



## **VALUES AS A CERTAIN NORMATIVE CATEGORY**

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<b>Article history:</b>	<b>Abstract:</b>
<b>Received:</b> 10 <sup>th</sup> November 2021 <b>Accepted:</b> 10 <sup>th</sup> December 2021 <b>Published:</b> 18 <sup>th</sup> January 2022	Values are a certain normative category that encompasses everything that can be a goal, an ideal, an object of attraction, aspiration, interest. The main concepts and categories of this theory are: good, dignity, value, evaluation, benefit, victory, meaning of life, happiness, respect, etc.
<b>Keywords:</b>	

### **INTRODUCTION**

Values occupy an important place in the life of a person and society, since it is values that characterize the actual human way of life, the level of isolation of a person from the animal world.

The problem of values acquires special significance during transitional periods of social development, when cardinal social transformations lead to a sharp change in the value systems that existed in it, thereby putting people in a dilemma: either to preserve established, familiar values, or to adapt to new ones that are widely proposed, even imposed by representatives of various parties, public and religious organizations, movements.

Therefore, the questions: what are values; what is the ratio of value and evaluation; which values are the main ones for a person, and which are secondary - are vital today.

Let us consider in the largest terms the problems of the general theory of values and its most important categories. First of all, let's understand the meaning of the basic concept of this theory - the category of value. The etymological meaning of this word is very simple and fully corresponds to the term itself: value is what people value. These can be objects or things, natural phenomena, social phenomena, human actions, and cultural phenomena. However, the content of the concept of "value", its nature is not as simple as it may seem from the standpoint of ordinary consciousness.

### **METHODS**

What is the philosophical meaning of the concept of "value"?

Value is social in its essence and has an object-subject character.

It is known that where there is no society, there is no reason to talk about the existence of values. After all, things themselves, events without their connection with a person, with the life of society, have nothing to do with values. Thus, values are always human values and are of a social nature. This applies not only to humanized nature, i.e. to the entire civilization in its diversity of manifestations, but even to numerous natural objects. For example, an atmosphere containing oxygen existed on Earth long before the appearance of man, but it was only with the emergence of human society that it became possible to talk about the enormous value of the atmosphere for human life.

### **RESULTS AND DISCUSSIONS**

Value arises in the course of a person's practical activity.

Any human activity begins with the definition of a goal, to the achievement of which this activity will be devoted. The goal is a person's idea of the final result of an activity, the achievement of which would allow an individual to satisfy some of his needs. Thus, from the very beginning, an individual treats the expected result of his activity as a value. Therefore, a person considers the very process of activity aimed at achieving a result as significant, valuable for him.

Of course, not all results and not all human activities become values, but only those that are socially significant, meeting the public needs and interests of people. Moreover, this includes not only things, but also ideas, relationships, ways of activity. We value both material goods, and the kindness of human actions, and the justice of state laws, and the beauty of the world, and the greatness of the mind, and the fullness of feelings, and much more.

The concept of "value" must be distinguished from the concept of "significance".

Value correlates with the concept of "significance", but is not identical to it. Significance characterizes the degree of intensity, intensity of the value relationship. Something touches us more, something less, something leaves us indifferent. Moreover, significance can have the character not only of value, but also of "anti-value", i.e. harm. Evil,

social injustice, wars, crimes and diseases are of great importance for society and the individual, but these phenomena are not commonly called values.

Therefore, the concept of "significance" is broader than "value". Value is positive significance. Phenomena that play a negative role in social development can be interpreted as negative significance. So, value is not any significance, but only one that plays a positive role in the life of a person, his associations or society as a whole.

Every value is characterized by two properties: functional meaning and personal meaning.

What are these properties? The functional value of a value is a set of socially significant properties, functions of an object or ideas that make them valuable in a given society. For example, an idea is characterized by a certain information content and the degree of its reliability.

The personal meaning of a value is its relation to a person's needs. The personal meaning of value, on the one hand, is determined by the object performing the functions of value, and on the other hand, depends on the person himself. Comprehending the meaning of a thing, a person proceeds not from his purely natural need for it, but from a need brought up by the society to which he belongs, i.e. from a generic social need. It is as if he looks at the thing through the eyes of other people, society and sees in it what is important for his life within this society. Man, as a generic being, seeks in things their generic essence, the idea of a thing, which acts as a meaning for him.

At the same time, it should be noted that the meaning of values for people is ambiguous, it depends on their position in society and the tasks they solve. For example, a personal car can be a means of transportation and a prestigious item, which in this case is important as an object of possession, creating a certain reputation for the owner in the eyes of other people, or a means of obtaining additional earnings, etc. In all these cases, the same item is associated with different needs.

Values are inherently objective.

This provision may be objected to. After all, it was previously noted that where there is no subject, it is pointless to talk about value. The value depends on the person, his feelings, desires, emotions, i.e. it is considered as something subjective. In addition, for an individual, a thing loses its value as soon as it ceases to interest him, to serve to satisfy his needs. In other words, there can be no value outside of the subject, outside of the connection of a thing with its needs, desires, interests.

And, nevertheless, subjectivization of value, its transformation into something unilaterally dependent on human consciousness is unjustified. Value, as well as significance in general, is objective, and this property of it is rooted in the subject-practical activity of the subject. It is in the process of such activity that people form specific value relations to the world around them. In other words, subject-practical activity is the basis of the fact that things, objects of the surrounding world, people themselves, their relationships acquire a certain objective meaning for a person, society, i.e. value.

Thus, value is the objective significance of the diverse components of reality, the content of which is determined by the needs and interests of the subjects of society. The attitude to values is a value attitude.

There are few phenomena in the surrounding reality that are indifferent to people, phenomena to which they do not express any value attitude. Therefore, there are as many values as there are phenomena of nature, society, human actions and feelings. However, this is true if we do not mean an individual, but the whole of humanity. For an individual, the range of values, i.e. the phenomena that interest him, can be very narrow, limited. The limitation of the individual is expressed in the limited number and nature of its life values, life interests.

The diversity of values existing in society makes it necessary to classify them in a certain way.

It should be noted that there is also no unified approach to solving this problem in modern axiology. Therefore, summarizing the approaches to this problem available in various concepts, it is possible to classify values on the following grounds: by spheres of public life; by subjects or carriers of values; by the role of values in the life of society.

In accordance with the main spheres of public life, three groups of values are usually distinguished: material, socio-political and spiritual.

Material values are valuable natural objects and objects, i.e. means of labor and things of direct consumption. Natural values include natural goods contained in natural resources. And subject values include objects of the material world created as a result of human labor, as well as objects of cultural heritage of the past.

Socio-political values are the value value of social and political phenomena, events, political acts and actions. Sociopolitical values, as a rule, include the social good contained in political and social movements, as well as the progressive significance of historical events contributing to the prosperity of society, strengthening peace and cooperation between peoples, etc.

Spiritual values are the normative and evaluative side of the phenomena of social consciousness, expressed in appropriate forms. Spiritual values are considered to be the values of science, morality, art, philosophy, law, etc.

For all their differences, material, socio-political and spiritual values are closely interrelated, and in each of the types there is an aspect of another type of values. Moreover, there are values that can be attributed to material, socio-political, and spiritual. First of all, these are values that have universal significance. Among these are life, health, freedom, etc.

The second basis for the classification of values is by subjects. Values are distinguished here: individual, group, universal.

Individual, or personal, value is the value significance of an object, phenomenon, idea for a particular person. Any value is inherently individual, because only a person is able to evaluate an object, phenomenon, idea. Personal values are generated by the needs and interests of the individual. They are determined by the inclinations, tastes, habits, level of knowledge and other individual characteristics of people.

If we are talking about group or universal values, then we emphasize that this subject, phenomenon is positively evaluated not by one individual, but by some combination of them.

Group values are the value significance of objects, phenomena, ideas for any community of people (class, nation, labor collective, etc.). Group values are of great importance for the life of a particular collective, uniting the individuals included in it with common interests, value orientations. Universal values are the value significance of objects, phenomena,

ideas for the world community. Universal values include: firstly, socio-political and moral principles shared by the majority of the population of the world community. Secondly, these include universal ideals, national goals and the main means of achieving them (social justice, human dignity, civic duty, etc.). Universal values also include natural values and values that are global in nature and significance: problems of preserving peace, disarmament, international economic order, etc.

From the point of view of the role that values play in the life of society and man, they can be divided into the following three groups:

Values of secondary importance for a person and society. These are the values without which the normal functioning of society and man is not violated.

The values of everyday demand and everyday use. Most of both material and spiritual values belong to this group. This is all that is necessary for the normal satisfaction of a person's material and spiritual needs, without which society cannot function and develop.

The highest values are the values of the utmost importance, reflecting the fundamental relationships and needs of people. Without higher values, not only can a person not take place, but also the normal life of society as a whole is impossible. The existence of higher values is always associated with going beyond the private life of the individual, they attach to what is higher than himself, what determines his own life, with which his fate is inextricably linked. That is why the highest values, as a rule, are of a universal nature.

The highest values include some of the material, spiritual and socio-political values. These are, first of all: the world, the life of mankind; ideas about justice, freedom, rights and duties of people, friendship and love; family ties; values of activity (work, creativity, creation, knowledge of the truth); values of self-preservation (life, health); values of self-affirmation, self-realization; values characterizing the choice of personal qualities (honesty, courage, loyalty, justice, kindness), etc.

The classification of values on various grounds is dialectical, i.e. it is not rigid and immobile. Firstly, with changing conditions, values can move from one type, from one series of significance to another. Secondly, with the development of society, new values may arise, and vice versa, former values lose their significance or even disappear into oblivion. Thirdly, values are closely interrelated and interact with each other not only within a species, but also between species, in groups and between groups. Finally, in each of the types of values, in turn, many varieties should be distinguished. For example, in a group of spiritual values, one can clearly distinguish moral values, aesthetic, cognitive (epistemological), etc.

Among the group of higher values, they always highlight: life as a value (values of life), health as a value and freedom as a value.

Life belongs to the highest values because there are no values outside of a person's life at all and there can be no values. For an individual, life acts as the highest value, good regardless of anything. In turn, the value of life is a kind of foundation and peak for all other values. Depending on the understanding of the value of life, relations between people and society to a person will also be formed.

If in the first case the value of life is considered in the individual aspect, then in the second - in the social aspect, i.e. here the significance of life is determined not for the individual himself, but for society.

## CONCLUSION

The question of whether a person himself is a value has two sides: 1) what is the value of another person and a person in general for him? 2) what is the value of his own life? The answer to these questions cannot be unambiguous. The fact is that an individual's interest in other people depends not only on what people are like, but also on what he himself is like. It should be added to this that the formulation of the question of the value of human life and of man himself is directly dependent on historical conditions. For example, in the Middle Ages, the murder of a feudal lord of his serf was not considered a sin and was not punished. At present, the right to life is recognized for everyone, and there is no country in which murder is not punished one way or another. So, a person is a special, absolute value. All other values are correlated with his interests.

Now about health as a value. Health is a natural, absolute and enduring value, occupying one of the top steps in the hierarchical ladder of values. The level of satisfaction of almost all human needs depends on the degree of possession of health. The need for health is universal, it is inherent in both individuals and society as a whole. Because of this, there is a distinction between individual (personal) health and public health, or the health of the population.

The state of health affects all spheres of human life and society. Thus, the completeness and intensity of a particular person's life are directly dependent on the level of his health, his "qualitative" characteristics. In turn, the health of the population has a great impact on the quality of labor resources, the productivity of social labor and thereby on the dynamics of economic development of society.

Freedom as a value is of great importance for a person. The philosophical understanding of this category can be expressed in the following definition: freedom is the ability of a person to act in accordance with his interests and goals, based on the knowledge of objective necessity.

Freedom always and everywhere remains the greatest value. As in other cases, freedom becomes a value if a person realizes it. Where there is no awareness of the value of freedom, awareness of oneself as equal with other people, there is neither genuine self-esteem nor human dignity. Understanding of one's lack of freedom and awareness of the value of freedom is most fully manifested during a period of sharp social transformations.

Freedom is the right of all people to enjoy the achievements of civilization equally and to dispose of the fruits of their labor and their destiny. Freedom is a choice. And like every choice made consciously, it is associated for the individual with the preference of one of the alternative possibilities and the rejection of the other. And so that the choice does not become a limiter of a person's subsequent activity, she should be guided by an important rule: every time making a choice, one should strive to ensure that the prospect of subsequent elections does not decrease, but expands, allowing a person to reveal his new professional, moral and intellectual potencies.

Meaningful values become the value orientations of the individual.

All the diversity of values can be classified on three grounds: by spheres of public life, by subjects, by role in the life of society. In accordance with the main spheres of public life, three groups of values are distinguished: material, socio-political and spiritual.

According to the subjects, values are distinguished: individual, group and universal.

From the point of view of the role that values play in the life of society and man, they can be divided into the following three groups: values of secondary importance for man and society, values of everyday demand and everyday use, and higher values.

The highest values for a person are: life as a value, health as a value and freedom as a value.

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