

## **FEATURES OF VALUE ORIENTATIONS OF LEMKOS DEPORTED FROM THE TERRITORY OF LEMKIVSHCHYNA DURING THE 1944–1946 YEARS**

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**Ю. В. Шапаренко. Особливості ціннісних орієнтацій лемків, депортованих з території Лемківщини впродовж 1944–1946 років.** Стаття присвячена аналізу спрямованості ціннісних орієнтацій депортованих лемків, у контексті їх впливу на етнічну самосвідомість. За результатами емпіричного дослідження встановлено, що в групі депортованих лемків ієрархія цінностей представлена рівною кількістю позитивно та негативно значимих цінностей. П'ятірку позитивно значимих цінностей склали: Універсалізм, Доброта, Безпека, Конформність та Традиція. П'ятірку цінностей із негативною значимістю для лемків, що були депортовані з території Лемківщини у 1945–1946 роках та зараз проживають на території України, склали: Самостійність, Досягнення, Гедонізм, Влада та Стимуляція. Визначено, що негативне значення цінностей Стимуляція та Влада значно переважає показник направленості позитивно значимих цінностей, що може свідчити про витіснення даних цінностей і конфліктний зміст ціннісних орієнтацій в групі депортованих лемків. Виявлено психологічний механізм функціонування цінностей, який забезпечує перетворення етнічних норм, зразків і моделей поведінки в індивідуалізований досвід етнічної групи та формує особливості етнічної самосвідомості лемків. Зокрема було визначено, що цінності Універсалізм, Доброта та Традиції включені до найбільшої кількості кореляційних зв'язків, що дає підстави розглядати їх як інструментальні цінності в групі депортованих лемків. Було виявлено багаторівневий конфлікт між мотиваційною спрямованістю цінності із відсутньою тривогою та цінностями на основі тривоги, а також між цінностями, що належать до Особистого фокусу та Соціального фокусу. Визначено, що цінності Соціального фокусу виявилися адаптивними до нових соціально-політичних умов, та отримали подальше закріплення

у структурі самосвідомості депортованих лемків. Проведене дослідження розкриває вплив депортації на систему ціннісних орієнтацій лемківської етнічної групи.

**Ключові слова:** етнічна група, етнічна самосвідомість, етнос, лемки, традиції, установки, ціннісні орієнтації, цінності.

**Ю. В. Шапаренко. Особенности ценностных ориентаций лемков депортированных с территории Лемковщины на протяжении 1944–1946 годов.** Статья посвящена анализу направленности ценностных ориентаций депортированных лемков, в контексте их влияния на этническое самосознание. По результатам эмпирического исследования установлено, что в группе депортированных лемков иерархия ценностей представлена равным количеством позитивно и негативно значимых ценностей. Пятёрку значимых ценностей составили: Универсализм, Доброта, Безопасность, Конформность и Традиция. Пятёрку ценностей с отрицательной значимостью для лемков, которые были депортированы с территории Лемковщины в 1945-1946 годах и сейчас проживают на территории Украины, составили: Самостоятельность, Достижения, Гедонизм, Власть и Стимуляция. Определено, что отрицательное значение ценностей Стимуляция и Власть значительно превосходит показатель направленности положительно значимых ценностей, что может свидетельствовать о вытеснении данных ценностей и конфликт ценностей в группе депортированных лемков. Выявлен психологический механизм функционирования ценностей, обеспечивающий преобразование этнических норм, образцов и моделей поведения в индивидуализированный опыт этнической группы, и формирующий особенности этнического самосознания лемков. В частности было установлено, что ценности Универсализм, Доброта и Традиции включены в наибольшее количество корреляционных связей, что даёт основания рассматривать их как инструментальные ценности в группе депортированных лемков. Было обнаружено многоуровневый конфликт между мотивационной направленностью ценности с отсутствующей тревогой и ценностями на основе тревоги, а также между ценностями, принадлежащими к Личному фокусу и Социальному фокусу. Определено, что ценности Социального фокуса оказались адаптивными к новым социально-политическим условиям, и получили дальнейшее закрепление в структуре самосознания депортированных лемков. Проведенное исследование раскрывает влияние депортации на систему ценностных ориентаций лемковской этнической группы.

**Ключевые слова:** лемки, традиции, установки, ценности, ценностные ориентации, этническая группа, этническое самосознание, этнос.

**Introduction.** Direction of value orientations is an integral dimension of psychological analysis of groups in social psychology. Such an analysis is necessarily based on the definition of cultural and historical factors that caused the development of certain ethnic

community values. In this regard, the scientific interest represents the study of ethnic groups that suffered from deportation, which had a negative impact on their ethnic self-awareness. One of these peoples is Lemkos, who lived on territory of Lemkivshchyna and had been deported during the 1944-1946 years. Meanwhile there is a lack amount of ethnopsychological research of the Lemko ethnic group in the Ukrainian scientific space. Considering the humanistic tendencies and focus on the European model of development of democratic society in Ukraine, conducting comparative and cross-cultural researches is important in psychological, social, and political aspects.

The specificity of this research requires coverage of historical events that were crucial for Lemkos ethnic group. According to the agreements [12] on population exchange between Polish Committee of National Liberation (Polski Komitet Wyzwolenia Narodowego, PKWN) and Ukrainian Soviet Socialist Republic (Українською Радянською Соціалістичною Республікою, УРСР), during 1944-1946 years, from Poland were deported about 95 thousands of Lemkos [1, p. 245], and during «Operation Vistula» in 1947 to the north of Poland — were deported more than 30-35 thousands of Lemkos [5].

According to the latest Ukrainian Census (2001) in Ukraine 672 representatives of the Lemko ethnic group officially live [3, p. 101], meanwhile in Poland during Polish census of 2002 exclusively Lemko identity has declared by 5863 people [11, p. 137], in 2011 – 5612 people [11, p. 123]. Comparison of amount of deported Lemkos to the latest census, evidently reveals the difference between the number of representatives of the Lemko ethnic group, which were resettled on the territory of Ukraine, and declared Lemko ethnicity: for 55 years from 95 thousand people [1, p. 245] of Lemko ethnic group remained only 0.7% representatives, which gives reasons to speak of it as an ethnic group that disappears.

Lack amount of ethnopsychological research of the Lemko ethnic group in the Ukrainian scientific space forms a request to research social psychological peculiarities of Lemkos ethnic self-awareness, primarily in Ukraine. It is important search and analysis of internal and external social psychological factors of ethnic self-awareness of Lemkos that currently living in Ukraine.

Methodological foundation of research has made «emic» approach, which aims to profound study of features of one ethnic group [10]. Based on this a sampling from three generations of

Lemkos, currently living in Ukraine was formed. Having previously defined, that the Lemkos of Ukraine include those who were deported, and those who were born in Ukraine.

In total on the territory of Ukraine there were deported:

- the first generation of ancestors (~1835-1885 years of births) – senile people who all of their conscious life lived in Lemkivshchyna;
- the second generation of ancestors (~1860-1910 years of births) – adults who were born and raised on the territory of Lemkivshchyna;

I generation of now living people, (1923-1942 years of births) – children who were born on the territory of Lemkivshchyna during the Second Polish Republic (II Rzeczpospolita) in villages: *Zlockie* (Злоцьке) and *Szczawnik* (Щавник) in Nowy Sącz County (Powiat nowosądecki) – Kraków Voivodeship (Województwo krakowskie); in villages: *Besko* (Босько), *Daliowa* (Далева), in Sanok County (Powiat sanocki), *Myscowa* (Мисцева), in Krosno County (Powiat krośnieński), *Rudawka* (Рудавка), in Przemyśl County (Powiat przemyski) – Lwow Voivodeship (Województwo lwowskie). And they were later resettled by the first wave of deportation from the Lemkivshchyna in 1944-1946 years, and now living in various Ukrainian cities. This contingent compiled the group of our empirical research of 57 respondents.

**Analysis of the latest research** shows that the study of the problem of value orientations appropriate to consider in the context of ethnic self-awareness. In psychological science the general theoretical ethnopsychological and socio-psychological aspects of formation of ethnic self-awareness, its structure, functions and features (M.B. Bodnar, M.Y. Boryshevskyi, O.M. Vasylychenko, I.V. Danyliuk, E.V. Kvas, M.A. Kozlovets, O.M. Lozova, A.M. Liovochkina, L.E. Orban-Lembryk, B.F. Porshnev, L.H. Pochebut, O.M. Savicka, R.R. Slobodyan, T.H. Stefanenko, A.V. Furman etc.) were the object of study.

Under the value orientations there are implied the goals, aspirations, desires, ideals of life, a system of certain norms (V.B. Olshanskyi, A.I. Titarenko), attitudes to certain values of material and spiritual culture of society (A.H. Zdravomyslov, V.A. Yadov), expression of need (A.A. Zlotnikov), complex summarized system of value representations (I.M. Popova, A.O. Ruchka), main channel of transformation of cultural values in incentives and motives of practical human behavior (V.H. Alekseev), types of human cognitive reactions (E. Spranger).

Value orientations are considered as well as a system of internalized social values by a person (A.A. Kavalero, L.G. Titarenko). In this approach, the value orientations are considered genetically derived from the values of social groups and communities of various sizes. As the subject of psychological research «value orientations occupy an intermediate position at the intersection of subject areas such as motivation, and worldview structures of consciousness» [2]. Therefore, identifying the specific of value orientations of Lemkos ethnic group offers opportunities for analysis the consequences of deportations and their impact on the ethnic self-awareness of the peoples that suffered exiled from their native land.

**The purpose of the article** is to analyze the value orientations of Lemkos deported from the territory of Lemkivshchyna during the 1944-1946 years, and establish its impact on their ethnic self-awareness.

**The main material.** For the basis of our research was taken the concept of Max Weber, who defined ethnic groups as «human groups that entertain a subjective belief in their common decent because of similarities or physical type or of customs or both, or because of memories of colonization and migration; this belief must be important for the propagation of group formation; conversely it does not matter whether or not an objective blood relationship exists» [13, p. 389]. This definition was chosen because of the crucial role of ethnic self-awareness as the main features and conditions of existence of ethnic groups [8].

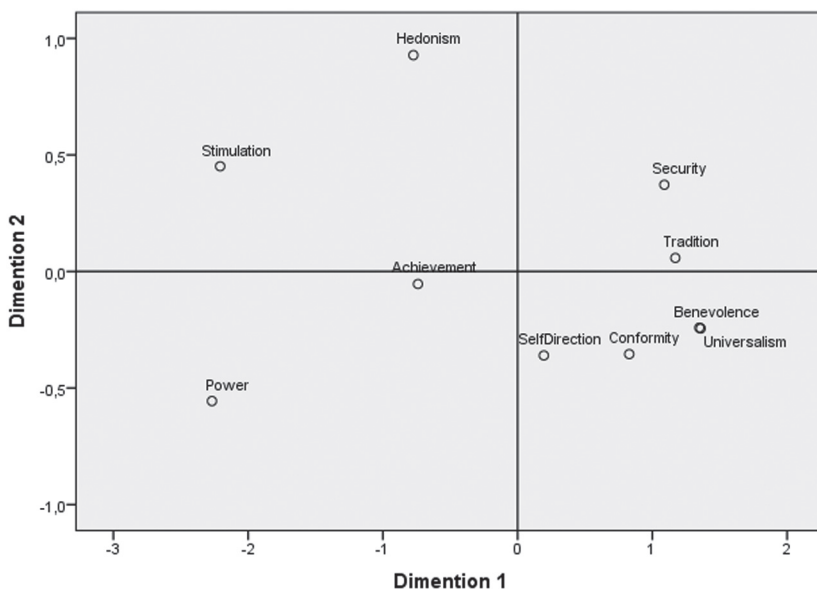
«Ethnic self-awareness is a complex of ideas about ethnic group itself, its perceived ethnic interests, values, ethnic identity and attitudes towards members of other ethnic groups» [9, p. 194]. In other words, ethnic self-awareness serves as unifying phenomenon for value orientations of ethnic group.

The methodological basis of our empirical research is the Schwartz' Theory of Basic Values. It defines basic values as motivational goals, that vary on importance as guiding principles in life of a person, group or culture. Theory of Basic Values also claims, that all values are ordered relative to one another as circular structure based on dynamic processes, such as complementation and conflict between values [7].

In the research we use a Portrait Values Questionnaire (PVQ), designed by Shalom H. Schwartz [4]. This method is chosen due to the fact that it involves respondents to social comparison that is familiar to everyday activity, and examines how values appear at the level of behavior, defining individual and social priorities.

The data was processed with SPSS software by using methods of mathematical statistics, in particular, we have used the method of Multi-dimensional scaling (ALSCAL), (Kruskal's stress formula 1. Stress = 0,04102, RSQ = 0,99378), which purpose was the reproduction of the distances between the values in ethnic self-awareness of Lemkos of Me-generation [6, p. 299]. Output data for the method was not centered at parameters of values.

The results of Multi-dimensional scaling (ALSCAL) are presented in **Figure 1**.



**Figure 1.** Visual representation of the hierarchy of value orientations in the group of Lemkos of Me-generation

Analysis of the results allowed to define top five of positively significant values for Lemkos of Me-generation:

1) *Universalism* (arithmetic mean 0,785) – Defining goal: «understanding, appreciation, tolerance, and protection for the welfare of all people and for nature» [7, p. 7].

2) *Benevolence* (arithmetic mean 0,715) – Defining goal: «preserving and enhancing the welfare of those with whom one is in frequent personal contact (the «in-group»)» [7, p. 7].

3) *Security* (arithmetic mean 0,588) – Defining goal: «safety, harmony, and stability of society, of relationships, and of self» [7, p. 6].

4) *Conformity* (arithmetic mean 0,505) – Defining goal: «restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms» [7, p. 6].

5) *Tradition* (arithmetic mean 0,492) – Defining goal: «respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides» [7, p. 6].

Top five of negatively significant values for the Lemkos of Me-generation composed:

6) *Self-Direction* (arithmetic mean -0,047) – Defining goal: «independent thought and action-choosing, creating, exploring» [7, p. 5].

7) *Achievement* (arithmetic mean -0,573) – Defining goal: «personal success through demonstrating competence according to social standards» [7, p. 5].

8) *Hedonism* (arithmetic mean -0,634) – Defining goal: «pleasure or sensuous gratification for oneself» [7, p. 5].

9) *Power* (arithmetic mean -1,515) – Defining goal: «social status and prestige, control or dominance over people and resources» [7, p. 5].

10) *Stimulation* (arithmetic mean -1,617) – Defining goal: «excitement, novelty, and challenge in life» [7, p. 5].

Interpretation of obtained results with the use of mathematical statistics allowed revealing of psychological mechanisms of functioning of values, which provide transformation of ethnic norms and behavior patterns in individualized experience of ethnic group, and determine features of Lemkos ethnic self-awareness.

In the system of self-awareness of Lemkos of Me-generation, values *Universalism* and *Benevolence* are virtually identical at motivational orientation. That can be caused by experience of resettlement with the aim of assimilation among the local Ukrainian population, and indicates the high adaptation to the environment – by expanding initial group contacts at the expense of affiliation and ensuring group prosperity, preserving the welfare of people with whom the deported Lemkos being in personal contacts [7, p. 7].

On the other side, the value of *Benevolence* could be inherent to Lemkos before the resettlement, and without incurring the impact of assimilation continued to appear in new sociopolitical conditions in relation to the new environment, thus implementing and merge to the value of *Universalism*.

The results of multidimensional scaling indicate that values *Universalism*, *Benevolence*, *Conformity*, *Tradition* and *Security*,



which act for Lemkos as positive motivational goals are opposed to motivational goals that are suppressed in behavior: *Stimulation*, *Power* and *Hedonism*, which have a negative motivational value. The given placement of values and their positive and negative connotation matches the Schwartz' theoretical model of relations among ten motivational types of values, in which values of *Universalism* and *Benevolence* belong to Self-Transcendence – values that «emphasize concern for the welfare and interests of others» by «enhancement of others and transcendence of selfish interests» [7, p. 8-9].

Regarding to Lemkos of Me-generation sector of Self-Transcendence values is dominant. This sector demonstrates the sacrificial behavior, concentration on the spiritual values as opposed to the materialistic. Unfortunately it is not possible to establish whether these value orientations were formed before the resettlement or due to adaptation after deportation. High religiousness of the deported Lemkos (*religion was the main, almost identical criterion for determining ethnicity, which was the ground for deportation, started in 1944*) could be the main cause of given motivational orientation. On the other side, deportation into the territory of where ruled socialistic regime with collectivism as the main value, deprivation of private property, also could enhance values of social focus, which Schwartz defined as – «how one relates socially to others and affects their interests» [7, p. 13-14].

Values *Security*, *Conformity* and *Tradition* constitute the second block of social values which is significant positive values for the Lemkos of Me-generation. These values belong to values of Conservation, which are consistent with each other as: «protection of order and harmony in relations» (*Security* and *Conformity*) [7, p. 10]; «preserving existing social arrangements that give certainty to life» (*Security* and *Tradition*) [7, p. 10]; «subordination of self in favor of socially imposed expectations» (*Conformity* and *Tradition*) [7, p. 9]. It is hard to determine whether given social focus values was inherent to Lemkos of Me-generation primarily, or has been developed, taking a dominant significance as a result of deportation. We are inclined to the second option, giving advantage to the factor of deportation, due to the fact, that the sector of Conservation unites anxiety-based values, designed as self-preservation, loss prevention and opposition for threat. The orientation of this sector demonstrates the consequences of historical events, that have provided dominant role to these values in the ethnic self-awareness of Lemkos of Me-generation.



We assume, that actualization of social values *Conformity*, *Tradition* and *Security*, could be a response to adaptation to new socio-political environment. Besides of deportation and adaptation, on such state of affairs could have influence consequences of Two World Wars, and the German occupation, which could be displayed in the upbringing of Lemkos of Me-generation. Such historical circumstances reflected on almost all values of personal focus, which «regulate how one expresses personal interests and characteristics» [7, p. 13], and undergo suppression in ethnic self-awareness of the deported Lemkos.

As shown in **Figure.1.**, value of *Achievement* takes an intermediate position, being opposed only to values: *Security* and *Tradition*, that stands for «preserving existing social arrangements that give certainty to life» [7, p. 10]. Such value disposition in ethnic self-awareness of Lemkos of Me-generation indicates a conflict between values of Conservation and Self-Enhancement. Although they are anxiety-based values, designed as self-preservation, loss prevention and opposition for threat, they have contradiction between personal and social focus, which is crucial for the deported Lemkos – in the favor of the social. It indicates that values of social focus are instrumental in group of the deported Lemkos. For example, among Lemkos of Me-generation demonstration of value of *Achievement* would be perceived through compliance with values of *Security* and *Tradition* and will be acceptable only that behavior which represents these values.

Contradictory position holds the value of *Self-Direction* – on the one hand, being opposed to values *Security* and *Hedonism*, but on the other, positively correlated with value of *Power*. This form a multilevel conflict: between motivational directivity of anxiety free value and anxiety-based values; and between values of personal focus and social focus. The correlation may indicate that as a result of political instability in ethnic self-awareness of the deported Lemkos has been established hierarchy of values with conflicting content, headed by anxiety-based values. These values belong to a social focus, and since they were adaptive in the new socio-political conditions, they underwent further consolidation in the structure of ethnic self-awareness of Lemkos of Me-generation.

**Conclusion.** Conducted research reveals the impact of deportation on the system of value orientations of Lemkos ethnic group. According to the results of empirical research there was determined that in group of the deported Lemkos, hierarchy of

values is represented by an equal number of positively significant and negatively significant values. Top five of positively significant values consist of: *Universalism, Benevolence, Security, Conformity* and *Tradition*. Top five of negatively significant values for Lemkos who were relocated from the territory of Lemkivshchyna in 1945-1946, comprise: *Self-Direction, Achievement, Hedonism, Power* and *Stimulation*. It is determined that, the negative weight of values *Power* and *Stimulation* significantly exceeds index of weight of positive values, which may indicate a suppression of value dispositions or conflict of values in group of the deported Lemkos. The mechanisms of values functioning which provide transformation of ethnic norms and behavior patterns in individualized experience of ethnic group, and form features of Lemkos ethnic self-awareness were discovered. In particular, it was determined that the values *Universalism, Benevolence* and *Tradition* were included in the largest number of correlative relations, which gave a reason to consider them as instrumental values in group of the deported Lemkos. It is found, that since values of social focus, were adaptive to the new socio-political conditions, they underwent consolidation in the structure of ethnic self-awareness of the deported Lemkos. Conducted research reveals the impact of deportation on the system of value orientations of Lemkos ethnic group.

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**Y.V. Shaparenko. Features of value orientations of lemkos deported from the territory of lemkiwshchyna during the 1944–1946 years. The**

article analyzes the direction of value orientations of the deported Lemkos in the context of their impact on ethnic self-awareness. According to the results of empirical research there was determined that in group of the deported Lemkos, hierarchy of values is represented by an equal number of positively significant and negatively significant values. Top five of positively significant values comprise: *Universalism*, *Benevolence*, *Security*, *Conformity* and *Tradition*. Top five of negatively significant values for Lemkos who were relocated from the territory of Lemkivshchyna in 1945-1946, consist of: *Self-Direction*, *Achievement*, *Hedonism*, *Power* and *Stimulation*. It is determined that, the negative weight of values *Power* and *Stimulation* significantly exceeds index of weight of positive values, which may indicate a suppression of value dispositions or conflict of values in group of the deported Lemkos. The mechanisms of functioning of values which provide transformation of ethnic norms and behavior patterns in individualized experience of ethnic group, and form features of Lemkos ethnic self-awareness were discovered. In particular, it was determined that the values *Universalism*, *Benevolence* and *Tradition* were included in the largest number of correlative relations, which gave a reason to consider them as instrumental values in group of the deported Lemkos. It was found a multilevel conflict between motivational directivity of anxiety free value and anxiety-based values; and between values of personal focus and social focus. It was found, that since values of social focus, were adaptive to the new socio-political conditions, they underwent consolidation in the structure of ethnic self-awareness of the deported Lemkos. The conducted research reveals the impact of deportation on the system of value orientations of Lemkos ethnic group.

**Key words:** attitudes, ethnic group, ethnic self-awareness, ethnicity, Lemkos, traditions, value orientations, values.

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