Values: An Analysis of the Multi-Value World of the Human Personality

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ABSTRACT

The problem of values is one of the most important ones in many branches of science that focus on humans and society. Since values are socially determined and serve as the criteria for the development of a personality's spiritual world and its individual existence, this problem remains relevant nowadays. The purpose of this study was to identify and substantiate the multi-value world of human life in the context of current cultural processes. Results: Studies of the axiological sphere of the human personality's multi-value world shows that its reliability is directly related to the human personality. The world of multi-values are sustainable formations, system, structure, frame, and model, which unite variouss values and their levels, without which it is impossible to characterize the modern worldview, spirituality, culture, and education. All these multi-values ultimately are aimed at the self-preservation and self-establishment of global problems in the world, living and subsistence, projection of one's future and improvement of one's moral strength, and use of innovations without compromising conventional technologies. The study of modern values shows that any individual value can be deformed and devalued by the multidimensionality of the modern human being and its simultaneous participation in various activities.

Introduction

Urgency of the problem

The problem of values is one of the most important ones in many branches of science that focus on humans and society (Echeverria, 2006). The axiological sphere of the personality is the intrinsic immanent formation that allows humans to determine the goals and directions of their development, to regulate and display the features of their behavior (Balarzs, 2013). Since values are

socially determined and serve as the criteria for the development of a personality's spiritual world and its individual existence, this problem remains relevant nowadays.

Recent studies emphasize the interdisciplinary nature of values. Despite there being over a hundred definitions of values, there is no clarity regarding what values are: a clear definition of the word "values" is lacking (Kanisauskas, 2014). Different authors use it in completely different, mutually exclusive, and incomparable meanings (Moldagaliyev & Sabbaghpoor, 2015). The researchers that generalize different points of view simply classify different approaches at best, without even attempting to bring them to a common standard or argue that values have different aspects, for instance, subjective and objective. Therefore, the studies of different authors that cover the problem of values fail to form a unified problem scope (Baryshkov, 2005). Researchers can choose any approach that is closer to their personal understanding of values and develop that approach while rejecting all others. The task of combining different approaches usually brings researchers to a nonplus (Vyzhletsov, 1996). Therefore, studies of philosophy, sociology, and psychology of values are not too attractive to researchers and inefficient.

Values as a research object

The establishment, development, and conceptual content of the concept of "value" as an independent, specific, and special philosophical discipline emerged in Western Europe in the second half of the nineteenth century and was called "axiology" (Zdravomyslov, 1986). However, the term "axiology" appeared only in the early twentieth century. It was coined by the French philosopher P. Lapie (1902) in 1902 and it soon superseded its competitor – the term "thymology" (from Greek "price"), which was suggested in the same year by J.C. Kreibig (1906) as one of the main components of the system of philosophical disciplines.

Before acquiring its current form, axiology as a science about values had a long way of development, similar to that of philosophy itself, within the framework of which it formed (Rescher, 2005). The crisis of scientific philosophy of the early nineteenth century brought to life new forms of philosophical thinking. It allowed including the ontological aspect into the concept of values and introducing the value basis into the concept of being (Slastenin & Chizhakova, 2003).

After gaining scientific status, axiology began studying values, their origin and essence, and their place in the real human life. However, axiology and science were opposed in Western Europe until the 1980s. For a long time, this position coexisted with the constant interest of philosophers, sociologists, politicians, cultural specialists, ethicists, psychologists, and the public consciousness in the problem of values.

Literature Review

Three main theoretical directions are identified in the study of values: objective-idealistic, in which the value is considered an existing superindividual reality (Parsons, 2000; Spranger, 1928; Hartman, 1943; Scheler, 1970); subjective-idealistic, in which the value is regarded as a subjective attitude of an individual to the evaluated objects (Allport, 2000; Rogers, 1994; Durkheim, 1991);

naturalistic, in which the value is regarded as an expression of natural human needs and interests (Dewey, 2000).

The following forms of existence of values are distinguished:

1) Social ideals – values that have been developed by the public consciousness and their inherent generalized ideas of perfection in the various spheres of public life (Kagan, 1997).

2) Subjectively embodied values – embodied by products of activity (Smirnov, 2007).

3) Personal values – motivational structures of a personality ("due model") that encourage the objective manifestation of ideal public values in one's activity (Leontyev, 1996).

Aim of the Study

The aim of the study is to identify and substantiate the multi-value world of human life in the context of current cultural processes.

Materials and Methods

The study was based on the following methodological approaches:

1) Ontological approach that focuses on the complete spiritual existence of the personality, regards the human being as the conceptual and target center of the world, and constructs the new quality of the human personality as a fundamental state of the developing human reality.

2) Universal-synthetic approach that substantiates the existence of different models, systems, structures, functional guidelines of various values, their interaction, interconnection, and influence on processes that take place in the cultural and informational space.

These approaches study values and value orientations in different times and spaces of human activity using the diachronic-synchronic method, since scientific knowledge form objects of historical study in accordance with "cultural values".

The diachronic method of studying values and value orientations implies that values are of concrete-historical nature and correspond to this or that stage of social development. Therefore, it traces the emergence of values in ancient times, changes in value orientations and their antipodes over the course of time, the meaning of their existence, and the ability of values to be important in the future.

The synchronic method of analyzing the functioning of values implies the effect of values and their antipodes on human activity, human behavior, development of culture, education, and understanding of the world of human values in different demographics.

Results

The study of values is a manifestation of the value attitude to real objects and assumes subjective evaluations, in which learning is related not only to understanding and explanation, but also to the interpretation of meanings. The attempt to evaluate, to relate to a value, to determine the essence of the value itself, takes place within the axiological sphere of existence, in which the analysis of axiological phenomena is affected by the human personality. Thus, a

value is a complex, multifactorial phenomenon, the intrinsic feature whereof is multidimensional and diverse, while its external manifestation is complex and ambiguous.

The study of values shows that they have the inherent human attitude to the world; the general direction of personal attitudes and needs depends on values. Learning socially important values that underlie socialization and are affected by such powerful institutions as family, educational system, interaction between people, labor, and civil activity is important for people, especially young people. Such changes can assume the form of a sociocultural process that aims to change and transform the systems of the human value consciousness, which changes their collective consciousness and behavior.

The modern society is characterized by obvious strain that manifests in the opposition of old basic and new, primarily instrumental, values used by all persons to this or that extent. The instilment of new forms of existence through administrative pressure has always been ineffective and prevented the practical implementation of Russian existence instead of facilitating it. These methods produced adequate opposition on the part of the people, strengthened the desire the preserve cultural traditions, ethnic self-identification, and negative attitude to innovations.

Modern humans have to live in a multi-value world, in which personal and global values based on human values and their orientation become the top priority, capable of self-organization and self-identification to understand other people in their aspirations in this complicated and unstable world of information space.

Orientation on a multi-value world and its possibilities becomes the only sustainable axiological formation – the only foundation in the rapidly changing world of global problems (Figure 1).
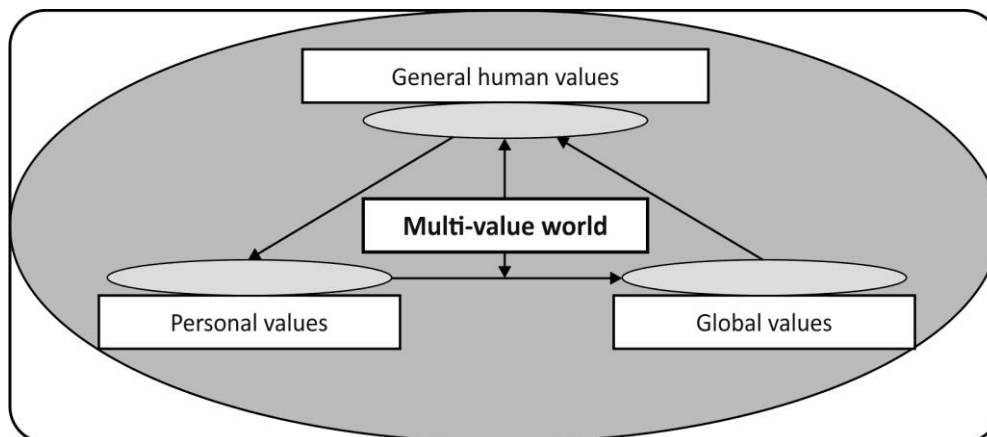

Figure 1. Interaction of various levels of the multi-value world of humans

The information society is a product of development of the postindustrial society and globalization. It is a natural historical process that humans are incapable of stopping. Its development results in the creation of a unified axiological sphere (value sphere) of the general human culture, which then

forms personal and global values in the multi-value world, which preserves the integrity and fullness of human life (Figure 2).
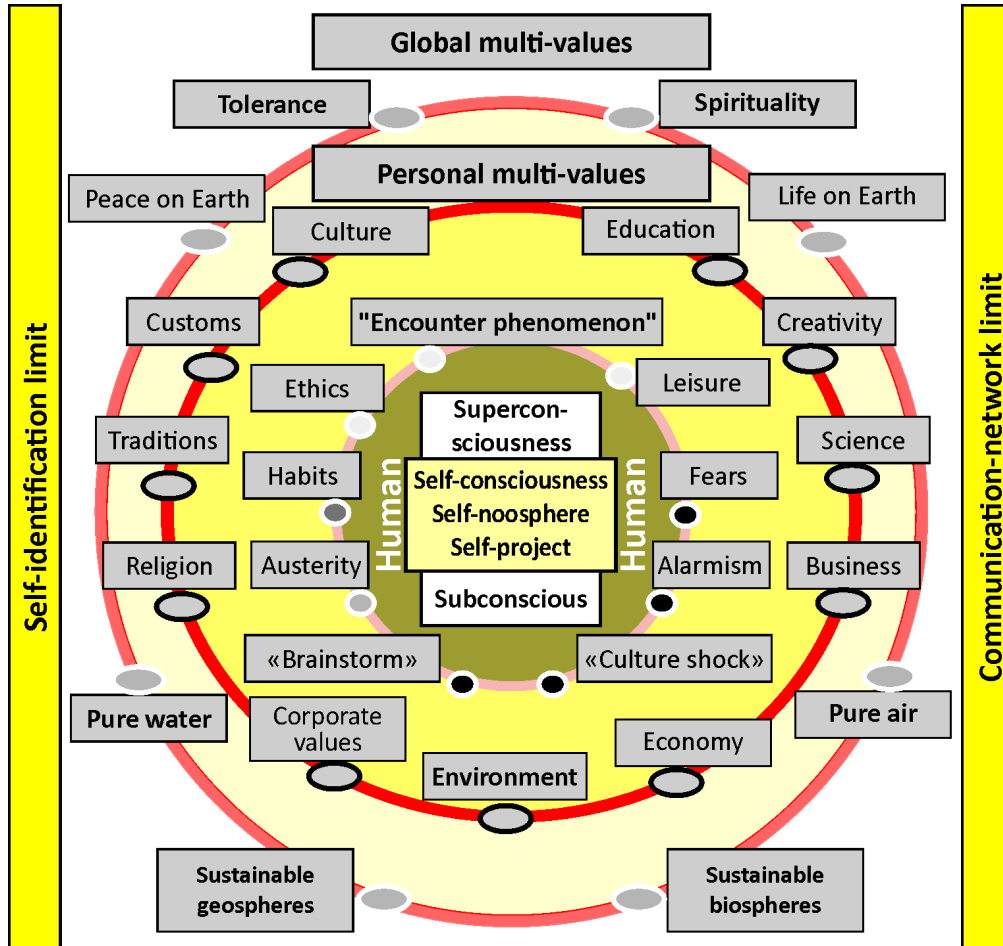
Figure 2. Axiological sphere of the multi-value world of the human personality

In the new conditions of modern reality, self-identification of the personality and the self-identification of geospheres is closely related to the human recognition of the fragility of planet Earth. The personality of an information space human is forced to live in different areas of influence of many values: from personal and informational values to civilizational and global ones, the choice of which is devalued in the great number of real-life situations in the modern reality.

With the development of means of communication in the information space, the spiritual sphere in this space is capable of reaching global scale and affecting people. Therefore, personal and global values form the axiological sphere of the multi-value world, the foundation whereof is capable of making the personality sustainable and giving it advantages in the information space. Figure 2 shows values and their orientations in the axiological sphere of the multi-value world of human personality.

The internal shell in the axiological sphere of a multi-value world is the foundation of personal values and their orientation, which helps to establish and develop personality traits in the individual. This foundation includes, first and foremost, occupation and creativity, culture and religion, traditions and customs, environment and place of residence, science and professional competence, scientific and economic knowledge, etc. Its establishment and development in the human life is a complex process. The personal level of multi-values in modern conditions is exposed to constant transformation and devaluation and is impossible without two limitations: self-identification and network-communication, which force the human being to reconsider his or her life attitudes and value priorities in the modern reality.

The external shell of the multi-value world (Figure 2) is associated with global values, including tolerance and spirituality, peace and life on planet Earth, sustainable biosphere and geosphere, etc., without which neither the establishment of a personality nor the survival of humankind is possible.

The global level of multi-values is aimed:

1) At the self-organization of communicational and civilizational space of humans in the vast field of communication with various cultures.

2) At overcoming social segregation, which is induced by competition in the modern world.

3) At neutralizing the negative trends caused by competition at various levels, whether it be the arms race or the protection of the vital interests of citizens of different countries.

4) At saving planet Earth from devastation, since the negative results of human activity are a cause of concern in the entire world: on the planet Earth itself, in the oceans, and in space.

The core of the axiological sphere of the multi-value world (Figure 2) includes the values that affect the content of the internal shell of the axiological sphere of the human personality, i.e. the values of positive and negative significance that test the individual to this or that extent. Their negative or positive influence accompanies humans throughout life; they include the state of alarm, i.e. inner stress from unpredictable current events: fear of having to start from scratch, of loving one's job, of not being able to find a job, etc.

The interaction between the personal and global levels of the axiological sphere of the multi-value world in this axiological model (Figure 2), its relation to various value coordinates, is aimed at the customs, traditions, culture, education, and self-identification; it should make the individual sustainable and balanced with regard to any innovations and transformations in life.

Both the internal and external shells in the axiological sphere of the multi-value world of the human personality help the individual to choose a sustainable path of development; they are the foundation of life and subsistence. Their main goals are as follows:

1. Self-reservation and self-establishment in the world of global problems.

2. Projection of one's future in the pedagogical and cultural space based on the best world achievements.

3. Appreciation of global innovative technologies.

At present, value orientation is based on the sustainability of spheres (structures, frames, models) that correspond to the general human values, as well as to personal and global values on this basis (Figure 1). The general human values always serve global ideals; personal values characterize the connection between the human being and the environment; global values create sustainable spheres of ideals that are aimed at preserving planet Earth in its unique form.

Thus, the world of multi-values are sustainable formations, system, structure, frame, and model, which unite various values and their levels, without which it is impossible to characterize the modern worldview, spirituality, culture, and education. All these multi-values ultimately are aimed

1. At the self-preservation and self-establishment of global problems in the world.

2. At living and subsistence.

3. At the projection of one's future and improvement of one's moral strength.

4. At the use of innovations without compromising conventional technologies.

Discussion

Before becoming a general human value, each value was a personal one, having emerged in a certain culture (Shakurov, 2003). Personal values are conscientious and accepted general meanings of human life, which are the main constituents of personal consciousness that determine the main and relatively constant human relationship with the main spheres of life – the world, other people, and oneself (Budinayte & Kornilova, 1993).

Values are one of the modes of the concept "meaning" – they express the restricted or unrestricted course of the life of the subject, the organism, and the personality in general, and perform a life-affirming and motivating function. The value of objects goes beyond emotional reactions, while their valuable characteristics are learned from specific axiological interaction with the object (Kotlyarova et al., 2016).

Values are considered real active immanent formations that regulate the behavior of individuals regardless of their reflection in the consciousness (Nepomnyashchaya, 2000). They are the objective reasoning behind human aspirations, orientation, and activity. With that, they are an integrative foundation for the society in general, for a social group, and for the individual (Ueda et al., 2009).

The concept of value describes a special reality that does not originate from needs only. Values are not secondary, they have a special status, significance, and objectivity, and can be interpreted as a special sociocultural reality (McDonald, 2006). Values are the supreme expression of the human dimension of culture; they should "pass through" the soul of a human being and become his or her personal achievement (Cynarski, 2014).

Each personality has its inherent individual and specific hierarchy of personal values, which serve as a link between the spiritual culture of society and the spiritual world of the personality, between public and individual being;

they are mechanisms of determination of individual life, sociocultural regulators, forms of representation of the latter in the structure of the personality. The system of personal values is formed during the active individual disobjectification of the content of public values that were objictified in products of material and spiritual culture (Hartman, 1967). This process is a vital component of personal socialization. In the structure of a mature and developed personality, values serve as prospective strategic life goals and motivations, whose realization is expressed in the contribution of the personality to culture and in the creation of new objictified forms of values (Jackson, 2013). Thus, the interaction between the personality and social values is expressed in the mutual conversion of social and personal values.

Conclusions

Studies of the axiological sphere of the human personality's multi-value world shows that its reliability is directly related to the human personality. The devaluation of values and their orientation is related to the subjective origin and is subjected to the human being, while the transformation of values and their orientation is an objective process that is difficult to control for the personality. However, the power of the human personality lies in the prediction of these processes and their softening in human life. The study of modern values shows that any individual value can be deformed and devalued by the multidimensionality of the modern human being and its simultaneous participation in various activities. Humans suffer from loneliness, segregation, and changes in social status.

Therefore, personal and global values, in close relation to the general human values in the axiological sphere of the multi-value world, are capable of creating a fundamental and complementary system. Its sustainability can be ensured by interaction with identification and network-communication limitations of the human personality, the determination of axiological coordinates, which are capable of restoring the integrity of individual "Self" that was disrupted by the rapid pace of modern life, and overcoming social segregation through development and preservation of the diversity of new communication forms. All this is capable of resisting the anti-value reality and value deformations in modern human life in the twenty-first century.

Disclosure statement

No potential conflict of interest was reported by the authors.

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