

The Issue of Value Orientation and Ideals in Psychology

Jabrayilova, E.

Azerbaijan University of Languages, Azerbaijan

Email: ejabrayilova@rambler.ru

Abstract: *The issue of value orientations and ideals appears to be one of the "eternal" problems of psychology. Personality, representing a dynamic system is in a state of continuous change and development. The system of individual's value orientations acts as a regulator and the mechanism of such a development, defining the shape of the objectives and the loss of motive power by encouraging them to reach a new set of goals and ideals. Individual's value orientations and ideals, like any other valued interdisciplinary research concept, are interpreted differently in the works of various authors. In several studies the concept of "value orientations of the individual" is essentially the same as the terms that characterize the moral requirement of any semantic field. Value orientations of the individual along with the attitudes govern the implementation of human needs in a variety of social situations.*

Keywords: *psychology, value orientation, ideal, personality, moral norm, self-determination, self-assessment*

Value orientation and ideals are the most important characteristics of the personality. They determine personality's selective attitude towards the environment, have an impact on his behavior as central and dominant component, and play an important role in his choice of living. The issue of value orientation and ideals of personality has been an actual problem at all times, especially in transition period of a society's development. The dynamics of social contradictions identifies the self-determination and self-assessment of the modern society in terms of value orientation.

Value orientations ensure the integrity and stability of the individual, determine the structure of consciousness, programs and strategies, monitor and organize the motivational sphere, instrumental orientation to specific objects, and (or) kinds of activities and communication as means to achieve goals.

Developed value orientation is a sign of maturity of the individual, the index measures of his sociality. Stable and consistent set of value orientations determines the qualities of personality, as integrity, dependability, loyalty to certain principles and ideals, the ability to strong-willed efforts in the name of these ideals and values, active life position; the contradictory value orientations generates inconsistencies in behavior.

The value orientation is an important component of world individual or group ideology that represents the preferences and aspirations of the individual or group in respect of any distributions of human values (wealth, health, comfort, knowledge, civil liberties, art, labour, etc.). On the other hand, the formation of value orientations is often seen as the main purpose and the essence of education.

Values are spiritual and physical phenomena which are the motivation for activity. Values are the basis and purpose of upbringing.

There are several categories of values:

- a) personal; b) social; c) physical; d) political; e) ideological.

Personal values are the basis for moral character of the individual. Such values appear with respect to people, to work, to one self and to things. Social values are assimilated in the process of socialization, and arise due to the individual's attitude towards the socially accepted moral norms, traditions, laws and orders. They form a person's such character traits as responsibility, self-insistence, frugality, etc. Physical value is seen in relationship to material objects, things, money and property. Focusing on these objects develops in a person related traits: neatness or sloppiness, practicality or impracticality, greed, etc. Political values include the relationship to the national welfare of the state, the asserting democracy, political organizations and way of life. Ideological values cover a wide range of attitudes, moral precepts.

Value orientation is characterized by an individual's general approach to the world and themselves, giving a meaning and direction to personal positions, behavior and actions. We see the value orientations as a certain system of relations and

attitudes of personality enabling to develop human values, to learn and improve the world around us and realize own personal potential.

The notion of "ideal" means a form of orientation, embodied in a specific, concrete image, which is the embodiment of perfection and the ultimate goal of the sample in the aspirations of the individual. The ideal person could be a scientist, writer, athlete, politician, as well as the morphological characteristics of a particular person or their personality traits.

In its most general form, the ideal - the supreme goal of activity, aspirations - is the perfect embodiment of something, for example, the ideal of goodness, and so on. The ideal can serve as a set of norms of behavior, and sometimes a way of embodying the most valuable and attractive human traits - an image that serves as a model. The ideal of a person is not always a display of his idealized, an ideal may even in compensatory and antagonistic relationship to the actual appearance of a person; it may point out what a person particularly appreciates, and what he lacks. Ideals are formed under the direct influence of the society. They are largely determined by ideology and outlook. Every historical epoch has its own ideals - a perfect image of a man. Sometimes the ideal is a generalized character - a character as a synthesis of the major, especially important and valued features. Often an ideal is a historical figure, in which these traits are most clearly embodied. The presence of a certain ideal implies clarity and unity to the individual's orientation.

In modern psychology, personal orientation to certain values (value orientation) is regarded as a formation which is ambiguous in origin based on both individual and social experience.

It was Aristotle who first introduced the term "valued." However, he distinguished valued ("divine", such as soul, mind) and praised (estimated, causing praise) benefits, as well as the good-opportunities (power, wealth, strength, beauty) that can be used both for good and for evil.

R.Havighurst believes the main task of the individual's development is self-determination in areas of human values and the improvement of their own value system.

T.Gobbs the first time raised the question of subjectivity, relativity of values. In his view, value judgments are caused by human interests and inclinations, and therefore, can not be true in a scientific sense. As a scientific basis for defining the concepts of value, T.Gobbs tried to use the socio-economic approaches, "... the value of a person, like all other things, is its price, that is, it makes as much as he can give for the use of his power, and therefore, it is not an absolute thing, but depends on the need for it and other assessments."

N.Gartman writes about the special "kingdom values", bearing the unchanging, eternal, absolute character. "Kingdom values" is beyond both reality and human consciousness. In his view, consciousness is defined by two spheres: the ideal and the reality of obligation. "Determination" of human consciousness in these areas is, respectively, the will and values, while values serve as a guideline for willful effort, but will - as a means of implementing values. The sense of values is, in fact, with due coordination and approval of what is valuable. Values, he says, are "working principles of reality."

G. Allport, suggesting that most of the values of the individual is a society's moral, highlighted a number of value orientations which are not dictated by moral norms, such as curiosity, learning, communication, etc. Moral norms and values are formed and maintained by external reinforcement. They act rather as a means to achieve the conditions of internal values that are the goals of the individual. According to Allport, "value, as I understand it - is a kind of personal meaning. The child realizes the value each time when a sense is of fundamental importance to him. "

The development of the personality, according to L.S. Vygotsky, is due to the development of the individual values of culture, which is mediated by a process of communication.

S.L.Rubinstein also wrote that values "derived from the ratio of the world and man."

G. Dupont relates the formation of value orientations with the stages of human emotional development that reflect the dynamics of its own assessment of the emotional relationships with others. He, thus, identifies six stages: self-centered, non-personal, the stage of personal relations, interpersonal, psychological, stage of autonomy, the highest integrative stage.

M.Rokich defines values as "a firm conviction in that a certain mode of conduct or the ultimate purpose of existence is preferable to personal or social point of view rather than the opposite or reverse mode of behavior, or a finite mode of existence". In his opinion, the value of personality is characterized by the following indications: sources of values can be traced to the culture, society and identity, the impact of values in almost all social phenomena that are worth studying, the total number of values that are the heritage of man, is relatively small, all have the same values, although to different extent; the values are organized in the system.

The formation of the value spheres of the individual affects the whole process of identity formation in general.

B. S. Volkov defined the value orientation as a conscious control of social behavior of the individual. He noted that value orientations play a motivational role and determine the choice of activities. R.S. Nemov thinks of value orientations as what the person particularly values in life, giving to it a special, positive life meaning.

According to V.G.Alekseyev, the system of value orientations - is the "main channel of the assimilation of the spiritual culture of society, the transformation of cultural values in the incentives and motives of the practical behavior of the people."

Thus, a value orientation is a complex socio-psychological phenomenon that characterizes the direction and content of the activity of the individual, which is an integral part of the relationship between the individual that defines a common approach to the human world to itself, giving meaning and direction to personal items, behavior and actions. The system of value orientations is the basis of the internal relations of the individual with reality.

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