

## Personality's Self-Worth as a Resource Process and State

### Самоцінність особистості як ресурсний процес і стан

#### Shtepa Olena

Ph.D. in Psychology, Assistant Professor,  
Assistant Professor of the Department of Psychology,  
Ivan Franko National University of Lviv,  
Lviv (Ukraine)

ORCID ID: <https://orcid.org/0000-0002-5396-3279>

Researcher ID: S-9557-2018

E-mail: [Olena.Shtepa@lnu.edu.ua](mailto:Olena.Shtepa@lnu.edu.ua)

#### Штепа Олена

кандидат психологічних наук, доцент,  
доцент кафедри психології,

Львівський національний університет імені Івана Франка,  
м. Львів (Україна)

#### ABSTRACT

*The aim of the article is to characterize the resource content of a personality's sense of self-worth in empirical way.*

*Methods.* The study was implemented according to Bayer's model, which involves transforming the problem into the form in which it will have a solution, and enables the practical application of the results. In the empirical study, ten psychological questionnaires were used, which made it possible to determine the following types of psychological resources of a person in empirical way: personal resources, interpretive psychological resources, existential resources, "strengths of character" resources, motivational resources, resources of the psy-

Address for correspondence, e-mail: [kpnu\\_lab\\_ps@ukr.net](mailto:kpnu_lab_ps@ukr.net)

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*chological survival, uncertainty tolerance resources, resources of relationship, coherence. The sense of self-worth was empirically determined according to the "self-worth" scale of the Existence Scale method by A. Lengle. The following methods of mathematical and statistical analysis were applied: predictor analysis and analysis of "causes and effects" to characterize self-worth as a process, multifactor and cluster analysis as a state.*

**Research results.** *According to the analysis of predictors, self-worth trends are determined by two resources – the psychological resource of "responsibility" and the existential resource of "belief"; according to the results of the analysis of "causes and effects", self-worth is the effect of two resources – the psychological resource of "responsibility" and the existential resource of "belief"; the structural resource model of self-worth is three-factor: factor 1 – resources of "strengths of character", "desire to be involved in a common cause" and "sensitivity in relationships"; factor 2 – interpretive psychological resources of "the intention of wisdom"; factor 3 – existential resource of "belief"; according to the results of the cluster analysis, the sense of self-worth and the existential resource of faith belong to the same cluster.*

**Conclusions.** *The study's results make it possible to confirm self-worth empirically as an existential reality of the personality, manifested in the ability to be free and make choices according to one's values and beliefs. The phenomenon of self-worth should be characterized not only through its importance in the achievement of virtues by a person but because of explanation of the reasons for predicting one's own harmony. The resource content of self-worth makes it possible to characterize it as a process of self-discovery and reinterpretation of the meaning of events, enabling non-repetition of decisions recognized as erroneous and a state of free choice.*

**Key words:** *sense of self-worth, self-worth as a resource process and state, psychological resources, structural model of self-worth, self-worth as an existential fact.*

## Introduction

The feeling of self-worth, in our opinion, is one of the basic factors for the productive functioning of a personality. A sense of self-worth allows a person to be stable in difficult life situations and reveal himself in happy moments of life. Unlike self-esteem, the feeling of self-worth does not have a criterion of comparison with others; the difference between self-worth and

self-confidence is in the unconditional feeling of one's uniqueness and significance; the difference between self-worth and a sense of self-worth is in its existential reality. In the results of psychological research, it has been established that the sense of self-worth appears in the process of a person experiencing recognition, attention to himself, and fair treatment, both from significant others, and, most importantly, in self-attitude (Längle, 2011). In adulthood, self-worth, full of recognition, attention, and justice, enables the individual to blossom and realize himself. Self-worth is currently defined as a person's feeling that he is good enough and worthy of respect ("self-worth" in Merriam-Webster dictionary: 2023). A. Längle characterizes the self-worth of a personality through sensitivity to attention, justice, and gratitude, and also as the voice of conscience, listening to which enables a person to be free. An existential psychotherapist suggests seeing a continuum of self-worth between the poles of "conscience, authenticity, respect" and "loneliness, emptiness, guilt" (Längle, 2011).

The scientific analysis of the sense of self-worth gained significance in the context of the organizational culture and psychological climate of the organization, as the connection between the employee's productivity and his sense of self-worth was discovered. In particular, in the study of J. Gruman and M.-Kh. Budworth (Gruman, & Budworth, 2022) the assistance of colleagues at work is derived as "resource support" of a person, which contributes to increasing the autonomy of the employee, his ability to achieve the set goals, and the increase in work capacity. P. Barton and M. Braun also obtained empirical results in favor of "resource support" as a "virtue in the organization" (Barton, Braun, & et. all, 2023), which contributes to the increase of general labor productivity and employee achievements. In the study of A. Längle, K. Orgler (Längle, Orgler, & et. all, 2003), as well as H. Stavemann (Stavemann, 2011), it is emphasized that self-worth is revealed as the uniqueness of an individual, his confidence in his abilities.

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From the psychological point of view, the instability of self-esteem can be determined precisely by its subjection to external criteria of the significance of a person's contribution to the cause, and his expectations of approval by others. Therefore, the sense of self-worth must have little, actual "internal support". At the same time, the nature of the possibilities of mature value self-worth in its independence from the influences of other people has not been covered in the psychological scientific literature. According to S. Lorenz, U. Schaufeli, and others A. Becker (Lorenz, Schaufeli, Bakker, & Salanova, 2007) a person's confidence in his abilities enables him to be more involved in work, which, in turn, helps to increase his personal resources. In our opinion, it is possible to trace the interdependence of self-worth as a person's confidence and his personal resources, therefore it was assumed that his psychological resources are independent supports of a person's self-worth.

**The aim** of the study was to characterize the resource content of a personality's sense of self-worth in empirical way.

### **The aim of the article**

The task of the article is to present the results of the analysis of empirical research on various types of psychological resources that characterize the sense of self-worth of an individual as a process and state.

### **Methods of research**

Since psychological resources can probably be related to other components of self-worth, we decided to model a "pure phenomenon" in empirical way: set the conditions for finding out psychological resources of self-worth such that they are abstracted from other components. The research is implemented according to Bayer's model, which involves transforming the problem into a form in which it will have a solution and enables the practical application of the results. The following psychodiagnostic methods were used in the empirical study: a questionnaire on the loss and acquisition of personal resources, developed on the

concept of “conservation” by S. Hobfoll, a questionnaire on psychological resourcefulness by O. Shtepa, a test-questionnaire for diagnosing indicators of existential resources of a personality by E. Ryazantseva, a self-assessment questionnaire on “strengths of character” (based on the questionnaire “Virtues and strengths of character” – the Values in Action method by K. Peterson and M. Seligman), the questionnaire of strategies for overcoming a crisis state by M. Laad, the psychological well-being questionnaire (adaptation of the method by K. Riff), the definition method (in)tolerance to uncertainty by S. Badner, method of assessment and forecasting of psychological development of situations of interpersonal interaction by O. Bondarenko, scale of coherence by A. Antonovsky. The specified methods made it possible to determine, respectively, the following types of psychological resources of a person: personal resources, interpretive psychological resources, existential resources, “strengths of character” resources, motivational resources, resources of the psychological survival, uncertainty tolerance resources, resources of relationship, sense of coherence; therefore, it was possible to diagnose 65 psychological resources. The sense of self-worth was empirically determined according to the “self-worth” scale of the Existence Scale method by A. Langle.

The analysis of the results of the empirical research was carried out on the basis of the data from the psychological survey of 105 people aged 28-57 years (38% of men and 62% of women), all the respondents were employed at the time of the survey, 75% were married; 32% were private entrepreneurs, 45% were workers in helping professions; 80% believed that in general they accepted themselves by 65-70%, 2% were working over themselves (changed their own bad habits, reflected on their own actions, read useful literature).

### **Results and discussions**

To establish the resource content of the sense of self-worth, a discriminant analysis (Table 1) was applied for the “self-worth” scale using The Existence Scale method.

Table 1

**The results of the discriminant's analysis  
of psychological resources of sense of self-worth**

Discriminant Function Analysis Summary

Step 5, N of vars in model: 5; Grouping: Var "self-value" (3 grps)

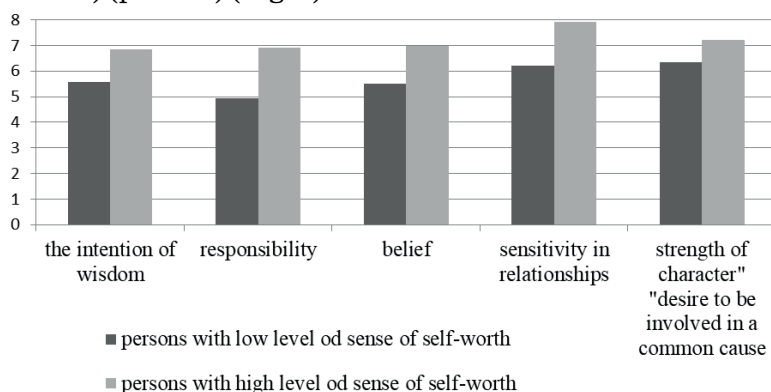
Wilks' Lambda: ,67357 approx. F (10.188)=4.1069 p< ,0000

Psychological resources	Wilks' - Lambda	Partial - Lambda	F-remove - (2.94)	p-level	Toler.	1-Toler. - (R-Sqr.)
Psychological resource "responsibility"	0.76	0.89	5.84	0.00	0.93	0.06
Existential resource "belief"	0.73	0.92	4.15	0.010	0.83	0.16
Psychological resource "the Intention of wisdom"	0.72	0.93	3.41	0.03	0.98	0.01
Resource-"strength of character" "sensitivity in relationships"	0.76	0.89	6.02	0.00	0.52	0.47
Resource-"strength of character" "strength of character" "desire to be involved in a common cause"	0.72	0.94	3.13	0.04	0.47	0.52

65 resources were included in the discriminant analysis, the first version of the discriminant model contained 17 resources with a Wilks' Lambda indicator of 0.38, which was not significant enough; therefore, it was decided to perform several iterations to consolidate the discriminant model. As a result of four iterations, the discriminant model according to Wilks' Lambda 0.67 gained clarity (correctness of discrimination is 83.7%) and completeness. The resources expressed by the sense of self-worth were found to be the following: psychological resources of "responsibility" and "desire for wisdom" (Iltreana, 2018), which have an interpretive function; resources – "strengths of charac-

ter”, “sensitivity in relationships” and “desire to be involved in a common cause” (Peterson, Seligman, 2004), which show the way to achieve the virtues of humanism and justice; the existential resource “faith” (Рязанцева, 2012), which characterizes the manifestation of the authenticity of the individual in the vectors of (un)ethics, (un)trust, and (in)harmony. Our expectation is that self-worth will accommodate more existential resources. and will also include personal resources but resources for psychological survival has not been confirmed.

We were interested in the presence of differences in the allocated resources of individuals with different levels of self-esteem. The average value of the level of self-esteem in the group of subjects is average ( $M=43$ ). A comparative analysis was carried out using the Student’s t-test, the results of which showed that subjects with a low and high level of self-esteem (levels are determined within the studied group) differ only in terms of the psychological interpretive resources of “the intention of wisdom” ( $M_1=5.6$ ;  $M_2= 6.9$ ) and “responsibility” ( $M_1=4.9$ ;  $M_2=6.9$ ) ( $p<0.01$ ) (Fig. 1).



**Fig. 1.** The results of a comparative analysis of self-worth resources (*t*-test,  $p<0.01$ )

We expected that there would be differences at a statistically significant level for all discriminated resources, while the

assumption was confirmed only partially. It is appropriate to pay attention to the fact that the differences at a statistically significant level are precisely in the resources of the interpretive function, which shows that for a sense of self-worth, it is more important to understand and interpret why/whom a person trusts than to state his values.

In order to find out whether the sense of self-worth and the psychological resources discriminated by it are mutually determined, a correlation analysis was implemented, the results of which are included in Table 2.

*Table 2*

**Results of correlation analysis on the nature of self-worth connections and the psychological resources it contains**

Psychological resources	a sense of self worth
Psychological resource of "the intention of wisdom"	0.39*
Psychological resource of "responsibility"	0.44*
Existential resource of "belief"	0.18
Resource of "strength of character", "sensitivity in relationships"	0.12
Resource of "strength of character", "strength of character", "desire to be involved in a common cause"	-0.04

$p < ,001^*$ ,  $N=105$ .

According to the results of the correlation analysis, it was established that there are close relationships at a statistically significant level between self-worth and such interpretive psychological resources contained in it, such as "the intention of wisdom" and "responsibility". Such data strengthened the resource characteristic of self-worth as a (self)interpretation of a person, which takes place in two ways: the intention of wisdom (Shtepa, 2018), which characterizes a person's ability to learn from other people and life in general, the result is one's own picture of the world, the pursuit of truth; as well as responsibility (Shtepa, 2018), as the ability to predict the consequences of



one's own actions, the ability to act in accordance with one's own beliefs and the awareness of the need to report on one's own actions.

The resources of "strengths of character" and existential resource, as it was found, are not appropriate to consider as possible sources of self-worth.

In order to establish whether the resources of self-worth direct it according to certain trends, an analysis of resources was implemented, as a sense of self-worth of a personality (Table 3).

*Table 3*

**Results of classification analysis on  
resources-predictors of a person's sense of self-worth**

Predictor Variable Importance Rankings

Based on univariate splits 0=low importance; 100=high importance

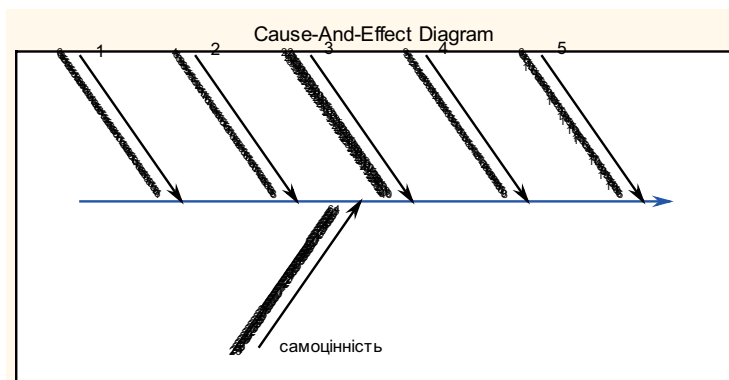
<b>Psychological resources</b>	<b>Ranking</b>
Psychological resource of "the intention of wisdom"	66
Psychological resource of "responsibility"	100
Existential resource of "belief"	100
Resource of "strength of character", "sensitivity in relationships"	57
Resource of "strength of character", "strength of character", "desire to be involved in a common cause"	74

According to Predictor Variable Importance Rankings, self-worth trends are determined by two resources – the psychological resource of "responsibility" and the existential resource of "faith" (although other resources also have a fairly high rank). Since the resources of "strengths of character" turned out to be less important predictors of self-worth, we can assume that it is more expedient to characterize its phenomenon not by its significance in the achievement of virtues by a person, but by explaining to oneself the grounds for predicting one's harmony.

Since the presence of two predictors with a rank of 100 seemed somewhat doubtful to us, it was decided to check the

data using the analysis of "causes and effects" (Fig. 2). The results of the analysis of "causes and effects" demonstrated that self-worth is indeed an effect of two resources – the psychological resource of "responsibility" and the existential resource of "faith". Therefore, self-worth as an effect of psychological resources is manifested in the ability of an individual to predict the consequences of following certain beliefs.

The results of the analysis of predictors and the analysis of "causes and effects" made it possible to characterize self-worth as a process. To characterize self-worth as a resource state, multivariate and cluster analysis was implemented.

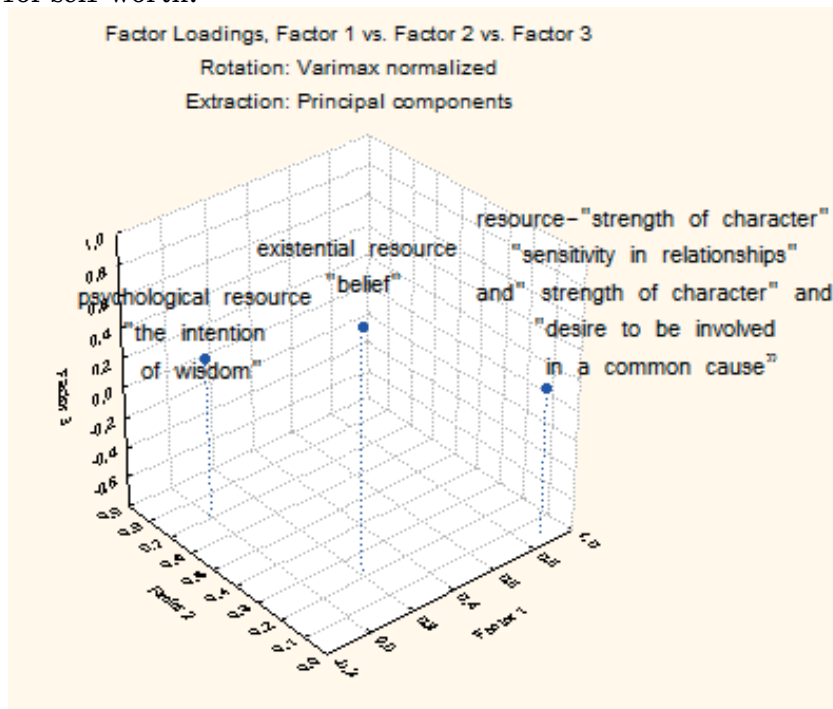


conventional designations: 1 – psychological resource "the intention for wisdom", 2 – psychological resource of "responsibility", 3 – existential resource of "belief", 4 – resource of "strength of character" "sensitivity", resource of "strength of character" "desire to be involved in common cause".

**Fig. 2.** "Fishbone" of self-worth  
as an effect of psychological resources

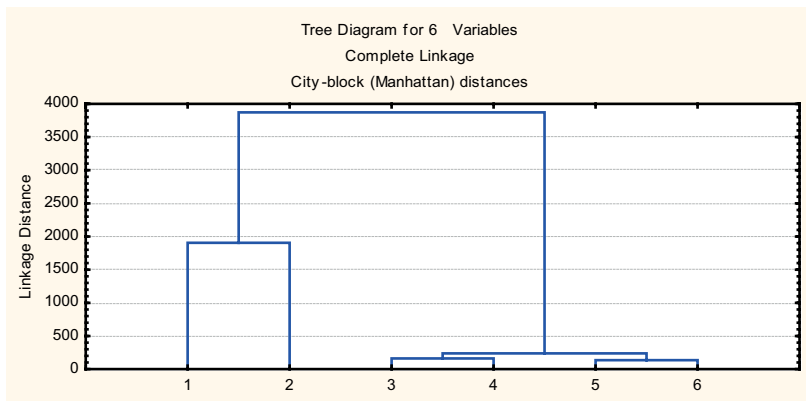
We put forward an assumption that, perhaps, the main resources in the structure of self-worth will turn out to be other resources than those that determine its trends. To test this hypothesis, a multivariate analysis was applied, which cumulatively explained about 74.7% of the variance of the three-factor resource model of self-esteem. Fig. 3 illustrates this three-factor model.

Factor 1, which explains 34.6% of the variance, is represented by resources of “strengths of character”, “desire to be involved in a common cause” and “sensitivity in relationships”; factor 2 (23.3%) is an interpretive psychological resource of “intention for wisdom” and an indicator of “self-worth”; factor 3 (16.8%) is the existential resource “belief”. It is appropriate to pay attention to the differences in the significance of the resource components of the sense of self-worth according to the factor and predictor models: in the structure of self-worth, the resources of “strengths of character” are more important, and in the predictor model, the existential resource and the interpretive psychological resources, which set the trend, are decisive for self-worth.



**Fig. 3.** Three-factor resource model of self-worth

In order to characterize the resource structure of self-worth qualitatively, cluster analysis was used (Fig. 4).



conventional designations: 1 – self-worth, 2 – existential resource of “belief”, 3 – resource of “strength of character”, “sensitivity in relationships”, 4 – resource of “strength of character”, “desire to be involved in a common cause”, 5 – psychological resource of “intention for wisdom”, 6 – psychological resource of “responsibility”.

**Fig. 4.** “Tree” of clustering of psychological resources and self-worth

In the results of the cluster analysis, the unification of the sense of self-worth and the existential resource of faith into one cluster attracts attention. Therefore, these data make it possible to substantiate self-worth as an existential reality of the personality, which is manifested, according to A. Langle (Länge, 2011), in the ability to be free and make choices according to one’s own values and beliefs.

Based on the data of the conducted research, we can generalize that the self-worth of a personality is manifested in his desire to be involved in a common cause while understanding the motivation of other people; the interpretative psychological resources of responsibility, and the intention for wisdom characterize the saturation and even the level of a sense of self-worth;

the resource support of self-worth is the existential resource of faith, which can be revealed as religious beliefs and as personal convictions. Resourcefully, the phenomenon of self-worth is revealed in the ability to understand and learn, which is manifested in the desire to be involved in a common cause, and sensitivity to the understanding of one's motivation and that of others.

The results of our research allow us to reveal a more complete characterization of a person's self-worth as the ability to be free in the manifestation of one's uniqueness; at the same time, data on self-worth as a person's generalization of the significance of one's achievements should be questioned.

In particular, S. Wolfe and J. Crocker, as a result of their research, ascertain the self-worth of a person precisely because of the level and social significance of his achievements (Wolfe, & Crocker, 2003). The results of our research clarified that it is not so much success or social approval that determines the level of a person's sense of self-worth, but a person's desire to be involved in a common cause thanks to his understanding of the motivation of other people. Therefore, self-worth is characterized by a person's ability to understand the goals and interests of others and to find ways of cooperation.

In the study by J. Crocker and M. Cooper (Crocker, Cooper, & et. al, 2023), the following data are given regarding the components of self-worth: "approval of others, pleasantness for others, competitiveness, academic/professional competence, family support, sense of self-worth, God's love" (Contingencies of Self-Worth Scale (CSWS)); and in the results of E. Mandal's research, it is emphasized that academic/professional competence and family support were found to be the main factors of women's self-worth (Mandal, 2023). According to the results of our research, we can trace the proportionality of the following data: the interpretive resource of self-worth "the intention of wisdom", which characterizes a person's ability to see opportunities for learning, correlates with data on academic/professional competence, as a component of self-worth; the existential resource of "belief",

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which characterizes the supports of a person's foundations in certain beliefs and religious faith, ethics in actions, to a certain extent correlates with data on such a component-factor of self-worth as "God's love". Social and motivational resources for such manifestations of self-worth as approval of others, competitiveness, and family support were not established in our study.

Experimental research data by H. Feldman, R. Baumeister, and K. Wong showed that a person was characterized by freedom as the ability to make a free choice, manifested in the (re)interpretation of connections between the causes and consequences of own actions and thus made it possible to recharacterize, change own (habitual) actions (Feldman, Baumeister, & Wong, 2014). According to the results of our research, the interpretive resources of "intention of wisdom" and "responsibility" really enable a personality to interpret himself as the cause of his own actions, certain of his own actions as wrong, and also enable the reinterpretation of the meaning of events.

### Conclusions

The purpose of the study was to determine the resource content of a person's sense of self-worth in empirical way, in particular, to characterize self-worth as a resource process and state. The use of predictor analysis and analysis of "causes and effects" made it possible to characterize self-worth as a process, and multifactor and cluster analysis – as a state.

The main results of the study are as follows:

- according to Predictor Variable Importance Rankings, trends in self-worth are determined by two resources – the psychological resource of "responsibility" and the existential resource of "belief", so it is more appropriate to characterize the phenomenon of self-worth not by the significance of a person's achievement of virtues, but by explaining the reasons for predicting the harmony;
- the results of the analysis of "causes and effects" demonstrated that self-worth is indeed the effect of two resources – the

psychological resource of “responsibility” and the existential resource of “belief”. Therefore, self-worth as an effect of psychological resources is manifested in the ability of a person to predict the consequences of his adherence to certain beliefs;

- the structural resource model of self-worth is three-factor one: factor 1 (explains 34.6% of the variance) contains such resources as “character strengths”, “desire to be involved in a common cause” and “sensitivity in relationships”; factor 2 (23.3%) – interpretive psychological resources of “the intention of wisdom”; factor 3 (16.8%) – existential resource of “belief”;

- according to the results of the cluster analysis, a sense of self-worth and the existential resource of belief in one cluster. Therefore, these data make it possible empirically to justify self-worth as an existential reality of the individual, which is manifested in the ability to be free and make choices according to one’s values and beliefs.

Self-worth is established as one of the meaningful characteristics of a personality (Максименко, 2016: 12). It is important to define the internal capabilities, resources of a priceless sense of self-worth, and confidence in one’s abilities. According to the research, the psychological resources of the sense of self-worth were found to be the following as that: psychological resources of “responsibility” and “intention for wisdom”, resources of “strength of character”, “sensitivity in relationships” and “desire to be involved in a common cause”, existential resource of “belief”. The resource content of self-worth makes it possible to characterize it as a process of self-discovery of the person and reinterpretation of them the meaning of events, which makes it possible not to repeat wrong decisions, and a state of free choice in decision-making. It is noteworthy that the resource content has no valence. Therefore, the vector of self-worth of an individual as conscientiousness will appear as the source of his/her values, and the spectrum of uniqueness can be quite wide – from disharmonious arrogance to harmonious self-fulfillment.

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**Штепа Олена. Самоцінність особистості як ресурсний процес і стан.**

**Мета дослідження** – охарактеризувати емпіричним способом ресурсний контент чуття самоцінності особистості.

**Методи.** Дослідження реалізовано за моделлю Байєра, що передбачає перетворення проблеми у такий вигляд, уякому вона матиме розв'язання, та уможлиблює практичне застосування результатів. В емпіричному дослідженні було застосовано десять психологічних опитувальників, що дали змогу емпірично визначити такі види психологічних ресурсів людини: персональні ресурси, інтерпретаційні психологічні ресурси, екзистенціальні ресурси, ресурси-«сили характеру», мотиваційні ресурси, ресурси психологічного виживання, ресурси толерантності до невизначеності, ресурси взаємин, когерентність. Чуття самоцінності емпірично було визначено за шкалою «самоцінність» методикою *The Existence Scale A*. Ленгле. Застосовано методи математико-статистичного аналізу: аналіз предикторів і аналіз «причин та ефектів» для характеристики самоцінності як процесу, багатofакторний і кластерний аналіз – як стану.

**Результати дослідження.** За даними аналізу предикторів тренди самоцінності задають два ресурси – психологічний ресурс «відповідальність» і екзистенціальний ресурс «віра»; за результатами аналізу «причин та ефектів», самоцінність є ефектом двох ресурсів – психологічного ресурсу «відповідальність» і екзистенціального ресурсу «віра»; структурна ресурсна модель самоцінності є трифакторною: фактор 1 – ресурси-«сили характеру», «прагнення причетності спільної справи» і «чуйність»; фактор 2 – інтерпретаційні психологічні ресурси «прагнення мудрості»; фактор 3 – екзистенційний ресурс

«віра»; за результатами кластерного аналізу, чуття самоцінності та екзистенціального ресурсу віри входять до одного кластеру.

**Висновки.** Результати дослідження дають змогу обґрунтувати самоцінність як екзистенційну даність особистості, що виявляється у здатності бути вільною і здійснювати вибір згідно з власними цінностями та переконаннями. Феномен самоцінності доцільніше характеризувати не через значущість у досяганні особою чеснот, а через пояснення нею самій собі підстав для прогнозу власної гармонійності. Ресурсний контент самоцінності дає змогу схарактеризувати її як процес самопізнання та переінтерпретації смислу подій, що уможливорює неповторення рішень, визнаних за помилкові, і стан вільного вибору у прийнятті рішень.

**Ключові слова:** чуття самоцінності, самоцінність як ресурсний процес і стан, психологічні ресурси, структурна модель самоцінності, самоцінність як екзистенційна даність.

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