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## VALUES IN HUMAN LIFE AND SOCIETY

**Abstract:** *The article examines the formation of values, their role in society and human life.*

**Key words:** *values, naturalistic psychologism, transcendentalism, personalistic ontologism, cultural-historical relativism, sociologism*

## ЦЕННОСТИ В ЖИЗНИ ЧЕЛОВЕКА И ОБЩЕСТВА

**Аннотация:** В статье исследуется формирование ценностей, их роль в обществе и жизни человека.

**Ключевые слова:** ценности, натуралистический психологизм, трансцендентализм, персоналистический онтологизм, культурно-исторический релятивизм, социологизм

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

A little later, in philosophy, there is the development and formation of the doctrine of the nature of values, patterns and their appearance, functioning, as well as what place they occupy in the life of a person and society as a whole. They also talked about the connection of values with other phenomena of human life, about the classification of values and their development ..

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 the goal-setting of people, 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, one cannot talk about culture without the phenomenon of value, the life of peoples, nationalities and even ethnic groups is not possible without this concept.

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

- Naturalistic psychology.
- Transcendentalism.
- Personalistic ontologism.
- Cultural and historical relativism.
- Sociologism.

Naturalistic psychologism was formed into a separate concept as a result of the research activities of A. Meinong, R. Perry, J. Dewey, K. Lewis and others. They expressed the opinion that the source of values is in biopsychologically interpreted needs of the individual. In this case, the values themselves can be fixed empirically on as specific facts of the current reality. Within one approach, the phenomenon of “standardization of values” is applied, in other words, values can be understood as any objects that satisfy human needs.

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

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

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 reality. The most prominent representative of this concept M. Scheler, he 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 personality and is built into a certain hierarchy, where the lowest level is occupied by values that are associated with receiving pleasure according to 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.

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

The sociological concept of values, the founder of which was M. Weber, interpreted value as a norm, the way of being which is significant for the subject. M. Weber applied 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 and functional analysis. The value for its participants received a new generalized methodological meaning

and was considered as a means of determining social ties and the functioning of social institutions.

Scientists assumed that value is any object that lends itself to a certain content and has a specific meaning for members of any social group. Attitudes in this context are subjective, expressed by group members about 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, have a historical character, 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 of a historical nature to identify the nature and essence, when it is worth using the dialectical-materialistic approach and the criterion of measure, characterized by the transition of quantitative indicators into qualitative ones.

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