PERSONALITY PSYCHOLOGY

CONTENT, STRUCTURE AND DYNAMICS
OF PERSONALITY VALUES PROFILE

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INTRODUCTION

The problem of personality values is always relevant to study since social, political, ideological transformations, scientific and technological progress, changes in interpersonal interaction, the system of social roles make their adjustments in the value portrait of the personality and require additional study and rethinking.

At the present stage, the study of the personality value problem is often the subject of research in connection with personality traits in the context of the theory of traits (Berring et al., 2018; Fetvadjiev et al., 2019; Veccihione et al., 2019). Personality values always show themselves in interaction with other people, therefore it requires studying the relationship of personal values and relationship models (Biber et al., 2008), the connection of values with personality behavior (Fischer, 2017), the stability of personality: values and behavior (Pappas et al., 2015). Values are also represented in the form of mental representations (Maio, 2010) and determine political choices (Caprara et al., 2006).

S.H. Schwartz defines values as concepts or beliefs, related to the end-state or behavior, that controls the selection/evaluation of human behavior and events. The key messages in the Schwartz model on the study of values are the following: values are related to emotions; they are relevant to the end-goals; they are supersituative; act as standards and criteria; organized in order of importance and motivate to certain actions[1].

When defining value types, S.H. Schwartz focused mainly on the motivating value, that forms a particular type, the "domain". He outlined 10 "domains": self-regulation, fullness of senses, success, hedonism, support of traditions, power, conformity, well-being of the group, safety, well-being of all people[2]. These domains have been repeatedly supplemented and partially modified by the author himself.

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[1] Schwartz, S.H. (1992) Universals in the structure and content of values: Theoretical advances and empirical tests in 20 countries / In M.P. Zanna. *Advances in Experimental Social Psychology*. Orlando, FL : Academic. Vol. 25. P. 1–65.

[2] Schwartz, S.H. (2006). A theory of cultural value orientations: Explication and applications. *Comparative Sociology*, 5, 136–182.

Usually, the values, that are daily needs the personality is trying to satisfy, are actualized. Regarding values, R. Inglehart laid down a deficiency hypothesis that values develop in response to low-security conditions[3]. If value is provided (need is met), it is less represented in the current profile.

M. Rokeach considered values as a kind of steady belief that some purpose or mode of existence is better than another. The author believed that the total number of values, that each individual has, is relatively small, and most people have them in common, although values have different levels of expression, they are organized into systems, the origins of human values are traced in the culture, society and its institutions, the impact of values can be traced in almost all social phenomena that deserve to be studied[4].

There is a constant structure of value-motivational characteristics, which defines the outlook of the personality, the concept of himself, others and society, directs to satisfy these or other needs. In this context, values are treated as motivational vectors (markers) – in what areas are present-day needs concentrated? What is missing? What needs development?

What are the dynamics, content, and structure of values?

We conducted an empirical study of the personality values profile, its content, structure, and dynamics (2008–2018), which consisted of 2 stages: the first stage (2008), the second stage (2018).

The following research questions were asked: What values are included in the normative ideal of values (universal profile)? What is the structure (profile of individual/personal values) of contemporary Ukrainians? What is the dynamics of changes in the value profile over 10 years (2008–2018)? How do normative ideals and the profile of individual/personal values correlate?

According to the questions posed in the study, the following hypotheses were formulated:

At the present stage of social development and individual changes in personality, conservative values will be prevailing: security, conformism, and tradition.

The dynamics of values have undergone significant changes over the last 10 years (2008–2018): openness to changes, self-affirmation and self-determination increases.

The sample of the study – 2800 respondents (2018) and 3000 respondents (2008), represented by gender, age, regions, level of education and income, employment. The total number of respondents is 5,800.

A personal questionnaire (subjective self-report) was used as a method of psychometric measurement, based on S.H.'s theory of basic individual values.

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[3] Inglehart R. (1971) The silent revolution in Europe: intergenerational change in post-industrial societies. *American Political Science Review.* № 65.

[4] Rokeach, M. (1973). The Nature of Human Values. New York, NY: Free press.

Schwartz (A Refined Theory of Basic Personal Values)[5]. The study used the classic version of the technique with a partial generalization of scales (contains 11 values of the original theory).

Separate values come together to form a profile: adjacent values are the most compatible and similar in value, the opposite is in the most conflict with each other. Factor analysis of the study results confirmed the presence of exactly 11 values. The order of values, predicted in theory, is generally confirmed by the results of factor analysis. Respondents used the questionnaire based on the classical Likert scale (score from 1 to 5), translated into the normative one at the stage of results analysis(from "–2" to "+2").

We considered some limitations of the Schwartz methodology, both in the study and in the analysis and justification of the obtained data: the linear relationship between related values; insufficient internal validity of indicators; cross-loading of items by various factors; the principle of absolute evaluation of each value (no ranking, which allows to clearly define priority values)[6].

The analysis of the study results included determining the normative ideals, individual priorities of the profile of personality values in 2018, and comparing these results with the quantitative indicators of 2008, obtained using the same methodology. Some parts of this analysis in combination with social and psychological markers are presented in another publication by the author[7].

1. Normative ideals in the personality values profile

The content and structure of the profile of personality values are represented by normative ideals and individual priorities. The normative ideal is responsible for values at the level of social norms and expectations, reflects the social level of the personality identity. Individual priority is the level of the inner picture of values that are internalized and reflected by the individual, this is the level of personal identity.

In the structure of personality values, S.H. Schwartz outlined 4 dominants: openness to changes; self-affirmation; self-determination; conservatism[8].

Self-determination dominant contains two important values: universalism and trustworthiness. On the one hand, it borders with social security (therefore trustworthiness and social security are related values), on the other – with

[5] Schwartz, S.H. (1992) Universals in the structure and content of values: Theoretical advances and empirical tests in 20 countries / In M.P.Zanna. *Advances in Experimental Social Psychology*. Orlando, FL : Academic. Vol. 25. P. 1–65.

[6] Schwartz, S.H., & Boehnke, K. (2004). Evaluating the structure of human values with confirmatory factor analysis. *Journal of Research in Personality*, 38, 230–255.

[7] Tkalych, M., Tyshchenko, I., Mysiv L. (2019) Portrait of values of modern Ukrainians: normative ideals, individual priorities, dynamics of change. *Psychological journal*, Vol. 5 Issue 8., 321–333.

[8] Schwartz, S.H. (2006). A theory of cultural value orientations: Explication and applications. *Comparative Sociology*, 5, 136–182.

independence as the value of being open to changes (and here universalism is related to independence). These are the values of orientation towards others. On the bipolar continuum, "collectivism – individualism" – self-determination is located in the middle, and in terms of content – closer to collectivism.

The conservatism dominant is represented by social and personal security, tradition and conformism.

Security is treated as reliability, search for harmony, stability in society, relationships with others and in oneself, the pursuit of purity and public order: some of these characteristics relate to public security, some – to personal one. Tradition stipulates following the norms and rules of behavior, respecting customs and traditions.

Conformism here is a restriction on actions, desires, and aspirations that can hurt others or upset social expectations or norms; it is considered as the prohibition and prevention of actions, that can harm other people and the community as a whole. Conformity of rules is compliance with rules, laws and formal obligations, interpersonal conformism – avoiding harm or upsetting other people. Conformism is the basis of the social order, the maintenance of the social contract.

Self-affirmation dominant is represented by achievements, power, and hedonism.

Power is considered here as the desire to obtain a certain social status, control or dominance over people and resources, social power, wealth, prestige. The functioning of social institutions requires some differentiation of statuses in interpersonal relationships, dominance, and subordination, which occurs in most cultures – this approach is described in G. Hofstede's work on the cross-cultural theory of measuring cultures (cultures of domination – masculine, cultures of subordination – feminine)[9].

The higher the group members' social status indicators (income, education, profession), the higher their post-materialist values are, the less they need power (the R. Inglehart hypothesis)[10]. Normally, if one wants to attain wealth, they do not need power in society; they seek social power as a way of serving the public interest. But in Ukraine, the issue of power and authority has been distorted by years of political crises, corruption, high-profile cases against politicians, corruption not only in the political but also in the economic field. And power (dominance) acquires a negative context. Therefore, we cannot fully support the hypothesis, that wealth replaces power, but we focus on it, taking into account the Ukrainian specificity.

[9] Hofstede, G. (2001). Culture's consequences: Comparing values, behaviors, institutions and organizations across nations (2nd ed.). Thousand Oaks, CA: Sage.
[10] Inglehart, R. (1997) Modernization and postmodernization: cultural, economic, and political change in 43 societies. Princeton University press, 420.

Achievement is a value of self-affirmation, it is individualistic, but it is associated with obtaining high social status, prestige, success, material achievements. The value of achievement implies the pursuit of success through social and professional competence. Achievement is a motivational value and is related to the concept of "success", which has both a social benchmark and a personal meaning.

What is success in society? In a materialistic society, this will be material gains and economic level. In an intangible society, the intellect, the innovative potential of the personality, the creative skills in practical activity, the pleasure of life and work are valued. The leading goal, in any case, is personal success through a display of competence in accordance with social standards.

The motivation for success is the opposite of the motivation for avoiding failures (those who don't consider achievement as value), which relates to the frustration and fear of "not being successful", of mishandling, of not achieving the goal, of being incompetent.

The development of the value sphere of Ukrainians is different from the value sphere of Western cultures and countries. The modern development of Ukraine implies an increase of economic and political opportunities of the society, movement from poverty to wealth. That is why in society there is a high, even cynical motivation for achievement, while developed countries have already passed this stage of development, for them the value of instrumental rationality is decreasing, and values with an emphasis on effective life realization are becoming more and more popular.

The essence of hedonism lies in a specific hierarchy of values. At the top of it are pleasure (everything that is pleasant, brings pleasure, joy and what can be obtained and consumed without much effort), physical and material well-being and comfort. In the philosophy of hedonism, other values are secondary. Hedonism is the nucleus of Western culture (in a civilized sense)[11]. Since it spreads its influence all over the world, and "Western Cultural Standards" are the norm, hedonism today is a kind of "brand" of its own: it is not an exception, but an ordinary, normative way of being. It is an endless increase in one's well-being as a goal, one's personal freedom (freedom of movement, for example), considered as a basic human, individual and personality right, the easier one lives, the more comfortable – the better: this is the main benefit of a hedonistic culture. We have not yet learned how to live easily and comfortably and have not created the conditions for that.

In modern Western society, more and more people are suffering from individualistic values – hedonism values are being replaced with prosocial

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[11] Maio, G.R. (2010). Mental representations of social values. *Advances in Experimental Social Psychology*. 42, 1–43.

values[12]. There is another story in Ukraine: we suffer from traditions, conformism, and the supreme desire for social security (explanation and statistics below). We are still far behind the hedonistic aspirations mentally and situationally. Despite all the changes that are taking place in this value aspect and the level of hedonism has increased.

The dominant of *open-mildness to changes* includes stimulation and independence.

Stimulation is the search for new and sharp impressions. The leading goal of this type of values is innovation and self-orientation, maintaining a state of excitement (at the neurophysiological level). The desire for change, the attractiveness of a busy, exciting life, the pursuit of novelty, the search for sharp impressions.

Independence is defined as the independence of thoughts and actions, freedom, the desire for knowledge and creativity, curiosity, the ability to choose, creation. These are values of openness to change dominant, the values of individualism and self-orientation.

The results of the empirical study of the values profile, their differences and the statistical significance of the results are presented below (Table 1).

Table 1

Structure and content of personality values profile: normative ideals normative ideals, individual priorities (2018 p.), n=2800, indice

Values	Norm	Individual priority	Difference, iportance
universalism	0.9	1.2	+0.3**
trustworthiness	1.0	1.2	+ 0.2**
public security	1.0	1.4	+ 0.4**
personal security	1.0	0.7	-0.3**
traditionalism	0.7	0.6	-0.6**
conformism	0.9	0.7	-0.2**
power	0.4	0.2	-0.2**
achievements	0.7	0.4	-0.3**
hedonism	0.5	0.3	-0.2**
stimulation	0.5	0.2	-0.3**
independence	0.8	0.7	-0.1**

** $p < 0.01$

[12] Parks-Leduc, L., Feldman, G., Bardi, A (2015) Personality Traits and Personal Values: A Meta-Analysis. *Personality and Social Psychology Review*. Volume: 19 issue: 1, page(s): 3–29

Conservatism (in the form of public (1.0) and personal security (1.0), as well as conformism (0.9)) and self-determination (trustworthiness (1.0) and universalism (0.9)) are most valued in the normative ideal. From open-mindness to changes, independence (0.8) is important.

Personal and public safeties today are the normative values in the first place – and this does not even require further explanation. These are values from the conservatism group – in situations of socio-political tensions, military conflicts, decreasing of income levels and other problems that diminish the social, political and economic capital of society, their importance is increasing[13]. Conformity and traditionalism have high indexes as well – overall, it confirms the hypothesis that the socio-political situation, the economic crisis in the country and the related states of despair, frustration, hopelessness, and insecurity increase the importance of this group of values.

If you draw an analogy with the simple hierarchy of needs of A. Maslow[14] – these values, which reflect the physiological needs of security and protection, material, etc. – is the basic level of needs: I am protected, I am not scared, food and sleep are available, I can provide all of this myself. If this simple and basic level of needs is actualized as a prime value, it is a question of sense of threat related to the basic vital functions of the person.

Maintaining security values (the need for security is the level of instinct for self-preservation) is a sign of warning and a sense of uncertainty about the future, frustration.

Alongside security values are trustworthiness and universalism – these are values of the self-determination group. It is important for Ukrainians to have a sense of honesty, honesty, generosity, preservation and enhancement of well-being of loved ones as a standard. An important norm is tolerance, the pursuit of social justice and equality. These are values that are also conventionally called orientation towards others or collectivism.

In psychology, there is a hypothesis that fear and stress (which are a sign of danger) are associated with the subject's affiliative behavior (the desire to be with others, be a member of a group, support others, rally) – we can only assume that conservatism (safety in the first place) is related to self-determination (such as care, tolerance, the pursuit of social justice and equality) exactly in this context. And that security values mainstream trustworthiness and universalism.

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[13] Fukuyama F. (2015) Political order and political decay. From industrial revolution to the globalization of democracy. – London. Profile Books. 608 p.

[14] Wahba, M.A.; Bridwell, L.G. (1976). "Maslow Reconsidered: A Review of Research on the Need Hierarchy Theory". *Organizational Behavior and Human Performance*. 15 (2): 212–240.

An important norm is tolerance, the pursuit of social justice and equality. In the hierarchy of needs, this is the third level – social – family, communication, work, friendship: they love me, I am not alone, I belong to a group. These are values that are also conventionally called targeting others or collectivism. They are often also referred to the highest level of needs – the need for self-transcendence (going beyond one's self) – but the content of questions about this group of values still makes us interpret trustworthiness not as self-transcendence (which is the higher level of self-realization of personal potential) but just as a social need for interaction, care, sympathy and empathy for another.

Self-affirmation (as a self-orientation) and openness to change (innovation) as a group of values showed lower results. The least important for the Ukrainians is power (0.2) as control and dominance over other people and resources, achievements (0.4). Stimulation (0.5) and hedonism (0.3) also showed poor results.

As for power, this value is also of the lowest importance in the countries, in which these values have been looked into[15] – so today the differentiation of social statuses and roles in interpersonal interaction (assumed by the value of power) is diminishing, the issue of dominance is not relevant to the majority. Power as value is important in totalitarian and authoritarian societies and cultures – it is of little value in permissive ones. Perhaps as we move toward a permissive society, the value of power is gradually losing ground among Ukrainians.

Hedonism (0.5) and stimulation (0.5) as values are also of little significance. The pursuit of pleasure, the enjoyment of life, the search for thrills, the desire for change and the novelty are still not trending today.

Therefore, we have a harmonious and consistent profile of values according to the normative ideal: conservatism is more important than openness to change, self-affirmation (as a selfish position) loses to self-determination (as an altruistic position).

In general, such a value portrait (still retained) is, among other things, a possible consequence of psycho-traumatic events and situations, post-traumatic stress disorders, that citizens of the country are experiencing to one degree or another through annexation, hostilities in the East, migration of people from out of control and temporarily occupied territories of Ukraine, that requires re-socialization under new conditions; economic crisis, social stratification. Such events lead to stress, anxiety, frustration and depression on a personal level. In these conditions and states, the individual and society need protection, peace, stability, determination.

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[15] Roccas, S., and Sagiv, L. (2010). Personal values and behavior: taking the cultural context into account. *Soc. Pers. Psychol. Compass* 4, 30–41.

This is not a time of self-affirmation and openness to change for the majority, as those socio-political upheavals, that from time to time affect Ukrainian society and lead to change, are already perceived as a threat, because they do not lead to noticeable positive results.

However, it should be noted, that conservative values are essentially the basis of any society and state, otherwise, without the support of traditions, sufficient conformism among citizens – it would be a social entropy, they simply could not exist. Therefore, the issue is not only about current problems in Ukraine (which are concentrated in the values of social security), but also in the norm (conformism and traditionalism) for large social groups and communities.

R. Inglehart's hypothesis of deficiency here allows us to divide values into values of materialists and post-materialists. For the materialists, economic well-being, security, standard of living, order and legitimacy in the lives of ordinary citizens play an important role (from the values studied by S.H. Schwartz, the values of social security, personal safety, traditions, conformism, power, and achievements). Supporters of post-materialistic values (trustworthiness, universalism, independence, stimulation, hedonism) are focused on guarantees of the rights and freedoms of the individual, self-expression, environmental protection, quality of life and hedonism. In this context, Ukrainians are gradually moving towards post-materialism. However, the values of the material component are no less important – and here we have the option of a transitional society from materialism (modern society) to post-materialism (postmodern).

The *five most important normative values* (without generalizing factors): world peace (19 %), family safety (19 %), freedom (16 %), equality (15 %), social order (14 %) is consistent.

Peace in the world is considered as the peaceful existence of the state inside and out – is a relevant problem for Ukraine and not only: the number of military conflicts in the world has increased recently, Ukraine is in a state of military conflict – feeling insecure and uncertain, shapes up basal anxiety and arouses the desire for peace.

Family safety is also related to this anxiety. Since external security is the guarantor of security inside the country, both at the public level as a whole and at the level of individual families.

Freedom is a value that ensures the development of civil society, democracy, the ability to defend one's own interests, and shapes the civic position – which has been repeatedly demonstrated by Ukrainian citizens.

Equality and social order are the values of the rule of law and society, in which the law rules, the rights and freedoms of citizens are guaranteed[16], there

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[16] Fukuyama F. (2015) Political order and political decay. From industrial revolution to the globalization of democracy. – London. Profile Books. 608 p.

is no social stratification, in which the majority of the population is below the poverty line, and the gap between the social strata seems like an abyss.

Five of the least important values: a world of beautiful, mature love, the right to privacy, power and creativity, which scored less than 2 %.

The world of the beautiful is hedonism, creativity is the pursuit of innovation and change, the right to privacy does not belong to an important group of altruistic values of self-determination, but more reflects the values of self-affirmation. Mature love as a value has not been praised, perhaps due to the fact that only a few can explain and understand such a mature love. Power as a normative value also finds no favor among the respondents.

In total, 15 values scored no more than 3 %, except for the aforementioned – this is diversity in life, sense of belonging, social recognition, unity with nature, self-discipline, respect for the thoughts of others, true friendship, pleasure, life full of impressions. It can be noticed, that part of these values is the characteristics of hedonism as a vital position. This is the second confirmation that hedonism as a value doesn't reside in modern Ukrainian society.

Suppose that it is related not only to the current situation but to the certain cultural and individual characteristics – sacrifice, inability to enjoy life, lack of habit to indulge one's self, to be able to navigate their own needs and desires.

2. Individual priorities in the personality values profile and the dynamics of change (2008 – 2018)

The profile of individual priorities was built based on the sense of each value not as universal, "for all", but personal – "for oneself". Thus, in this context, values are considered as follows: power is one's own social status, dominance over people and resources in the workplace, in the family, in the social environment. Achievements are personal success, depending on social standards and norms. Hedonism – the pursuit of pleasure or sensual pleasure in one's life. Stimulation – the desire for novelty, the need for change in life, the need for deep experiences. Autonomy – independence of one's own thoughts and actions. Universalism – understanding, tolerance, equality of opportunity. Charity is the preservation and enhancement of the well-being of loved ones, utility, responsibility, reliability. Tradition – respect for cultural and religious customs and ideas. Conformity – the tendency to conformism (passive acceptance of ready standards in behavior, recognition of the existing state of things, laws, norms, rules, obedience to authorities, ignoring the uniqueness of the views, interests, preferences, tastes of individuals). Security is the safety and stability of society, relationships and ourselves.

According to empirical research (see Table 1), social security (1.4), trustworthiness (1.2) and universalism (1.2) are important in individual priorities, therefore self-determination and partly conservatism are values of so-called "social capital", as P. Bourdieu notes, which is characterized by rational behavior, involvement in the social network (community), concern for the welfare of the group, social sharing of resources[17]. Power as a value in decline (0.2), as well as stimulation (0.2).

Universalism is an ethical value, the very concept was introduced in the ethics of I. Kant, in his conceptions the ethic of universalism is a morality and orientation to the public good. If morality is mixed with personal interest, it ceases to be morality. Universalism is the pursuit of equality, justice, and protection of all people. It is tolerance, acceptance and understanding of those who are different from you, it is concern for another, about nature and its preservation. So universalism is the care of others, of nature, of tolerance.

Trustworthiness is the preservation and enhancement of the well-being of loved ones, responsiveness, honesty, generosity. The basic signs of trustworthiness are personal and social competences and qualities: conscience, sense of dignity, assertiveness, consistency, dedication, hard work, self-discipline, responsibility, reliability, justice.

At the personal level, trustworthiness implies loyalty to one's moral ideals and beliefs and one's internal motivations for decision-making. Being faithful to oneself. In psychology, it is a concept of authenticity related to a holistic self-concept, a personal identity – a harmonious, developed personality with a high level of personal maturity. Trustworthiness in individual priorities has a high index (1.2), but it rather reflects the desire and social desirability and requires further study, possibly by projective or other indirect research methods.

Universalism and trustworthiness are a group of ethical values. According to Y. Habermas, they are related not only to ethics but also to morals and morality, this is the level of existential needs of the individual (searching for the meaning of being, freedom, and responsibility, etc.)[18].

The moderate ethical universalism of modern society is a certain outlook construct that accompanies the processes of globalization in the modern world – it is a global trend to increase the value of universalism, and Ukraine does not fall behind. Important: much depends on what is meant by concepts such as "right to security", "right to liberty", "tolerance". All these categories

[17] Бурдье П. Социология социального пространства. М.: Институт экспериментальной социологии, 2007. 288 с.
[18] Хабермас Ю. Моральное сознание и коммуникативное действие. М.: Наука, 2000. 380 с.

will have their semantic meaning depending on the culture, state, social situation of development, here again, we pay attention to the cross-cultural context of studying the values profile of the individual.

As for division between public and personal safety. In our view, personal safety is possible on the basis of public safety. Such a level of commitment to public safety (1.4 – +0.4 from the normative ideal) as an individual priority, tells us that Ukrainians feel in danger. Not only the war but also the economic upheavals that have taken place over the last few years have led to the pursuit of public security, which is ensured both by protection against external threats and by social order and stability within the country. It is because of public safety concerns, that personal safety is not an individual priority, but a normative ideal. On the other hand, perhaps personal security is safer today. Therefore, individual priorities (0.7) are less represented than normative ideals (1.0).

Consequently, the values of conservatism are sufficiently significant and have almost no difference between normative ideals and individual priorities. On the contrary, self-affirmation and openness to change are higher in the normative ideal. Stimulation is not an individual priority; the same can be said of hedonism, achievement and power.

The *dynamics of changes in values* that took place from 2008 (first cut) to 2018 (second cut). Over the last 10 years, since the first survey (2008), there have been changes in certain values: hedonism (+0.35) and achievement (+0.3) have increased significantly, public security (+0.2), universalism (+0.2) have increased, while since the importance of personal security decreased (–0.3), so did power (–0.3) and traditionalism (–0.25). The level of conformism has not changed. Independence, stimulation, trustworthiness and universalism remained almost unchanged.

Consequently, society is gradually becoming more hedonistic, learning to enjoy life, not to be ashamed of it, and not to feel guilty for striving for pleasure and sensual pleasures – however, the level of striving for hedonism is less than opposite values.

These changes (the gradual movement toward hedonism, if it is considered as openness to change, but it's needed to note, that it borders on self-affirmation, and therefore partly applies to this dominant) take place in almost all spheres, become permanent in the form of norms and standards: interpersonal (interesting time with interesting people; importance of relationships – with partner, children, friends, family); sexual (sex is about pleasure, communication in a special language, pleasure, not duty and reproduction), professional (work should bring pleasure, not just income; to do what you love, not what you should – hence there is a growing number of people who dramatically change their career plans over the age of 35–40 years, sabbatical and downshifting); in the way of life (nowadays fashionable

phenomena of "Hygge" and "Lykke", rest and travel, organization of one's own living space); trade and entertainment (the "consumer society" suffered during the previous economic crisis, but does not give up and is trying to reclaim its position); even technology is not only something that needs to be functional, but also fun and exciting. Enjoying life and being happy is a trend today, despite everything that is happening in society and to some extent stands as compensation.

These trends in modern society are confirmed in S. Pinker's work, who emphasizes that today we live in the best times thanks to the development of science, technological advancement, enlightenment, which enables a person to shift his or her own values towards independence, stimulation, and hedonism[19].

It is necessary to dwell on some other possible explanations for the rise of hedonism. Christian traditions and culture, imprinted in mentality, that a priori diminish the value of hedonism (Orthodoxy is especially distinguished in Christianity): life is suffering, pain, humility, repentance, pleasure is a shame – gradually supplanted by universalism and individualization, giving the possibility of hedonism as a value to grow.

In addition, the consequences of another period of dogmas and ideologies – the Soviet culture, with its values of collectivism, struggle and conflict: life is a struggle, "follow the crowd," "not to stand out (not to be taken away")", "to seek the best for oneself – is selfishness, the best can be sought only for the country and the collective" – are no longer felt. Society is gradually becoming individualistic.

Therefore, we can assume that in the future the value of hedonism will not decrease, but may continue to increase.

The importance of achievement value has also increased: the pursuit of personal success, competence, success, the ability to reach potential and abilities are new challenges and demands everywhere again – especially in training and work (soft skills, hard skills, continuing education, continuous training, many online – platforms for self-development, "pumping" of skills and abilities, in order to remain competitive). Today, an important measure is "success" – a rather abstract concept of what it is – but what is specifically exact is that success is about achievement (both in professional and personal and family life). Being successful is a new value and is reflected in achievements.

Changes in the values of power and personal security are interesting. Personal safety is related to public safety, whose importance has

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[19] Пінкер С. Просвітництво сьогодні. Аргументи на користь розуму, науки та прогресу. К.: Наш формат, 2019. 560 с.

grown (+0.2). Public safety is more important in the current situation in Ukraine – and personal is only possible if it is public: it is possible to live in a safe area, protect children and family, but when country is in danger, the region is not very helpful.

Power: the desire to gain status, control, dominate, control others. Why is the value of power falling? The vector changes (in the direction of the permissive society) – the importance of achievements increases – it is the value and achievements of the neighboring power that compensate for the power aspirations[20]. Hedonism is growing – in some of its characteristics, it is contrary to power, because power is tension and pressure, it is activity, and hedonism is an opportunity to relax and enjoy life, not domination.

Another reason may be that the value of power (political) in Ukraine has been deformed: corruption, populism, absence of notable success for political institutions of power – in the eyes of people power devalues, as what to strive for, and what can be "valuable". At the level of individual priorities power is most likely the pursuit of being dominant and control. It can be assumed, that the value of power in this context will have gender differences (men are likely to be more pronounced), however, this requires further analysis of the gender distribution of values.

Thus, both normative ideals and individual priorities have undergone some changes over the last 10 years, however, these changes are not fundamental and confirm the evolutionary process of forming the value sphere of the personality.

CONCLUSIONS

Personality values are defined as beliefs, that control the choice, evaluation of behavior and events in a person's life, related to emotions, form goals, are super situational, act as standards and criteria; organized by their importance (ranked) and motivate to take certain actions.

The value sphere of personality has a complex structure, populated with content of social norms and requirements (normative ideal), as well as individual aspirations, motivation and desires (individual priority). The hierarchy of values and the value profile have their differences, both culturally and dynamically within the same culture.

Today, conservative values are still actualized in Ukrainian society: security, conformism and tradition. Conservatism is more important than openness to change; self-affirmation (as a selfish position), in turn, loses self-determination (as an altruistic position). Public safety, trustworthiness and

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[20] Fukuyama F. (2015) Political order and political decay. From industrial revolution to the globalization of democracy. – London. Profile Books. 608 p.

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universalism are important in individual priorities, Power is not a value, as well as stimulation.

Regarding the dynamics of the profile of values (2008–2018), significant changes in individual values have occurred over the last 10 years: hedonism and achievements, social security, universalism have significantly increased. The importance of power, personal security and tradition has decreased. Independence and conformism (as opposing values) remained unchanged.

The prospects for the study of values lie in the plane of studying the actual system of socio-psychological determinants that shape up the profile of values of the personality and further cross-cultural measurement of this phenomenon.

SUMMARY

The article is devoted to the analysis of an empirical study of the profile of personality values, their content, structure, and dynamics over 10 years (2008–2018), n = 5800. The study was conducted in accordance with the model of value sphere of S.H. Schwartz, which assumes the presence of four dominants: openness to change; self-affirmation; self-determination; conservatism. According to the results of the study, conservative values are actualized in Ukrainian society: security, conformism, and tradition. Conservatism is more important than openness to change; self-affirmation is less important than self-determination. Public safety, trustworthiness, and universalism are important in individual priorities, Power is not a value, as well as stimulation. Over the past 10 years, significant changes have occurred in individual values: hedonism and achievement, social security, and universalism have noticeably increased. The importance of power, personal security and tradition has diminished. Independence and conformism (as opposing values) remained unchanged.

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