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**THE PROBLEM OF VALUE ORIENTATIONS IN THE SYSTEM OF
HUMANITIES (PHILOSOPHICAL AND PSYCHOLOGICAL ASPECTS)**

***Abstract.** There is no doubt that the presence of the persistent ideological beliefs is the necessary precondition of successful work of professionals of the humanitarian profile. The formation of such beliefs is possible only under the condition of creation of system of values in the consciousness of personality. At the same time it is impossible without consideration of philosophical and psychological aspects in its preparation.*

***Keywords:** value; value attitude; personal values.*

Even ancient thinkers, philosophers such as Plato, Aristotle, Democritus, and others raised the question of the education of the spiritual principle in each person.

A number of works by prominent thinkers are devoted to the problem of the value development of the individual. The concept of "value" was introduced into scientific circulation by I. Kant in contrast to the sphere of morality (freedom) and the sphere of nature (necessity). In "Critique of Critical Reason" I. Kant showed the discrepancy between ideas about what is due, about values and norms, on the one hand - and ideas about being, about the world of things - on the other. The world of the proper seems to complete the world of the existing, and hence the reliable, to integrity and system, so the action, according to I. Kant, is impossible without its inclusion in the structure of the proper.

In the philosophical context of M. Scheler's axiological ideas, cognition of values, its mental consumption and the experience of assimilation on such fundamental feelings as, first of all, the feeling of Love and the desire for Truth, Goodness, Beauty. With the help of M. Scheler, any knowledge of values is the inflating of advantages, in the intuitive obviousness of the creation of established rank values: the higher the values, the less they have the initial abilities, the deeper the satisfaction they give. In a sense, the least durable are the values of "pleasant" or "material good" associated with the satisfaction of fleeting inclinations and human needs and which are most divisible.

A person, constantly reviewing situations in the choice, the criterion of such a choice takes into account the value. If the motives of a particular activity determine the situation, then the quality is generated by the social and cultural conditions of life and to a greater extent the deep factors of human existence. In this context, world values are extrapersonal and suprapersonal, and in some cases extrahistorical. The value reveals those that belong to the field of human development.

Reflecting on the problem of human existence in society, E. Fromm considers that the officially determined and reported prices in an individual society are religious and humanistic: individuality, love, cooperation, hope. He writes that "unconscious values that serve as direct motives for human behavior are values generated by the social system of industrial society: property, consumption, social status, entertainment, strong feelings." Special human experiences, development,

formation of a system of values within the psychiatric tradition of each specific type of culture.

Thus, "the subject proceeds from the perception of each object from his already formed idea of values, and the evaluation of this object becomes a reference to value, it is carried out directly emotionally, and then can be more or less realized and verbalized."

Value restoration provides an opportunity, most often - the need to be aware of the assessment, identification and understanding of specific content, which is the object for the subject.

W. Frankl showed that values indicate the role of the meaning of human life. He noted that values act as semantic universals and constitute three main classes that make human life meaningful: the values of creativity (work), experience (love) and relationships. The source of values is the "world of ten thousand unique situations" and the human conscience as a "semantic organ" capable of finding a unique meaning in each situation.

Thus, "value" belongs to those diverse concepts that are common in the field of everyday consciousness, and in the field of scientific, in particular, methodological and philosophical knowledge.

The term "value attitude" (or value orientations) from the standpoint of psychologists shows that in this case we are talking about the importance that a person attaches to certain environmental phenomena: which of them he considers more, which are less valuable, which samples, standards, examples, it focuses on its behavior, activities. In other words, value orientations (values) fix one of the main personalities of human behavior - its selectivity.

The psychological meaning of the concept of "value attitude" is considered by many psychologists in the context of such concepts as "attitude", "motive", "interest". The value attitude to knowledge is determined by them on the basis of the analysis of the content of the concepts "need for knowledge" and "interest in knowledge".

Based on the analysis of the content of the concepts of "value" and "needs", G. Boldyreva believes that the value attitude is the unity of the needs of the subject

and the properties of the object, based on the reflection of the relationship between them. It characterizes the connection with the external and internal, which determines the direction of the subject of activity [3, P.9].

Since values are a problem of general significance in Ukraine, the process of state formation in it brings to the fore such common ideological values as patriotism and citizenship and their reflection in consciousness, worldview, behavior. This process is taking place at the same time as another, no less powerful, as well as new for us - origin in the European community. In it, Ukraine is seen as part of the European cultural space with its diversity and diversity of cultures, which are united on the basis of democracy and humanism, tolerance and openness, civilization. These processes are not always seen as equivalent, in which they use negation and opposition to one another. Thus, a significant value problem is the attitude, evaluation of these processes - state formation and entry into the European value space. [7, P.106]. Therefore, in recent years (1995-2005 years) The problem of values is also covered in pedagogical researches of Ukrainian scientists I. Bekh, M. Boryshchevsky, E. Kozak, V. Marshytska, etc., in their opinion values are formations based on feelings of people directed to the ideal, and the ideal - this is what a person aspires to. Values indicate the positive or negative significance of any object, relate to the normative, evaluative aspect of phenomena.

Different human needs and perceptions of the world around us lead to different assessments: what is valuable for one person, and vice versa for another. Formally, values are divided into positive and negative, relative and absolute, subjective and objective. The content solves the values of things, logical, aesthetic, moral [6, P.5].

In the modern scientific literature the unique role of spiritual values in the development of personality is determined [2, P.124; 4, P.144; 8, P.150; 5, P.155].

The development of a humane, free, independent and responsible personality is directly related to the system of its spiritual values, which oppose the utilitarian-pragmatic, because spirituality somehow involves going beyond selfish interests, personal gain and focus on the moral culture of mankind. Therefore, the goals, aspirations and intentions of a spiritually mature person are

rooted in a system of supra-individual values. That is why spiritual values serve as the highest criterion of orientation in the world and support for personal self-determination. [2, P.124].

A person with spiritual values actively uses them to solve not everyday, but purely vital issues related to human existence. The hierarchy of spiritual values does not allow the individual to dissolve in empirical existence, to lose real, purely vital potentials, gives the opportunity to act in life freely, consciously, purposefully, proceeding from himself. [2, P.124].

Spiritual values are indicators of a developed personality, through which it is known and who has these values as their own qualities. Thus, a developed feature can be considered one that has reached the highest level of spiritual development of the world. At this level, she must assimilate her inner world, which is often closed to her. Therefore it is necessary to form in education ability to open more and more to itself, having subscribed to the oldest in itself. [2, P.31].

In literary sources there is also the idea that the moral and spiritual values of mankind are the highest values of life, which determine other values of society: economic, ideological, political and others. But in times of crisis of human development, the moral system can be formed not by higher spiritual values, but by a system of elementary economic and biological motivation. This directly affects the formation and development of personality: be it constructive, socio-cultural, or destructive-selfish orientation.

Emphasizing the priorities for the development of the society of spiritual values, I. Bekh, T. Butkivska, E. Kozak, and others emphasize that a person can be a center of values if he fully masters the cultural and spiritual heritage as a regulator of his life. In this case, the universal ideal of the individual is associated with the semantic characteristics of its value system. Due to the exercise of the individual in moral actions, the corresponding spiritual system is formed as a process of concretization of the educational system-forming value.

Researchers determine that the introduction of psychological and pedagogical science and the practical concept of "personal value" is not an act of imitation. It uses, previous, the problems of the world individual, for which the mastery of his

personal prices is always, as otherwise associated with education beyond his true interests, his own focus on the moral and spiritual culture of mankind.

The concept of "personal values" is associated with the assimilation of specific individuals of social universal, transcendent, sociometric values, and, consequently, it enshrines the significance, personal meaning for a person of certain knowledge about objects, events, phenomena, etc.. Personal values act as normalized formations, as certain prescriptions that determine the necessary or desired behavior [1, P.8].

Personal values create an inner core of personality, which is understood as a value ethical orientation.

Only in the comparison of generalized personal values with the personality as a whole can it be stated that its normal way of life is development.

Thus, personal values are conscious, generalized self-valuable semantic formations of personality. The value system of the individual can be formed using messages of the content of development, which have different levels of general capacity. Disclosure of the nature of semantic formations requires the characterization of the concept of "personal meaning". The concept of "personal content" is thus composed of individual consciousness, which means that the reflection of the data of this consciousness, which is due to the consumer-motivational sphere of the subject, which provides his life in the world. In the process of recent sprinting and representation, objects and phenomena of the surrounding capacity appear to people "amused" by the temporary personal meaning they have for the internal management of their individual place in their living environment, in relation to the realization of his needs. The personal meaning of objects, phenomena, as well as all the achievements of culture (scientific concepts, moral norms, artistic images, etc.) and psychological achievements of man (knowledge, abilities, personal qualities) - is a characteristic that they acquire as a result of how they were presented to man. That is, it is a passion, an attribute of consciousness, which is associated with an emotional experience with the sphere of human needs. The value of this mechanism is extremely necessary.

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