

Theoretical Reasoning for the Value-Sense Position Inventory

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Abstract

The article analyzes the methodological basis of the author's research methods connected with the type of Personality's Value-Sense Position (VSP). Values are considered as one of the main factors determining the actions and the whole life of the Personality, as the basis of interpretation derived from the subject of events, facts and phenomena. Personality "reveals" the Value and Meaning in the World in the free choice's act of individual. Identify Three types of VSP Personality are identified: egocentric, pro social, existential. The criterion of VSP type selection is the character of subject-object relation "Me – World", causes structural and content features of Personality's value-sense sphere. The values of each type of VSP are described.

Keywords: Value-Sense Position, type of Value-Sense Position, Subject, Personality, Values, Meaning, subject-object relation, egocentric, prosocial, existential.

1. Introduction

Social reality of unique personality is constructed in the process of value-semantic interaction. Building the meaning of the phenomena, facts, that is, value-interpreting them ideologically, personality thus builds his/her own value structure. This structure has ultimately decisive effect on the motivation and behavior of the individual as a whole.

Thus, the role of values in the regulation of the individual life course is an indisputable fact recognized by researchers of psychology, and a detailed proof of this provision does not carry any special methodological necessity. Actually, being semantic structures of personality, they integrate, transfer social experience into the language of subjective space. Significance values are detected in the processing, evaluation, interpretation of events be a person designing unique picture of the world.

But at the present stage of society development ideological value-semantic structure of the individual demonstrates a progressive crisis in the construction of individual life meaning, which is manifested in the destruction of valuable bases, growing moral degradation, strengthening of moral nihilism, coming into life personalities with clipping moral values, etc.

Persistent progressive crises in value-semantic field of personality and lack of effective mechanisms for resolving such confrontations indicates a weak psychological perspective elaboration of values mechanisms and meanings formation. Destroying, agonizing acts of a personality, having no inner integrity values system, are becoming more and more destructive to society. All this allows us to consider our research to be relevant and actual to the pressing needs of the modern world.

Issues of search mechanisms, factors contributing to the structural and content features values should be based on the premise that the values of the individual have a hierarchical systemic nature, that is, the values are not equal in terms of their subjective significance, and the nature of subordination. Many modern psychologists agree that the person has not just a collection of disparate values, but the value structure, which, on the one hand, is organized on a certain logic, but on the other – integral determines a course of conduct in the plane of the social world (K. A. Abulkhanova, B. S. Bratus, I. G. Davydov, V. V. Znakov, E. Corjova, N. I. Nepomyaschaya, Theodore R. Sarbin, V. Frankl).

This suggests the presence of a certain general principle (as any system presupposes the existence of a priori principles of its construction), which determines the structural and content features of value-sense sphere of a person.

Therefore, we are talking about the possibility of providing the fundamental principles, which is the basis of the design and informative content of a hierarchical system of personal values that ultimately expressed in a certain structural and most importantly - in substantive content of the system. In our study raises the question of the need to create for diagnostic tools aimed at detecting the grounds of substantial design principles personality values.

The creation of such an inventory, undoubtedly, has a practical aspect, because, on the one hand, the system of values – is not a passive component of the person's self world, but one of its active ingredients, which presupposes substantial characteristics of thinking, understanding, comprehension of life and so on. On the other hand, the ability to

diagnose and highlight the principle of substantive content of this system will allow researchers to analyze the formation's mechanisms of personal values more deeply.

2. Basic Part

The main stages of the Inventory development

At the first stage of scientific research such considerations led to the determination of creating relevance of Inventory of VSP research.

The second stage of our research – the methodological study of the Inventory's developing. At this stage, we analyzed the experiences of different researchers and took into account the experience of our own research and researches of our Department's colleagues.

On the third stage we have been described value content of three types of individual value-semantic positions.

During the fourth stage, all values of each type of VSP have been disclosed in aggregate of social representations.

Next steps for the Inventory's development are related to the experimental justification of four stages methodological positions (they will be described in the following article). In the empirical research and subsequent of mathematical and statistical analysis of data we carried out Inventory's validation.

This work resulted in a questionnaire, which allows to define the type of value-sense position. The questionnaire consists of 24 statements. The test subject has to express degree of his/her agreement with each statement. This article describes the methodological foundation of our work.

3. Methodology

Thus, the relevance of the Inventory of value-semantic position in the research is undeniable. How we can methodologically justify possibility of creating such inventory? Value is a semantic substance and it forms a system of motives of the person; value does not exist in the self individual world as a separate and closed monad, and contents certain value structures, as the line of individual behavior is always consistent and the content is subjected to the logic of the values structure organization. This is quite easily detected with the structural and content analysis of behavior.

For example, our research shows that a person selects the behavior in a variety of situations based on the *value system* that is constant and *does not change it either depending on the situation or from time to time*. Whether to submit alms to a beggar or not? Tell a lie or not in the court to defense a friend? Whether to apply euthanasia or not? To answers these and other essential questions, a personality acts according to his/her value system. Moreover, if fun and money are mostly important for a person, they will determine the election of the person choice in all existential situations. For example, in the above mentioned situations, the solution may be the following: it is not necessary to file for alms, as it will be spent on drink; lie in the court should not be told, because if I tell a lie, I can be condemned by perjury (that is, it will be very bad for me); you need to apply euthanasia, because it will save human being from suffering and his/her family from unnecessary money waste. (O.O. Polyakova, 2005)

It should be noted, that the situations experienced by a person are supposed to be evaluated according to an individual meaning. D.A. Leontiev and A. C. Fam identified choices, committed in a "fateful" and "everyday" situations. The authors show that the choice of the individual will depend on how it is relevant to the situation itself, in which you need to make a choice. (Fam A. C., D.A. Leontiev, 2013)

At the same time, it should be noted, that the proposed by various researchers value structure are allocated on the basis of substantive principles, despite great diversity in the title, they often have similar substantive characteristics that describe specific behavior line and individual attitude to the world. (R. Janoff-Bulman, 1989 и 1998; M. Rokeach, 1973; S. H. Schwartz, 1995; S. H. Schwartz, 2003; D. Leontiev, 1999; M. A. Padun, A. Kotelnikova, 2008) And it is quite natural, because the construction of the individual value system involves not chaotic manipulation of semantic reality, but is subjected to certain logic, the same principle, and is dictated by the specifics of substantive content of the value system.

In the absence of generally accepted conceptual apparatus on the grounds of classification and typology of semantic principles that define personal and social values that reflect the ways of the individual relationship to the social reality, we used the terminology proposed by Professor of Institute of Psychology of the Russian Academy of Sciences – *value-sense position*. (V. V. Znakov, 2000)

V. V. Znakov regards the content of value-sense position as a system of constructs that reflect the basic psychological attitude of "Me – the World" and has a decisive influence on values formation of facts, events. (V.V. Znakov, 2014) The personality worldview position that determines understanding of the world, search and causing a

variety of meanings. V. V. Znakov notes that the understanding of a personality depending on its value-sense position and outlook: depends on the context into which personal knowledge is included, the truth takes on a different meaning for the subject. Thus, value-sense position is basic coordinate of semantic categorization of the world and reveals the personality's semantic specificity of interaction with the world.

D. A. Leontiev notes that the concept of meaning is directly related to the categories of regulation and self-regulation. Any system of regulation involves three elements: the object of regulation (parameters to be controlled), the criterion of the regulation (which should correspond to the object) and control mechanisms (providing the possibility of correcting the object in accordance with the criteria). The meaning can act as a criterion and as a mechanism of control. (D. A. Leontiev, 1999). Criterion changes entail changing of the systems content, since there is a principle of existential mediation: any meaning's changes associated with a real change of man's relationship with the world. In this context, value-sense position is regarded as a regulatory behavior principle, revealing as a criterion of meaning, set the appropriate option of objective reality reflection.

In our previous investigations there were identified and described substantial characteristics of three types of person's value-sense position: egocentric, pro social, existential. (O. O. Polyakova, 2005; S. I. Sobolev, 2006; L. N. Tarasova, S. I. Sobolev and O. O. Polyakova, , 2009)

Methodological basis for allocating substantial characteristics of value-sense position types were served as modern psychological concepts of individual self world (K. A. Abulkhanova, T. N. Berezina, G. E. Belitskaya, N. A. Koval), the subject intentionality, understanding, subject interpretation of the world and oneself on the basis of value-sense position (V. V. Znakov, A. N. Slavskaya, P. Ricoeur, M. Heidegger, P. P. Gaidenko, L. F. Burlachuk, N. B. Mikhailov, L. Ross, R. Nisbet), philosophical and psychological understanding of the context (M. M. Bakhtin, G. G. Shpet, V. P. Zinchenko).

This selection was based on the classification of B. S. Bratus, who, in the frame of the semantic regulation concept, introduced the concept of "semantic vertical" – a hierarchy of semantic criteria: egocentric, pro social (humanistic) and spiritual (existential) defining vital reference points at different levels of personal development, and determining the nature of her/himself in the social world (B.S. Bratus, 1988). D. A. Leontiev notes, that it is right to consider the classification of B. S. Bratus as a reflection of the features of value-consumer balance: *egocentric* type is defined of nature needs as mediated semantic sources; *pro social* – universal values; spiritually connected with the person's orientation on the existential meaning and values. This classification has been used in some theoretical and experimental studies (D. A. Leontiev, E. G. Vlasenkova, S. I. Ivanov, Y. B. Shlykova). At the same time, however, due to the ambiguity of the spiritual content type from B. S. Brutus, we used an idea of D. A. Leontiev, who, specifying the content of the spiritual level, considers the latter in terms of the existential life orientation. Therefore, we found it possible, in order to specify the content of this type of value-sense position, to use the term – "*existential*".

The criterion of the type of individual value-sense position is substantive character of psychological attitude "Me – World", determining by structural and content features of individual value-sense sphere and it manifested in its value-sense position. We have used the concept of psychological attitude to build the model of our research, developed in the works of V. N. Myasishchev, P. N. Shikhirev, A. L. Zhuravlev et al. As the system of psychological relationships, a priori given before the value system of the person, and (of psychological relations) role is found in significant effects on the formation of individual value-sense sphere.

We proceeded from the fundamental position that, in contrast to the needs, personality "reveals" the value and meaning in the World in the free individual's choice (V. Frankl, 1990; M. M. Bakhtin, 1986). Value-sense position mediates the relationship of personality with the world, is an absolute expression of psychological relations "Me – World": On the one hand, the value system is turned to the world, on the other – to the individual. Psychological attitude of "Me – World", thus, is drawn as part of the subject –person to the object-world, and from the object- world to the human subject. "The author " of values and meanings present them as open, select and include them in the space of their life experience of the person and the world – the object in which the values and meanings are presented initially, which is open to choose their subject. On the part of the object world opens personality as Absolute system of life meaning, on the one hand, is free to be accepted or rejected, but on the other – a person always chooses some value and meaning in the world – without them one can not live, as opposed to animals. From the subject of a system of values appears in the mind of the person as a value-sense position – a factor of goal-setting, guiding and regulating the life goals of the individual. As a result of our theoretical and experimental studies we identified three main types of content value-sense position of the person – egocentric, pro social and existential, structuring feature of which is informative psychological relations "Me – World" (Polyakova O. O., 2005; Tarasova L. N., Sobolev S. I. and Polyakova, O.O., 2009).

4. Psychological Characteristics of 3 Value-Sense Position's Types

In the egocentric type of individual value-sense position subject of this meaning-authored value system is only egocentric personality, whose purpose – only egocentric satisfaction of hedonistic needs. In the minds of egocentric personality relates to the world as to confront her world. World is just a passive object of her/his egocentric impact. This orientation is inevitably reflected in the fact that the value system of the person is egocentric absolutisation of subjective psychological relationship "Me – World". These values become dominant: fun, strength, power, success, wealth (or reject poverty). By their nature, these values are subjective in nature and are "owned" only egocentric personality: it is "only my" fun, "only my" force, "only my" power. Object side of psychological relations – the whole world, nature, other people – serve only as a source of satisfaction of the individual's hedonistic needs, and there passively are in psychologically relations of personality. Personality chooses, generates and interprets these values in its sole discretion.

For prosocial type of value-sense position it is characteristic that the world appears as a personality of absolutized society – "universal subject". Value-sense relations with the world are mediated by individual socio-cultural relations, "Me – society", which means that a person is focused to universal social norms. The world as a "universal subject" is not opposed to the individual, but acts as a subject of scientific, ethical, legal, social, cultural and other kinds of truths, set forth in the respective systems of social knowledge, including the person's life-meaning relationships in these systems through training, socialization and education. Therefore, the system of pro social values mediated by socio-cultural relations "Me – society", has always focused on the regulation of social and cultural relations of man and society, and has the character of so-called "universal values." Dominants are such values as justice, kindness, freedom, law, knowledge, etc. In contrast to the egocentric values in the content of pro-social values present attitude to the other person: justice, honesty, respect – it is always related to someone who is an equal participant in life situations. In this case, the "author" of standards is a society – universal human subject, the person learns the same universal values system in the socialization process. The process of assimilation has an intellectual nature: the person attached to the universal values through education and upbringing.

However, the psychological relationship "Me – World" is not limited to the relationship "Me – society". It is clear, that this is just a part of life's relationships with the World. There is another type of psychological meaningful relationship. B. F. Lomov expand the categories of reflection and introduced him ontological plan of psyche's analysis. (Lomov, B.F., 1984) In this case, psychic phenomena are studied from the point of view of the indispensable involvement of the psyche into a general correlation material world's phenomena, which is linked to the objective meaning of a particular event. You can also bring a remark of L. M. Wexler, that the task of psychology now – to show not only the extent to which cognitive image depends on the subject (subjective meaning of the situation), but also the extent to which it is independent of it (the objective being washed away). (L. M. Wexler)

The possibility of an ontological analysis of situations found in the existential type of value-sense position. In the existential nature of the psychological relationship "Me – World" society appears personality especially as life, has its own objective sense and laws. These objective sense and the laws can not be limited of universal ideas, much less egocentric life conception. Man is free, he is free to choose its path of his life, but he is always subordinate to the ontological, regardless of the subjective opinions (if any generality of the subject), the difference between truth and error. Assert his life he can only submit to the demands of the objective laws, it is not invented laws being, formulated in the age-old ideas about life wisdom. And the idea that a man – an integral part of the world – it is also ontological law.

Man is not a free master of his life, he is a free artist of the objective life's laws, which at the same time are eternal conditions of his life. The man is a master of his personal and social life to the same extent as their physical life. To maintain health and thus freedom, man must obey his wishes independent of hygiene, resulting from its physiological nature. Similarly, to preserve freedom in his personal life, a person must submit his will to objective laws of ontological existence. However, to understand these laws are not always able to man and then forced to take them for granted. Allow ourselves to carry out such an example: monkey can not understand why she was suffering at the time of a new drug testing.

It often happens that people wrongly assess the situation on the basis of its "horizon of understanding." Thus it reduces the ontological meaning to the psychological situation and takes the subjective opinion of objective truth, then he is in their assessments swaps objective benefit and the momentary benefit, because it is always easier and more enjoyable to go well with the "here and now". For example, one person in the dark sees the thief, the other – his friend, the third – a terrible beast. In fact – is the shadow of a tree. What see these people – is a psychological sense of the situation, and that is the shadow of a tree – it is the objective meaning of the situation. So the subject with the existential position understands, that his point of view or the other person's point of view – it's just a part of the situation and allow the presence of some other points of view and objective meaning.

Existential value-sense position manifested of the subject's part as a personal act, on the object's part – as an existential event, addressed to the individual. Personal action and existential event require a separate discussion due to their particular relevance to the subject and his existence. Personal act (as opposed to action) is always subject significance and value painted, conscious act of the subject, associated with the choice, implementation own sense to the World. It is in the act done important personal act – an expression of his own position in relation to the different situations of life. According to V. Frankl, take or change position – there is a priori human quality, his own transcendence (V. Frankl, 1990). In the act personality is manifested and in the act person is formed (M. M. Bakhtin, 1986). Existential event is ontologically integral unity of the subject and the World, including mental phenomena in unity with the conditions of their existence and development. Subject is the living part of being separated and at the same time glued to him. In the event the subject affects the world, but the world also has an impact on the subject.

Therefore, the existential values system contains regulatory requirements, that guide and regulate personal behavior regarding the existential life-meaning events, which perception requires the person's wisdom and life experience, but at the same time allows to individual to expand her vital "horizons of understanding" (a term of E. Husserl). Domination of existential values in individual value-sense sphere is expressed in the orientation of values such as suffering, patience, humility, self-restraint, self-sacrifice. In this case, we used the value of the relationship V. Frankl, due to the fact that these values of relations are existential.

These values reflect the subjective nature of the existential type of value-sense position. On the one hand, they belong to the individual - is "my patience", "my suffering", "my self-restraint" and so on. But on the other hand, these values reflect a subjective attitude to the life-meaning of event. We can quote the words of V. Frankl, which determines the value of relationship as expressing man's relation to the events that he can not change. (V. Frankl, 1990) Existential values fall within the scope of freedom and responsibility of man to life, is revealed to man in the events that require a free and responsible act. Therefore existential values reflect the "co-authorship" of the individual and the world in the "creativity" of existential values and meanings.

5. Social Representations: Semantic Content Values

The next step of the theoretical analysis. In individual consciousness awareness of the value shown in the aggregate social representations, so the next step of the methodology development was to analyze of a features semantic content of social representations regarding the selected values for each type of value-sense position.

Our inventory is based on the idea that the interaction of the individual and the social world is mediated by values and finds its expression in the content characteristics of social representations's structure. We relied on the experience of the D. A. Leontiev's techniques of ultimate meaning (D. A. Leontiev, 1999). Experience of experimental psycho-semanticism is also important for our research methodology (V. F. Petrenko, 2005). Psychosemanticism examines the contents of consciousness of the subject, his picture of the world, including both conscious and unconscious strata mentality. (V. F. Petrenko, O. V. Mitina, 1997) The experimental paradigm of psychosemanticism basically borrowed from the work on the construction of semantic spaces pro-Charles Osgood (the so-called method of semantic differentiation Ia) and the theory of personal constructs J. Kelly (repertory grid method), and includes the use of the apparatus of multivariate statistics to highlight the categorical structures of consciousness subject. (V.F. Petrenko, 2005)

6. Conclusion

The work, done by us at the theoretical stage of the study, helped identify methodological bases creation of Value-Sense Position Inventory. It is obvious to us that there are the fundamental principles, which is the basis of the design and informative content of a hierarchical system of personal values that ultimately expressed in a certain structural and substantive content of the system. Such fundamental principles is substantive character of psychological attitude "Me – World", determining by structural and content features of individual value-sense sphere and it manifested in its value-sense position. On the basis of such criteria were identified and described substantial characteristics of three types of person's value-sense position: egocentric, prosocial and existential. We have been described value content of three types of individual value-semantic positions. All values of each type of VSP have been disclosed in aggregate of social representations.

In the second part of the paper will be presented work of our Inventory validation. At present, the technique used in experimental psychology research of person's prosocial behavior at the Department of Psychology of Mordovia State University (O. O. Polyakova, I. A. Vintin, 2014).

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