

# THEORETICAL FUNDAMENTALS OF STUDY OF VALUES AND VALUE ORIENTATIONS IN MANAGEMENT OF PSYCHOLOGICAL SCIENTIFIC SPACE

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## ABSTRACT

*The qualitative analysis of modern and classical literature in the field of scientific achievement and possibilities of management of psychological component is carried out in the work. The article considers and conducts theoretical studies of the phenomenon of values and value orientations and their management, draws qualitative conclusions that each psychological theory explains them differently, namely, sees behavior as a result of associative learning, humanists see values in the "self" of the individual and connect them to human needs. Scientists around the world argue for the inclusion in the mechanisms of activity and behavior of the individual and conclude that value orientations are characterized by two properties- meaning and personal content.*

**Keywords:** Value orientations; Reinforcement value; Value of needs; Value judgments; Moral standards; Personal values.

## INTRODUCTION

In recent years, our society has been significantly transformed: social, political, economic factors are changing. This, in turn, affects society, its behavior, motives, values and value orientations. The modern pace of life dictates new conditions for human social integration, revision of worldview in many spheres of life. The world is undergoing a total alteration. The changes affect literally everything: from economic to psychological phenomena. It is important to realize that first of all, there is a reorganization of the structure of human consciousness as a person. That is why it is time to remember the origins of our behavior; values. To understand modern changes in human behavior, let's look at where it all began; psychological theories.

The purpose of this article is to explore the theoretical foundations of values and value orientations in psychological theories.

## MAIN TEXT

The problem of studying the value orientations of the individual is now becoming increasingly complex. In foreign psychology, the definition of the concept of value orientations and their place in the personality system were engaged in such scientists.

For most theories that can be classified as "*biological*" or "*scientific*" class of psychology, values are not empirically verified categories. This is most clearly formulated in the theory of Astashova (2002), who deliberately excludes value judgments from the system of scientific psychological concepts. He rightly emphasizes that psychology goes beyond classification only on the basis of values.

In behaviorism, values are completely excluded from the scope of scientific study of human nature. According to Astashova (2002) value judgments only come to the right path where science has left this mark. And when we learn to plan and measure small social interactions and other cultural phenomena with the same accuracy that we have in physical technology, the question of values will disappear by itself.

For behaviorists, ethics, morality and values no more than the result of associative learning. Human behavior in classical behaviorism is reduced to a set of reactions, the severity of which is determined by the strength of reinforcement on environmental stimuli. However, Andreeva (2005) to characterize the strength and direction of human reactions uses the concept of "*value*", which he defines as the attractiveness of the target object, along with the need, the defining need of the goal. Andreeva (2005) in his theory of social learning uses the term "*value of reinforcement*", which he understands as the degree to which a person with equal probability of receiving one reinforcement chooses another. Along with the "*value of reinforcement*", human behavior is determined by the "*value of need*", which is the average value of a set of reinforcements that belong to the main categories of needs. The expected value of reinforcement depends on the subjective assessment of the external expected social situation.

Freud's classical psychoanalysis focuses on the internal biological factors of personality development. As Astashova (2002) write, all of Freud's thinking rests on the premise that the body is the only source of psychic experience. He suggested that the time would come when all mental phenomena could be explained by direct references to the physiology of the brain. At the heart of human behavior, psychoanalysis puts unconscious instinctive urges "*Id*", which serve as an impulse to meet biological needs. According to Vasilyuk (1984), Eid does not know values, good and evil, morality.

However, contrary to popular belief, the theory still implies a certain value-normative regulation of human behavior. The "*super-ego*" is a repository of both unconscious and socially determined moral attitudes, ethical values and norms of behavior, which serve as a kind of censor of the activities and thoughts of the "*ego*", setting certain limits for it. In his works, Freud points to three functions of the Super-ego: conscience, self-observation, and the formation of ideals. In his opinion, the task of conscience is restriction, prohibition of conscious activity; the task of self-observation is to assess the activities regardless of the motivations and needs of "*Id*" and "*Ego*". The formation of ideals is associated with the development of the "*Super-ego*", due to social factors. "*Super-ego*" of the child is stated on the model of "*Super-ego*" of his parents, ie filled with the same meaning and becomes a carrier of traditions from generation to generation.

Modern researchers believe that any element of the structure of S. Freud's personality can serve as a source and location of values. Burlachuk (2007) writes that "*Super-ego*" contains social norms and values, and "*Ego*" - individual values, which are stronger than the conventional system of values. Anokhin (1975) believes that many stimuli of the unconscious are based on consciously accepted moral values and are so deeply assimilated that they can

resist not only conscious intentions but also instinctive urges, and even in a hypnotic state it is impossible to instill in a person that contradicts well-established values.

Social aspects of personality development were further developed in the works of followers (Alekseeva, 1984; Vasiliev, 1991; 1993; Bekh, 1996; Burlachuk, 2007). In the individual psychology of A. Adler an important place is occupied by the concept of "social interest", which is understood as a sense of community, the desire to enter into social relations of cooperation, as a source of personal activity, contrasts Freud's libido. Social interest is formed in the process of identification and is a "barometer of normalcy." As noted by Alekseeva (1984) and Bekh (1996), the emphasis in his theory on social interest as an essential criterion of mental health, contributed to the emergence of the concept of value orientation in psychotherapy.

According to Burlachuk (2007), the main function of classical psychoanalysis was to debunk value judgments and ethical norms, demonstrating that they represent a rationalization of irrational and often unconscious desires and fears and, therefore, cannot claim objective significance. He believed that in trying to establish psychology as a natural science, psychoanalysis made the mistake of detaching psychology from the problems of philosophy and ethics. Burlachuk (2007) quite rightly notes that we cannot ignore the fact that man has a need to seek answers to questions about the meaning of life and to determine the norms and values according to which he must live. The main difference between his theory and Freud's theory was that they saw the basis of character not in libido, but in specific forms of human attitude to the world. According to him, a person is connected to the world through the processes of assimilation (obtaining and consuming things) and socialization (establishing relationships with other people). Peculiarities of manifestation and correlation of these processes form one or another type of social character, belonging to which determines the orientation of the individual to the appropriate system of values.

Thus, in the development of ideas about the individual in the above "*biologization*" theories reveals a certain general pattern, which consists in the gradual adoption of the idea of social conditionality of human behavior and, accordingly, addressing the problem of value orientation. However, the most important value orientations of the individual are in humanistic and existential psychology.

The central concept of theory of personality is "*self*", which he defines as an organized, mobile, but consistent conceptual model of perception of characteristics and relationships of "*I*". In his opinion, the structure of the self includes both directly experienced by the body and borrowed, introjected values, which people mistakenly interpret as their own. According, it is the organism that supplies the data on the basis of which value judgments are formed. He believes that both internal and external values are formed or perceived by the "*physiological apparatus*" as contributing to the preservation and strengthening of the organism - it is on this basis that the social values taken from culture are assimilated ". However, Bandurka (2002) still mentions the need to understand the emerging experiences as the basis of values.

Healthy people probably make the right choice in the biological sense, but also probably in other senses. The right choice is the one that leads to self-actualization. Man's choice of higher values is determined by his nature, not by the divine origin, which is beyond the human essence. In the presence of free choice, man himself "instinctively chooses the truth, not lies, good, not evil," etc. Bandurka (2002), sees the vital need for actualization, awakening of human inner values.

Bandurka (2002), believing that the source of most personal values is the morality of society, also identifies a number of value orientations that are not dictated by moral norms,

such as curiosity, erudition, communication, etc. Moral norms and values are formed and maintained through external reinforcement. They act rather as a means, conditions for achieving intrinsic values, which are the goals of the individual. The transformation of means into goals, the transformation of external values into internal values, Bandurka (2002) calls "*functional autonomy*", which he understands as the process of transformation of "*categories of knowledge*" into "*categories of significance*". "*Categories of significance*" arise when independently aware of the meaning of externally obtained "*categories of knowledge*". As he writes, value is a personal meaning. The child realizes the value whenever meaning is of fundamental importance to him.

The mere fact of awareness of values, however, is not enough for their internal acceptance by the individual. The meaningfulness of values, according to Bitueva (2000), gives them an objective, universal character: as soon as I comprehend a value, I automatically realize that this value exists in itself, regardless of whether I accept it or not.

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According to Andreeva (2005), despite the differences in interpretations of the concept of "*personality*", in all approaches as its leading characteristic stands out direction. Orientation, differently revealed in the works of Bekh (1997) and Aklaev (1994), acts as a system-forming property of the individual, all his mental composition.

Ananiev (2001) defines orientation as the attitude of what a person receives and takes from society, ie means both material and spiritual values, to what it gives him, contributes to its development. Thus, the orientation expresses the subjective value relations of the individual to different aspects of reality.

Emphasizing the psychological nature of values as an object of personality orientation, Bekh (1997) and Aklaev (1994) uses the concept of "*value orientations*", which he defines as the orientation of the individual to certain values.

As Bitueva (2000) notes, the very term "*orientation*" is very general, vector and "*the characteristic of the individual orientation is not only one-sided and poor, but it is not very suitable for understanding most people whose behavior is determined by external moments*". Social conditions shape the personality as a system of relations. The content of personality is a set of relations to the substantive content of human experience and the associated system of values. Personality is a hierarchical dynamic system of subjective relations, which is formed in the process of development, education and self-education.

According to Bandurka (2002), the manifestations of human activity are determined by his beliefs, which in the structure of personality, along with worldview, interests, ideals,

moral qualities and needs are combined into a substructure "orientation and attitudes of the individual." The orientation of the individual, occupying the highest position in the personal hierarchy, is socially determined and is formed in the process of education.

Analysis of the social mediation of personal relations occupies an important place in domestic psychology, because the individual cannot be considered in isolation from the social environment. Bandurka (2002) introduced the concept of "social situation of development". The development of personality is due to the development of individual cultural values, which is mediated by the process of communication. Significance and meanings, arising in relations between people, in particular, in direct social contacts of the child with adults, then by means of internalization enters consciousness. Bandurka (2002) also writes that values are derived from the relationship between the world and man, expressing what in the world, including what creates man in the process of history, is significant for man.

According to Ananiev (2001), the starting point of individual characteristics of man as a person is his status in society, as well as the status of the community in which the personality was formed and formed. On the basis of the social status of the individual, systems of its social roles and value orientations are formed. Status, roles and value orientations, forming the primary class of personality traits, determine the features of the structure and motivation of behavior and, in interaction with them, the nature and inclinations of man.

The study of the role of social relations in the formation of personality in relation to its value orientations was continued in the works of Alekseeva (1984); Vasiliev (1991); Bekh (1996); Bandurka (2002); Burlachuk (2007); and many other researchers. From the point of view of Alekseeva (1984), the orientation of the individual to certain values and value orientations; shapes society. Society itself puts forward a certain system of values that a person captures in the process of constant "survey of the boundaries and content of norms".

Alekseeva (1984) formulates a common definition of value orientations, as a form of inclusion of social values in the mechanism of activity and behavior of the individual, as a stage of transition of values of society in the activities of the subject.

It should be emphasized that the socio-psychological approach to the definition of values is not to consider the value system of society as an external set of norms and rules in relation to man, but to analyze the socially conditioned nature of the acceptance of values by the individual. In this context, as the main means of personal acceptance of the values of society can be considered the concept of "activity", which occupies a key place in the theory of Bandurka (2002). According to him, the real basis of a person's personality is a set of social in nature relations to the world, which are realized by his activities. The formation of personality is a natural restructuring of the system of relations and the hierarchy of meaningful motives in the process of communication and activity, in the formation, thus, a coherent system of personal meanings.

Based on the concept of Bandurka (2002) concludes that any value is characterized by two properties; meaning and personal content. The value of value is a set of socially significant properties, functions of the object or ideas that make them values in society, and the personal meaning of values is determined by the person.

As writes Bekh (1997) a person responds to the actions of external reality in most cases only after he has broken and understood them in his mind. Understanding, objectification of the phenomena of the external world in the process of individual experience, leads to a constant expansion of the field of human attitudes.

A similar role of semantic formations in the formation of the actual values of the individual is revealed in the works of Alekseeva (1984); Vasiliev (1991); Bekh (1996); and Burlachuk (2007).

Speaking of awareness, reflection of the most common semantic formations, Vasiliev (1991) uses the term "personal values" to denote them. In modern research, in particular, in the works of Alekseeva (1984) personal values are considered as a complex hierarchical system that occupies a place at the intersection of the motivational-needs sphere of personality and worldview structures of consciousness, acting as a regulator of human activity.

## CONCLUSION

Thus, following the basic theoretical research on the phenomenon of values and value orientations, we concluded that each psychological theory explains them differently, namely behaviors see as a result of associative learning, humanists see values in the "self" of the individual and connect them to human needs. But domestic scientists talk about the inclusion in the mechanisms of activity and behavior of the individual and conclude that value orientations are characterized by two properties- meaning and personal content.

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