

THEORETICAL APPROACHES. REVISITED AND NEW PERSPECTIVES / APPROCHES THÉORIQUES – RÉÉVALUATIONS ET OUVERTURES

PERSPECTIVES OF APPROACH TO VALUE ORIENTATION THROUGH PSYCHOANALYTIC, HUMANISTIC, AND CONSTRUCTIVIST PARADIGMS

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Abstract

The present article includes various perspectives in value orientation research and theoretical study of scientific approaches concerning value and value orientation, their definition, structural contents, and methods of its investigation in context of psychoanalytical, humanistic, and constructivist paradigms. Any attempt in studying, researching, developing value orientation needs systematic fundamental and holistic approaching and interpretation. This article attempts to study scientific positions regarding values characteristic in relationship with other elements of personality, the structural components of the value orientation in different personality's manifestations, the process of their formation and functioning. Paradigms examination can give us different benefits useful for initiating new researches and elaborating alternative methods for education with the purpose to improve learning process and personality formation.

Key words: Value, Value orientation, Behavior, Attitude, Conviction.

1. Introduction

Having analyzed the relevant scientific literature, we are convinced that the value aspect within the personality and in general during the recent years has been the subject of special attention of many scientists from different fields and, in particular, from a psycho-pedagogical perspective.

Various studies have been carried out concerning values, value orientations, classification of values, personality education through values and for values, coherent promotion of values within educational institutions, value properties, structure of sociological and cultural axiological profile by Rokeach, Kluckhohn,

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Leontiev, Karpishina, Kaptsov, Andrei, Cucos, Lisevici, Cosmovici, Ciuperca, Ilut, Macavei, Mitrofan, Silistraru, Pâslaru, Rogojina, etc.

Values have also been studied in relation to attitudes, ideals, norms, reality by Spranger, Kant, Rokeach, Sopov, Vianu, Rădulescu-Motru, etc.

The problem of investigating personality value orientations is widely studied by scientists of pedagogy and psychology that include Rogers, Maslow, Allport, Leontiev, Rubinstein, Mudrik, Kon, Serbanescu, Silistraru, Paslaru, Botnari, Callo and others.

Appreciating the theoretical and applicative importance of the investigations carried out, we will mention that some aspects of the problem with the opening to educational psychology and pedagogy still remain little researched.

The value orientation of a person can help to determine what/how they do or to evaluate their degree of success. Their immediate decisions, as well as long-term projects, are influenced by their own system of values. Personal satisfaction generally depends on the greater or lesser possibility of expressing their own values in a social environment. The existence of inappropriate values or the presence of conflicts resulting from the incompatibility of their own values with those of others often originate in intrapersonal or interpersonal problems, which determines the actuality of the study of the mechanism of formation of the value orientation within the personality and modalities of modeling the contents including value.

Examining multiplicity of scientific approaches concerning value orientations and value classifications we have determined impossibility to separate many types of values presented in a personality's system of values. We can declare that all the values are in close relationship with each other, the structural components of the values interrelate between them. Civic value study permitted us to conclude that they integrate in a selective form the partial content of moral, national, ethnic, patriotic and civic values which intertwine at the same time and form a common foundation of perfect personality (Antoci, 2018a, pp. 133-137).

The research problem derives from the contradiction between the urgent need to hold the general human values of becoming a personality, conditioned by the current educational policy aimed at optimizing the intercultural dialogue in the context of the national and universal values, on the one hand, and the lack of coherent and holistic theoretical and methodological fundamentals in formation of value orientation, on the other hand.

2. Theoretical approaches

In the XIX century, values acquire a meaning of absolute assessments, whose criterion lies beyond the limits of human activity. At the same time, a significant contribution to the development of this problem was made by the representatives of philosophy, psychology and pedagogy such as Kant, Spranger, Dewey, James, Horkheimer, Adorno, Vianu, Andrei, Florian, Rogers, Maslow, Allport, Leontiev, Rubinstein, Mudrik, Kon, Cucos, Macavei, Serbanescu, Silistraru, Paslaru, Botnari, Callo and others.

We can find various scientific approaches concerning value orientations. Their authors' opinions differ regarding definitions, structures, classifications, and functions of value orientations.

Value orientations concept has also been studied in relation to society, history, culture, specific social groups, and individuals in particular. However, the concept of value orientation is broader than the concept of value, since it implies a relationship of value and value-oriented subject. The system of value orientations has a multi-level structure, with values on top.

It's worthwhile to interpret the concept of value from the perspective of sociology: "the appropriation of things, facts, ideas, phenomena to meet the social needs and the ideals generated by them" (Antoci, 2018b). Values in fact relate to how to define social needs and general principles that structure social life. They depend, therefore, on the ideas of individuals about their needs, the objects and purposes of human existence.

From social psychology point view, Tomin establishes that values can act simultaneously as the basis, resource, condition and fact of interaction. At the same time, the coexistence of projections of different cultures' values in the person's mind causes the obstacles in the selection of strategies of their relevant manifestation within the conditions of cross-cultural interaction (Tomin, 2017).

Rybak considers that the system of value orientations reflects a meaningful treatment of social reality by an individual and thus determines motivation for his/her conduct, significantly affecting all the sides of their activity. The system of value orientations has a multi-tier structure. At its top are the values related to ideals and life goals of an individual. As an element of personality structure, value orientations characterize internal readiness to performing certain activities for the sake of meeting the needs and fulfilling the interests, indicate the direction of individual's conduct. Since the set of values absorbed by an individual in the course of socialization is 'translated' to him/her by the society itself, the study of the system of value orientations of a personality which grows and develops in a certain culture turns out to be a particularly topical issue. The study of value orientations available in modern society requires clarification of the nature and the mechanisms of the ongoing processes (Rybak, 2008).

Value orientations are important to understanding human behavior because they serve as a foundation for individual's attitudes and norms within a specific context (i.e., the environment) (Kluckhohn & Strodtbeck, 1961; Manfredo *et al.*, 2003, apud Nobe, 2014).

Kluckhohn defines value orientation as an "organized and generalized conception, influencing behavior, nature, humanity, human relations with others and desirable and undesirable as they may be related to the environment and inter-human relations". Religiosity can serve as an example of value orientation, as a value in this example is the religious ritual, manifested by attitudes towards church, prayer, fasting, etc. (apud Antoci, 2018b).

Based on their definitions, values and value orientations are a fundamental starting point for understanding environmental behavior since all behavior is rooted

in individuals' values and beliefs (Stern *et al.*, 1999, apud Nobe, 2014). They do not, however, provide a completed understanding of human environmental behavior because they are separated from behaviors by attitudes, norms, and behavior intentions which are not addressed in this paper.

The examining of values and value orientation from the perspective of their definitions and structural interpretation was carried out by famous scientists in various research approaches of psychoanalytic, behavioral, humanistic, and constructivist paradigms.

3. Value orientation in psychoanalytic paradigm

According to analytical psychology of Jung, value orientations involve behavior which because of needs is close to instinctual behavior. Convictions lead to the appearance of conscious motives, ideas which determine the whole life of personality and shape the values. All these components are infused with emotions.

In addition Jung highlights that value orientations have the property to change within individuals' life and expresses it in the following way: values are particularly likely to undergo radical changes as "we grow from the morning of youth to the afternoon of middle age, with religious needs gaining ascendance while material and sexual urges become less important" (apud Ewen, 2014, p. 57).

Like Jung, Fromm concludes that life must have a sense of meaning and purpose. We need a personal philosophy that establishes our values and goals in life, guides our behavior, and delineates our place in the world. In other words, all these, after Fromm, constitute a frame of orientation. The orientation content is incorporated in the value orientations which manifest in personality behaviors. Fromm notes that "we do not find any culture in which there does not exist [some] frame of orientation. Or any individual either" (apud Ewen, 2014, p.124). This idea leads us to the conclusion that value orientation of personality is formed in culture, society, and is developed by transcendence with the purpose to exert a significant effect on our environment.

Regarding value orientation, Erikson expressed the idea that one of the constructive Ego functions is to preserve a sense of personality identity. It is expressed by *social solidarity* that constitutes an agreement with the ideals and values of some group; feeling that you receive support and recognition from significant others (apud Ewen, 2014, pp. 160-162).

Erikson denotes the importance of the culture and society values for personality orientation. However, the influence of society is not always beneficial. It may be difficult to develop a firm sense of identity because we are confronted with contradictory values, as when our society stresses both competition and cooperation and may emphasize questionable values (apud Ewen, 2014, p. 161).

According to scientific positions of age stages of personality development human values shaping starts from adolescence being difficult and important period for future assertion and statement. Although adolescence have a strong need to commit themselves to a set of goals and principles that would give direction and meaning to their lives, many adolescents find it extremely difficult to make

satisfactory choices. Erikson maintains that in such an unsettled period, confused youths try to establish their identities by overidentifying with an assortment of heroes (apud Ryckman, 2008, p. 185).

Erikson characterized behavior of many young people by totalism seen as a setting of absolute limits in one's values, beliefs, and interpersonal relationships (Erikson, 1964, p. 92, apud Ryckman, 2008, p. 186). Within this period of age adolescents can be easily influenced by the actions and values of "celebrities in the drug culture, by delinquent gangs and fanatic religious cults, and by political groups that seem to provide simple answers to difficult and threatening problems". At the same time Erikson warned "against simply labeling such behavior as pathological; instead, we should try to understand it as an alternative way of dealing with experience, such behavior has destructive outcomes that cannot be condoned, it also has survival value for many young people" (Erikson, 1964, p. 93, apud Ryckman, 2008, p. 186).

Marcia identified four distinct positions, or identity statuses, "implicit in Erikson's theorizing about identity development in adolescence: identity diffusion; foreclosure; moratorium; and identity achievement. These statuses are defined in terms of the two dimensions of crisis and commitment. *Crisis* refers to an active period of struggle that individuals experience as they seek to resolve questions that arise in the selection of a career, a partner, and a set of values or principles to follow. *Commitment* involves making firm decisions in these areas and then pursuing goals consistent with those decisions" (Marcia, 1966, pp. 551–558, apud Ryckman, 2008, p. 190).

Ideas presented are based on Erikson's view that adolescence is characterized by psychosocial growth. Researches of Adams, Ryan, and Keating (Adams, Ryan, and Keating 2000, p. 116, apud Ryckman, 2008, p. 194) confirmed existence of university students' tendencies to gain in ego strength as they proceeded from their first year to their second year. Gradual growing students began to think more analytically about their beliefs, values, and goals, "especially those students who took courses in departments that emphasized the development of academic and intellectual qualities, societal concerns, and personal commitments to occupations". The research performed by other scientists (Waterman, Geary, Waterman, 1974; Adams & Fitch, 1982, pp. 574–583, apud Ryckman, 2008, p.194) demonstrated that students who achieved identity for "both occupation and ideology – that is, a set of values and principles to guide one's life – increased significantly from the first year to the senior year of college. By the second half of their senior year, most students had achieved strong identities".

Most constitutive parts of psychoanalytic paradigm examine value orientation as a mechanism which consists of several elements like as behavior, personal identity, and beliefs, infused by emotions. Value orientation forms in culture, society, and is developed by transcendence, has the property to change within individuals' life making changes within the personality structure.

4. Humanistic paradigm regarding value orientation

Philosophy focuses on people's attempts to make sense of their existence by assigning meaning to it, and then taking responsibility for their own actions as they try to live in accordance with their chosen values and principles. According to existentialists, this value-free approach is incorrect; we are human beings first, and the scientific approach should emerge from that fundamental fact (apud Ryckman, 2008, p. 478). The exercise of freedom (as a central concept of existentialism in understanding human functioning and development) is costly. In many instances, it creates severe anxiety, and an immediate and easier way for us to cope is to lose ourselves by accepting the moral values dictated by society. Such acceptance of values at variance with our being leads to self alienation, apathy, and despair. The similarity between existentialists and Rogers and Maslow is apparent here. Human existence is seen as a continuous struggle, as we try to deal with the problems of life and to move toward the realization of our potentialities (apud Ryckman, 2008, p. 481). R. May pointed out that we live in an age of transition, in which our values and goals are continually being called into question (apud Ryckman, 2008, p. 484).

Rogers in his person-centered theory uses the concept of the "Organismic Valuing Process" based on the unconscious and conscious aspects of personality experiences. Among the unconscious aspects of experience is an innate ability to value positively whatever we perceive as actualizing, and to value negatively that which we perceive as non-actualizing. These unconscious aspects of experience are an invaluable addition to our conscious thoughts and plans. It is at this deepest level of personality that we know what is good for us (actualizing) and what is not. In this way the values which the infant attaches to experience and his own organismic functioning become discrepant, "and experience is valued in terms of the attitudes held by his [significant others]. ... It is here, it seems, that the individual begins on a pathway which he later describes as "I don't really know myself" (Ewen, 2014, pp. 187-189).

Rogers and Maslow consider that at a later age, the journey away from self-knowledge is encouraged by various social institutions and groups. Many of us internalize these external standards (including parental standards) and believe them to be our own, even though they may well clash with our true organismic needs and values (apud Ewen, 2014, p. 190, p. 209). In other words, by our wishes or needs for actualizing, self-knowledge or corresponding to some demands from outside, we produce changes in the system of our value orientations. The process of changes can be described in the form of progressive or regressive spiral that depends only on the personality.

Maslow remarks that social forces can help individuals to overcome some obstacles and to express their meta-needs, and to discover those values toward which they truly wish to strive (apud Ewen, 2014, p. 214). Most importantly, since Maslow chose for study the people he greatly admired, it is distinctly possible that his definition of self-actualization was simply a reflection of his own personal value system (apud Ryckman, 2008, p. 437).

Some researches examine values as concentration of attitudes, beliefs, and behaviours (Katz, Stotland, Rosenberg, Hovland, Eagly, Chaiken, Fishbein, etc.).

Attitude evaluations are divided into three major classes of responses: cognition, affect, and behavior, which are referred to as the three components of attitudes. Cognitive responses refer to thoughts or ideas (beliefs) that people have about the attitude object. These are associations established between an attitude object and various attributes. Affective responses are feelings, moods, emotions, and sympathetic nervous system activity that people experience in relation to the attitude object. Behavioral responses are people's actions, or intentions to act, with respect to the attitude object. Attitudes are further said to be formed through gained information leading to beliefs (cognitive process), emotional experiences (affective process), and derived from past behavior (behavioral process) (Fishbein, 1963). Values were defined as core elements that are linked to attitudes and beliefs as well as to other values.

5. Constructivist paradigm and value explanation

Gestaltist approach is based on the position that everything has to be studied wholly without separating its components. But in order to understand the process of integral organism functioning we should realize the process of separate components working and only later – all together. From this perspective for us value represents a top part of value orientation. The ensemble of value orientation consists of some integral elements which operate in specific direction which depends on the process of value formation or value functioning.

Constructivist perspectives are grounded in the research of Piaget, Vygotsky, Bruner, and the philosophy of Dewey, as well as the work of Lave. There is no constructivist theory of learning, but most constructivist theories agree on two central ideas: (1) learners are active in constructing their own knowledge, and (2) social interactions are important in this knowledge construction process (Ekpenyong, Edokpolor, 2016).

Honebein (1996) describes the constructivism philosophical paradigm as an approach that asserts that people construct their own understanding and knowledge of the world through experiencing things and reflecting on those experiences. It is based on the analogy or basis that people form or construct much of what they learn through experience (Cashman *et al.*, 2008; Hein, 1991, apud Adom, Akwasi, 2016, p. 2).

Piaget, Dewey and others laid the foundations of a new way of thinking about the theory of knowledge. According to their position a person is not a mere passive storage of information but takes an active part in this process. The theory of evolution remarks that organisms interact with the environment they live in. The interaction is mutual. An organism changes its surroundings and environment causes changes in an organism. Without the ability to adapt to changed conditions the organism would be condemned to death. This theory is applied to the development of human behavior. According to Dewey and to Piaget (and others), human behavior is the response of an organism to changed conditions. Dewey stresses the act of transformation of conditions or environment by an individual, and claims that knowledge is the tool which serves this purpose. In the school environment, pupils

(students) learn by experience which comes from their activity. They must not gain knowledge directly from a teacher as this would block their thinking (Dewey, 2001). Similarly, Piaget considers the development of cognitive processes as the highest form of our adaptation (Antlová, Chudý, Buchtová, Kucerová, 2015).

According to abovementioned opinion our adaptation is continuing because we experience permanently and manifest different conduits involving in it our cognitive processes that are in unlimited development during our live and by it our values are forever perfecting. Attitudes, unlike knowledge and capacities, are less understood and less followed in educational actions; although they are the main acquisitions of learners. Attitudes represent significant relationships of the human being with the phenomena of the outside surrounding world and with the phenomena of his intimate universe. In psycho-pedagogical perspective, attitudes of personality incorporates his/her knowledge and capacities.

Silistraru considers that value orientations are often given the same meaning as beliefs - the product of the later development of the individual. The phenomenon of conviction means that the disciple has discovered Self and has realized what values he has internalized. It follows that social directives become convictions due to a beneficial activity of knowledge acquisition. Not all social directives are elevated to convictions, so many of them remain unconscious regulators of behavior (Silistraru, 2006).

Convictions (beliefs) are expressed through generalized social, moral, aesthetic, political, etc. ideas. Although knowledge has an important role in the formation of beliefs, it is wrong to believe that knowledge is transformed into convictions. In the absence of previous social directives, new knowledge cannot become convictions - regulators of behavior (Silistraru, 2006). Person does not know about directives, and he/she believes that convictions, which regulate behaviour, have emerged from knowledge. At the same time, beliefs are the ultimate, final stage in the autonomous development of the personality standpoint.

Allport considered that conduct of personality is guided by the person's own values and self-image. Allport also focused on values as guides to a person's behavior and remarked the fact that person holds six major values and specified their division according to gender criteria. "Male adolescents and young adults scored higher on the theoretical, economic, and political values than females, whereas females scored higher on the aesthetic, social, and religious values. In terms of their occupational interests, adolescents and adults who had strong theoretical orientations gravitated toward science (physics and chemistry) and mathematics, those who scored highest on the economic value had strongest interest in business management, those highest on the political value preferred the military and law, those who scored highest on the aesthetic value were most positive toward careers in music, art, writing, and teaching, those who valued the social highest had strongest interest in social work and business sales, and those who scored highest on religious orientation saw themselves with careers involving religious activities" (apud Ryckman, 2008, p. 282). According to Allport people come to see themselves and their goals in terms of the values established by others.

6. Conclusions of research importance and necessity

The approach of the education system from the point of view of value orientation is generated by the national and international tendency to form an autonomous personality capable of manifesting independence in opinion and action, open to intercultural dialogue in the context of the national and international values assumed. The coherent and structured formation of value orientation through the organization and development of behavior, cognition, affective states, attitudes, convictions of the subject involved in the educational process will ensure the progressive evolution of the personality's values system. The incompatibility of the values of personality with those existing in the social environment that generates intra- and interpersonal conflicts, determines the need to investigate the theoretical and methodological foundation of the formation of value orientation, especially at the age of adolescence and youth. The first period is characterized by the development of socio-abstract and intellectual interests, it centers on socio-cultural values and therefore leads to their understanding. At the age of youth the dominant interests aim at the trans-social, rational needs, orientation towards the higher spiritual values (truth, beauty, love, piety), which contributes to the optimal integration of the persons in the socio-cultural environment. Value orientation and values are of major importance in the personality system that has an impact on the quality of life in a social, economic, political, etc. context.

The problem of value formation constitutes a complex and difficult process for our system of education and requires holistic fundamental approach to personality based on the interests of our country. Achieving the mission of education can be fulfilled by: satisfying the educational needs of the individual and society, developing the national culture; the realization of the educational ideal that consists in forming the personality with an initiative spirit, capable of self-development, open for intercultural dialogue in the context of the assumed national and universal values; ensuring the implementation of the mechanism of training and development of human capital through the formation of behaviors, attitudes, beliefs and value orientation in adolescents and young people; contributing to the formation of national consciousness and identity; promoting general human values and European integration aspirations by forming value orientations to the emerging personality.

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