive developmental stage, during which moral identity is intensively formed. It is precisely within this developmental interval that adolescents become more receptive to various influences from their immediate and broader environment, while the process of value internalization increases its intensity. In pedagogical terms, school plays a key role in shaping values and has the capacity to influence young people through instruction, peer interactions, and educational activities, thereby fostering the development of personal responsibility and moral reasoning. Therefore, understanding the value attitudes of high school students, particularly in light of their educational orientation, is essential for designing educational approaches that respond to contemporary social needs and challenges. Different areas of interest and professional perspectives of students in the field of natural sciences and mathematics and of those in the field of social sciences and humanities shape specific values, which in turn influence their life goals. The natural sciences–mathematics orientation often emphasizes technical expertise and practicality, whereas the social sciences–humanities orientation focuses more on social awareness and moral values (Schwartz, 2012). Gender, as both a biological and social construct, also affects value preferences due to differing social roles and expectations. Examining these factors enables the adaptation of pedagogical approaches and contributes to a better understanding of the dynamics of value change in the era of globalization (Inglehart & Welzel, 2005).

In the context of young people's value formation, elements of globalization (cultural globalization, technological advancement, economic influences, institutional changes, and identity dynamics) act as powerful drivers of the transformation of value orientations, placing the educational system before new and complex challenges. European research and strategic documents, such as those of the European Commission (2021), the European Values Study (2008), and the World Values Survey (2022), point to significant changes in value attitudes of young people. Some authors interpret these changes as a consequence of a departure from traditional, more stable value patterns, resulting in a polarization of values — traditional values are losing strength, whereas global value patterns are becoming increasingly influential, requiring individuals to continuously adapt to rapid social and cultural transformations (Jackson & Medvedev, 2024; Schäfer, 2025). At the same time, within contemporary theoretical approaches, the concept of constructing a value system grounded in a sense of shared belonging has emerged, whereby globalization-related values encourage the formation of an expanded, transnational identity (Musek, 2015). These values depart from traditional patterns increasingly, turning toward individualism and new sorts of a lifestyle (Budimir-Ninković, 2002). Vukadinović (Vukadinović, 2012) argues that under conditions of globalization, the universal system of values has been considerably undermined, emphasizing that globalization has both its face and its reverse side, in which a system of (non)values culminates — recognized through superficiality, the deregulation of social relations, the promotion of consumerism, the glorification of bizarreness, the prioritization of quantity, and the relativization and trivialization of crucial problems of the contemporary era. We live in a consumer society, in which individuals are increasingly shaped as consumers and less as citizens, and where the global economy insists on the production of new needs and the constant creation of temptations. This dynamic fosters shallow values and unstable identities, placing individuals in a position of insecurity and social fragmentation (Bauman, 2000). This raises the question: which values are essential for survival and high-quality functioning under contemporary living conditions?

Conceptual Definition of Values and Related Concepts

Theoretical considerations regarding the conceptual definition of *values* and related concepts, such as *value orientations* and *lifestyle*, are often limited by the lack of a unified conception of the content and the structure of value relationships, as well as the absence of reliable qualitative and quantitative parameters for their measurement. Additional theoretical ambiguity arises from the fact that these terms are frequently used as synonyms in various texts, despite having different analytical functions and scopes (Hitlin & Piliavin, 2004; Rohan, 2000).

Formulating a widely accepted definition of values has required addressing the question: who determines universal human values? There has also been a recognized need to create a "global ethical code" as a framework for the existence of a common set of universal values that transcends the boundaries of any particular society, community, culture, or religion (Rakić i Vukušić, 2010, p. 781). Rapid changes in behavior create a mismatch between reality and ideals, threatening universal values and leading to a value crisis

(Gvozdenović, 2021). This is a consequence of the dominance of the values of the “new world order” over universal norms, such as freedom, equality, and peace (Jean Baudrillard, 2007, p. 62). Undoubtedly, the complexity of formulating a universally accepted definition of values stems from a combination of factors, such as terminological inconsistencies across different cultural and linguistic contexts, theoretical frameworks, and the research interests of various disciplines, each of which approaches the study of values from its own perspective and operationalizes the concept accordingly (Bojović, 2017). A review of the relevant literature reveals more than four hundred different definitions of the concept of values, demonstrating its exceptional theoretical complexity and conceptual fluidity (Pantić, 1977; 1981; 1990). The diversity of definitions arises not only from an interdisciplinary approach (sociology, psychology, anthropology, pedagogy, philosophy) but also from the point of view held by certain authors, stating that values, as a dynamic and historically variable phenomenon, are inherently resistant to a single, enduring definition. Kluckhohn (Kluckhohn, 1951) was among the first to point out the impossibility of creating a universal definition of values, while Rokeach (Rokeach, 1973) emphasizes that values function as internalized standards manifested in behavior, but they are not always rationally articulated. Schwartz (Schwartz, 1992) cautions that values should be regarded as socially and culturally conditioned motivational constructs, and that their significance varies depending on the context. In this sense, values can be understood as a hierarchically organized system, defined as a set of acquired, relatively stable cognitive-motivational structures which are aimed at regulating an individual's behavior in relation to a broad range of social and experiential objects. At the same time, they function as processual and context-dependent guides, whose specific meaning emerges only within particular social, cultural, or individual situations, highlighting their dynamic and adaptive nature in the contemporary social environment (Havelka, 1995; Hitlin & Piliavin, 2004; Inglehart, 1997; Janković, 2017; Lazić & Pešić, 2024; Schwartz, 1992; 1994).

Values develop through a complex interaction of personal traits, experiences, and influences from socialization agents (Knafo et al., 2011; Maio, 2017; Roccas et al., 2002; Rokeach, 1973; Schwartz, 1992). In the context of globalization, these influences penetrate educational institutions, which become spaces for the hybrid socialization of young people, identity formation, and value transformation, thereby granting education a central role in addressing contemporary social challenges (Bojović i sar., 2022; Čičkarić, 2011). The current crisis in the school system, manifested through the marginalization of its educational function, indicates the limited effectiveness of educational institutions in achieving key economic, cultural, and social objectives. This situation particularly underscores the necessity for a critical review and adaptation of educational policies and practices in accordance with the complex challenges of the 21st century (Bojović i sar., 2022; Parsons, 2012; UNICEF, 2020).

Taken as a whole, the following foundational perspective on understanding values can be formulated: a) values serve as a normative framework for interpreting social phenomena in changing societal conditions; b) values function as a self-regulation mechanism that guides choices, behavior, and goals, linking individual structures with cultural and socio-demographic contexts, thereby influencing identity formation and

social integration (Corey et al., 2003; Knafo et al., 2011; Miliša i Bagarić, 2012; Miliša i sar., 2015; Visković, 2013; Zokirova, 2020). This serves as our foundational platform for understanding values.

Although theoretical considerations of the essence of values have historically suffered from the lack of an agreed-upon conception of the content and structure of relationships among values, as well as the lack of reliable qualitative and quantitative parameters to measure their strength, theorists reached a consensus on the content of core values by the mid-20th century. Two theories stand out in this regard: Schwartz's value typology and Rokeach's value classification.

According to Schwartz's theory, values are beliefs which are linked to a sense of personal autonomy and which reflect desirable goals that motivate the individual. They are hierarchically arranged according to individual priorities, and their influence on behavior depends on the importance they hold for both the individual and society (Schwartz, 1996; 2012). Schwartz defines ten universal value types: self-direction, achievement, power, hedonism, security, tradition, conformity, benevolence, universalism, and stimulation. These values are structured along opposing dimensions: 1) openness to change versus conservation, and 2) self-enhancement versus self-transcendence. Schwartz's model illustrates how certain values naturally align with each other (e.g., hedonism and stimulation), while others are in intrinsic conflict (e.g., power and universalism).

One of the most prominent theorists in the study of values, Milton Rokeach, emphasizes that values are internalized beliefs that serve as stable standards for evaluating behavior, choices, and social phenomena. They represent deeply rooted guides that shape an individual's ways of thinking and acting, in which a value is understood as a relatively enduring prescriptive or proscriptive belief that a particular mode of behavior or ultimate state of existence is preferable to its opposite (Rokeach, 1973, p. 25). Based on this theoretical framework, Rokeach divides values into two main groups: 1) Terminal values (ultimate life goals) determine the objectives and ideals toward which an individual strives throughout life (e.g., happiness, freedom, peace); 2) Instrumental values (means of achieving value goals) encompass specific behaviors and character traits necessary to attain these objectives (e.g., honesty, perseverance, ambition) (Rokeach, 1973). By this classification of values, Rokeach emphasized their normative character, highlighting that they serve as internal standards for regulating an individual's behavior (Bojović i sar., 2015; Hooper, 2003; Kuzmanović, 1995; Mladenović i Knebl, 2000). The significance of Rokeach's approach lies in the enablement of the quantitative analysis of complex and often abstract value concepts.

A better understanding of the essence of values can be supported by defining the concepts of "value orientation" and "lifestyle," which are often used interchangeably. While value orientations represent a set of enduring values and behavioral patterns directed toward resolving existential questions (Havelka, 1975), by revealing an individual's or group's commitment to universal values, goals, and behaviors, they influence behavior through beliefs, attitudes, and principles shaped by personal characteristics, as well as the spiritual, cultural, technological, and ideological features of society (Botalova et al., 2016; Rokeach, 1973; Valerian & Elvira Olga, 2016). In contrast, lifestyles are the practical

articulation of these values through behavior, manifesting in consumer habits, leisure activities, , education, social engagement, and attitudes toward work (Giddens, 1991; Inglehart, 1997; Lazić & Pešić, 2024). The relationship between values, value orientations, and lifestyles provides an important analytical framework for understanding contemporary social processes. It is essential not only to examine values themselves but also to analyze how they are concretely expressed in everyday life, whether through choices, behaviors, or patterns of living.

A Brief Review of Available Research on Values

The study of values has a long tradition within the social and humanistic sciences, in which values are viewed as fundamental guides for behavior, reasoning, and social interaction. Contemporary approaches to studying values encompass a variety of methodological and theoretical frameworks. The following section presents research approaches and findings concerning the structure, function, and variability of values among young people in contemporary society.

Numerous studies focusing on young people highlight the importance of identity formation, with values serving as one of the key elements in this process (Furlong & Cartmel, 1997; Giacomino et al., 2011; Kehily, 2007; Lindh & Korhonen, 2010; Wyn & White, 1997). Research indicates that, compared to previous generations, utilitarian orientations are increasingly prominent among youth, while hedonic values are diminishing in significance. Nevertheless, the most important values observed remain friendship, love, leisure, and family life (Antonijević i sar., 2020; Bojović i sar., 2015; Bojović i sar., 2022; Franc i sar., 2002; Koirkikivi et al., 2023; Kuzmanović i Petrović, 2009; Lazarević i Janjetović, 2003; Radoman, 2012; Zokirova, 2020). Changes in the value attitudes of high school students most strongly affect perceptions of profession, education, family, and material values, with these effects being more pronounced among girls than boys (Antoci, 2020; Davydova, 2018; Ilišin, 2011; Radovanović i sar., 2022). Research conducted during the Covid-19 pandemic showed that the crisis strengthened family, moral, life, and personal values among young people (Antoci, 2021). In the structure of value orientations among students in secondary music schools, the dominant ones are self-actualization, aesthetic, materialistic, and cognitive orientations (Bogunović et al., 2012). First-year high school students in Serbia demonstrated that most adopt a utilitarian lifestyle, while a smaller number embrace hedonistic or activist lifestyles (Joksimović & Maksić, 2006). Studies on the influence of media highlight a clear distinction between the values that young people genuinely embrace and those frequently promoted by media. While youth tend to prioritize family, moral values, and personal values, media content often emphasizes materialistic, superficial, and hedonistic values, which can lead to value conflicts and internal dilemmas during the process of identity formation (Čikoš, 2021). A pilot study on the value hierarchy of students from urban and rural areas in Riga showed no significant differences between adolescents from the two settings. Urban students tended to prefer love, cheerfulness, and education, whereas rural students emphasized responsibility, obedience, and competence (Mihailova et al., 2019). Research on values in Serbia indicates the presence of

a complex mixture of traditional and modern values, showing a gradual shift toward individualism, materialism, and self-assertion, while collective and patriarchal elements remain continuously present. In a society undergoing prolonged social and economic transformations, values often exhibit an ambivalent character, reflecting unstable identities and uncertainty about the future (Jablanov Maksimović, 2012). This ambivalence manifests along a spectrum between pragmatic adaptation to market economy conditions and the need for self-expression, as observed in cultural practices, communication styles, and consumption patterns (Milivojević, 2015).

Research Methodology

Research indicates an increasing occurrence of dual, hybrid, or multidimensional identities, especially in non-Western societies, where individuals are exposed, on one hand, to the complex influence of the local cultural environment — including traditional customs, values, and social norms — and, on the other hand, to global cultural models that introduce new ideas, lifestyles, and values of individualism and universalism. This dual pressure creates a dynamic field of internal conflict and shifting identity forms, where individuals maintain and nurture their local belonging while simultaneously integrating elements of global culture as a means of adaptation and self-expression in the contemporary world (Akaliyski et al., 2023; Engel & Fritzsche, 2019; Genest, 2023). The value dichotomy reveals deep differences in the priorities upheld by individuals and societies: between individualism and collectivism, tradition and modernity, stability and self-expression (Akaliyski et al., 2023; Zinkina et al., 2022). Conflicts among these priorities can serve as strong predictors of social crises and future transformations of value systems (Kim & Kim, 2025; Schäfer, 2025). In a societal context of accelerated change, the analysis of modernity becomes particularly relevant. Giddens (1990) describes modernity as a break from tradition, characterized by reflexivity, institutional rationalization, and increasing existential uncertainty. Modern society is a high-risk society in which the individual constantly re-examines their identity and values. Although he does not use the term “the modern Moloch,” this concept metaphorically reflects the destructive effects of modernization: loss of stability, dehumanization, and erosion of traditional values (Giddens, 1990). Within such an environment, values become unstable and often instrumentalized; they are no longer simply inherited, but are constructed under conditions of hyper-choice. The growing gap between personal beliefs and societal expectations leads to value disorientation and a crisis of meaning.

Considering that the aforementioned social changes leave a distinct mark on the value system of adolescents in the high school age, the research problem is defined by the question: *What is the hierarchy of terminal values among high school students in the Republic of Serbia – Western Serbia region?* The central focus of the study is to determine the hierarchy of terminal values (ultimate life goals), with particular emphasis on differences in value preferences according to: the students’ educational track (natural-mathematical vs. social-humanistic fields) and the students’ gender. By operationalizing the research problem and objectives, the following tasks were defined: 1) Identify a comprehensive

ranking of preferred terminal values; 2) Determine the position of terminal values in relation to students' affiliation with the natural-mathematical or social-humanistic track, and assess statistically significant differences between the subsamples; 3) Determine the position of terminal values in relation to students' gender and assess statistically significant differences.

Sample of participants consisted of final-year high school students from Užice ($N = 420$), aged 18–19 years. The independent variables were defined according to the academic track (natural-mathematical vs. social-humanistic) and the gender of the participants (Table 1). The dependent variables are the terminal values that are the subject of analysis.

Table 1
Structure of the Sample of Fourth-Year High School Students ($N = 420$)

Independent Variable	Modality	<i>f</i>	%
Academic Track	Social-Humanistic	161	38.3
	Natural-Mathematical	259	61.7
	Gymnasium	88	21.0
School Type	Economic	65	15.5
	Traffic	62	14.8
	Technical	72	17.1
Gender	Medical	133	31.7
	Male	164	39.0
	Female	256	61.0

The study has a cross-sectional design and was conducted at the end of the second semester of the 2023/2024 school year, with the necessary consent obtained from all relevant parties. The research was carried out on a convenience sample that was stratified to ensure representation across the defined subgroups of students.

Description of the Research Instrument

The framework for collecting data and analyzing the values and value orientations in this study is based on the scientifically recognized and validated Rokeach classification of values, which the author himself describes as a measure “sensitive to differences among cultures, institutions, group memberships, and personal experiences” (Rokeach & Elders, 1978, p. 24).

The Rokeach Value Survey (RVS) includes 36 values—18 terminal values and 18 instrumental values. For the purposes of this study, only the terminal values portion of the survey was used (Table 2).

Table 2***Terminal Values According to Rokeach (RVS)***

Terminal Values (Ultimate Life Goals)
Comfortable Life (prosperous and secure life)
Exciting Life (stimulating, active, and adventurous life)
Family Security (care and protection of loved ones)
Freedom (independence and freedom of choice)
Happiness (sense of well-being and connectedness)
Inner Harmony (freedom from internal conflicts)
Mature Love (sexual and spiritual intimacy)
National Security (protection from attack)
World Peace (absence of conflict and global harmony)
Equality (brotherhood and equal opportunities for all)
Pleasure (life full of enjoyment and relaxation)
Salvation of the Soul (eternal life or spiritual salvation)
Self-Respect (self-esteem and personal dignity)
Honest Friendship (close, sincere friendships)
Wisdom (mature understanding of life)
Sense of Accomplishment (lasting personal contribution)
World of Beauty (appreciation of nature and artistic beauty)

Source: Robbins, 2003, p. 64

Rokeach conducted multiple validations of his instrument, and careful methodological design has shown that it possesses satisfactory reliability and high sensitivity, as evidenced by its widespread application in research both domestically and internationally (Alfirević i Brčić Kuljiš, 2016; Bojović i sar., 2015; Gavrilović, 2017; Giacomino et al., 2011; Musil & Jurčec, 2004; Nikolić et al., 2017). The Rokeach Value Survey (RVS) thus provides the theoretical foundation for analyzing the hierarchy of values in this study, with a specific focus on the terminal values of high school students.

The participants, who attended classes during the scheduled survey session, were provided with the questionnaire in paper form, along with detailed instructions from the examiners on how to complete it. The first part of the questionnaire collected socio-demographic data, including place of residence, type of student accommodation, study track, type of school, and grade level. None of the participants refused to take part, and all questionnaires were returned properly completed. Based on the relative ranking of value

preferences, reflected through the calculated arithmetic means, a rank position was determined for each value. Subsequently, the relationships between subgroups were analyzed by comparing the positions of individual values. Participants ranked the values according to their personal preferences from 1 to 18, where rank 1 indicated the most important value for the participant, and rank 18 indicated the least important.

The statistical analysis of the data was performed using arithmetic means and standard deviations, followed by multivariate analysis of variance (MANOVA) with determination of F-values, testing for homogeneity of covariances at significance levels of 0.01 and 0.05, and calculation of Cohen's *d* to assess the effect size.

Research Results

The presentation of results begins with an analysis of the overall hierarchy of terminal values, which the respondents evaluated freely, based on their personal beliefs. Table 3 shows the ranking of values, arranged according to the arithmetic mean for the entire sample. The lower the arithmetic mean (*M*), the more important the individual value – or value orientation – is to the respondents. The obtained average values, ranked from lowest to highest, indicate that students most highly prioritize *family security*, *happiness*, and *freedom* as the most desirable ultimate life goals they strive for (Table 3).

Table 3

Preference of Terminal Values among Fourth-Year High School Students (N=420)

Terminal Values (Ultimate Life Goals)	<i>M</i>	<i>SD</i>	Rank
Family Security	3.93	3.526	1
Happiness	4.60	3.537	2
Freedom	6.67	4.412	3
Mature Love	7.21	4.368	4
Honest Friendship	8.30	4.087	5
Self-Respect	8.34	4.576	6
Salvation of the Soul	8.40	5.394	7
Inner Harmony	8.48	4.553	8
Comfortable Life	8.50	4.744	9
Wisdom	9.60	4.174	10
Pleasure	10.10	4.475	11
World Peace	10.13	5.041	12
Exciting Life	10.51	4.635	13

Terminal Values (Ultimate Life Goals)	<i>M</i>	<i>SD</i>	Rank
National Security	11.50	4.273	14
Equality	11.58	4.296	15
Sense of Accomplishment	12.41	4.145	16
Social Recognition	14.91	3.689	17
World of Beauty	14.98	3.435	18

High school students highly prioritize the value of *happiness* (ranked 2nd), while the value of *freedom*, experienced through a sense of personal autonomy and self-worth, ranks 3rd in importance. *Mature love* occupies the 4th rank, indicating that adolescents strive for sincere and stable emotional relationships idealistically. The position of *honest friendship* (5th rank) reflects the preference for peer interactions and formation of quality friendships (either in real life or virtually), which aligns with the significance attributed to peers as key agents of socialization (Table 3). High school students place the value of *comfortable life* at the 9th rank, and *exciting life* at the 13th rank, ahead of *national security* (14th rank) and *equality* (15th rank).

Preference of Terminal Values among High School Students – Natural Sciences/Mathematics vs. Social Sciences/Humanities

In order to verify the statistical assumptions for the valid application of analysis of variance, a test of homogeneity of covariance matrices was conducted. The results ($F = 1.317$; $p = .003$) at the significance level of $p < .05$ confirm that the homogeneity assumption is met, allowing valid between-group comparisons of terminal values. The analysis indicates statistically significant differences in value preferences between students in the natural sciences/mathematics and social sciences/humanities tracks ($p < .05$), as shown in Table 4. Minimal variability in the ranking of high school students' value orientations directed further analysis toward a comparative examination of value ranks depending on the type of academic track. The "rank difference" column displays values reflecting shifts in the ranking list in a positive (+) or negative (–) direction, resulting from the comparative analysis to illustrate changes in the positioning of individual values (Table 4). The ranking of the remaining values indicates statistically significant differences in value orientations between students in the natural sciences/mathematics and social sciences/humanities tracks for the values of salvation of the soul, comfortable life, self-respect, and an exciting life ($p < .05$), while differences for the other values are not statistically significant ($p > .05$). In the context of academic tracks, the largest rank difference is observed for the value of self-respect (+4), which is given a significantly higher position by students in the social sciences/humanities track ($M = 7.61$). Students in the natural sciences/mathematics track

rank self-respect relatively high in 9th place ($M = 8.78$). The value of salvation of the soul, associated with the spiritual domain, is ranked 5th by natural sciences/mathematics students ($M = 7.95$), whereas social sciences/humanities students place it 8th ($M = 9.12$), with a rank difference of (-3) . Despite their focus on natural and technical sciences, students in the natural sciences/mathematics track assign importance to the spiritual aspects of life. A similar trend is observed for the value of a comfortable life, which is linked to hedonic aspirations and orientation toward material well-being. Students in the natural sciences/mathematics track position this value in 6th place ($M = 8.05$), while students in the social sciences/humanities track rank it 9th ($M = 9.24$), also with a rank difference of (-3) .

Table 4
Preference of Terminal Values Depending on Students' Academic Track

Terminal Values (Ultimate Life Goals)	Natural-Scientific Track (N=259)			Humanities-Social Track (N=161)			Rank (+/-)	F	p	Cohen's d
	M	SD	R	M	SD	R				
Family Security	3.83	3.407	1	4.09	3.715	1	0	.567	.452	.072
Happiness	4.80	3.521	2	4.29	3.553	2	0	1.847	.175	.144
Freedom	6.83	4.455	3	6.41	4.342	3	0	1.006	.316	.095
Mature Love	7.27	4.421	4	7.13	4.294	4	0	.094	.759	.032
Salvation of the Soul	7.95	5.314	5	9.12	5.459	8	-3	4.392	.037*	.217
Comfortable Life	8.05	4.928	6	9.24	4.346	9	-3	6.175	.013*	.256
True Friendship	8.53	4.118	7	7.92	4.014	6	+1	2.093	.149	.150
Inner Harmony	8.53	4.482	8	8.42	4.678	7	+1	.023	.881	.024
Self-Respect	8.78	4.723	9	7.61	4.244	5	+4	6.347	.012*	.260
Wisdom	9.75	4.348	10	9.35	3.867	10	0	.876	.350	.097
Pleasure	10.07	4.361	11	10.16	4.000	12	-1	.005	.942	.021
World Peace	10.38	5.061	13	9.73	5.000	11	+2	1.616	.204	.129
Exciting Life	10.14	4.750	12	11.12	4.390	13	-1	4.217	.041*	.214
National Security	11.25	4.180	14	11.89	4.401	15	-1	2.074	.151	.149
Equality	11.73	4.280	15	11.34	4.326	14	+1	.771	.381	.090
Sense of Accomplishment	12.48	4.171	16	12.29	4.112	16	0	.106	.745	.045
World of Beauty	14.87	3.597	17	15.16	3.161	18	-1	.721	.396	.085
Social Recognition	14.92	3.759	18	14.88	3.585	17	+1	.006	.938	.010

Note: M – mean; SD – standard deviation; R – rank; R (+,-) – rank difference; F – F-value; ($p < .05^*$) – statistically significant.

On the other hand, students from the field of social sciences and humanities show a stronger inclination toward humanistic values, including honesty, inner harmony, and spirituality. Differences in the remaining values range within ± 1 rank position, indicating a relative alignment of values among high school students.

Preference of Terminal Values (Life Goals) and Respondent Gender

The homogeneity of covariance matrices is partially satisfied, based on the parameters ($F = 1.547$) with statistical significance at the level of $p = .000$ and $p \leq .05$. Effect size findings indicate that gender is not a dominant factor in shaping students' value orientations, although the values of *peace in the world* (Cohen's $d = .73$; $p = .001$) and *honest friendship* (Cohen's $d = .67$; $p = .096$) show moderate statistical significance.

Table 5
Preference of Terminal Values by Gender of High School Students

Terminal Values (Ultimate Life Goals)	Gender						Rank difference (<i>R</i> + / -)	<i>F</i>	<i>P</i>	<i>Cohen's d</i>
	Male (<i>N</i> =164)			Female (<i>N</i> =256)						
	<i>M</i>	<i>SD</i>	<i>R</i>	<i>M</i>	<i>SD</i>	<i>R</i>				
Family security	4.04	3.743	1	3.86	3.386	1	0	0.253	.616	.05
Happiness	5.09	3.878	2	4.29	3.270	2	0	5.020	.026*	.697
Freedom	6.98	4.654	3	6.46	4.246	3	0	1.467	.226	.1167
Mature love	7.21	4.491	4	7.21	4.296	5	-1	.000	.996	.0
Salvation of the soul	7.37	5.117	5	9.23	4.344	9	-4	2.704	.101	.3919
Comfortable life	7.88	4.245	6	8.55	3.964	8	-2	15.832	.000**	.1631
True Friendship	8.69	4.698	7	11.68	4.205	15	-8	2.779	.096*	.6707
Inner harmony	8.82	4.166	8	10.93	4.479	12	-4	13,117	.000**	.4878
Self-respect	8.92	5.204	9	8.06	5.496	7	+2	54.379	.000**	.1607
Wisdom	9.49	4.561	10	7.84	4.438	6	+4	1.313	.253	.3667
Pleasure	9.89	4.479	11	9.41	3.957	10	+1	22.921	.000**	.1136
Peace in the world	10.28	4.503	12	7.09	4.178	4	+8	11.897	.001*	.7344
Exciting life	11.18	5.104	13	9.46	4.893	11	+2	45.561	.000**	.3440
National security	11.45	4.534	14	11.53	4.105	14	0	.019	.891	.0185
Equality	11.76	4.474	15	12.82	3.871	15	0	1.416	.235	.2534
Sense of Accomplishment	11.90	4.591	16	11.38	4.093	13	+3	7.225	.007*	.2534
The world of beauty	14.30	4.085	17	15.41	2.870	17	0	10.851	.001*	.3144
Social recognition	14.40	3.779	18	15.23	3.601	16	+2	5.176	.023*	.2249

Note: M – mean; SD – standard deviation; R – rank; $R (+, -)$ – rank difference; F – F-value; ($p = .000$ **, $p < .05$ *).

Girls rank *peace in the world* highly (4th place) with strong statistical significance ($M = 7.09$; $p = .000$). By placing *mature love* (5th; $M = 7.21$; $p < .05$) and *inner harmony* (6th; $M = 7.84$; $p = .000$) highly, girls show that they value personal peace and consistency in their attitudes, while material gain is considered less important. In contrast, boys place greater importance on *comfortable life* (5th; $M = 7.37$; $p = .000$) and *exciting life* (7th; $M = 8.69$; $p = .000$). The largest difference is seen in *true friendship*, which boys rank 7th ($M = 8.69$; $p < .05$),

whereas girls rank it 15th ($M = 11.68$; $p < .05$), with a rank difference of eight positions (Table 5). Both boys and girls position *self-respect* near the middle of the ranking: girls rank it 7th ($M = 8.06$; $p = .000$) and boys 9th ($M = 8.92$; $p = .000$), a rank difference of +2. A similar rank difference occurs for *exciting life*. Boys value *pleasure* and *comfortable life* more (−4), while girls place higher value on *inner harmony* (+4), which boys rank only 10th ($p = .000$). Statistically significant gender differences were observed for the values of: *happiness*, *comfortable life*, *exciting life*, *peace in the world*, *pleasure*, *inner harmony*, *self-respect*, *sense of accomplishment*, *the world of beauty*, and *social recognition* (Table 5).

Discussion

The obtained parameters indicate that family and the security it provides are recognized as key support in the process of growing up and maturing, with adolescents expecting understanding, protection, and financial support from their families. This is confirmed by the top position of *family security* on the value ranking. A high position of family security in the value hierarchy is a characteristic of Eastern European, Mediterranean, and Southern European cultures, as numerous studies show that the family represents a central component and a primary source of emotional, social, and economic support during adolescence and early adulthood (Bojović et al., 2015; Bojović et al., 2022; Čičkarić, 2011; Livazović i sar., 2015; Pešić Jenačković & Marković Krstić, 2021; Popadić et al., 2019; Pratt et al., 2003; Zaborskis et al., 2022). It should not be overlooked that intensive peer interactions can reduce the influence of family on value priorities, where the emphasis on moral values among peers leads to a stronger valuation of the moral self (Pratt et al., 2003). The fact that adolescents highly value quality peer relationships aligns with sociological theories that highlight peers as key agents of socialization during adolescence. At the same time, the influence of intensive peer interactions can reduce the relative significance of family values, which corresponds with results showing a shift in value priorities toward moral and social aspects supported by peers. Thus, this observation further explains and reinforces the understanding of the obtained data, pointing to the complex dynamics between family and peer influence in shaping the value orientations of young people (Brown & Larson, 2009).

The higher ranking of hedonistic-materialistic values, such as a *comfortable* and *exciting life*, indicates the dominance of individualistic and consumer-oriented orientations in the value system of high school students. This reflects a broader process of identity reshaping among youth under the influence of media, digital culture, and global value patterns, confirming the strong impact of globalization on their value formation. In this context, the lower ranking of values such as *national security* and *equality* does not necessarily imply their rejection, but rather suggests their transformation and their change in meaning within new social conditions. Emerging value patterns and changes in the priority system of young people, where values like national security and equality occupy a progressively less significant position, pose serious challenges for educational and social institutions. In this regard, educational institutions must direct their efforts toward strengthening the value sensitivity of young people to issues important for social cohe-

sion, civic solidarity, and the preservation of cultural and national identity — prerequisites for active, responsible, and conscious participation in contemporary society (Bojović, 2017; Inglehart & Welzel, 2005; Ilišin, 2011; Zajda, 2009).

The examination of terminal value preferences from the perspective of educational orientation indicates an uneven prioritization of values among students of different educational tracks, although the effect size parameters suggest minimal differences in the selection of terminal life values between these groups, meaning the differences are not practically significant. The identical ranking of the top four values in both subsamples points to the existence of a shared core of values. The results suggest that educational orientation influences certain aspects of the hierarchy of values, particularly within the existential, moral, and hedonistic domains.

Students in the natural-sciences and mathematics track rank the value of *self-esteem* relatively high, indicating the presence of an individualistic orientation and a tendency to accept values associated with the concept of a “culture of narcissism” (Petrović i Zotović, 2012). Alongside trends showing the growing dominance of individualistic values, recent research in Serbia suggests that *self-esteem* among high school students does not exclusively reflect orientation toward a “culture of narcissism,” but also has positive developmental implications, evidenced by a strong correlation between national identity and *self-esteem*. These findings complement the theoretical interpretation of *self-esteem* as a value, highlighting that it functions not only as a marker of individualistic aspirations but also as a developmental resource (Randelović et al., 2022). The value of *salvation of the soul*, which pertains to the domain of spirituality, is ranked higher by students in the natural-sciences and mathematics track compared to students in the social-humanities track. Despite their focus on natural and technical sciences, these students attach importance to the spiritual aspects of life. A similar trend is observed for the value of a *comfortable life*, which is associated with hedonistic aspirations and an orientation toward material well-being. These results can be interpreted as an orientation toward economic security while preserving spiritual and existential meaningfulness, which represents an adaptive response to global socioeconomic and cultural challenges. This aligns with global labor market trends favoring careers in STEM fields (Budziński et al., 2018; Vaziri et al., 2019). Students in the social-humanities track are more inclined toward humanistic values, consistent with the value profiles typical for this educational domain. Overall, a relative alignment of value orientations is observed among high school students across different educational tracks.

The variable of gender emerged as a moderating variable influencing the hierarchical ranking of certain terminal values (Gouveia et al., 2015; Vecchione et al., 2016). The result of the chi-square test ($\chi^2 = 22.128$; $p = .000$) indicates a statistically significant association between the educational track attended by students (natural-sciences/mathematics vs. social-humanities) and the gender of the respondents. The obtained p -value (.000) is below the predefined significance level ($\alpha = .05$). In other words, school choice is conditioned by the student's gender to a certain extent. This finding may reflect the presence of socially rooted gender stereotypes and expectations, which contribute to girls more frequently choosing social-humanities fields, and boys opting for natural-sciences and

mathematics programs. Similar conclusions are reported in other studies (Eccles, 2011; Legewie & DiPrete, 2014), which show that educational choices are influenced by culturally embedded perceptions of “typically male” and “typically female” occupations.

Regardless of gender, students in the final years of high school similarly rank *family security*, *happiness*, and *freedom* at the very top, highlighting the central role of family and the presence of universal values. In contrast, social values (*peace*, *security*, and *equality*) are positioned at the bottom of the ranking, suggesting their lower relevance in the value system of adolescents.

Conclusion

In the contemporary social context, the value formation of young people increasingly leads to the relativization of traditional values such as family, community, and discipline, in favor of individualistic orientations focused on personal freedom, success, and digital self-assertion. High school students adopt hybrid value patterns that integrate elements of the local cultural matrix with globalized trends, where values such as inclusivity and digital competence are increasingly taking precedence over traditional value hierarchies (McKenzie & Jensen, 2024). These processes indicate the need to reassess and enhance the role of education when it comes to fostering a critical attitude among youth toward the value influences of contemporary society. Based on the research objectives and tasks regarding the value preferences of high school students in the Western Serbia region, as well as on drawing on results obtained through quantitative and qualitative analysis, the following conclusions were formulated:

1. The comprehensive hierarchy of terminal values demonstrates a consistent value orientation among high school students regarding ultimate life goals. Among the 18 values, *family security*, *happiness*, and *freedom* stand out prominently, occupying the top three positions. This orientation toward a close social milieu, such as family, and the pursuit of happiness and freedom, can be interpreted in the context of the broader social crisis and the societal position of youth, whose participation in socially significant decision-making is often marginalized. Students place high value on genuine *friendship* and *inner harmony*, recognizing that changes in the social environment can generate frustrations that affect the individual's personality, and therefore feel a need to connect with others in the search for authentic, sincere friendships. *Self-esteem* is highlighted as particularly important, reflecting the personal evaluation of one's own character: it pertains to how much a person values, accepts, and respects themselves. Social values occupy the lowest positions (*national security*, *equality*), while values such as sense of accomplishment, *social recognition*, or *beauty* hold lesser significance at this stage of life, due to limited personal and professional experience.

2. The preference for terminal values among high school students in the social-humanistic and natural-mathematical fields is relatively consistent. The identical ranking of the top four values suggests the existence of a common value core, while statistically significant differences are most pronounced regarding *self-esteem*, *comfortable life*, and *salvation of the soul*. Students in the social-humanistic field perceive *self-esteem* as a

means to build and preserve their individuality, based on a personal assessment of their own qualities, while they are least inclined to accept conformist value orientations. Students in the natural-mathematical field show a stronger preference for a *comfortable life*, which reflects a hedonistic approach to living. The absence of an organized system and a lack of security certainly do not encourage long-term planning but rather foster a socially destructive philosophy of the comfortable life, which emphasizes yielding to immediate pleasures (Petrović i Zotović, 2012). The preference for hedonistic values is supported by other research (Ajduković, 1989; Chernoff & Davison, 1999; Goff, 1999; Nagel et al., 1995; Romero et al., 2001; Ule et al., 2000). The difference in the ranking of the value *salvation of the soul* can be interpreted as a compensatory mechanism, characteristic of societies in crisis that seek stability through a return to established and culturally rooted value patterns.

3. Graduating high school students, regardless of gender, value *family security*, *happiness*, and *freedom* the most, highlighting the central role of the family and the presence of universal values in their value system. Statistically significant differences between male and female students were observed in the preference for the following values: *happiness*, *comfortable and exciting life*, *peace in the world*, *pleasure*, *inner harmony*, *self-esteem*, *sense of accomplishment*, *the world of beauty*, and *social recognition*. Male students demonstrate a greater inclination toward materialistic and hedonistic goals, whereas female students place more value on personal and interpersonal relationship-oriented values. Social values, such as *peace in the world*, *equality*, and *national security*, rank low for both genders, suggesting low social engagement among youth, regardless of gender, and a perceived limited ability to influence society. Gender was found to be a significant but not decisive factor in shaping the value system of students.

Pedagogical Implications

Based on the obtained results, we can draw significant pedagogical implications which highlight the need to reconsider and improve educational approaches when working with adolescents in high school. The observed orientation of graduating students toward individualistic and hedonistic values, combined with low social engagement and a weak inclination toward collective and socially responsible goals, underscores the necessity for deliberate and targeted educational strategies, aimed at developing a well-rounded personality, moral authenticity, and social responsibility. In this context, the school assumes an active educational role in fostering critical value-based reasoning, self-awareness, and emotional maturity in young people. Education can no longer be reduced to the mere transmission of predefined norms: instead, it must aim to encourage authentic personal growth, empathy, and solidarity. The role of the teacher transforms from a knowledge transmitter to a mentor, facilitator, and coordinator in the process of personality development, enabling students to reflect on and adapt their values in accordance with contemporary challenges (Bojović, 2017; Bojović et al., 2022). The obtained findings point to the need for contextualized, flexible, and interdisciplinary pedagogical approaches that respect the diversity of young people's value systems and foster their capacity for

active, critical, and socially responsible engagement within the complex structures of a globalized world.

The conducted research provides a foundation for future longitudinal studies that could track value changes in youth as they transition into academic and professional life, thereby further improving educational policies and models aimed at the integral development of young people as mature, morally responsible, and socially engaged individuals.

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