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## **VALUE MEASUREMENTS OF SELF-DIRECTION OF FUTURE SPECIALISTS**

**Pavliuk, M.M. Value measurements of self-direction of future specialists.** *The article reveals the value measurements of self-direction and presents the results of the empirical study of Self-direction as a personal value. The analysis of approaches to the study of the value aspects of self-direction is carried out; in particular, humanistic-oriented approaches in determining self-direction as a person's value are analyzed. The essence of the concept of autonomy and autonomous behavior is revealed, which leads to an increase in the assimilation of experience and enhancement of the coherence and structuredness of one's self.*

*The priority values for young students are singled out which are the self-transcendental values of Benevolence and Universalism, a conservation value of Security, and that of Self-direction and Hedonism. The least significant values turned out to be that of Tradition, Conformity, and Power.*

*It has been shown that the significance of such values as Security and Universalism, and the high-level values of Self-transcendence and Conservation increases with age. The value of Self-direction is not a very important value among senior students, but at the same time, the number of undergraduates for whom the value of Self-direction is of average importance is increasing.*

*The prospects of further research and possibilities of application of the received data in practice, in particular, in the process of professional training of future specialists, are determined.*

**Key words:** *activity, self-direction, choice, values, subjectivity, will, autonomy.*

**The relevance of the research.** Human life during the socio-economic crisis of society is characterized by spiritual impoverishment, a reorientation in the area of social values, and an increase in the tendency of the loss of meaning in life. This leads to an intensification of contradictions in the personal sphere, especially among future specialists, between the need to assert themselves in

the surrounding world, realize themselves in society and the need for social adaptation and behavior regulation; the need to be independent, autonomous and inability to assume responsibility in significant situations; the need to be free and the presence of internal unfreedom; inability to overcome internal conflicts, solve psychological problems, and mitigate the course of life crises. As we see, it is a question of the degree of dependence of a person's inner world from the outside world, of the localization of initiative and responsibility of the subject of life in his personal space.

These difficulties of an individual's mental life and the lack of his spiritual culture formation in many cases cause an increased attention of scientists to the dynamics of various aspects of the personality's existence, the peculiarities of his making up and growth at different stages of ontogenesis, the factors of development, and the opportunities for strengthening his self-activity and self-direction.

**The goal of the article** is to analyze theoretical approaches to the study of the value aspects of self-direction and present the results of the empirical study of self-direction as a value of future specialists.

**Theoretical foundations of the study.** The study of self-direction of the individual is considered in different strands of psychology, but, in our opinion, it is the value measurements of self-direction that are most fully represented by humanistic-oriented approaches.

Self-direction is closely linked to the category of freedom and is considered by such theorists as<sup>1</sup>

E. Fromm<sup>1</sup>, V. Frankl<sup>2</sup>, R. May<sup>3</sup>, and others. Later, it drew the attention of psychologists of other strands who developed their original concepts.

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Several authors tried at different times and in quite different contexts to distinguish the specific content of this phenomenon, describing it in different terms. The most well-known theories are that of E. Deci and R. Ryan<sup>4</sup>.

Despite the diversification of the human behavior determination, self-direction in the understanding of V. Frankl consists in the fact that a person's behavior is determined by the values and meanings, through which the person can define his attitude to events himself.

The self-determination theory by E. Deci and R. Ryan<sup>4</sup> belongs to the most developed ones. Self-direction, in the context of this approach, means a sense of freedom in relation to both the forces of the external environment and forces within the individual. According to the authors of the theory, the hypothesis of the existence of an internal need for self-direction "helps predict and explain the development of behavior from simple reactivity to integrated values; from heteronomy to autonomy in relation to those types of behavior that are initially devoid of internal motivation." In the later works of these authors, the concept of autonomy comes to the fore. A person is called autonomous when he acts as a subject, based on a deep sense of self. A quantitative measure of autonomy is the extent to which people live in harmony with their true self. The

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<sup>1</sup>E. Fromm. Dva aspekta svobody v zhyzni sovremennoho cheloveka [Text] / E. Fromm // Roditel'skoe sobranie, 2006, no. 2, pp. 26–37.

<sup>2</sup>V. E. Frankl. Chelovek v poiskakh smysla [Text] / V. E. Frankl.—M.: Progress, 1990.— 368 p.

<sup>3</sup>R. May. Iskusstvo psikhologicheskogo konsultirovaniya [Text] / R. May.: Transl. from English by T. K. Kruhlova, M.: Klass, 1999, 144 p.

<sup>4</sup>Ryan R., Deci E., Grolnick W. Autonomy, relatedness, and the self: Their relation to development and psycho-pathology // Developmental psychopathology / Eds. D. Cicchetti, D. Cohen. N. Y.: Wiley, 1995. V. 1, pp. 618–655.

notion of autonomy is related to both the process of personal development and its outcome. The former reflects the effect of integration and the latter the self-integration and autonomy of behavior. Autonomous behavior, in turn, leads to a greater assimilation of experience and enhancement of the coherence and structuredness of one's self.

**Methodology of the research and sampling.** Self-direction in the structure of values. Let us consider self-direction as a value based on the Schwartz theory of basic values<sup>5</sup>. Values are convictions that are inextricably linked with emotions; when activated, they cause certain feelings. Values are directed at desired goals; the goals, in turn, motivate actions. Values serve as standards that guide the choice and assessment of actions, events, and people; they are also the basis for self-evaluation and occupy a central place in the self-concept of personality. Values form a relatively stable hierarchical structure; the relative importance of a certain set of values for a person determines his guidelines and choice of a particular action. According to Schwartz, individual values express the type of motivation, which, in turn, is defined by the human needs that are universal for all cultures—biological, social interaction, and survival of groups. Initially, Schwartz identified ten values with the corresponding ten types of motivation. Each of the values correlates with a certain purpose and need. The goal of the individual value of Self-direction is a freedom of thought and action; Self-direction as a value derives from the natural need for self-control and self-

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<sup>5</sup>S. Schwartz. *Basic Values: How They Motivate and Inhibit Prosocial Behavior // Prosocial Motives, Emotions, and Behavior: the Better Angels of Our Nature* / ed. by M. Mikulincer, P. Shaver. Washington: American Psychological Association Press, 2010, pp. 221–241.

management, as well as from the interactive need for autonomy and independence. In the refined Schwartz theory of basic values, the value of Self-direction is divided into two subtypes: Self-direction thought and Self-direction action.

Self-direction thought is connected with the development of one's own intellectual competence and its use.

Self-direction action reflects the manifestation of the ability to achieve goals. Ten values are organized into two bipolar axes of measurement: Openness to change, which embraces the values of self-direction and stimulation, as opposed to Conservation, embracing the values of security, conformity, and traditions; Self-enhancement, linking the values of power and achievements, as opposed to Self-transcendence, embracing universalism and benevolence. Hedonism has elements of both openness to change and self-enhancement.

The value of self-direction is a component, an element of a functional system that ensures the implementation of autonomous behavior.

**The sample of research** consisted of 283 persons, mostly female (86%), university students (metropolitan and regional), aged 18 to 23 years, the average age was 20.8 years. The Portrait values questionnaire method by Sh. Schwartz in the adaptation of I. Semkiv was used.

**Characteristics of the method.** The PVQ (Portrait values questionnaire) method was developed by Sh. Schwartz and aimed at identifying 10 types of values. In developing the PVQ methodology, the author conducted cross-cultural studies of values in over 67 countries of the world. The method reflects the theoretical postulates of Schwartz motivational theory of basic values.

Each of the 40 allegations contains a description of personal goals, beliefs, guidelines, or desires that point to the importance of a certain value. The study subject should evaluate on a scale of 100

the extent to which each description corresponds to him. The conclusion about the presence of a certain value in the research subject is made on the basis of the established by him similarity to the description of a certain person, which belongs to a particular value group.

Verbal portraits describe each person from the point of view of what is important to him, that is, the comparison is made with someone who has certain goals or values rather than the one who has certain features of the personality. Sh. Schwartz notes that the PVQ method defines values at the behavioral level.

Schwartz believes that the most significant aspect that underlies the differences between various groups of values is the type of motivational goal. Based on the analysis of the values of different cultures, as well as religious and philosophical works, the author singled out universal values, grouped them, and identified ten types of values, according to the relevant motivational goals.

Sh. Schwartz based the order of the values on relations of conflict or compatibility of some values that are experienced by people who seek to put them into a single solution or action. For example, the decision to challenge the Power creates a conflict between Self-direction and Conformity but contributes to the manifestation of Self-direction and Stimulation. The other factor that determines the order of values is the focus on personal (e.g. hedonism) or social (e.g. tradition) results. Further improvement of the theory has also added other pillars of determining the order: whether this value is aimed at avoiding anxiety (e.g. security) or achieving relative freedom from anxiety (universalism); whether it helps cope with external threats (e.g. power) and whether it promotes self-development and growth (e.g. benevolence).

**Results of the study and their analysis.** Table 1 presents descriptive statistics (group median—Me, arithmetic mean—M, and standard deviation— $\sigma$ ) of the results of the values diagnostics

according to the Portrait values questionnaire method by Sh. Schwartz in the adaptation of I. Semkiv. Let us recall that the scale of assessment of value judgments is reversible. For the correct comparison of the measure of manifestation of different values, not a total score, but an arithmetic mean on the value scale was used. The basic and high-level values are arranged from the most to the least identified.

Table 1

**Descriptive statistics of the results of the diagnostics of values according to the Portrait values (PVQ) method by Sh. Schwartz**

Values	Me	M	$\Sigma$
Benevolence	2.03	2.09	0.90
Security	2.22	2.19	0.94
Universalism	2.37	2.41	0.86
Self-direction	2.50	2.49	0.84
Hedonism	2.51	2.53	1.24
Achievement	2.94	2.80	1.02
Stimulation	2.90	2.84	1.18
Tradition	3.36	3.35	0.79
Conformity	3.44	3.39	0.88
Power	3.78	3.73	1.29
Self-transcendence	2.20	2.28	0.78
Openness to change	2.61	2.59	0.78
Conservation	2.96	2.94	0.62
Self-enhancement	3.13	2.95	0.89

The priority values for young students are self-transcendental values of Benevolence and Universalism, a conservation value of Security, and that of Self-direction and Hedonism. The least significant are the values of Tradition, Conformity, and Power. The significance rating of the

value groups is headed by the high-level values of Self-transcendence and Openness.

With age (course of study), there increases the significance of such values as Security and Universalism, as well as the high-level values of Self-transcendence and Conservation (meaningful differences according to the Kruskal–Wallis H-test). Differences in other values among representatives of different age groups are not statistically significant (see Table 2).

**Table 2**

**Values and course of study**

	Group Median, Me			Kruskal–Wallis H-test		
	1st course	3d course	5th course	X <sup>2</sup>	df	P
Benevolence	2.17	2.15	1.90	3.87	2	0.144
Security	2.61	2.28	1.93	19.81	2	0.000
Universalism	2.66	2.44	2.10	4.89	2	0.086
Self-direction	2.50	2.43	2.52	2.29	2	0.317
Hedonism	2.38	2.40	2.76	1.45	2	0.483
Achievement	2.87	2.86	3.02	0.26	2	0.878
Stimulation	2.79	2.83	2.98	1.26	2	0.532
Tradition	3.48	3.40	3.30	2.88	2	0.236
Conformity	3.64	3.50	3.30	2.21	2	0.331
Power	3.62	3.81	3.90	2.86	2	0.238
Self-transcendence	2.46	2.20	2.03	5.97	2	0.051
Openness	2.53	2.57	2.67	2.69	2	0.260
Conservation	3.25	3.10	2.69	13.95	2	0.001
Self-enhancement	3.00	3.16	3.26	1.22	2	0.541

The importance of the Self-direction value in its “absolute dimension” does not change with the age or educational experience of students.

With the help of z-conversion, the indicators on the scale of the Self-direction value are arranged in three levels. The subjects whose results are lower than  $M-\delta$  are below the statistical norm (the middle level); those whose results are higher than  $M+\delta$  are above the norm (corrected for the inverse scale of assessment).

If we look at the value of Self-direction from the point of view of its levels of manifestation (from low to high), we will see that among the students of senior courses, the number of those for whom Self-direction is very important decreases, and at the same time, the number of students for whom the value of Self-direction is of average importance (76.2%) increases. The specified differences are set using the Pearson's chi-squared test ( $\chi^2 = 9.971$ ;  $df = 4$ ;  $p = 0.041$ ).

Table 3

**Level of identification of the value of Self-direction (% of students) and course of study**

Course of study	Level of manifestation of the value of Self-direction		
	Low	Medium	High
1st course	21.4%	54.8%	23.8%
3rd course	12.8%	61.5%	25.6%
5th course	17.5%	76.2%	6.3%

The obtained results of the study can be explained as follows: since senior students more or less acquired self-direction during their previous years of study in the higher educational establishment, they respectively assess the level of their own self-direction based on the results of their actions and deeds—a significant proportion of senior students in Ukraine are trying to find employment, in comparison with junior courses, become more independent from their parents in financial terms, and more internally determined (higher motivation for studying in a higher

educational establishment, and some change the direction of their study or specialization if, during the process of their learning, they understood that it was not their choice), i.e. the value of Self-direction stems from their own experience of autonomy. Most of them possess an average level of its manifestation, because, in their opinion, it is already more or less mature. The results obtained are consistent with Schwartz's theoretical provisions on the values, according to which, if the value has already been realized and put into practice, it loses its primary importance. It is important, but not so much as at the initial stages of mastering this value by the personality. A small part of the high level of self-direction of senior students may also be related to a less idealistic assessment of self-sufficiency and more critical attitude toward oneself in comparison with junior courses as a result of self-knowledge.

The results similar to ours were obtained in the study by I. M. Halian. A comparative analysis of values (by Schwartz's method) has shown that the personal values of Ukrainian and Polish students are very similar in their significance. In particular, they equally highly value *benevolence*, *security*, *universalism*, and *self-direction*. A little lower significance they attribute to *conformity*, *tradition*, and *stimulation*. Both Ukrainian and Polish students demonstrate a slight contradiction about the line of *openness to change–preservation*, where such values as *self-direction* and *security*, *tradition* and *conformity* confront each other.

At the same time, the value of *stimulation* among Polish students negatively correlates with the value of *tradition* which emphasizes their willingness to retreat from established norms and customs for the sake of discovering something new. Ukrainian respondents are more conservative in this regard. The line of *self-determination–self-worth* where such values as *achievement*, *universalism*, and *benevolence* correlate, a desire to succeed without harming others is observed. The similarity of young people's, and students' in

particular, sphere of values and meanings is explained by the given specific lifestyle, which, in the end, is reflected in the formation of their value preferences.

The provided interrelationships between the importance of value and its accessibility, according to I. M. Halian, reflect the way the subject comprehends his life situation, which is carried out through the prism of his ideas about a particular measure of realization of values, generating a new meaning in relation to them (the values).

V.S. Mahun and M. H. Rudniev have analyzed the values of 25 European countries and compared them with the values of the Ukrainian population. Their research was also based on Sh. Schwartz's method data. In particular, with regard to the value of self-direction, which is primarily of interest to us, the average values of the indices of "self-direction," "risk–novelty," and "hedonism" in comparison with other countries showed that the Ukrainians ranked the values of Self-direction and Hedonism second to last among other countries. The last place in the Ukrainian hierarchy of values belongs to "risk–novelty." At the same time, Self-direction is valued the most in Switzerland, Denmark, and the Netherlands. "Risk–novelty" is in the first place in Latvia, the Netherlands, and the UK. Hedonism is in France, Hungary, and Austria.

As we can see, self-direction as a value occupies the last positions in the hierarchy of values of both Ukrainian youth and the population in general.

As for self-enhancement, Ukraine occupies the first position in this research; in particular, it is in the sixth place among other countries, while the last positions on this value belong to France, Finland, and Spain.

That is, if we compare these data with the data on the priority of the value of Self-direction in the hierarchy of values of future specialists which we have obtained, we can conclude that they are, on the one hand, somewhat similar, but on the other hand

contradictory, which emphasizes the complexity, multi-levelness, and internal heterogeneity of the Self-direction value as a structure.

**Conclusions.** Thus, the priority values for young students are self-transcendental values of Benevolence and Universalism, a conservation value of Security, and that of Self-direction and Hedonism. The least significant values turned out to be that of Tradition, Conformity, and Power.

With age (course of study), there increases the significance of such values as Security and Universalism, as well as the high-level values of Self-transcendence and Conservation. The value of Self-direction is not a very important value among senior students, but at the same time, the number of undergraduates for whom the value of Self-direction is of average importance is increasing.

The obtained data on the value measurements of self-direction can be used in the process of purposeful development of self-direction as a professionally important quality of future specialists in the process of study in higher educational institutions.

The prospect of further research in this direction is the study of the peculiarities of the impact of other individual psychological and socio-psychological factors, primarily of the educational environment, on the emergence of self-direction of future professionals.

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