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On the possibility of non-standard measurement of personality value orientations

ПРО МОЖЛИВІСТЬ БЕЗСТАНОГО ВИМІРЮВАННЯ ЦІННІСНИХ ОРІЄНТАЦІЙ ОСОБИСТОСТІ

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Written by:

Kisse Anton Ivanovych¹¹<https://orcid.org/0000-0001-6593-0039>**Hotynian Vytaliia Vitaliivna**¹²<https://orcid.org/0000-0003-0830-3893>**Balashenko Inna Valeriivna**¹³<https://orcid.org/0000-0001-6008-1891>**Balashenko Myroslav Ivanovych**¹⁴<https://orcid.org/0000-0001-9862-9963>**Nachev Andrii Petrovich**¹⁵<https://orcid.org/0000-0002-7570-629X>

Abstract

As the title implies the article deals with the process of measurement of personality value orientations. This particular problem is especially acute during the COVID-19 and thus needs non-standard solutions. The article makes a point on what value orientations are, providing examples from history, philosophy, psychology and law to prove the point.

Modern science is not possible without measurement and the article demonstrates standards from different perspectives. Article provides the analysis of values, their role in society and an explanation of how do they form, it mentions that most human values, deeds and goal need to be evaluated. There is a comparison, the relationship of our own desires, instinctive desires, with a system of prohibitions, restrictions, social norms, ideals of society with a certain system of behavior formed in our imagination under the influence of social and cultural relations.

The emphasis is placed on the importance of using non-standard measurement and on that moral and structural categories cannot have a single quantitative standard, because they function as a measure. Article gives a perspective

Анотація

Як видно з назви, у статті йде мова про процес вимірювання ціннісних орієнтацій особистості. Саме ця проблема особливо гостро постає під час пандемії COVID-19 і тому потребує нестандартних рішень. У статті розкривається поняття - ціннісні орієнтації, на що додаються приклади з історії, філософії, психології та права.

Сучасна наука неможлива без вимірювання, в статті демонструються стандарти з різних точок зору. У статті наведено аналіз цінностей, їх ролі в суспільстві та пояснення того, як вони формуються. Зазначається, що більшість людських цінностей, вчинків та цілей потребують оцінки. Існує порівняння, взаємозв'язку власних бажань та інстинктивних бажань із системою заборон, обмежень, соціальних норм, ідеалів суспільства, тобто з певною системою поведінки, що формується в нашій уяві під впливом соціальних і культурних відносин.

Акцентується увага на важливості використання нестандартних вимірювань, тому що морально-структурні категорії не можуть мати єдиного кількісного стандарту, оскільки функціонують як міра. Стаття дає уявлення про те, як формуються значення та

¹¹ The State Institution "South Ukrainian National Pedagogical University named after K. D. Ushynsky" Odesa, Ukraine.

¹² Odessa National University I. I. Mechnikov Dvoryanskaya str., Odessa, Ukraine.

¹³ The State Institution "South Ukrainian National Pedagogical University named after K. D. Ushynsky" Odesa, Ukraine.

¹⁴ The State institution "South Ukrainian National Pedagogical University named after K. D. Ushynsky" Odesa, Ukraine.

¹⁵ The State institution "South Ukrainian National Pedagogical University named after K. D. Ushynsky" Odesa, Ukraine.

on how are the values formed and denoted the type of non-standard measurement.

Due to changes of society the value system is changing, so a certain system of values that has developed in a person under the influence of society, its traditions, prohibitions, norms of behavior, socially significant events, etc., should refer to the non-standard measurement.

Key words: moral-ethical discourse, values, COVID-19, society, Kant, Freud, law enforcement, moral, value orientations, non-standard measurement, standard.

Introduction

We often hear and use the phrase: "Everything has a price. Everything can be assessed." Is it possible to evaluate human life? What is its price? This issue was especially acute during the COVID-19 pandemic. The value of human life was felt even more acutely when Italian doctors were faced with a choice: which of the patients should be treated earlier. Maybe that's why it's hard for us to imagine that a few centuries ago a person could be bought for a handful of tobacco in a Turkish bazaar. But what value orientations should a person have who should evaluate, determine, measure human qualities, competencies, human behavior? In recent years, our society has undergone a number of changes, including political, social, economic changes, which has certainly led to a change in the established system of values inherent in our society, and the replacement of some of them with new ones that meet the needs of life. The question arises: how to determine, measure the speed of these changes? How to determine the extent of the impact of social change on the change of human values?

Most often, value is understood as a concept of significance for a person of a phenomenon or event. With the help of values and value orientations a person distinguishes the significant, essential, important for him from the insignificant, insignificant and unimportant. The modern pace of life requires a person to reconsider his needs, motives, goals that he sets for himself, ways to achieve the goal. At the same time, under the influence of external changes, the personality itself changes, which can be presented as a system of values that become the main reference point in the choice of goal and motivate to action. This system of values is formed in accordance with the surrounding reality, on the other hand depends "on the social

позначається тип нестандартного вимірювання.

Зазначається, що внаслідок змін суспільства змінюється система цінностей. Тому для виміру певної системи цінностей, що склалася в людині під впливом суспільства, його традицій, заборон, норм поведінки, соціально-значущих подій тощо, слід посылатися на нестандартне вимірювання.

Ключові слова: морально-етичний дискурс, цінності, COVID-19, суспільство, Кант, Фрейд, правоохоронні органи, мораль, ціннісні орієнтації, нестандартне вимірювання, стандарт.

essence of man and his dependence on spiritual, moral, economic and political social relations, and on the third - on man's connection with personal, universal, higher spiritual values. that exist transcendently (Aleksandrova, 2012, p. 92). So in the XXI century, especially now, during the COVID-19 pandemic, such values as life, health, family come to the fore again, somewhat reducing the value of money, success, business. Under the influence of values, new value orientations are formed. Therefore, the values and value orientations of man, in fact, are a socio-psychological indicator of changes in society. Even in the formation of professionally important personality traits involved not only the set of professional characteristics of the individual, but also his personal qualities that are important for his professional activities.

Thus, the definition, or rather measurement, requires both social change and changes in the value orientations of the individual. The question arises as to how to measure value orientations. At first glance, it seems that a more reliable method of reference measurement should be used. But the use of this method for measurements in the social and psychological, social spheres is associated with a number of difficulties, first of all, it is the search for standards of measured values. In our opinion, in such a situation it is necessary to turn to an alternative non-standard measurement. Among the authors who actively developed questions about the methods and use of alternative types of measurement should be noted K. Berka (Berka, 1987), V. Zvonnikov (Zvonnikov, 2006), N. Prokopenko (Prokopenko, 2011), M. Buchyn (Buchyn, 2016), O. Popova (Popova, 2009). The need, methodology, features of application, non-standard measurement was discussed in the works of Academicians A.I. Uyomov,

G.A. Polikarpov (Uyomov, Polikarpov, 1972); O.M. Efimov, V.M. Kuteev (Yefimov, & Kuteev, 1978); V. Malaychuk, V. Mozgovoy, S. Klimenko (Malaychuk, Mozgovoy, Klimenko, 2007); O. Puchenko (Puchenko, 2008).

The purpose of this article is to analyze the process of formation of value orientations, analysis of the value orientations themselves and the possibility of measuring them using non-standard measurement.

Theoretical Framework

Non-standard measurement originated in the depths of the natural sciences as an alternative method of measuring those values to which it was impossible to select standards and apply the mechanism of reference measurement. In the scientific literature we find many examples of non-standard measurement. Some of them are similar, others differ in their mechanisms, field of application, but unites them in one class the lack of a standard of the measured value, and, in most cases, the lack of numerical results obtained due to the fact that the measurement process required find out how many times measured value greater or less than the standard. In addition, in the scientific literature there is no clear definition of the term "non-standard measurement", and therefore there is a need to analyze and determine the types of non-standard measurement. And first of all to determine the possibility of non-standard measurement of value orientations of the individual.

What are value orientations and how exactly are they formed? In European philosophy, the problem of values is formulated in the ethics of Kant, the central concept of which are imperatives and maxims. Let us recall two formulations of the categorical imperative: one must always treat man and oneself as a goal, and not only as a means; it is always necessary to behave in such a way that the maxim of action can become a general law for all. Kant's imperative defines a kind of standard of attitude to man and the assessment of certain events in accordance with man and human life. But as noted by well-known psychologists D.M. Kyslynska and N.E. Miloradova "for most theories that can be attributed to the "biological" or "natural" class of psychology, values are not empirically verified categories" (Kyslynska, & Miloradova, 2016, p. 64). This is most clearly defined in the theory of K. Levin, who deliberately excludes value judgments from the system of scientific concepts. The main advantage of the empirical way of thinking, in his

opinion, is that "it does not trace "no value concepts"" (Kyslynska, & Miloradova, 2016, p. 65). Any scientific knowledge, any scientific theory can be neither good, nor evil, nor good, nor bad from a moral point of view. For a long time, it was considered that all scientific knowledge was morally neutral. So, really, is it good or bad to know how a uranium nucleus splits when a certain amount of energy is released? Scientists consider this knowledge to be morally neutral. Quite another - how to dispose of this knowledge, what to create on the basis of this knowledge: "peaceful atom" (nuclear power plants, nuclear engines), which will help save natural resources, or weapons of mass destruction?

This issue escalated during World War II. The value of scientific knowledge was discussed at the Nuremberg Trials, where the "case of doctors" was considered separately. On the one hand, a huge number of experiments conducted on humans have provided researchers with valuable information in certain fields of medicine and led to their further development, and on the other hand, we must not forget how this information was obtained. It turned out that on one bowl is the thirst for discovery, discovery of new scientific horizons, the creation of drugs or information that may save many lives in the future, and on the other - human lives that were taken without consent, without good will for these experiments.

Thus, science cannot remain morally neutral when it comes to human life, and here it is impossible to do without a value assessment of the purpose, the ways in which the study was conducted, and the use of the results. I would like to recall the words of the famous psychologist B.F. Skinner: "value judgments only go to the right path, where this trace is left by science. And when we learn to plan and measure small social interactions and other cultural phenomena with the same accuracy that we have in physical technology, the question of value will disappear by itself" (Kyslynska, & Miloradova, 2016, p. 65). If scientists begin not only to evaluate, but also to objectively measure social, political, economic phenomena and events, to provide the most objective analysis of the results, avoiding analysis through the prism of value orientations, then science will once again take a step towards moral neutrality. But it is impossible to quantitatively (reference) and objectively measure the speed of dissemination of important information, the very value of the received information, the reaction of society to it without taking into account value orientations. Therefore,

it is impossible to "cleanse" science from the subjective, from values, from the qualitative assessment of phenomena, events, results.

As value orientations are often understood as life ideals, aspirations, desires, goals, attitudes to certain values of material or spiritual culture of society. From a psychological point of view, value orientations are "a component of personality structure that reflects the life experience gained by the individual in individual development, and is the core of consciousness, from which the individual makes decisions on important life issues" (Fedukh, 2011). It is believed that life orientations are formed gradually during the assimilation of social experience and begin to manifest themselves in the ideals, beliefs, goals set by the individual. According to Freud, human behavior is based on deep instinctive urges ("It"), which serve to meet the biological needs of man. "It" is a reservoir of mental energy, desires that seek instant gratification. "It", so to speak, does not know the values, moral principles and laws, does not know what is good, evil. The next component of the structure of consciousness is the "I". "I" - a kind of mediator between the outside world and the deep "It", between attraction and pleasure. "I" is formed as an "imprint" of external reality on the array of urges, emotions, wishes "It". The third component of the structure of consciousness is the "Super-I", which will be a kind of product of the cultural environment created for the "I". The "Super-I" contains the ideals of society, social norms, moral attitudes, ethical values, norms of behavior that exist in a particular culture, which the child learns, and which he must adhere to. The "Super-I" acts as a kind of censor of the activities and thoughts of the "I", a conscience that can cause feelings of shame, guilt, fear, and sometimes depression, sets certain limits for the "I". It is believed that each element of consciousness contains values. The "Super-I" contains social, cultural values and norms of behavior, traditions, which are accepted by future generations. "I" contains individual values that are stronger than conventional, but are formed under their influence. As for the component of consciousness "It", then, V.E. Chudnovskiy suggested that many stimuli from the unconscious are based on consciously accepted moral values and are so deeply absorbed that they can resist not only conscious intentions but also instinctive urges (Chudnovskiy, 1995). Interesting is the fact that even in a hypnotic state it is not possible to instill in a person those ideas, norms of behavior that contradict strongly learned values.

Value orientations are a kind of reflection in the consciousness of the individual values, which are recognized by him as goals and guidelines, formed by correlating personal experience with reference (or rather quasi-reference) patterns of culture that are common in society. According to R.S. Chip, value orientations are considered as "a subjective image of cultural values, ie specifically mastered value in accordance with the individual experience of the individual" (Chip, 2012, p. 811). Society forms a certain system of values that the individual learns, including in the process of communication. Thus, A.I. Dontsov defines value orientations as "semantic attitudes of the subject, realized by him in the process of socialization (entry into society) and formulated in terms proposed by society" (cited. for Fedukh, 2011). Value orientations, according to V.O. Yadov, are "integrative, freely and responsibly chosen by the individual attitudes that are broader and more included than any fixed or even basic social attitudes, guidelines and ideals" (cited. for Fedukh, 2011). Value orientations are not produced in each individual, but only in one who has reached the required stage of development. The transition to value orientations occurs by gradually consolidating them in appropriate situations that meet a particular level of needs. The presence of established value orientations indicates a person's maturity. The life experience of people accumulates in value orientations. Thus, value orientations are often understood as a reflection in the human mind of the values that are chosen by him as strategic life goals, as worldviews.

Referring to M. Sliusarevskiy, it can be noted that value orientations are a kind of link between values as abstract landmarks and human life goals, which appear in the form of regulation of its social behavior (Sliusarevskiy, red., 2008). In value orientations the steady relation of the person to material and spiritual values and ideals is gradually shown. Values and value orientations are a kind of link between moral consciousness and human behavior. As A.I. Tytarenko notes, "value orientations are such elements of moral consciousness that are objectified in actions. They are closely connected with the needs and interests of the individual, with the emotional and volitional mechanisms of his psyche" (Zhyrun, 2007). Most research on the analysis of value orientations takes place through the analysis of manifestations of value orientations in various spheres of life.

Also, value orientations are formed on the basis of motives, interests and human needs. A need is

a need for a particular object that arises in the subject and determines the system of his behavior and actions in relation to this object. Modern science distinguishes between "material, social and spiritual needs, which are formed in the process of cognition and evaluation of reality. When a person learns reality, objects, phenomena, he immediately determines for himself their value or not value (Aleksandrova, 2012, p. 94), while there are both emotional and volitional and rational components.

In the process of development of value orientations there is, first, an emotional experience, an emotional assessment of a person of a certain value, which accompanies the need. Even then, the need acts as an awareness of plans, desires, certain ideas that are embodied in the goal, and the need gradually takes the form of a goal. The formation of value orientations also involves a rational assessment of values, which is necessary for human awareness of the motives of actions, and forms the basis of the cognitive element of value orientations. An important place in the formation and development of value orientations also belongs to the behavioral element, which is often a practical expression, the expression of value orientations in actions, human actions, taking into account the "real" opportunities and circumstances.

Thus, the analysis of value orientations, moral criteria, actions, human behavior must contain an element of evaluation, and to provide an assessment often requires measurement. Modern science is impossible to imagine without a measurement procedure. Measurement exists as an independent empirical method of research and as part of another empirical method of cognition - an experiment, which is increasingly used in the social sciences and humanities. To measure everything that is possible and to transform into measurable those quantities that could not be measured before - in fact, becomes the motto of modern science. But what about measuring and evaluating the value orientations that have formed in a person? What methods, methods and "standards" can be used?

The first thing we need to realize when discussing ways to assess value orientations is that there is no question of using any standards at all. Kant's well-known categorical imperative is often called the "standard" of moral actions: one must treat man and oneself as a goal, and not only as a means, or one must behave in such a way that the maxim of your action could become a general law. to all. A superficial analysis may give the impression that such a standard is a person who

can only be a goal, not a means. But the standard is a clearly fixed international quantity, it is a means of measurement, one of the tasks of which is also to preserve and reproduce a unit of physical quantity for further transfer of its size to other means of measurement, which are located below in the test scheme. Therefore, if in everyday life we often use this term along with completely non-physical quantities ("standard of beauty", "standard of honesty", "exemplary (standard) manners", etc.), then the application of this term to moral concepts is contrary to its meaning. In our opinion, when analyzing such values, it is more appropriate to use the concept of "quasi-standard", which is not an international fixed standard for this value.

If we continue the analysis of the categorical imperative of Kant, then where it is a requirement that the maxim of the act could become a common law for all, the same, at first glance, is a standard and the only common for most mechanism of measurement. But, again, at first glance, because it is even impossible to imagine a situation in which standards will be created to measure moral, ethical concepts, value orientations and a single measurement mechanism such as reference measurement.

Another brilliant example of the moral standard of man is the Ten Commandments of God, the Ten Basic Laws given by Moses God on Mount Sinai on the fiftieth day after the Exodus from Egypt. They are undoubtedly the law and model for the behavior of any Orthodox believer, Catholic, Jew. The sixth commandment: do not kill. We know that monks and priests keep God's law especially conscientiously. But the history of the Orthodox Church knows many examples when priests violated this commandment and took up arms. This was possible under the only condition: to defend their homeland from the enemy. Today, unfortunately, few people know about the priests who defended their homeland on the fronts of the Great Patriotic War. No one will be able to determine exactly how many people wore a soldier's overcoat instead of a robe and went into battle with a rifle in their hands and a prayer on their lips. This may seem especially strange, because we know about the persecution that the Russian Orthodox Church suffered in the 1920s and 1930s. They also faithfully defended their faith and homeland, many of them received awards, including medals "For the Defense of Leningrad", "For the Defense of Moscow", "For the Defense of Stalingrad", "For Courage", "For the Capture of Berlin", the Order of Glory, Orders of the Patriotic War, Order of the Red Star, etc.

Again, it is difficult to define the Commandments as standards, given the meaning of the term "standard". Therefore, in our opinion, we should turn to the non-standard measurement. The non-standard measurement of moral, ethical concepts and categories is discussed in the works of O.P. Puchenko: "the non-standard measurement can be considered as a general interval defined by mankind, within which the content of this moral concept or category functions positively. Moral and structural categories, such as norm, principle, assessment, ideal, views, knowledge... cannot have a single quantitative standard, because they function as a measure" (Puchenko, 2008, p. 364). Indeed, it is difficult to even imagine how it is possible, using standards, to measure motives, goals, purpose, influence of emotions, traditions, upbringing, morals, mood to make a decision, evaluation of an event, even just concentration, concentration measurement, processing of results, especially when it comes to the field of social sciences and humanities. And how to get rid of the influence of all this "subjective", which we need to get rid of the reference measurement?

Let's turn to the non-standard measurement and with its help we will try to assess certain phenomena, events, moral acts, as well as qualitatively describe the process of formation of value orientations of the individual. Non-standard measurement is a type of measurement that takes place without the use of a mandatory standard of the measured value, instead the classification of the measured object is based on the presence or absence of the measured feature, comparison of the measured feature with the quasi-standard of the measured value, measured, and sometimes formed the investigated thing (Hotynian, 2005).

Recall that when a person learns about objects, phenomena of the world around him, he immediately determines their significance for himself and, above all, their value or not value for himself. This is a complex process, which is initially based on emotional impressions and experiences, which are then rationally realized and take the form of a goal. Often value orientations are understood as the result of the projection of values, which we have defined for ourselves as significant, on the plane of individual consciousness. This process can be described and evaluated using a type of non-standard measurement, which is based on the compared features with the measured object, in the process of which we determine whether the feature belongs to the measured thing or not. This type of non-standard measurement is denoted as

$R(P, m)$. In our case, there is an acceptance or non-acceptance of certain values. Children vividly and directly demonstrate this process when they are interested (looking, biting, breaking) a certain thing or not interested in it, almost immediately reject it.

Discussion

Value is always objective. There are universal, national, collective, individual values. The highest values do not depend on historical conditions, social changes, views of individuals. Value orientations are always subjective. According to O.F. Alexandrova, many researchers interpret value orientations as "the attitude of the individual to certain values of material and spiritual culture of society. They believe that value orientations are the most important component of the structure of personality, which determines its behavior and attitude to the world around" (Aleksandrova, 2012). Value orientations are formed on the basis of a combination of values important for the individual, which are reflected in his consciousness. The same author gives another definition of value orientations, namely, "it is a relatively stable relationship of man and a set of material, social, spiritual goods, ideals that act as objects, goals and means to meet the needs of human life" (Aleksandrova, 2012). In our opinion, the process of formation of value orientations describes the type of non-standard measurement, which is based on a combination of features that form, determine, measure a thing. This type of non-standard measurement is denoted as $R(P_1, P_2, \dots, P_n)$.

Most human actions and deeds need to be evaluated. The goals a person sets for themselves also need to be evaluated. As noted by O.P. Puchenko and O.M. Chernysh in the understanding of evaluation "two extremes prevail: on the one hand, evaluation is identified with emotion (anxiety, fear, longing, satisfaction, joy), and on the other - it acts as a social phenomenon and its functions are reduced to comparison and choice, as well as the method of determining and expressing value" (Puchenko & Chernysh, 2006, p. 377). But in fact, the assessment is not one of these two extremes. It is neither a feeling nor a judgment, it can be a link between them. It is through the assessment of certain phenomena and events that a person connects himself not only with the surrounding nature and social reality, but also with other people, with society as a whole. It is through evaluation that a combination of feeling and logic takes place.

Value orientations that have formed in a person often serve as a basis for moral evaluation - approval or condemnation of human activity from the standpoint of those requirements, those life guidelines that are contained in the moral consciousness of society, ethnic group, social community, individuals. The subjectivity of any moral evaluation is determined, first of all, by the system of values that have formed in the subject of evaluation, its needs and interests. In our opinion, such a system of moral evaluation corresponds to the type of non-standard measurement, which is based on the comparison of the characteristic (or system of characteristics), which are taken as a certain quasi-standard for measurement, with the characteristic belonging to the object of measurement. This type of non-standard measurement is denoted as $R[P_1, (m^*)P_2]$. In our case, the approval or condemnation of a certain action, a certain act of a person ($(m^*)P_2$) is based on a comparison with certain requirements, internal criteria, value orientations of the person (P_1) who performs this assessment.

According to such a mechanism, in our opinion, there is a comparison, the relationship of our own desires, instinctive desires, with a system of prohibitions, restrictions, social norms, ideals of society, ie with a certain system of behavior formed in our imagination under the influence of social and cultural relations. The very idea of the eminent physician S. Freud can also be described by this type of non-standard measurement. So you feel thirsty and want to eat something delicious. Your sensation (P_2) comes from the depths of the layer of consciousness, which S. Freud called "It". You have realized this desire, it is your desire (now let's denote it as $(m^*)P_2$). But, unfortunately, at this time you are in a lecture and your "Super-I" (P_1), your internal "standard of behavior" forbids you to eat, because such behavior is not acceptable in higher education. And then there is the same, so-called, "internal struggle" ($R[P_1, (m^*)P_2]$) between our desires and a clearly formed system of behavior that corresponds to our upbringing. We begin to make certain important arguments for ourselves why we should act in this way and, in the end, we make a decision, we get the result. Probably such a scheme is quite crude to describe the internal struggle that accompanies our decision-making, especially important decisions. But it is also a measurement - a measurement of the ability to satisfy certain of our deep desires. In our opinion, the decision in this case is based on the correlation, the comparison, on the non-standard measurement of the comparison of our desires and our capabilities, the result of which is the

satisfaction or dissatisfaction of our needs or our desires.

The procedure of moral assessment in law enforcement is interesting. Moral evaluation in law enforcement is "the process of establishing correspondence (or inconsistency) between the provisions of legal norms, which enshrine morally significant phenomena and expressed in ideas and behavioral patterns of social significance of real social relations, actions or other phenomena to which the legislator gave legal significance" (Tarnavska, 2011). Social significance is often understood as the ability of a person to influence events that occur in society (it is possible to control a certain group of people, or to have a certain authority in society). Feelings of inferiority, uselessness, professional and personal incompetence are often considered social insignificance. For a particular person, the relationship of social significance and social insignificance determine the degree (measure) of human sociality. In order to remain a social being, a person must claim at least some participation in affairs. Due to the fact that a person is included in the social process of life, he acquires a certain social significance.

Most often, scientists call a certain value orientation a criterion or basis for moral evaluation, based on which the subject of evaluation performs evaluation. According to V. M. Kosovych, the evaluation criterion should be defined as subjective and objective factors by which the internal intellectual will of the subject of evaluation is formed (Kosovych, 2006). In addition, in the case of moral evaluation in law enforcement, jurists use the concept of evaluation standard. The standard of moral evaluation in law enforcement is "a normative model of a certain type of objects of law enforcement evaluation, formed on the basis of notions of what exists in the individual and / or social consciousness" (Tarnavska, 2011). Thus, we have a criterion of moral evaluation and a standard of moral evaluation between which there is a certain functional connection, because due to the evaluation criterion the standard is chosen. In addition, in the process of moral evaluation, certain reasons (determinants) of the conditions for choosing such an evaluation standard and comparison with this standard of a particular object are identified, which ultimately forms a moral evaluation. These include cultural, ethical, moral factors, as well as the individual needs and interests of the evaluator, his moral and legal consciousness. The factors of the conditions for choosing the standard include "various material conditions in which law enforcement activities

are carried out - the state of the economy, the level of actual workload of the law enforcer - the degree of his independence, etc." (Tarnavska, 2011)

But, in our opinion, this is a quasi-standard rather than a standard in the standard sense of the term. Thus, the standard is an established international generally defined standard of a certain value. The above definition implies that the standard is essentially formed on the basis of notions of belonging that exist in the individual or social consciousness. That is, in our opinion, this interpretation of the standard does not meet the strict criterion of objectivity, which is the main condition for choosing a standard of a certain value. In addition, most often the conditions for choosing a standard include "a variety of material conditions in which law enforcement activities - the state of the economy, the level of actual workload of the law enforcer - the degree of his independence, etc." (Tarnavska, 2011). Therefore, in the moral assessment of law enforcement, it is better to use the concept of "quasi-standard", which is not limited to such strict requirements as the concept of "standard", as discussed earlier. In this case, to describe the mechanism of moral evaluation, you can use a kind of non-standard measurement, which is based on the comparison of two things, one of which is chosen as a quasi-standard, and the other is a measurable thing. This type of non-standard measurement is denoted as $R(m_1, m_2)$. As a result of such a measurement, you can (if necessary) get a number that will indicate how many times the measured object is bigger, smaller, harder, softer, kinder, smarter, more moral, more educated, etc. for the object selected as the quasi-standard for comparison. Each of us has an established system of value orientations and sometimes it happens that we find its "reflection" in a certain person, we create an "idol" with actions, the beliefs of which we try to compare our own beliefs and actions. But society is changing, times are changing, the value system is changing, and young people are choosing "their idols", which can be very different from the idols of previous generations.

Conclusions

So, when it comes to assessing or qualitatively measuring certain actions of a person, his behavior under certain circumstances, the quality of knowledge, personal criteria, determining a certain system of values that has developed in a person under the influence of society, its traditions, prohibitions, norms of behavior, socially significant events, etc., should refer to

the non-standard measurement. It is with the help of non-standard measurement that you can measure and describe the process of formation of value orientations, qualitatively characterize, in most cases evaluate the value orientations themselves, and not only the value orientations themselves, but also their impact on moral evaluation of events and phenomena. Since changes in modern society are happening too fast, it is interesting not only to determine the speed of these changes, their qualitative characteristics, but because all these changes affect the system of human values and they must also change, the question of applying non-standard measurement to determine this change is a very important problem of modern philosophy and methodology of science. Clarification (and, possibly, further formalization) of the mechanisms of non-standard measurement, the possibility of using types of non-standard measurement in measuring specific value orientations, the choice of the most accurate and appropriate type of non-standard measurement are the prospects for further research.

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