

**VALUE ORIENTATIONS IN THE STRUCTURE  
OF THE PERSONALITY**

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DOI: [http://dx.doi.org/10.30525/978-9934-571-27-5\\_8](http://dx.doi.org/10.30525/978-9934-571-27-5_8)

**Abstract.** The subject of the research in the scientific work is the value orientations in the structure of the personality. There have been used methods of analysis, synthesis, comparison, abstraction, grouping of available knowledge about values and value orientations through the prism of the structure of the individual. The methodological foundations are the positions: 1) there are the diversity of theories and conceptions of value orientations of a person; 2) the value orientations of a person is a component of the external world of the individual, the constituent of the personality continuity; 3) the value orientations of a person is a broad system of stable personality values, its attitudes; is an indicator of what can be expected from an individual, judging about the social and political position and spiritual world of the person, by looking at what goals he/she attempts to achieve, what objects are the most valuable; is a general indicator of the priorities, needs, requests, social position, and the level of spiritual development; 4) an individual system of value orientations has a hierarchical structure; 5) the development of value orientations is closely connected with the development of orientation of the individual. The realization of value orientations by a person depends both on the internal conditions (level of development of these psychological mechanisms) and external ones (social relations, economic, social political structure of society, its system of values, material and spiritual wealth, prospects of general development). The purpose of the paper is to analyze and introduce (show) the place of value orientations of the personality in its structure, to reveal its essence, content and basic principles of functioning. There were highlighted five main types of interpretation of the concept of value orientations as a result of the study: 1) as a personality orientation; 2) as a need; 3) as an individual experience of social life; 4) as an intrapersonal formation; 5) as a source of conscious

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activity and behavior. Results of the comparative analysis of different theories and conceptions of the value orientations of a person showed the variety of approaches to defining the content of the concept of “value” within the limits of sociological and philosophical conceptions. The results of the research show that human values are the main maxim in the structure of its personality, an individually integrated part of the spiritually universal principles, whereas value orientations are psychological formation, that defines this personal part, that’s why it can be determined as spiritually universal principles which are an integral part of personality, basic maxim, fundamental truth, and value orientations are a certain beliefs of the individual regarding their importance and need of the desire to them.

### **1. Introduction**

One of the important psychological characteristics of a mature personality is the system of its value orientations. It forms a meaningful side of personality’s orientation and represents the internal basis of their attitudes to reality. The purpose of the paper is to analyze and show the place of value orientations of the personality in its structure, to reveal their essence, content and the principles of functioning. Therefore, the study of the value orientations in the structure of the personality is relevant. The objectives of the study: 1) to carry out a comparative analysis of conceptions and models of the value orientations of the personality; 2) to reveal the essence and content of the value orientations of the personality; 3) to reveal the methodological basis of the main principles of their functioning; 4) to determine personality value orientations as spiritually universal principles which are an integral part of personality. To substantiate the value orientations as personality component, its content and the basic theories and conceptions of the essence we used methods of analysis, synthesis, comparison, abstraction and grouping of available knowledge about the value orientations, their place in the orientation of the personality.

### **2. Concept of value orientations**

A notion of “value orientations” is closely connected with a notion of “value”. Many philosophers and sociologists referred to the problem of “values”: Aristotle, Confucius, T. Hobbes, B. Spinoza, I. Kant, I. Bentham, R. Lotze, V. Windelband, H. Rickert, G. Cohen, M. Hartmann, M. Scheler, F. Nietzsche, V. Solovyov, M. Berdyaev, M. Lossky, A. Toynbee, P. Sorokin,

W. Dilthey, E. Durkheim, M. Weber, W. Thomas, F. Znaniecki, T. Parsons, K. D. Ushynskiy.

The source of meanings for the individual are not only the needs, but also the values. The problem of values is the subject of diverse study in sociology, philosophy, and psychology, but most of the works on study of this phenomenon are carried out within the field of sociology. The notion itself was first introduced by W. Thomas and F. Znaniecki in 1912 [8].

An attitude and a social value were presented as two poles of human culture in their book “The Polish Peasant in Europe and America”, the attitude as the subjective pole, and the social value as the objective pole. A social action was interpreted as a dynamic process that binds these poles.

An attitude and a social value were presented as two poles of human culture in the book “The Polish Peasant in Europe and America” (Thomas W., Znaniecki F., 1918-1920): the attitude – the subjective pole, the social value – the objective pole. A social action was interpreted as a dynamic process that binds these poles.

The Polish sociologist considers the social actions as actions, the main subjects of which are conscious individuals or groups of people. Regardless of what these actions are, individual or collective, they affect their subject in order to call upon it certain and desirable reactions. F. Znaniecki comes to the conclusion that the social action represents a dynamic system of values which interact with each other. The structure of this system consists of two types of values – primary and secondary. The primary values are people as subjects and objects of action. The subject of the social action differs from all possible objects of human activity because it is like the subject of action he is a conscious, understanding human being which is capable of mutual actions and initiating them [9, p. 93-94]. Secondary values represent human creations or natural objects that people attach to values. Secondary values in general, according to F. Znaniecki, constitute a kind of dynamic platform for social contact [9, p. 94].

The concept of value orientations was proposed by T. Parsons in 1962 [8, p. 181]. According to Parsons, let’s say, motivational type of orientation concerns those aspects of the subject’s orientation to the surrounding situation, which promote actual or possible satisfaction or dissatisfaction with the needs of the subject that relate it to certain norms, standards, selection criteria.

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There are two sides in the content of value orientations: content (subjects, phenomena, ideals, concrete conditions of existence) and dynamic (the degree of significance of the object of value for a person, the emotional orientation of the individual, the measure of its activity in achieving the goal – B. S. Kruglov, G. Ye. Zalessky, O. M. Leontyev, S.L. Rubinshtein, V. A. Yadov) [8, p. 183].

Moral values play the most important role in the life of the individual and society, since human life is regulated by it most. The fear of condemnation is a moral guide, which constrains, regulates and directs the behavior and activities of people and prevents them from doing something wrong. Such regulators as shame, fear of losing the dignity and human qualities, sometimes are more powerful than any legislative law.

According to Hegel, morality is inconceivable beyond the social life. It can exist only in society, in the relationship between people, their attitude towards the world, God, etc. In this respect, personal benevolence acquires the status of a general principle of human existence. Morality, as a historically formed system of unwritten laws, is the main value-based form of society. It reflects the generally accepted norms and gives an assessment of human activity.

Moral values of people are also manifested through the set of relationships that are formed between an individual and individuals, an individual and a society, and as a result, the person appreciates them and consciously builds a scale of values.

Life acquires a great importance in human consciousness. As the key value of a person, it is inestimable due to moral, ethical, social, religious imperatives.

Morally conscious people can not and do not have the right to live, splitting between good and evil. They consciously choose the good side, select positive and useful things and reflect it not only in concepts, but also in feelings (satisfaction-dissatisfaction, passion-indifference, etc.). People are responsible for their actions and behavior in accordance with their awareness of moral values. It is rather difficult to assess the actions of people who proved to be useful to society by chance (against their will). Are they good or bad, when we know that the individuals were restricted in their actions, that there was no freedom of choice, or there was a mercenary motive (the thirst for power, money, glory and honors).

Paradoxically, but it is impossible to give an objective assessment of a particular action of the individual without the freedom, which provides an

alternative choice. Guided by their mind, people deliberately choose and give preference to what is meaningful, beneficial or harmful for them, since this is their choice, and it is, in fact, invaluable.

The peculiarity of freedom is that it is not only good, but also evil. A free person can consciously carry out not only good, but also harmful actions, pursuing vested, selfish interests. Moral activity is based on tolerance, implies pluralism, free choice, alternative, respect for other thoughts, actions, norms of behaviour, etc. Consolidation of individuals, groups, society is taking place based on consensus. Freedom of actors in the absence of consensus and tolerance can lead to the disintegration of society (dividing it into groups), the variability of which can geometrically grow.

In morality, as well as in other spheres of social life, there are both positive and negative values. The history of civilization gives many examples of the fact that there are a lot of diverse assessments of actions in the moral sphere.

The subject of our analysis is the use of concepts of “value” and “value orientation.” Value is the significance of something, unlike the existence of an object or its qualitative characteristics. The concept of “value” became the subject of extensive theoretical studies in many sciences – philosophy, sociology, psychology, pedagogy, aesthetics, ethics, and others, especially in the 60's and 70's. In axiology – this is an area that considers objective reality and person's attitude towards it, in sociology – this is a problem of general social regulatory mechanisms, where the values of society are considered as components of social consciousness and culture, performing the normative functions in relation to the personality, in social psychology – this is the field of study of the socialization of the individuals, their adaptation to group norms and demands, and in general psychology – it is the study of higher motivational structures of life.

Psychological interpretations of the values of the individual reduce them to the psychodynamics of cravings (S. Freud, C. Jung (to a certain extent)); identify them with the needs (A. Maslow); personal meaning (G. Allport); the formations derived from the motives of the activities (D. A. Leontyev); the characteristic of everything that make human life possible (E. Fromm); beliefs (M. Rockeach); social guidelines (V. A. Yadov); regulators of information flows (cognition); with something in the world which is significant for a person (S. L. Rubinstein); with the spiritualized phenomena of human existence (I. P. Manokha);

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formations of consciousness, which reflect the vital needs, interests, views and attitudes towards reality and themselves (M. I. Boryshevskiy). The concept of “value” is closely connected with the categories of “need” and “interest”. Human life is about satisfying various needs. By the word “needs”, of course, we mean the state of the individual, who needs to be in a relationship with the surrounding reality in order to preserve his/her existence, functioning and development, successful life, knowledge and exploration of the world, self-affirmation in it. As primary (organic, biological) – food, housing, clothes, etc., and secondary (social, moral and spiritual) – knowledge, mastering social experience, in work, creativity, communication, self-determination, social status – needs arise under the influence of specific internal and external conditions and activate the cognitive, emotional and volitional spheres of the individuals, encourage them to act, to search for objects to meet these needs.

The world of values is, first of all, the world of culture in the broad sense of the word, it is the sphere of spiritual activity of people, their moral consciousness, their preferences for those assessments, which express the measure of spiritual wealth of the individual. It is precisely because of this, that values can not be regarded as mere continuation or reflection of interests. In the world of values, there is a complication of incentives for human behavior and the causes of social action.

Neither something that is definitely necessary, without which it is not possible to exist (this task is solved at the level of needs), nor something which is beneficial from the point of view of material existence (this is the level of interest) is at the forefront. The main thing is something that corresponds to the idea of the people’s purpose and dignity, those moments of motivation of the behavior, in which self-affirmation and freedom of the individual manifest themselves [5, p. 20].

Till nowadays, there is no consensus on the definition of the concept of “value” and two main approaches are distinguished in modern psychological literature. First one describes the concept of “value” as a socially approved organization and regulation of human behavior acting as an external condition or a set of socially predetermined ground of their own activity, while in the second approach “value” is understood as an perfect reflection of social relations of people as a special case of the process of objectification of social relations in social institutions and structures. In terms of genesis and functions performed, values are of a social nature.

Thus, there are five main types of interpretation of the concept of value orientations:

- 1) as a personality orientation;
- 2) as a need;
- 3) as an individual experience of social life;
- 4) as an intrapersonal formation;
- 5) as a source of conscious activity and behavior.

### **3. Hierarchical structure of an individual system of values**

An individual system of values has a hierarchical structure. Along with other factors, the values predetermine the formation of a dispositional system of personality. On the one hand, values are the properties of a particular social subject, phenomena which satisfy the needs, interests, desires, in other words – these are socially significant ideas of what is goodness, justice, patriotism, love, friendship. Usually, they can not be doubted, but are modified, they serve as a standard, an ideal for people. On the other hand, values are the person's attitude to the objects and phenomena of reality, which is expressed by value orientations, social guidelines, and personality traits. Here they serve as a certain structure of personality. The first aspect is social, the second one is personal. The relation of the concept of value to the spheres of the internal and external world of people generally does not coincide with the division of values into the values of society and the values of the individual.

The values of the individual, as well as the values of the group, depend both on the position of the individuals in the social system and on the level of their development. Values are formed as a result of awareness of the social subjects of their needs in their relationship with the objects of the world or as a result of the attitude that is implemented in the process of evaluation. The system of values of a social subject can be composed of essentially-vital ideas about good, evil, happiness, purpose and essence of life and universal ones:

- vital (life, health, personal safety, welfare, family, relatives, education, law and order);
- social (social status, ability to work, etc.);
- interpersonal (benevolence, honesty, altruism);
- democratic (freedom of speech, conscience, national sovereignty);
- particular (belonging to a small homeland, family);

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– transcendental values (faith in God, striving for absolute).

Basic values, such as – the desire for truth, creativity, beauty, focus on the goodness, abatement, honor and dignity – are specified and serve as the basis for choosing the goals and conditions of universally meaningful activity. They form the core of universal values. There is a certain hierarchy of values. It is not only that some values (“lower” ones) are sometimes sacrificed for the sake of others (“higher” ones), but also that different values have different degree of publicity, and one value is the specification of the other one. Thus, the value of labor is explained by the fact that it is one of the spheres in which the higher values are realized, the value of self-realization and personal development are also viewed more fundamentally. An important characteristic of values is their connection with ideals. This characteristic is sometimes even included in the definition of values. Heroic images of artistic and journalistic literature are used in empirical studies as the carriers of the most important values. Actually, these images serve as means of representing a pedagogical sample for acquisition of the models of the ideal way of behavior, the ideal lifestyle.

Value orientations occupy the highest position in the hierarchical system of values. Value orientation – is the focus of the individuals on assimilating certain values to meet their needs. In value orientations, value plays the role of a peculiar benchmark and an appropriate regulator of human behavior and activities in the subject and social reality. And people are guided by the values which are most needed now and which are in line with their interests and goals in the future.

Value orientations are complex formations that have different levels and forms of interaction of the social and the individual characteristics of the personality, a specific form of their awareness of the surrounding world, their past and future, the essence of their own self.

A. G. Zdravomyslov and V. A. Yadov point out that the main function of value orientations is the regulation of behavior as a conscious action in certain social conditions. G. P. Predvichniy differentiates 3 stages in the formation of social orientation:

- the awareness of needs;
- the comparison of needs with the objects and phenomena surrounding the world and the development of an attitude towards the world;
- awareness of the attitude to things, conditions and forms of satisfaction of needs.



#### **4. Value orientations as a central personality formation in its structure**

V. A. Yadov pointed out that the inclusion of value orientations in the structure of the personality allows to see the most common social determinants of the motivation of behavior, the source of which must be sought in the socio-economic nature of society, its morality, culture, in the features of socio-group awareness of the environment, in which the social individuality has been formed, and where passes people's everyday life.

Thus, value orientations, acting as one of the central personality formations, express the conscious attitude of people to social reality, and, in this aspect, determine the broad motivation of their behavior and have a significant impact on all aspects of their activity.

Consequently, the development of value orientations is closely connected with the development of orientation of the individual.

M. Rokeach (1979) put forward a theory and an instrument reflecting it (The Rokeach Study of Values) which has been widely used and has proved useful in many different types of study. M. Rokeach divides values and value orientations of the personality into two main groups from the point of view of goals and objectives, which a particular value serves. It is the psychological approach to the classification of values. The first group consists of "goal values" (terminal values), the second is "means values" (instrumental ones). The terminal values are the main goals of a person, because they reflect the long-term life perspective. Terminal values help to determine the meaning of human life, indicate what is especially important, significant, valuable for a person. Experimental testing of such a division, conducted under the leadership of V. A. Yadov, confirmed its rightness.

It is the terminal values that correlate with the so-called sense-forming motives (D. A. Leontyev), which, from his point of view, are crucial. The value based approach to the study of the peculiarities of the formation of consciousness of the individual, presupposes that all the phenomena of reality (including the actions of people) can be represented as a set of values, which expresses the individuals' subjective assessment of these phenomena from the standpoint of their necessity in meeting their needs and interests.

Hofstede (1980, 2001) surveyed values in over 100 different countries and came up with five basic value dimensions: Power Distance, Uncertainty Avoidance, Individualism, Masculinity/Femininity and Short-term vs Long-term Orientation [10].

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His work too has sparked a great deal of further research and is the most studied values theory currently in use. Yet another influential values theory has been that of Schwartz (1992). From studies of values held in over 50 countries, he proposes 10 which manifest universally in individuals (Achievement, Benevolence, Conformity, Hedonism, Power, Security, Self-direction, Stimulation, Tradition, Universalism) and seven which appear across cultures (Affective Autonomy, Conservatism, Egalitarian Commitment, Harmony, Hierarchy, Intellectual Autonomy and Mastery) [10].

Some similarities between the Hofstede and Schwartz theories can be detected, and Smith and Bond (1998) suggest that as they overlap almost completely although they were derived using different methods, we are close to reaching a universally applicable theory of values.

It is clear from this that the interest in values measurement across cultures which was initiated by Kluckhohn and Strodtbeck continues to accelerate. We can use values both to study change and variation within a culture, and differences and similarities between cultures. Although the Kluckhohn and Strodtbeck theory was derived half-way through last century it has generated much further research, which has in turn generated new theories. Though their work on understanding of ourselves as human beings has been increased.

Value orientations of the person also have a complex hierarchical structure. Thus, for example, the authors of the well-known dispositional concept of the regulation of social behavior – V. Yadov, D. Uznadze – distinguished the following levels of disposition:

- elementary fixed instructions (arise on the basis of vital needs);
- attitudes (are formed on the basis of the needs of communication, which is carried out in a small group);
- socially-directed interest of the individual, according to a particular sphere of activity;
- value orientations which influence the behavior of the individual.

The realization of value orientation by a person depends both on the internal conditions (level of development of these psychological mechanisms) and external ones (social relations, economic, socio-political structure of society, its system of values, material and spiritual wealth, prospects of general development).

Orientation of the personality is determined not only by the value orientations, but also by such psychological formation as “personal sense”

(O. Leontyev), which is interpreted as the “reflection in the mind of the relation of the motive (activity) to the goal (action)”.

I. Kant laid the foundation to the problem of values, showing a significant difference between subjects of sensory experience and subjects which are above senses. The theory of I. Kant is characterized by the autonomy of moral values; morality exists in the mind and from it arises a goal which has an “absolute value” – the personality of each individual. Everything else is a relative value, a means of achieving the goal. However, the “value” has become the subject of study since F. Nietzsche introduced the principle of reevaluation of all values.

F. Nietzsche defined value as the highest amount of power which people can master themselves. He showed the difference between the values and principles of their organization in relation to different historical epochs and different human communities. According to V. G. Nesterenko, the same subject or the same event may or may not have any value, depending on the historical situation, and the interests of different groups of people. Value is a mixed, “optional” and, at the same time, a permanent, “mandatory” definition of the subject.

Next, after having defined the concept of “meaning” as a point of connection of person with the world, Nesterenko defines values as generalized meanings, regardless of the degree of their generalization [4].

### **5. Sociological and psychological aspects in the study of value orientations**

In the sociological aspect, values are seen as regulators of the activity. For example, Bulgarian researcher of this problem, V. Momov, divided the values into existing, relevant and purposeful or cogitative, desirable and possible. Among the purposeful ones he distinguished values-ideals, values-desires and normative values.

Sociologists D. Jerry and J. Jerry define values as ethical ideals and basic beliefs as well as goals of an individual or society. They point out that this term is often used to identify the difference between scientific knowledge and “values”, especially, where “ethical” ideals, duty, etc. are not accepted as “scientific” or can become as such [5]. Also, to the problems of values or value orientations as well as personality orientation referred such psychologists as W. Wundt, K. Lewin, A. Meinong, J. Kreybig, B. Skinner, J. Rotter, S. Freud, A. Adler, K. Horney, E. Fromm, C. Rog-

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ers, A. Maslow, G. Allport, V. Frankl, A. Rubinstein, O. M. Leontyev, B.H. Ananyev, D.M. Uznadze, L.I. Bozhovych, H.S. Kostiuk, V.M. Miasyshehev, L.S. Vyhotskyi, V.O. Yadov, I.S. Kon, B.D. Paryhin, H.M. Andreyev, V.S. Mukhina, O.O. Bodaleov, H.H. Dilihenskyi, F.Yu. Vasyliuk, B.S. Bratus, B.V. Zeiharnyk, D.O. Leontyev, O.H. Asmolov, etc.

Famous American psychologist Arthur Reber uncovers the term “value” in three meanings: in the first – as a quality or property of an object, which makes it useful and desirable. He draws attention to the pragmatic aspect that is conceived in this definition, meaning that the value of a subject is determined by its role in social interaction, however, in itself the one has no value.

The second characterizes value as an abstract and general principle in relation to behavioral patterns within a particular culture or society, which through the process of socialization is considered by the members of this society as significant. These are social values. They form central principles around which individual and social goals can be integrated. Classic examples are freedom, justice, education, etc.

The third interpretation of value relates to the sphere of economy. Value is a real cost of an item, which is determined by that what can be obtained for it in exchange for other goods or some means of paymeant, usually money. This meaning is combined with the first one and is very close to the meaning of term “usefulness”.

Classification of values is characterized by considerable diversity. In the philosophical and psychological literature is a description of such hierarchies of the main values as Dionysian, in the center of which is the convenience of life, comfort and consumption; Herculian – domination; Promethean – altruism; the Appolonien – cognition, art; Socratic – self-cognition, self-development and self-perfection.

In the Marxist tradition, values were classified in accordance with the level of social existence and social consciousness. According to this principle, in the 1960's a hierarchy of values was developed by V. P. Tugarinov who signed out that values are the benefits of the life and culture of a certain society or class whether reality or ideal. Moreover, he divides them into material, sociopolitical and spiritual. At this time there was a classification of values in relation to the person, to its needs and the appropriate division into subject values and values of consciousness or value of imagery. Austrian culturologist, psychologist and politologist W. Krauß systematizes once, as he writes, widely recognized and now forgotten values (“dishon-

ored ideals”) according to such scheme: basic or primary values, necessary and important for all people i.e. health, food, peace, security, warmth, love; secondary values are freedom, truthfulness, fullness of life, education, art, beauty, benefits, comfort, enjoyment of life; the highest values that make up the meaning of life are the following: help to one’s close surrounding, help a wider range of people, aestheticization of personal and the surrounding life, active participation in the development of civilization, cognition and contemplation, religious experience, God.

According to E. Fromm, valuable or boon is all that contributes to the development of human abilities and the maintenance of life. Having divided the values into two groups: official and factual, he emphasizes that both the first and the second have their structure and hierarchy in which certain higher values determine others as necessary conditions, correlates of its implementation.

E. Fromm points out that traditionally Divine authority was determined as a basis of values, based on revelation and is orientations of those who believe in the source of revelation, which in the Western tradition is God.

Among the models that do not recognize the Divine authority, E. Fromm notes the following:

1) the conception of complete relativism, which proclaims all the values as a private matter of everybody and which beyond the person have no grounds;

2) the conception of internal inherent values of society according to which the highest values and mandatory for each person are all the norms that contribute to the survival of this particular society. From this perspective, ethical norms are identical to social norms and social norms serve a perpetuation of any society with its dishonesty and contradictions;

3) the conception related to “biologically immanent values” are common to people and animals. Having signed out the weak sides of this conception E. Fromm emphasizes that “biologically immanent value systems” often lead to results directly opposite to the humanistic oriented system.

In the humanitarian and social literature, orientations are also classified ambiguously. Hence, Yu. Kozeletskyi referring to freedom of one of the main value splits the non-speculative division of people into those who are characterized by “guarded” and “transgressive” orientation. The first one is oriented on the values which ensure preservation of their life in statistic condition. Freedom of choice is not so important for them. The second one is oriented on freedom and art as the main values and individual power in order to improve welfare.

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In the conception of human nature and character, developed by E. Fromm, the structure of the nature of adults according to their orientations is analyzed. He referred the Receptive, Exploitative, Hoarding and Marketing character types to unproductive orientations. The first is connected to the external source of amenities, to obtain the desired (material and spiritual), passively relying on other people, personal authority. The second orientation, like Receptive, is based on the feeling that the source of all amenities is externally, but nothing can be created for itself. The difference between the first two orientations is that the exploitative type does not expect to receive anything from others for granted, but by using power or cunning to them. It extends to all sphere of action. Hoarding orientation comes from the feeling that nothing new can be taken from the outside world, all can be gained by frugality and greediness. Moreover, E. Fromm names Marketing orientation such orientation (character type) towards the formation of the person features that are in demand in others, it is important the ability to present oneself as an appropriate commodity.

Each of the first three orientations has one common feature – one of the forms of human guidance, and dominating in a person is specific for it, and characterizes the personality. Market orientation is characterized by the variability of the guidelines which forms a single permanent feature of this orientation.

E. Fromm emphasizes that all orientations have their place in human life, and the domination of one or another depends to a greater extent on the peculiarities of the culture in which a person lives. He puts forward the hypothesis that social conditions contribute to the predominance of certain orientations. The meaning of the analysis of the connection between the orientation of a person and the social structure is ambiguous: first of all, it helps to understand some of the most important factors in the formation of character, secondly, it uncovers the role of specific orientations as powerful emotional factors, action of which needs to be known in order to understand the functioning of society.

Taking into consideration the general recognition of culture influence on personality, E. Fromm signs out that not only the impact of cultural models and social institutions, but “pressing” of an individual according to the pattern of relationship, accepted among people.

Fruitful orientation according to E. Fromm or productive in accordance with H. Blum is characterized by the ability of person to use its powers and

implement the opportunities laid into it. It is an orientation on freedom and independence, activity, wisdom and art, love as care, responsibility, respect and knowledge, self-cognition and self-implementation.

The analysis of psychological scientific literature on problems of value orientations in the mid 90's is most fully done in the dissertation research of A. L. Svetlichnyi and N. I. Frolova. The authors emphasize the diversity of approaches to the definition of the concepts of "value" and "value orientation", analyze the disclosure of problems of values in indigenous psychology. Particular attention A.L. Svetlychnyi paid to paradigms of such scholars as V.O. Yadov, I.O. Martyniuk, B.S. Bratus, H.Ye. Zaleskyi, F.Yu. Vasyliuk. His analysis of value orientation research in foreign psychology has critical nature.

Having researched the psychological aspect of the system transformation of value orientations at the breakthrough stages of the society development, N.I. Frolova emphasizes that in the works of G. Allport, Ph. Vernon, G. Lindzey and other foreign authors it is highlighted the role of personal interests in the process of forming its value orientations and the role of social factors in this process is underestimated. She determines value orientation according to H.Ya. Holovnykh as a means of differentiating by individual of surrounding world objects in keeping with its significance [3].

A modern researcher of student youth value orientation M.V. Shevchuk devoted a special section to scientific-theoretical analysis of values and value orientations studying problems. Having analyzed the views on values and value orientations by such scholars as M. Yo. Boryshevskyi, O. H. Zdravomyslov, D.A. Leontyev, Ye.F. Mayorova, Ye.A. Podolska and appropriate provisions of attitude theory by D.M. Uznadze, as well as orientation by O.M. Leontyev and S.L. Rubinshtein, she concluded that investigating of value-based sphere is based on the provisions of attitude theory by D.M. Uznadze, theory of "relations" by V.M. Miasyshchev, as well as activity theory by O.M. Leontyev. M.V. Shevchuk distinguishes value as one of the form of social relation, as notion that establishes positive or negative meaning of appropriate subject or phenomenon and value orientation is a relatively stable orientation of personality needs to certain group of values.

In the first half of the 80's a detailed research was conducted by Ukrainian sociologist V.L. Ossovskyi. The term "value orientation" is complemented by the term "value", he concentrates on its dynamic aspect. In this function the term "value orientation" serves for:

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1) the highlighting of a certain higher (terminal, in accordance with the terminology of M. Rokeach) values, according to the state of social experience;

2) the interpretation of this higher value, specific to a particular society;

3) the establishment around this value a complex of relatively coherent values; 4) emphasizing the most important features of these values.

Thus, value orientation serves as a tool for studying values, a specific understanding of their motivational and systemic force, the prevailing tendencies of social assessment, its standards. After analyzing various approaches to defining the content of the concept of “value” within the limits of sociological and philosophical conceptions, the author highlights two aspects of its existence as a social phenomenon. The first one he calls “values-norms”, and the second “values-objects”. The first is the existence of values as elements of culture that guarantee, provide the interest of society or its subsystems (groups, layers, social categories, etc.). The second is the existence of values as objects of interest of individual subjects.

### **6. System of value orientations of the person**

The definition formulated by V.Ye. Khmelko is the most substantiated in modern Ukrainian sociological literature. According to the dispositional conception of V.O. Yadov, the value orientations of the personality are personal orientations concerning human, national, class, professional, etc. values. Those are permanent dispositions that control the general direction of person activities towards such values and other high-value social objects; as well as, the higher level elements of the dispositional structure of individual orientation. The levels of value orientations and their subsystems such as cognitive and emotional ones are discovered herein.

A Russian psychologist S. S. Bubnova distinguishes three hierarchical levels in the system of a person value orientations. To the first level she refers abstract, the most generalized spiritual, social and material values. The spiritual ones are divided into cognitive, aesthetic, humanistic, etc. The social values are distinguished into values of social honor, social achievement, social activity, etc. From the author’s point of view, the second level consists of the values that are fixed in life-sustaining activity and manifests as person features; the third level are presented with the specific ways of person behavior as means of implementation and fixation of values-features. Moreover, this theoretical model is based on B. F. Lomov point of



view, according to which value orientations as any psychological system can be imagined as multidimensional dynamic space, each dimension of which corresponds to certain kind of social relations and for each individual is important (or has sense) to a different degree.

A modern Ukrainian psychologist I.D. Bekh uses the notion of “personal values” for the psychology of personality description, it reflects the fact that subject is involved in social contacts and relations, he interprets a person as a sociocultural reality. More precise notion of “personal values” is connected to the ability of certain individuals to accept social values, therefore, becoming meaningful, where particular objects, events, phenomena, etc. acquire a special sense for a person. Furthermore, the author emphasizes that it acts as normilized formations such as orders or interdctions, which indicate indispensable, necessary or desirable behavior as an ideal or a role model. According to the goals of educational psychology, I.D. Bekh proposes to understand under the personal values of human being the conscious, sense bearing formations of personality and explains the essence of personal sense.

Since the beginning of the 60s, in the foreign psychology, the theoretical and methodological paradigm by F. Kluckhohm and F. Strodbeck’ was very respected. On the basis of their definition, the value orientations are difficult, definitely grouped principles that provide cohesiveness and directivity to a variety of motives of human thinking in common human problems solving. They distinguish five main problems that are common to all people, but are solved within a particular culture in terms of its basic values. These are the following problems:

- 1) the attitude towards human nature;
- 2) the attitude of person towards supernatural world;
- 3) the attitude of person towards time;
- 4) the direction of human activity;
- 5) the attitude of person towards other people.

M.F. Holovatyi formulates such a definition that value orientations (or rarely – preferences) are a certain set of hierarchically connected values, which direct life activity. As we can observe, everything comes to the needs of human being, simple usefulness. And here values and value orientation are identified. Generally, as it was signed out by M.S. Yanytskyi, theoretical concepts of the second half of the twentieth century, first of all, the domestic tradition, clear up the psychological nature of values through such practically identical notions as “value orientations of the personality” and “personal val-

## **Value orientations in the structure of the personality**

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ues” which are differentiated, essentially, only by referring to values more of a motivational or sense bearing sphere. However, Aristotle introducing into philosophical thought the term “valued”, referred to it such “divine” notions as soul and mind whereas praises includes estimated boon and boon-opportunities which can be used for good and evil. Consequently, he distinguishes those entities that now are called values and value orientation.

According to F.Yu.Vasyliuk, the value is neither a subject of person’s desire or need nor a motive which always belongs to someone. Firstly, the value can be common “our” and secondly, in the intrapsychic space, inside the personality, it performs not differentiating but integrating, collecting “evaluating” functions. The value is constant, stable and oversituational. In addition, it is often an invisible magnetic pole. The source of value is internal. Moreover, it is objective. An encountering with value requires constant renewable effort.

### **7. Conclusions**

A notion of “value orientations” is closely connected with a notion of “value”. The categories of “value” and “value orientations” are common to philosophy, sociology, psychology and other humanitarian as well as social sciences. Naturally, there is no single definition and can not be, because each science researches its aspect of values and value orientations.

There are five main types of interpretation of the concept of value orientations: as a personality orientation; as a need; as an individual experience of social life; as an intrapersonal formation; as a source of conscious activity and behavior.

An individual system of values has a hierarchical structure. Along with other factors, the values predetermine the formation of a dispositional system of personality.

Expressing certain qualities of an individual, value orientation at the same time is also a means of realizing certain social goals. Normative and value approach to studying the social and political mentality of society comes from E. Durkheim, T. Parsons, M. Weber, A. Marshall, V. Pareto. For many years, this problem was dealt with by American scholars W. Thomas, F. Znaniecki, J. Mead. They are based on the notion that the determining force of development and transformation of society is the divergence of goals and interests of people or certain relevant groups. The weakening of common beliefs and feelings threatens the disintegration of society, its collapse. Hence, the value orientations are a broad system of personality

value attitudes, therefore, it manifests as a selective-better attitude not to individual objects and phenomena but to its totality, meaning to express the general orientation of the individual on certain types of social values. Value orientations develop in goals, ideals, interests, life plans, principles. Furthermore, it is the formation of ideological and target plan, as well as the general line of human life. It finds its manifestation in verbalized programs and the real behavior of people.

To sum up, we consider that the system of person value orientations is the component of the external world in the structure of the personality, the constituent of the personality continuity; the indicator of what can be expected from the individual. One can judge about the socio-political position and spiritual world of the person by looking at what goals he/she is going to achieve.

Thus, the value orientations are a psychological formation; the main maxim in the structure of the personality, an individually integrated part of the spiritually universal principles.

The studying the role of value orientations in the conditions of the transformation of Ukrainian society will become our further scientific research.

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