

FEATURES OF FORMATION OF VALUES AND MOTIVES OF APPLICANTS FOR HIGHER EDUCATION

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ABSTRACT

In the scientific space and in this article, one can observe the differentiation of the definition of the term's "value", "value orientations", because it does not yet have a common clear definition. Many researchers had dealt with this topic, researched, analyzed, observed, and made conclusions, but there is still a rich scope for research of such phenomena of personal structure as value orientations. Therefore, all this embodies relevance and expediency.

Outstanding psychologists, researchers who, in their scientific, practical, and theoretical works, dealt with the topic of values and value orientations and came to the general conclusion that values are a structural component of a personality, with the help of which a person achieves a goal, sets this goal, and moreover, characterizes position in life.

Personal values are formed based on social needs. Their implementation takes place in general social and general class conditions. In science, the concept of "value orientations" is correlated with the value standards of a group, class, nation, social system, on the one hand, and, on the other, with the motivational orientations of the individual.

Keywords: Value; Value Orientations; Orientation and Development of Personality; The Formation of Orientations; Typologization of Values; Human Needs.

INTRODUCTION

The modern world is going through a very difficult time now. Every person, every personality transforms and changes. A change in one person brings about a change in society. The process is inextricable and interconnected. When the time comes for changes in politics and economics, then the psychology of society is transformed. Namely, to tolerate changes in

motives, goals, attitudes, values. So, profound changes are taking place in all spheres of life. It is now very important to understand the needs and motives of society. Therefore, it is necessary to focus on the internal structures of the personality.

That is why the purpose of the article is a comprehensive analysis of values and value orientations as regulators of human behavior.

MAIN TEXT

At the present stage of development of scientific thought about value orientations, we can observe the fragmentation of opinions regarding the concepts of "value", "value orientations" and "value orientations of the individual." Cardinal changes in the political, economic, and spiritual spheres of our society entail significant changes in the values, motives, and actions of people. The tendency towards changes over the past year is especially pronounced, so our country is going through a difficult time. There is a change in values and aspirations in the minds of citizens. In conditions of total stress and breaking of the existing foundations of behavior, there is a reassessment of the values of each individual. Therefore, we say that this topic is of relevance in the study of the theoretical and practical aspects of this psychological phenomenon.

Value orientations are considered in psychological, pedagogical, philosophical, sociological, and other spheres of scientific knowledge. In the literature, the problem of personal value orientations is addressed in the works of famous psychologists; Ananiev (2001); Bodalev (1996); Vygotsky (2003); Leontiev (1982); Myasishchev (1995); Rubinstein (2000); Uznadze (1966). Several important conclusions are revealed in the works of Andreev (2004); Abulkhanova-Slavskaya (1980); Bozhovich (2001); Bratus (2019); Kovalov (1970), Krutepky (1971); Kon (1979); Matyushkina (2009); Merlin (1996); Vilyunas (1990); Volkov (2005); and Fridman (2004).

Generalizing in the studies of these authors is that value orientations are the most important structural component of the personality, its "core", which characterizes not only how the goal is achieved, but also the very goal of human activity, moreover, his life position, their main content.

Nemov (2014) by value orientations he understands what a person especially values in life, to which he gives a special, positive life meaning (Babasov, 2001).

Volkov (2005) defined value orientations as a conscious regulator of a person's social behavior. He said that value orientations play a motivational role and determine the choice of activity (Andreeva, 2005).

Leontiev (1982), considering value orientations, noted that this is the leading motive- the goal rises to the truly human, the person is not separated, but merges his life with the life of people, their good. Such life motives can create an internal psychological justification of existence, which is the meaning of life."

Rubinstein (2000) said that value is the significance for a person of something in the world, and only when the value is recognized is it capable of performing the most important value function - the function of a guideline for behavior. Value orientation is manifested in a certain direction of consciousness and behavior, with socially significant deeds and actions (Badmaev, 2001).

Zdravomislov (2010) defines the value orientations of the personality as the most important structural formation of the personality, expresses the selective attitude of the individual to the basic social values (Alekseeva, 1984).

Kharchev (2000) takes a similar position, believing that value orientations are one of the most important elements of the personality structure, since they express in a concentrated form subjective attitudes towards the objective conditions of his being, a certain direction of her behavior (Abulkhanova, 2001).

Vodzinsky (1968) understands by the value orientations of the personality a certain structure of the personality's relations to the facts of reality, a specific manifestation of relations, proceeds in the form of fixed attitudes.

Sagatovskiy (1999) understands by value orientations the system of personal values, and the focus of consciousness on their implementation.

Mamardashvili (1999) as the highest value calls a person, according to the philosopher; it is the starting point in the scale of universal values. *MM Bakhtin* expressed this point of view in his time. Solving the problem of orientation and choice, *MM Bakhtin* connected it with human culture; he defined it as "responsible human being, offers free choice of action and personal responsibility for it (Asmolov, 2007).

An interesting point of view of Didenko (2007), which refers to the highest values of life in its individual, tribal, and planetary-cosmic dimensions, creativity, as an actively human way of life, will, as a deep, necessary condition and the goal of human life and society.

Value orientations, being one of the central personality new formations, express a person's conscious attitude to social reality and in this capacity determine the broad motivation of his behavior and influence all aspects of his reality. Of particular importance is the connection between value orientations and the orientation of the personality. The system of value orientations determines the content side of the orientation of the individual and forms the basis of her views on the world around her, towards other people, towards herself, the basis of the worldview, the core of motivation and the "philosophy of life."

The orientation of the personality expresses one of its most essential characteristics, which determines the social and moral value of the individual. The content of orientation is, first, the dominant, socially conditioned relationship of the individual to the surrounding reality. It is through the orientation of the personality that its value orientations find their real expression in the active activity of a person, that is, they must become stable motives of activity and turn into beliefs.

Value orientations are formed based on higher social needs and their realization takes place in general social, social-class conditions of activity. They are constituent elements of consciousness, part of its structure. In this regard, they obey the principle of the unity of consciousness and consciousness and activity (Anokhin, 1975).

That is why we say that value orientations are a reflection in the consciousness of a person of values recognized by him as strategic life goals and general worldview guidelines (Abulkhanova-Slavskaya, 1991).

In modern science, the concept of "value orientations" is correlated with the value standards of a group, class, nation, social system, on the one hand, and, on the other, with the motivational orientations of the individual.

General human values, freedom, conscience, happiness characterize the final ideas of a person about a decent life. The personal hierarchy of values is irreproducible and strictly individual. The combination of the combination of relationships and interconnections of value choices is endless. Tracking the social development of an individual is carried out through the dynamics of his specific and private relationships to universal values that accumulate the achievements of culture.

The formation of value orientations is a complex and lengthy process that involves scientific knowledge of the psychological mechanisms underlying value orientations and the conditions for their development.

Each personality has its own system of value orientations, in which values are built in a certain hierarchical relationship. Of course, these systems are individual.

In the process of identifying the value orientations of citizens, as an indicator of a certain level of development of their personality, it is necessary to consider two main parameters: the degree of formation of the hierarchical structure of value orientations and the content of value orientations (their orientation), characterized by specific values included in the structure.

The first parameter is very important for assessing the level of personal maturity. The fact is that the interiorization of values as a conscious process occurs only if there is an ability to single out from a set of phenomena those that are of some value to a person (satisfy his needs and interests), and then turn them into a certain structure depending on the conditions, close and distant goals of his whole life, the possibility of their realization and the like. It is easy to see that this ability can be realized only with a high level of personal development, including a certain degree of formation of the higher mental functions of consciousness and socio-psychological maturity.

The second parameter, which characterizes the peculiarities of the functioning of value orientations, makes it possible to qualify the content side of the orientation of a person who is at a particular level of development. Depending on what specific values are included in the structure of the value orientations of the individual, the combination of these values and the degree of their greater or lesser preference over others, etc., it is possible to determine what life goals a person's activity is directed towards. Analysis of the content side of the hierarchical structure of value orientations can also show the extent to which the value orientations of students are revealed correspond to the social standard, to what extent they are adequate to the goal of education (Bekh, 1996).

The world of human values is incredibly diverse, so they can be classified on many grounds. The criterion can be the objective characteristics of phenomena that act as values (on this basis, values are divided into material and spiritual). Differentiating by subjects and carriers, the values of society, social group (for example, youth), collective, individual are distinguished. According to the spheres of life, it can be grouped into groups such as moral values, economic, political, religious, civil and others (Anisimov, 1970).

From a formal point of view, values are divided into positive and negative (among them low value can be distinguished), absolute and relative, subjective, and objective. According to the content, material values are distinguished, logical and aesthetic (Ananiev, 2001).

Attention should be paid to those values that sociologists and psychologists call basic. They constitute the core of the value consciousness of the individual, causing her actions in various spheres of life. If we correlate them with the needs, as many researchers have done and continue to do, then the number of values can be quite small. As you know, Freud reduced them to two, and A. Maslow - to five needs-values. Murray compiled a list of 28 values. Rokich (2009) counted 18 terminal and about a hundred instrumental values. Thus, there are not so many basic values of an individual (or social group). Nevertheless, their typology is a necessary element of scientific analysis (Astashova, 2002).

The typologization of values is determined not only by the goals, objectives, and problems of a particular research, but also by how a particular researcher understands these phenomena (values), and he puts the content into this category. One of the most widespread and generalizing typologies is the division into values-goals and values-means. The foundation of this typology is laid by the ethical concept of the German scientist Scheler (2016).

In his typology of values, Scheler (2016) proceeds from the fact that all human values can be represented in the form of two orders, one on top of the other. One of them builds a value hierarchy according to the criterion of morality, has an objective character. In ascending order this order is presented as follows: the value of sensations; living room of value; spiritual and religious values (Akhmerov, 2005). Another order reflects the relationship between the height of a value and its essential carrier. Here the scientist identifies eight groups of values. Their hierarchy (from higher to lower) is as follows:

- Personal and object values.
- Own and other people's values that have the same status.
- Values of acts, functions, reactions.
- Values of persuasion, action, success.
- Values of intention and value of state.
- Values of foundations, forms, relationships.
- Individual and collective values.
- Independent and derivatives (Akhmerov, 2005).

Within the framework of the actual socio-psychological analysis of values, their division into values-goals and values-means was made by Rokich (2009). The theoretical premises on which he based his empirical analysis were as follows:

- 1) The total number of values that are important and therefore motivate human behavior is small.
- 2) Similar values, the carriers of which are people who have different significance for each of them.

- 3) All values are organized into systems.
- 4) We find the roots of the values of a particular person in the culture of certain social communities, social institutions, in the structure of a person's consciousness.
- 5) Values influence the functioning of several social phenomena that are in the focus of attention of various social sciences and humanities.

Based on this, scientist divides human values into terminal (for him these are the main guidelines for the behavior of an individual, his goals and ideals) and instrumental (means of achieving goals and realizing ideals). Rokich (2009), in turn, divides terminal values into personal and social, and instrumental ones into moral and competence values (Ananiev, 2001).

Nevertheless, it should be considered that the division of values into two main types is very relative, like any other typology. In this case, relativity is determined by the close functional relationship that exists between terminal and instrumental values. First, this dependence manifests itself in the possibility of their mutual substitution. That is, in a certain situation, the terminal value can become instrumental and vice versa. Moreover, one and the same value can be both terminal and instrumental at the same time. And this depends not only on its carriers (for whom the value, for example, of education, may be terminal, for someone - only instrumental). Variants are possible when one and the same person perceives this or that value both as a goal and as a means (Akhmerov, 2005).

Many researchers of the twentieth century based their typology of values, proceeding from human needs, considering them as the deepest formations in the structure of human consciousness. So, Fromm (2006) classifies values in accordance with five groups of needs identified by him:

- The need for communication (interpersonal relationships, love, friendship);
- The need for creativity.
- Need for security.
- Need for self-identification.
- The need for knowledge of the surrounding world (James, 1957).

This classification of the basic needs of the individual turned out to be very productive, as well as the typology of needs presented by the famous American psychologist A. Maslow. In fact, identifying needs and values, A. Maslow, in his hierarchical typology of needs: from physiological needs (for food, clothing, housing, reproductive needs, etc.), which he calls the primary elements in motivating a person's behavior, comes down to needs:

- Existential (need for safety, confidence in the future, stability of living conditions, etc.);
- Social (the need for communication, caring for other people, attachment to a particular team)

- Needs of prestige (the need for respect, recognition, high appreciation from other people in a professional career, increasing social status).
- Needs of self-expression, realization of spiritual needs, first, is actualized in creativity (Ananiev, 2001).
- At the same time, A. Maslow believes that the activation of needs of a higher rank occurs only if the needs that are at the base of the presented hierarchy are satisfied.

Another approach to the consideration of values is presented in the works of *E. Vishnevsky*. In his value hierarchy, a special place is occupied by such universal, eternal values as kindness, truth, love, honesty, dignity, beauty, wisdom, justice, etc.

The works of *E. Vishnevsky* belong to the few publications dealing with the problem of civic values. At the same time, the author emphasizes that the latter are based on the recognition of equality between people and manifest themselves mainly in the conditions of the dominance of the principles of democracy, in the conditions of civil society. Note that in civic values *E. Vishnevsky* includes such as recognition of human rights and freedoms, respect for the law, the idea of social harmony, etc. Harmony of functioning and balance of relations between various elements of the value system are achieved by the primacy of universal values (Ananiev, 2001).

Yadov (2013); Lapin (2019); Naumova (2006); and Popov (2013) divides the system of values and value orientations into generally accepted, dominant and value periphery. They believe that dominant values, which are sometimes called “structural reserve” due to their ability to move both to the “core” and to the “periphery” of the value structure, have significant dynamism. However, the most transformative potential is possessed by opposition values, which can move (especially during periods of cardinal socio-cultural changes) not only at the level of dominant, but even “nuclear” values.

Summing up all that has been said above, we can conclude that there are many concepts and theories for determining values and value orientations. But the main thing is that value does not exist by itself but manifests itself as an element of the action of the individual and the social group. Values can be both absolute, they can be in the form of material and non-material objects, or in the person himself, in his biological needs.

It should be noted that the new value system of Ukrainian society is just beginning to emerge. This process is contradictory. Value ambivalence, a conflict of values often provokes social and socio-psychological tension in society. However, it is precisely the inconsistency that provides value phenomena with a dynamic character, which allows their subjects and carriers to adapt more quickly and the complex conditions of society are changing.

CONCLUSION

As a result of the theoretical analysis, it was clarified, firstly: value orientations, a complex socio-psychological phenomenon that characterizes the orientation and content of a person's activity, determines the general approach of a person to the world, to himself, giving meaning and direction to personal positions, behavior, and actions.

Secondly, the system of personal value orientations has a multilevel structure, the peak of which is the values associated with the idealization and life goals of a person.

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