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VALUE ASPECTS OF MACHIAVELLISM

Анотація. В статті йдеться про ціннісний підтекст макіавеллізму особи. Аналізуються сучасні дослідження по даній проблематиці. Вказується на недостатнє вивчення цієї проблеми, оскільки наявні певні протиріччя в результатах досліджень з базовою ідеєю данного конструкту. Подається висновок, що макіавеллізм проявляє себе як певний ціннісно-смісловий підтекст рішень людини, а саме: рух до мети незважаючи на можливі перешкоди, втрати з боку особистісних відносин або бачення людини і суспільства як певної цінності, з якою завжди треба рахуватися. Вказується, що у своєму крайньому прояві, ці стратегії в цілому є неадекватними як фактори людських рішень, але, безсумнівно, у певних ситуаціях адекватність рішень залежить в тій чи іншій мірі від схильності до макіавеллізму. Проведене нами емпіричне дослідження встановило певне переважання макіавеллістів серед досліджуваних. Можливо цей результат виник як закономірна реакція адаптації до суспільства, яке не є цілком гуманним. Як наслідок перебування в цьому суспільстві виникає схильність до підозрливості та цинізму, прагнення перших обіграти можливого противника, що виражається в підвищеному рівні макіавеллізму. Були встановленні чіткі кореляційні зв'язки між макіавеллізмом та цінностями особистості, що дозволяє поглянути на цей конструкт в новому ракурсі. Наше дослідження показало позитивний зв'язок макіавеллізму з цінністю чесності, що не суперечить іншим дослідженням. Виявлено позитивний зв'язок макіавеллізму з цінністю турботи, цінністю счастя інших та негативний зв'язок з цінністю матеріально забезпеченого життя, що не зовсім вписується в теоретичні уявлення про макіавеллізм. Крім того, виявлений негативний зв'язок макіавеллізму з цінностями розваг, високих запитів та незалежності.

Ключові слова: Макіавелізм, цінності особи, цінність заботи, цінність матеріально забезпеченого життя, доконвенційний рівень морального розвитку.

Анотація. В статті йде про розуміння цінностей особистості. Аналізуються сучасні дослідження по даній проблематиці. Вказується на недостатнє вивчення цієї проблеми, оскільки існують певні супереччя в результатах досліджень з базовою ідеєю даного конструкту. Висновок, що макіавелізм проявляє себе як певний ціннісно-смысловий підтекст рішень людини, а саме: рух до мети незалежно від можливих перешкоди, втрати з боку міжособистісних стосунків або бачення людини і суспільства як певної цінності, з якою завжди треба рахуватися. Вказується, що в своєму крайньому проявленні, ці стратегії в цілому є неадекватними як фактори людських рішень, але, безсумнівно, в певних ситуаціях адекватність рішень залежить в тій або іншій ступені від схильності до макіавелізму. Проведене нами емпіричне дослідження встановило певне переобладнання макіавеліста серед досліджуваних. Можливо, цей результат виник як закономірна реакція адаптації до суспільства, не зовсім гуманною. Як наслідок перебування в цьому суспільстві виникає схильність до підозрливості і цинізму, прагнення перших обіграти можливого суперника, виражається в підвищеному рівні макіавелізму. Були встановлені чіткі кореляційні зв'язки між макіавелізмом і цінностями особистості, дозволяють поглянути на цей конструкт з нового ракурсу. Наше дослідження показало позитивний зв'язок макіавелізму з цінністю чесності, не суперечить іншим дослідженням. Виявлена позитивна зв'язок макіавелізму з цінністю турботи, цінністю щастя інших і негативна зв'язок з цінністю матеріально забезпеченого життя, не зовсім вписується в теоретичні уявлення про макіавелізм.

Кроме того, обнаружена отрицательная связь макиавеллизма с ценностью развлечений, высоких запросов и независимости.

Ключевые слова: макиавелизм, ценности личности, ценность заботы, ценность материально обеспеченной жизни, доконвенционный уровень нравственного развития.

Summary. The paper deals with the value subtext of personality's machiavellism. Modern investigations in this sphere are analyzed. Insufficiency of the research in this field is emphasized, because there are certain contradictions between the results of this investigation and the basic idea of this construct. Machiavellism manifests itself as a certain subtext of value and sense, concerning man's decisions, and it includes: movement towards the goal despite possible obstacles, losses in the sphere of interpersonal relations or necessity to stop treating people or society as a certain undoubted value. Naturally, in their extreme manifestation machiavellic strategies are in general inadequate as factors of human decisions, but, surely, in some situations adequacy of decisions is dependent on the inclination toward machiavellism. Our investigation demonstrates the domination of individuals who incline toward soft, flexible machiavellism. Possibly we deal here with the consequences of adaptation to the society which is not totally humanistic. So, people tend to be suspicious and cynic, they want to outplay an opponent, and all this, naturally, leads to the raise of machiavellism level. Distinct correlative connections between machiavellism and personality's values have been established, and it supplies us with a new viewpoint of this construct. Our investigation demonstrates positive connection of machiavellism with the value of honesty, and this observation does not contradict other investigations. We also show positive connection of machiavellism with the value of helpfulness and loving. We have discovered negative connections of machiavellism with the value of comfortable (prosperous) life, which is not a typical phenomenon for the preconventional morality level, while machiavellism is associated with this level of morality. This also contradicts to a certain extent theoretical ideas about

machiavellism. We have also found negative connection of machiavellism with the values of pleasure (enjoyable leisurely life), ambition and independence.

Key words: Machiavellism, values of personality, the value of helpfulness, the value of loving, the value of comfortable (prosperous) life, postconventional morality level.

Actuality of the research problem. It is important in the investigation of the decision making processes to reveal its dependence on the qualities and characteristics of an individual. This aspect of decisions making problem is vividly expressed via the influence of such psychological construct as machiavellism.

N. Machiavelli was the first to elaborate the normative model of effective actions and solutions of the statesman [9]. In spite of the fact that his ideas have been criticized for centuries, they are still of great importance for us. V.V. Znakov emphasizes that the term *machiavellism* is used today to identify the inclination of a person toward manipulating other people in interpersonal relations. This includes such cases when the person conceals his real intentions, and, using distractive maneuvers, he forces the partner to unconsciously change his primary aims. "Machiavellism is usually determined as an inclination of a person in the situations of interpersonal relations toward manipulation with the help of other subtle, hardly perceived or non-physical aggressive manner, such as flattery, deception, bribe or intimidation" [2]. But we must admit that this conception is not quite objective, because it is focused on negative aspect of machiavellism phenomenon. As for N. Machiavelli himself, he treated his strategies as means of reaching certain positive aims and realization of certain values. Despite the widespread understanding of N. Machiavelli's strategies as means of reaching personal goals, some modern investigators emphasize an instrumental character of these strategies, foreseeing the possibility of their application for the achievement of any goals, including socially important ones. Besides, investigators indicate non-adequacy of the direct transference of Machiavelli's tractates' ideas on the dynamics of interpersonal relations without taking into consideration their specifics and historical context [3]. Behavioral strategies of machiavellism can be wholly adequate in the tough

political struggle, but they are absolutely inadequate in everyday life, and can lead to the disadaptation of a personality, which is demonstrated in the corresponding investigations (for instance, [1]). It is remarkable that L. M. Sobchik emphasizes that accentuations of character and psychopathies can, under certain conditions, contribute to successful activity, including professional one [11]. It is possible that the same can be true about machiavellism. It is proved by an intersection of machiavellism with some indices of certain variations of psychopathy [1]. Besides, it is necessary to differentiate rigid machiavellism (the application of manipulative strategies without taking into account the peculiarities of a situation, which leads finally to disadaptation) and soft, flexible machiavellism (the application of manipulative strategies, when they are really necessary to reach the goal).

So, machiavellism manifests itself as a certain subtext of value and sense, concerning man's decisions, and it includes: movement towards the goal despite possible obstacles, and despite losses in the sphere of interpersonal relations or necessity to stop treating people or society as a certain undoubted value. Naturally, in their extreme manifestation machiavellic strategies are in general inadequate as factors of human decisions, but, surely, in some situations adequacy of decisions is dependent to a certain extent on the inclination toward machiavellism. This is why it is so important to investigate this construct as a factor of making decisions and to reveal its components of value and sense. There are interesting investigations about positive connection of this construct with the euthanasia choice, with the ability to reveal lies, and both euthanasia and revealing lies include processes of decision making [3] [10]. The investigation of the connection of machiavellism with the level of life sense feeling is very important, because it shows us how people feel a most important aspect of their being, and how this feeling depends on personality's peculiarities. We must also pay attention to investigations of the place of machiavellism in the structure of moral decisions, studies which help us to find its links with the levels of personality's moral development and also its connection with the tolerance to uncertainty [6].

The aim of our research. of the article is a further research of a machiavellism's subtext of value and sense as a factor of decision making and behavior of a person.

The main material research. In our investigation we used M. Rokeach's methodology for the revelation of value preferences of the investigated and Machiavellism-scale for the revelation of a personality's machiavellism level.

Full-time and part-time students of Psychology and Social Work Department of Nizhyn State Gogol University, full-time students of Psychology and Social Work Department of Poltava Korolenko National Pedagogical University, full-time students of Historical Department of National Shevchenko University, full-time students of various departments of National University "Kyiv Polytechnic Institute" took part in this investigation.

The age of the investigated is 18-39 years. Gender factor was not taken into account.

157 people were included in the list A of M. Rokeach's test and 153 people were included in the list B (these numbers are different, because we needed to eliminate incorrectly filled in blanks).

For calculations we used SPSS 21.

The results of the investigation. The investigation demonstrates the domination of machiavellism-inclined individuals. The medium index of this parameter in our sample is 55.9 points. It is necessary to admit that the medium index of machiavellism of the investigated is not much higher than the terminal index that distinguishes machiavellists from non-machiavellists. This means that disadaptation of the investigated will not be in any case extreme. A possible reason for this fact is the age of the investigated: younger people are more machiavellism-inclined, which is explained by non-finished formation of psychological structures, which are responsible for moral regulation of personal choice, etc. Indeed, there are investigations, which demonstrate negative connection of machiavellism with the postconventional morality level, which is characterized by the acceptance of the personality as an undoubted value. But, though we cannot ignore the data of the

mentioned investigations, we must admit that treating human being as the highest value in its absolute manifestations will lead, in non-humanistic society, to the disadaptation of the person who has such views. Our society is not totally humanistic in many aspects, and, correspondingly, we observe, as a reaction of adaptation, the tendency to be suspicious, intention to overplay an adversary, and all this results in a higher level of machiavellism.

So, the mentioned statements are rather hypothetical and they contradict the investigations, which indicate disadaptative character of machiavellism, but at the same time, using analogy with the postulate of evolutionary psychology, we may claim that outwardly illogical and disadaptative behavior may have an adaptative meaning in the broader context and that machiavellism, which disadapates the personality, serves as a defense against larger problems [5]. For instance, in the US the majority of totalitarian sects members belong to the middle class, because they (as a contrast to representatives of upper and lower classes) are more credulous, which is a result of more stability in their life [8]. The prosperity of totalitarian sects and frauds in the countries of the former USSR can be also explained by the stability and confidence in mass media. The raised level of machiavellism in our investigation can be treated as a defensive reaction on the difficult conditions of life, which is typical for our society. It would be interesting to compare the level of machiavellism in USSR and modern Russia and Ukraine. This can be made by means of retrospective filling in of questionnaires, though the mistakes, caused by the peculiarities of human memory, must be taken into account in this case.

We have studied the connection of machiavellism with certain values. It is necessary to admit, that in all cases correlation is rather significant (the level is 0.01).

Our investigation has shown positive connection of machiavellism with the value of honesty ($r = 0.257$), and this observation does not contradict other investigations. It is important to determine possible causes of this phenomenon, because machiavellism is associated with lies and manipulations. It may seem that an explanation can be found in the non-perfect methods of measuring this

psychological construct. Indeed, some investigators have found certain contradictions in the questionnaire itself. But even if methods of this construct measurement are not valid, honesty as a value does not totally contradict the spirit of Machiavelli. He himself tried to achieve certain goals, which is proved by the fact that he truthfully described the political situation of his time and principles of adequate behavior and decision making in that situation. It is necessary to admit that N. Machiavelli created, for the first time in history, a normative model of political decisions, which was based, in a contrast to his predecessors, not on certain idealized norms, but on the analysis of real political situation [9].

It is commonly known that outright lie is dangerous for an effective manipulative strategy, because its revelation endangers the whole plan of a manipulator. Maximum of honesty (where it does not hamper reaching goals) is just the means that makes manipulation successive.

We have found positive connection of machiavellism with the value of loving and its aspects which are resulted in care ($r = 0.337$). This connection can be explained by the inclination of machiavellists toward revelation of lies. It is impossible to reveal hidden motives of human behavior and possible signs of lies in the communicator's information without certain empathy. So, the understanding of importance of care about others is a natural result of the empathy development. It is also possible that the reason of the connection between value of helpfulness and machiavellism is the fact that machiavellists live in a world which is hostile for them, and it results in their higher estimation of care. We can assume that machiavellists do not only estimate care about themselves as a condition of their survival but that they are capable of taking care of others. This is proved by positive connection of machiavellism with the value of "helpfulness - working for the welfare of others" ($r = 0.277$). As we already admitted, these strategies are not directly opposite to humanistic ideas. N. Machiavelli, creating his tractate, partially cared about his state and the people [9]. It must be noted, that the acquired result contradicts investigations, which demonstrate the connection of machiavellism

with preconventional level of moral development (for instance, [6]). So, these series of problems require extra theoretical and experimental elaboration.

We also observe negative connection of machiavellism with the value of ambition, which means having demands to oneself and one's life ($r = -0.263$). This result may seem to be paradoxical, because will to power is the basic feature of machiavellism. It is clear therefore that will to power must dominate as an instrumental value: a person must have a high level of demands in order to achieve a powerful position. But cynicism, inclination to doubts make high levels of demands to himself and others impossible, because certain ideals and the faith are necessary for such demands, and this is not typical for people with high level of machiavellism. Machiavellists' will to power is not the will to change the life of society, but it is just means of their own careless existence prolongation. It may seem that this statement contradicts our hypothesis, that machiavellism can be means of achieving positive and socially useful goals, but in reality this statement defines the sphere of these goals. Machiavellical strategies are focused on the creation of conditions which are necessary for the survival of an individual or a certain community (for instance, family), or a large group (nation). This generalization can be illustrated by examples from N. Machiavelli's tractate and the general aim of this tractate.

We have established negative connection of machiavellism with the value of pleasure (enjoyable leisurely life) ($r = -0.398$). This fact can be explained by the machiavellists' subjective perception of society as a dangerous environment. The investigations demonstrate machiavellists' high level of alertness. Naturally, with such perception, they do not see any value in pleasure or enjoyable leisurely life, because they do not contribute to survival. It is necessary to admit that we mean survival not only in the physical, but also in the social, ideological etc. spheres. S. R. Maddi writes that the person suffers not only death as a final phase of human life, but also many small deaths, which are different kinds of failures, problems in the interpersonal relations, etc. [7]. People with the high level of machiavellism are probably hypersensitive to these kinds of events, they deeply feel them, and,

probably, they lack enough number of effective coping strategies for the constructive attitude to these situations. This is why entertainment is for them just a loss of time, while time can be used for the solution of urgent or perspective problems. This strategy can be effective in the alert state, but when it is used in everyday situations it leads to different kinds of inadequacy in behavior. This statement does not contradict the investigations, which demonstrate the connection of individuals' disadaptation with the high level of machiavellism. Of course, our statements are to a certain extent hypothetical, but they open a wide field for the further investigations of machiavellists' inner world and behavior, of their way of decision making, their reactions and feelings in different conditions of existence.

We have also discovered negative connection of machiavellism with the value of comfortable prosperous life ($r = - 0.311$). We can assume that this is connected with the fact that machiavellists use fast strategy of reaching success – they run a risk of losses in order to reach their goals, and do not think much about the future. Craving for comfortable prosperous life is more natural for people who use slow evolutionary strategy of reaching success, because they intend to minimize risks and losses, consecutively rolling up a fortune. Negative connection of machiavellism with the value of comfortable prosperous life has also existential preconditions. As it was already stated, people with the high level of machiavellism incline toward perceiving the world as a hostile environment, where rivalry totally dominates and where one can get a knife in the back any moment. Probably, material values are underestimated in the environment where one can meet with danger to his development and even existence.

The majority of people are focused either on the goal, or on the process. Our investigation shows that people with the high level of machiavellism are not focused on the process (negative correlation with the value of pleasure and enjoyable leisurely life) and weakly focused on reaching goals (negative correlation with the value of ambition). Their orientation on goals has more basic character (we can say that it is more primitive comparatively with the aim system of non-machiavellical personalities), but at the same time their goals may have

more existential nature, because we deal here with the strategies of individual's survival in the society and the world as a whole.

Besides, we have discovered negative connection of machiavellism with the value of independence ($r = - 0.280$). In this context it is remarkable that investigations demonstrate positive connection of machiavellism with externality [1]. It is possible that the result which we got is connected with this fact, because the person does not usually value things which he does not know from his sensuous experience or which he considers for himself to be impossible to get. In any case these problems require further investigations.

The conclusions

1. Machiavellism manifests itself as a certain subtext of value and sense, concerning man's decisions, and it includes: movement toward the goal despite possible obstacles, and despite losses in the sphere of interpersonal relations or necessity to stop treating people or society as a certain undoubted value. Naturally, in their extreme manifestation machiavellic strategies are in general inadequate as factors of human decisions, but, surely, in some situations adequacy of decisions is dependent on the inclination toward machiavellism.
2. Our investigation demonstrates the domination of individuals who incline toward soft, flexible machiavellism. Possibly we meet here with the consequences of adaptation to the society which is not totally humanistic. So, people incline toward being suspicious and cynic, they want to outplay possible opponent, and all this, naturally, leads to the raise of machiavellism level.
3. Our investigation shows positive connection of machiavellism with the value of honesty, which does not contradict other investigations. We also show positive connection of machiavellism with the value of helpfulness. We have discovered negative connections of machiavellism with the value of comfortable (prosperous) life, the value of pleasure and enjoyable leisurely life, the value of ambition and the value of independence. In

general our empirical investigation demonstrates the availability of certain aspects of machiavellism, which contradict in some way other investigations. So we have discovered positive connection of this construct with the values of helpfulness and love which is not a typical phenomenon for the preconventional level of moral development (the level with which machiavellism is associated). We have also found negative correlation of this construct with the value of comfortable (prosperous) life and this fact also contradicts to a certain extent traditional theoretical ideas about machiavellism. Taking into account all this, machiavellism and its place in the psychological life of a personality require more methodological and theoretical studies, and also further empirical investigations.

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