

DOI [https://doi.org/10.58442/2218-7650-2024-28\(57\)-52-64](https://doi.org/10.58442/2218-7650-2024-28(57)-52-64)

UDC. 37

**Ayten Dashdemirova,**

PhD student in the PhD program

at the Azerbaijan University of Languages.

Baku, Azerbaijan.

 <https://orcid.org/0009-0006-9332-5657>  
[aytentt@icloud.com](mailto:aytentt@icloud.com)

## **APPROACHES TO UNDERSTANDING THE ESSENCE OF VALUES AND THEIR SYSTEMS**

**Abstract.** Research shows that not only in pedagogical science, but also in other sciences, the lack of a specific unified interpretation of the term “value” itself causes certain difficulties. Despite the widespread use of the term “value” both in everyday speech and in various sciences, its abstract nature remains. In the sciences, values are given different definitions, such as a psychological phenomenon, a topic of philosophical discussion, or an economic value. There is no generally accepted single definition of values. Some philosophers even argue that this concept cannot be defined. A study conducted in 1969 noted that there were about 180 definitions of the concept “value” or corresponding synonyms. All this follows from the fact that the concept of values is a vague concept. This ambiguity stems from the fact that the concept has both an objective and a subjective meaning. On the one hand, values are rules and responsibilities that do not depend on people and the lifestyle norms arising from them, and on the other hand, values are an individual’s ideas about what is more important for his life. At the same time, if we take into account that the prevailing way of thinking in modern conditions requires consideration of social processes in an interdisciplinary relationship, then the uncertainty inherent in concepts in general can be considered both an advantage and a disadvantage. Disadvantage – because it makes it difficult for different points of view to understand each other. As an advantage, because opposing aspects can balance each other. The article examines special studies by a number of foreign experts on such issues as values, their nature and content, characteristic features, and also analyzes and explores what the essence of values is. Consequently, to clarify the content of this understanding, it is necessary to turn to philosophical, sociological, psychological and pedagogical approaches. Otherwise, the attitude towards values and the approach to them may be one-sided. In this case, as in the approaches found in psychological and pedagogical literature,

positions may coincide with each other.

**Keywords:** value; essence; phenomenon; ability; need; moral standards; teachers; students; approaches.

## **INTRODUCTION / ВСТУП**

**Statement of the problem / Постановка проблеми.** One of the main features of social life is that it cannot be studied only on the basis of purely rational considerations and only with the help of technical methods and principles. Here we are talking about axiological (value) factors. Because, explaining the reasons for people's actions, we are forced to recognize an eternal problem here – the role of meaning-forming elements of social life.

The axiological approach, which first appeared in philosophy (Greek “achia” – value and “logos” – word, teaching), now covers all areas of social and humanitarian knowledge, as well as the sciences existing in this area. Today, neither philosophy, nor sociology, nor pedagogy and psychology – in a word, not a single social and humanitarian science can develop without turning, at least in an elementary form, to evaluative acts or ways of experiencing excitement.

A person is always associated with values, because, firstly, as a bearer of personal dignity, he must act morally, secondly, he needs values, and thirdly, he has the ability for ethical reflection. For I. Kant, values are constructs originating from human thinking [6].

However, the concept of “value” was first introduced into science by R. Lotze. Kant's contrast between what should be and what is allowed R. Lotze approaches the natural and social history of mankind as a microcosm, representing the unity of the following trinity: the world of truth, the real world and the world of values [8]. However, neither R. Lotze nor the neo-Kantians gave a definition of values, contrasting them with teleological, epistemological, pragmatic, spiritual, moral and other views.

Classic works devoted to the theory of values in philosophy are definitely associated with the names of M. Scheler and E. Durkheim, who systematized ethical values. They founded the idea of “transcendentalism” and emphasized that values are located outside the subject, and considered them as absolute principles of existence and knowledge. Noting that the world is divided into nature and culture, the mentioned philosophers substantiated the fact that values are objective and are in a certain hierarchy, and also permeate all of reality. Thus, M. Scheler in his work “Formalism in Ethics and Material Ethics of Values” describes the essence of values as follows: the more stable the values, the more intense the satisfaction they bring, the stronger their priority [14]. As a result, the neo-Kantians created such a philosophical science as axiology. There are also many theories that explain

values as “a person’s obligation to follow norms” [14].

Thus, we can say that values have subjective significance and also pose a problem of legitimacy, which is an important point from the point of view of the research topic, especially in the context of the teacher’s actions in the learning process.

**Analysis of (major) recent research and publications / Аналіз (основних) останніх досліджень і публікацій.** Последние исследования. The problem of values was widely studied by Soviet philosophers in the 60-70s of the twentieth century. S. Anisimov [1], V. Vasilenko [3], A. Zdravomyslov [7], Yu. Podolskaya [11] define the category “value” as “society”, “social relations”, “good”, “personality” and note that it is interdependent and interconnected with such categories. Other philosophers have studied the meaning of values from a fundamental point of view, I. Narsky [9] highlights the meaning of values in subject-object relations. O. Bakuradze [2], Yu. Rozin [12] consider values as material and spiritual realities, and S. Rubinstein [13] as an ideal, model and goal guiding human behavior.

### **AIM AND TASKS / МЕТА ТА ЗАВДАННЯ**

The **purpose** of the study is to reveal important aspects of the problem of forming professional values in the training of teaching staff, to consider the presentation of the problem in scientific and pedagogical literature, and also to identify important nuances. current problem through classroom and non-auditory measures.

To achieve this goal, it was considered important to solve the following **tasks**:

- studying the concept of pedagogical professional values;
- to carry out the formation of professional values among future teachers;
- organize a study of the formation of pedagogical professional values among students from various aspects;
- contribute to the formation of professional values among students through classroom and extracurricular activities.

### **THEORETICAL FRAMEWORK / ТЕОРЕТИЧНІ ОСНОВИ**

The actualization of the social context of studying the phenomenon of “value” attracted sociologists to this process. Sociological research in this area is devoted mainly to changes in values and is based on the teachings of M. Weber and E. Durkheim, who are classics of foreign sociology. The approaches of sociologists are important from the point of view of our topic, that is, from the point of view of changing professional values. They noted that values depend on socio-economic conditions. As material conditions change from generation to

generation, so do values and their hierarchy. M. Weber also believed that different historical periods of society are characterized by different values. Therefore, for M. Weber, value, being a variable category, reflects the dominant vector of human interest and gives it a specific meaning [4]. M. Weber sees the goal of “understanding” sociology in revealing this meaning. At the same time, M. Weber believes that a researcher studying the diverse world of values must identify patterns of similar interests and values. M. Weber calls these models of similar interests and values ideal types.

Ideal types are constructed by the researcher as a theoretical scheme. It includes moral, political, religious and other values, as well as the rules and norms of behavior arising from them, and considers traditions as factors guiding a society of values.

E. Durkheim emphasized that social values arise from collective ideas, and he saw in this their objective nature and considered them as social facts. He believed that human behavior is governed by a certain set of rules. These rules are both mandatory and desirable, and they are based on generally accepted values. Under the influence of socio-economic and other changes, values can gradually change and transform, and some may even lose their meaning for society (anomie). Values can reflect important functional characteristics of both society as a whole and individual groups, for example, professional groups, which presupposes compliance with professional norms and rules. E. Durkheim included such professions, in particular, as teachers, lawyers, judges, soldiers, and doctors [5].

According to T. Parsons, based on the ideas of M. Weber and E. Durkheim, values are social ideas about what should be and what is desirable, which are included in the generally accepted symbolic subsystem and act as a criterion for choosing from existing alternatives and moral dilemmas. They are a system-forming factor in the completeness, stability and normal functioning of society, an important regulator of human movement [10]. According to T. Parsons' theory, social order is possible only thanks to common values. Values are considered as part of the overall socialization process [10]. Family, education, religion in such social institutions are generated as values and thus reproduction occurs. Thus, T. Parsons emphasizes the reproductive function of values. According to Parsons, values are part of the social heritage that enables people to become agents capable of acting in the appropriate social context. At the same time, they provide individualization, the development of independent and individual identity.

K. Hillmann, who developed the ideas of T. Parsons, draws attention to the social nature of values. He writes: “From the point of view of the social sciences,

values constitute the core of culture. They are the most important basis for coordinated and mutually calculated actions. Since the individual subject is able to anticipate the actions of his fellows in accordance with common values, thus adjusting his own actions, social action becomes mutually calculated action” [15].

Values are also seen as the basis for genuine, productive collaboration and trust. Their preventive effect is also noted, which helps prevent undesirable behavior of various groups or resolve conflicts between them.

Therefore, values are not material objects. Since they are inherently abstract constructs, it is necessary to find a way to make them visible. Values are most clearly revealed in the main characteristic of a person – a positive or negative response to various aspects of the environment, that is, in evaluative activity. In this sense, H. Klages calls values “examples of leading behavior” [16]. In this way, that is, by guiding specific actions through goals, values also participate in the construction of different realities.

Many local and foreign experts in the field of education responsibly declare that there is no more difficult profession than the teaching profession, and this can be seen even in official documents.

Important public duties such as educating future generations and integrating them into society have been imposed on teachers. Thus, they both reproduce and renew the cultural potential of society at the same time. The teacher not only participates in the construction of society and its refinement, but also leads this process.

These tasks are performed by teachers with different beliefs and motives. However, the single line and direction is that every teacher should be able to fulfill his duties with dignity by deeply understanding them.

Everyone knows how difficult the profession of a teacher is, a difficult profession. However, many people do not know in depth the real problems that teachers and the teaching staff face every day. The teachers themselves know this more deeply, which can be solved by becoming a professional and competent teacher by becoming deeply familiar with the intricacies of this profession.

The study of the main aspects of the pedagogical professional profile, the precise determination of the characteristics of the teacher's profession are of great importance in teacher training. Only when the actual characteristics are known, substantial progress can be made in this field by raising the level of preparation of students of pedagogical universities to learn the intricacies of the teaching profession. For this, it is especially important to pay attention to a number of important issues.

Pedagogical values, which have a special place and role in the system of values, occupy an important place in ensuring the efficiency and quality of the



pedagogical process due to its essence and content. The results obtained by its implementation are important and necessary for the pedagogical process in many ways due to its scale and capacity. In this regard, it is very important for educators to have extensive information about the essence and content of pedagogical professional values and to acquire knowledge and skills and technological habits to be able to implement them.

Since the essence and structure of pedagogical professional values are directly related to the essence and main function of the teaching profession, let's first consider the essence and main features of the teaching profession.

In the last decade or two, there is hardly any other sphere of society that has undergone as radical changes as the profession. As in professions, the transformation of professional values is observed in all countries of the world.

High-status professional values are generally accepted in different countries as having the same content and value. Occupations of the XXI century, due to their diverse features, require mobility, ability to work in a team, communication skills, etc. It requires methodological and social skills and habits. In addition, these professions create associations such as individuality, sense of personal dignity, self-development, self-realization, self-actualization in many people. These also create demands for the creation and formation of various professional values among the professionals.

In psychology and pedagogy, values are characterized as the significance of a particular material, spiritual or natural object for people. A number of psychologists emphasize that values give meaning to the past, present and future, are the standard of judgment, decisions and actions of a person and, therefore, have a dynamic motivational effect.

Psychologists pay attention to the subconscious nature of values. Our ideals and moral concepts are subconscious. But in order for a person to be in harmony with his values, they must be understood. For us, this provision is of particular importance, since the successful formation of professional values in professional training depends on whether this work is carried out consciously or accidentally, on a subconscious level. Values that are internalized but not internalized, that is, not incorporated into the ability to act consciously and make decisions, and are not transformed into correspondingly perceived beliefs, have no meaning. When values are imposed forcibly, they are absorbed only formally, that is, without turning into motivation that determines practical activity. Therefore, it is necessary to know the psychological mechanisms of the process of value formation.

Turning to the study of the role of values in the socialization of the individual gradually determined the participation of teachers in the study of this

phenomenon. Since each period makes its own demands and seeks its own answer to questions such as: “Who teaches?”, “Whom does it teach?”, “What does it teach?” The teacher must evaluate the behavioral patterns and abilities of students, form certain tendencies in them and take effective and adequate measures against behavior assessed as negative. Therefore, learning is impossible without assessment, since assessment must be carried out before the educational work is carried out. It is becoming clear that educational science needs to be challenged to think about values and assessment processes, and research in this area needs to be expanded.

Sometimes values are equated with norms. However, here it is necessary to pay attention to the special issue that if norms are social in nature, then values are cultural in nature, and if compliance with norms is mandatory, then values are accepted by a person voluntarily.

T. Parsons also believes that the difference between a norm and a value lies, firstly, in their origin: norms are essentially social, and values are essentially cultural; the second – in its functional purpose: values integrate social structures and individuals, legitimize and support social order, and norms regulate human behavior in social relations and processes; finally, thirdly, values motivate in contrast to mandatory, imperative norms. In other words, values guide actions “from the inside,” rather than “from the outside,” as norms do. While agreeing with these ideas, I would like to add that although values are very abstract, norms reflect specific instructions and rules that influence people's behavior. Thus, values always find their expression in norms indirectly, for example, through the legitimation of norms with the help of values.

In a number of studies conducted, pedagogical professional values are sometimes described too abstractly. These are also evident in our conversations with teachers. Some teachers call what they consider important in their profession and for a good teacher to be values, which creates an abstraction in distinguishing what values consist of. At the same time, a number of researchers, when discussing the professional values of teachers, mention the name of a number of such values, for example, orientation to self-development, humanism, etc. they note such values [7] that they can be attributed not only to the teaching profession, but also to other professions. All this creates certain difficulties for the systematization and classification of pedagogical professional values. These provisions show that the question of determining the values of the teaching profession is very relevant.

Studies of pedagogical literature show that this problem has been relevant for many years. Thus, from the middle of the 18th century to the middle of the 20th century, representatives of humanistic pedagogy in education

characterized the ideal teacher as a teacher with pedagogical ethics. Some researchers have formed the innate social image of the educator, characterized the degree of understanding of his important qualities, claims of professional readiness and responsibility towards society.

### **RESEARCH METHODS / МЕТОДИ ДОСЛІДЖЕННЯ**

The following methods were used in the work:

- study of pedagogical and scientific-methodical literature;
- studying relevant materials on the Internet;
- theoretical and practical analysis;
- diagnostic methods (survey, test, interview);
- experimental methods (identification and setting of the experiment);
- methods of self-evaluation and mutual evaluation;
- analysis of pedagogical and psychological literature;
- monitoring etc.

### **RESEARCH RESULTS / РЕЗУЛЬТАТИ ДОСЛІДЖЕННЯ**

As we mentioned above, values perform the function of reproduction, serving the preservation and development of life forms. By satisfying people's needs, values serve a motivating function, a guiding function by guiding our actions, especially in situations of moral dilemmas when we are required to make informed decisions between conflicting values, a regulating function by regulating our behavior, and an integrating function by bringing people together through shared values. In this regard, a number of researchers pay attention to the explanatory function of values, some to the adaptive function of values, others to what they call the memory function of values. So, because values express an important idea, they can be remembered. But since human perception is selective, some values may escape his attention because attention is limited to the facts immediately in front of him. Therefore, in such cases, reminding a person of certain values can lead to their renewal in consciousness.

In a constantly changing and developing environment and in the presence of uncertainty, people seek an anchor of stability and security. In this sense, some authors note that values perform a stabilizing function in society. For example, K. Hillman writes that “Values allow us to anticipate and predict interrelated social actions, which is an essential prerequisite for social integration and stability, as well as coexistence” [15].

It should be noted that the functions of values manifest themselves at both the individual and social levels. In other words, values are manifested at all levels of society. This means that they move from the micro level to the macro



level. Values are important both for society and for the individuals who make it up. They also perform a regulatory function, which manifests itself in the form of normative rules for forms of cultural life.

This is very important in the context of discussions about values today. So, today, mainly due to globalization and the clash of different cultures, many moral values, such as loyalty, honesty, solidarity, discipline, have lost their strength, young people are attracted to the values of post-materialism (personal autonomy, self-government). Sometimes they even refuse well-paid jobs that do not allow them to devote their time to creativity, giving preference to low-paid but creative work, so there is a public demand for a revision of basic values and a pluralism of values takes place. All this has recently led to the relativism of values and, as a result, it is noted that it causes a collapse of values.

After all, today young people have the idea that a profitable occupation should be easy, not difficult, even similar to a kind of game. But this is not a collapse of values, but their displacement. It is rightly noted that they cannot be canceled by us; at best, they can be rejected. In addition, according to a number of sociologists, values always give people the freedom to make decisions: the individual always retains his sovereignty, so actions that contradict personal values can be permitted.

Among the most typical aspects of values in the literature, positive consistency and continuity are mentioned, covering all situations, guiding people and being the same for many people, forming the basis of life views and goals. These are just some of the characteristics attributed to values. Due to the very strong situational and sociocultural dependence, it is hardly possible to give a single and universal definition of values. In fact, an analysis of various approaches to the concept of “value” shows that most of them come from the same positions, that is, the same terms are used here (identity in sociology, motive in psychology, demand, socialization in pedagogy), and this means that values are the basis of many social phenomena, therefore suggesting that they are the subject of all social sciences.

The above substantive aspects of values are important for us from the point of view of their formation in the system of professional training of future teachers. Since within the framework of the study, the terms must be interpreted equally to ensure the reliability of the results obtained during the study, this concept can be defined as follows: values are the main orientation for assessing personal and social qualities:

- Actions and reasonable choices, being central culture-forming elements for both the individual and society as a whole, are one of the decisive factors in the social behavior of an individual in his situation. They are also important as the main factors characterizing professional values.

- The study of the historical roots of the concept of “value”, a comparative analysis of the views of scientists who conducted special research on the creation of these terms, play an important role in the correct representation of its essence. The study of the essence of values creates an important basis for determining the direction of the concept of “professional values” and the need for its formation among future teachers.
- Taking into account the ideas and opinions presented in the article in the pedagogical process can play an important role in the assimilation of these values by future teachers and their ability to realize these values.

## **CONCLUSIONS / ВИСНОВКИ**

The attitude to the concept of value is one of the topics that is relevant not only from a philosophical and sociological, but also from a pedagogical point of view. Research by many Western scientists proves that values as leading and stimulating factors have an important influence on the formation of relationships in groups and teams, cooperation, mutual assistance, business skills and the regulation of individual social behavior. Since values are important for performing various functions in society, especially the regulatory function, they also have an important influence on the formation of pedagogical values. In this regard, pedagogical values are very important and influential both for the pedagogical process and for its carriers in general. These functions of values are closely related to the formation of the correct attitude towards them. Pedagogical values are not separated from the values formed in society, but are included in the system of values that arise from them and are closely related to them. The deep inculcation of values in students of the teaching profession, in turn, has a positive effect on the correct understanding of pedagogical values and, in this sense, on the formation of a positive attitude towards them.

Pedagogical values occupy one of the important places in the pedagogical process. The fact that the teacher brings these values to his professional activity is one of the most important qualities that characterize him as a professional and competent teacher. Pedagogical professional values, due to their essence and content, ensure a valuable attitude to the teaching process itself, its expectation also leads to the rise of the reputation of the pedagogical profession, becoming an indicator of how important and important the teacher's work is. The fact that these values became the object of pedagogic research was precisely because he was able to raise the pedagogic process to the level of a valuable process.

**Future Research Directions Prospects for further research in this direction / Перспективи подальших досліджень у цьому напрямі.** Analysis and generalization of the opinions of researchers about the nature,

purpose, functions, role and meaning of values shows that the correct solution to this problem, that is, their correct understanding in society, a high level of people's attitude towards them and their expectation in society, is the basis for the formation of the correct attitude of people to the living and inanimate world around them. Professional values are no exception. People who have acquired professional values are in such a position in relation to their profession, to the people around them and to their own behavior that they can rise above their profession as a professional, a competent specialist and an individual.

#### REFERENCES / СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

- [1] S. F. Anisimov, "The Theory of Values in Russian Philosophy XX century", *Bulletin of Moscow University*, No. 4, series 7, pp. 12–14, 1994.
- [2] O. M. Bakuradze, "Truth and value", *Questions of Philosophy*, No. 7, pp. 48–57, 1966.
- [3] V. A. Vasilenko, "Value and value relations", in *Problems of value in philosophy*. Moscow, Russia, 1966, pp. 52–63.
- [4] M. Weber, *Favorites. The image of society*. Moscow, Russia: Lawyer, 1994.
- [5] E. Durkheim, *On the division of social labor. Method of sociology*. Moscow, Russia, 1991. [Online]. Available: <https://is.gd/NJNMhr> Дата звернення: Січ. 05, 2024.
- [6] I. Kant, *Critique of Pure Reason*. Moscow, Russia: Eksmo, 2007.
- [7] A. G. Zdravomyslov, *Needs, interests, values*. Moscow, Russia: Knowledge, 2000.
- [8] G. Lotze, *Microcosm. Thoughts on the natural and everyday history of mankind. Anthropology experience*. Moscow, Russia: K. Soldatenkov Publishing House, 1866.
- [9] I. S. Narsky, "Value and utility", *Philosophical Sciences*, No. 3, pp. 50–58, 1969.
- [10] T. Parsons, *Action Frame and General Action System Theory: Culture, Personality, and the Place of Social Systems*. Moscow, Russia, 1994.
- [11] E. A. Podolskaya, *Value orientations and the problem of personality activity*. Kharkov, Ukraine: Osnova. 1991.
- [12] Ya. A. Rozin, *Methodological problems in the analysis of the formation of value forms*. Kuibyshev, Russia, 1985.
- [13] S. L. Rubinstein, *Man and the World*. Moscow, Russia: Education, 1997.
- [14] M. Scheler, *Selected Works*. Moscow, Russia: Gnosis, 1994.
- [15] K. H. Hillmann, *Wertwandel: Ursachen, Tendenzen, Folgen*. Würzburg: Carolus-Verlag. 2003.
- [16] H. Klages, T. Gensicke, «Wertesyntese – funktional oder dysfunctional», *Kölner Zeitschrift für Soziologie und Sozialpsychologie*, Nr. 58(2), pp. 332–351, 2006.


## ПІДХОДИ ДО РОЗУМІННЯ СУТНОСТІ ЦІННОСТЕЙ ТА ЇХ СИСТЕМИ

**Дашдемірова Айтен Темраз,**

аспірант докторської програми PhD

Азербайджанського університету мов.

Баку, Азербайджан.

 <https://orcid.org/0009-0006-9332-5657>  
[aytentt@icloud.com](mailto:aytentt@icloud.com)

**Анотація.** Дослідження показують, що не тільки в педагогічній науці, а й у інших науках відсутність конкретного єдиного тлумачення самого терміну «цінність» викликає певні труднощі. Незважаючи на широке використання терміна «цінність» як у повсякденному мовленні, так і у різних науках, залишається його абстрактний характер. У науці цінності дають різні визначення, наприклад, психологічний феномен, тема філософської дискусії або економічна цінність. Загально прийнятого єдиного визначення цінностей не існує. Деякі філософи навіть стверджують, що це поняття не може бути визначено. У дослідженні, проведеному в 1969 році, було зазначено, що існує близько 180 визначень поняття «цінність» або відповідних синонімів. Усе це впливає з того, що поняття цінностей є поняттям розпливчастим. Ця неоднозначність зумовлена тим, що поняття має як об'єктивне, так і суб'єктивне значення. З одного боку, цінності – це правила і обов'язки, які не залежать від людей і норм життя, що впливають з них, а з іншого – цінності – це уявлення людини про те, що важливіше для її життя. Водночас, якщо врахувати, що панівний у сучасних умовах спосіб мислення вимагає розгляду соціальних процесів у міждисциплінарному взаємозв'язку, то невизначеність, притаманну поняттям загалом, можна вважати як перевагою, так і недоліком. Недолік – тому що це ускладнює розуміння один одного різними поглядами. Як перевага, тому що протилежні аспекти можуть врівноважити один одного. У статті розглядаються спеціальні дослідження низки зарубіжних фахівців з питань цінностей, їх природи та змісту, характерних ознак, а також аналізується та досліджується, у чому полягає сутність цінностей. Отже, для з'ясування змісту цього розуміння необхідно звернутися до філософського, соціологічного, психолого-педагогічного підходів. Інакше ставлення до цінностей і підхід до них може бути однобічним. При цьому, як і у підходах, що зустрічаються в психолого-педагогічній літературі, позиції можуть збігатися одна з одною.

**Ключові слова:** цінність; сутність; явище; здатність; потреба; моральні норми; викладачі; студенти; підходи.

#### **TRANSLATED AND TRANSLITERATED / ПЕРЕКЛАД, ТРАНСЛІТЕРАЦІЯ**

- [1] S. F. Anisimov, «Teoriya cennostej v russkoj filosofii XX veka», Vestnik Moskovskogo universiteta, № 4, seriya 7, s. 12–14, 1994. (in Russian)
- [2] O. M. Bakuradze, «Istina i cennost'», Voprosy filosofii, № 7, s. 48–57, 1966. (in Russian)
- [3] V. A. Vasilenko, «Cennost' i cennostnye otnosheniya», v Problemy cennosti v filosofii. Moskva, Rossiya, 1966, s. 52–63. (in Russian)
- [4] M. Veber, Izbrannoe. Obraz obshchestva. Moskva, Rossiya : YUrist, 1994. (in Russian)
- [5] E. Durkheim, On the division of social labor. Method of sociology. Moscow, Russia, 1991. [Online]. Available: <https://is.gd/NJNMhr> Data zvernennia: Sich. 05, 2024. (in Russian)
- [6] I. Kant, Kritika chistogo razuma. Moskva, Rossiya : Eksmo, 2007. (in Russian)
- [7] A. G. Zdravomyslov, Potrebnosti, interesy, cennosti. Moskva, Rossiya: Znanie, 2000. (in Russian)
- [8] G. Lotce, Mikrokosm. Mysli o estestvennoj i bytovoj istorii chelovechestva. Opyt antropologii. Moskva, Rossiya: Izd-vo K. Soldatenkova, 1866. (in Russian)
- [9] I. S. Narskij, «Cennost' i poleznost'», Filosofskie nauki, № 3, s. 50–58, 1969. (in Russian)
- [10] T. Parsons, Sistema koordinat dejstviya i obshchaya teoriya sistemy dejstviya: kul'tura, lichnost' i mesto social'nyh sistem. Moskva, Rossiya, 1994. (in Russian)
- [11] E. A. Podol'skaya, Cennostnye orientacii i problema aktivnosti lichnosti. Har'kov, Ukraina : Osnova. 1991. (in Russian)
- [12] YA. A. Rozin, Metodologicheskie problemy analiza stanovleniya cennostnyh form. Kujbyshev, Rossiya, 1985. (in Russian)
- [13] S. L. Rubinshtejn, CHelovek i mir. Moskva, Rossiya: Prosveshchenie, 1997. (in Russian)
- [14] M. Sheler, Izbrannye proizvedeniya. Moskva, Rossiya: Gnozis, 1994. (in Russian)
- [15] K. H. Hillmann, Wertwandel: Ursachen, Tendenzen, Folgen. Würzburg: Carolus-Verlag. 2003. (in German)
- [16] H. Klages, T. Gensicke, «Wertesyntese – funktional oder dysfunctional», Kölner Zeitschrift für Soziologie und Sozialpsychologie, Nr. 58(2), pp. 332–351, 2006. (in German)

*Стаття надійшла до редакції  
03 квітня 2024 року*

