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VALUES IN HUMAN LIFE AND SOCIETY

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ABOUT ARTICLE

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Abstract: Eastern philosophy arose simultaneously with ancient philosophy. They are similar in genesis and issues, but differ from each other in the type of philosophizing. This is what became the determining factor in further development. In turn, this fact became the basis for believing that the philosophies of the East and the West are opposite to each other. This is not unreasonable, since there are differences in certain spheres of life: system, moral principles, culture, worldview.

INTRODUCTION

Socrates was the first to talk about the essence and value of good. This happened due to the crisis of Athenian democracy, when there was a change in cultural patterns of organizing human existence and society. Also, this process was overshadowed by the loss of guidelines in the spiritual life of people.

A little later in philosophy, there was the development and formation of the doctrine of the nature of values, patterns and their appearance, functioning, as well as the place they occupy in human life and society as a whole. They also talked about the connection between values and other phenomena of human life, the classification of values and their development. This doctrine is called axiology. The first to use this concept was the French thinker P. Lapi in 1902, and in 1908 it was the German philosopher E. Hartmann.

In legal sciences and practice, the phenomenon of “value” plays an important role, since in the context of understanding and interpreting values in the country, regulations are used that characterize all types of acts of subjects and legal proceedings. The activity of courts is impossible without the presence of the phenomenon of value.

Values cannot be excluded from people’s goal-setting, from the formulation of concepts of the future, from relations between people and countries, from processes that are accompanied by the transmission of traditions or customs; it is impossible to talk about culture without the phenomenon of value; it is not possible for peoples, nationalities and even ethnic groups to live without this concept.

The essence of values and their classification

At the moment when axiology emerged as a separate science and acquired the peculiarities of philosophical research characteristic only of it, several types of concepts of values were presented:

Naturalistic psychologism.

Transcendentalism.

Personalistic ontologism.

Cultural-historical relativism.

Sociology.

Naturalistic psychologism and its characteristics

Naturalistic psychologism was formed into a separate concept as a result of the research activities of A. Meinong, R. Perry, J. Dewey, C. Lewis and others. They expressed the opinion that the source of values is in the biopsychologically interpreted needs of the individual. At the same time, the values themselves can be recorded empirically as specific facts of ongoing reality. Within one approach, the phenomenon of "standardization of values" is used, in other words, values can be understood as any objects that satisfy human needs.

Transcendentalism and its main features

The concept of axiological transcendentalism, which originated within the walls of the Baden school of neo-Kantianism, interprets value as the ideal existence of a norm, which is identified by pure or normative consciousness, and not with empirical consciousness. By their nature, values are ideal. They are not dependent on human needs or desires.

Proponents of this concept adhere to the position of spiritualism, the postulate of which is the superhuman "logos". As a variant proposal, N. Hartmann makes a proposal to free axiology from religious influences, substantiating the phenomenon of the independent existence of the sphere of values.

Personalistic ontologism and its features

This concept was formed under the influence of the currents of axiological transcendentalism, which was used as a way to explain the existence of values outside of reality. The most prominent representative of this concept is M. Scheler, who said that the validity of the world of values is guaranteed by the "timeless axiological series in God," which is imperfectly reflected in the structure of the human personality. According to his ideas, value exists in the individual and is built into a certain hierarchy, where the lowest level is occupied by values that are associated with receiving pleasure at the level of sensual desires. This is followed by the values of the image of beauty and knowledge. The highest level belongs to the values of holiness and the idea of God.

Cultural-historical relativism and its main provisions

The key ideas of cultural-historical relativism were presented by V. Dilthey, who characterized this concept through the ideas of axiological pluralism, which consisted of many equal value systems that were interpreted using the historical method. The essence of this approach was to criticize attempts to create an absolute, only true concept of values, which, according to the thinker, should have been completely isolated from the real cultural and historical context.

Sociology and its main features

The sociological concept of values, the founder of which was M. Weber, interpreted value as a norm, the way of being of which is significant for the subject. M. Weber used this concept to explain social action and social knowledge. After some time, M. Weber's ideas were further developed in the works of F. Znanetsky, who belonged to the school of structural-functional analysis. Value for its participants

received a new generalized methodological meaning and was considered as a means of determining social connections and the functioning of social institutions.

Scientists assumed that value is any object that is amenable to a certain content and has a specific meaning for members of a social group. Attitudes in this context are subjective in nature, which are expressed by group members regarding value.

Materialistic philosophy approaches the explanation of value from different positions: socio-historical, economic, spiritual and dialectical. Real values for a person or social groups are specifically defined, are historical in nature, and are determined by the activities of people, their level of development and the general level of development of society. In addition, the direction of development of these subjects also affects real values and are historical in nature to identify nature and essence, when it is worth using a dialectical-materialistic approach and a criterion of measurement, characterized by the transition of quantitative indicators to qualitative ones.

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