

## PEDAGOGY

## ANALYSIS AND DEFINITION OF THE ESSENCE OF THE CONCEPT OF “SOCIOCULTURAL VALUES”

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## ABSTRACT

The results of the theoretical analysis of the essential-functional nature of sociocultural values at the present stage of scientific research are considered in the article. It is determined that the concept of “value” is leading to the axiological approach. Different approaches to understanding the content of sociocultural values as a scientific category are characterized. The essence of the concept of “sociocultural values” is defined, the characteristic features are presented. The necessity of sociocultural values formation at modern student youth in the conditions of educational process of institution of higher education is revealed. It is emphasized that the educational environment of institution of higher education promotes formation of value and semantic sphere of students.

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**Introduction.** Modern globalization processes, accompanied by intensive integration of countries and peoples in all spheres of public life – socio-economic, political, cultural, reorientation of education to humanistic priorities, strengthening of the personal, requirements increase the importance of sociocultural values formation at growing generation, the mastery of which ensures the unity of common and national cultures, the ability to effectively navigate in the sociocultural space. Under these conditions, the cultural role of education is strengthened; a new student’s ideal is being formed as a “person of culture”, who owns sociocultural values that determine the person’s active life, ensure their ability to navigate in various areas of social and professional activity, harmonize the inner world and relations with society.

Issues, related to the essence of sociocultural values, its importance for successful human life, attract the attention of representatives of various branches of scientific knowledge.

**A review of the literature.** V. Andrushchenko, L. Baeva and L. Panchenko turn to the study of the problem of sociocultural values in a philosophical aspect. As a psychological phenomenon, sociocultural values are highlighted in the works of I. Bech, M. Borishevsky, N. Dembitskaya and A. Kirichuk.

Yu. Borisova, T. Volfovskaya, I. Lipsky, G. Zolotukhin and others are developing this issue from the point of view of social psychology.

In pedagogical aspect, the problem of sociocultural values is revealed in the studies of E. Bondarevskaya, V. Dolzhenko, O. Kartavykh, T. Kravchenko and T. Ravchina.

Today in the scientific literature various aspects are specified that are related to the person’s sociocultural values formation: features of the sociocultural values formation in the context of social philosophy (T. Spirina); research of value orientations and needs of modern youth (O. Ostapko); analysis of the characteristics of sociocultural values of modern youth (D. Vaniyants, A. Rubanov); the definition of sociocultural values of an ethnos as a factor of the formation of moral relationships of students (T. Valiakhmetova); the study of national identity and sociocultural values of the population in modern Belarusian society (L. Titarenko); the sociocultural values formation of youth in the process of interaction

between cultural and leisure sphere and the media (Z. Nazarkina); the study of sociocultural values of modern students of various socio-ethnic cultures (N. Shemyakina) and others.

However, according to modern realities, young people studying in higher education do not always adequately respond to the transformations that take place in society, which leads to a shift in priorities in the value sphere, worldview, and loss of faith in any kind of ideals in general. The current situation activates the spread among students of offenses, such dangerous phenomena as drunkenness and drug addiction, the ascension to the highest value level of personal enrichment. All this actualizes the necessary to the sociocultural values formation of young people. Moreover, in order to conduct targeted educational work in this direction, it is necessary to determine the essence of the concept of “sociocultural values”.

**The purpose of the article** is to review a theoretical analysis of the scientific literature and to reveal the essence of the concept of “sociocultural values”.

**Research results.** The introduction of the concept of “culture” as an independent scientific category belongs to the German lawyer S. Piefendorf (1632–1694), who used it to denote the various results of human activity. In the future, the word “culture” takes on a more generalized meaning, encompassing the totality of traditional goods and values created by human communities. In this understanding, culture was considered as a “second nature” created by man, built on top of primary nature, to a certain extent a separate world, created by man in addition to the natural world.

According to F. Yuri, culture is a category denoting the content of a people’s life together; these are objects that are not biologically inherited, but are created by people – artifacts, as well as learned behavior. Culture refers to organized sets of objects, ideas and images, the technology of their manufacture and mastery, and their handling; ways to regulate persistent relationships between people; assessment criteria used in society. It is “an artificial life world created by people themselves, an environment of existence and self-realization, a source of regulation of social interaction and communication” [12, p. 291].

The main purpose of culture is to constantly ensure the person’s spiritual development, the disclosure of his talents, abilities and capabilities. Creating a diverse world of culture, a person at the same time develops his creative powers, forms his creative face. In a certain sense, the person is a measure of culture. Thanks to culture, a person’s life acquires a certain direction, which is determined by the customs and traditions of the environment, the era in which he lives, his interests, attitudes, needs, content of the meaning of life in general and the meaning of interpersonal relations in particular become more meaningful.

According to the conviction of S. Ikonnikova, no matter what sphere of culture we consider – scientific and technical discoveries, works of literature and art, norms of morality and law – they need to be assessed depending on what influence they have on the spiritual world of the individual: contribute to the development of humanity and nobility or affirm the evil and hatred of people towards each other. In this understanding, culture is a complex and multifaceted social phenomenon that develops historically, a way of mastering reality, creating values, realizing a person’s creative potential in the sphere of material and spiritual activity. In spiritual activity “a process of self-realization of a person, a code is carried out on the basis of appropriation of historical cultural heritage, upbringing and training, spiritual values are created, and the ability to cognize, communicate and develop” [6, p. 6-7]. That is, culture is closely linked to values.

In ethical theory, the starting point in the interpretation of values is considered to be the presence in objects, phenomena, the natural environment and the social world of signs and properties “reflecting its importance for a person or society, that is, the quality or properties of objects, phenomena, etc., which are relevant need of personality” [11, p. 281]. In general, it is proposed to single out the following types of values: material and spiritual; real and imaginary (conceptual); primary, secondary and tertiary; present, past, future; a priori and a posteriori; terminal and instrumental; utilitarian, aesthetic, legal and moral. Thus, ethical views on the nature of values do not imply their substantial separation into the values of the individual and the values of society. And in the first, and in the second case, its main sign is considered to be urgent needs for a person. It is assumed that the totality of such needs of an individual forms the basis for creating the value system of society.

In pedagogy the values are interpreted as separate in the process of historical development and division of labor in the sphere of spiritual production of interests. The object of such isolated interests, the subject of human aspirations, is the spiritual content – “a special concentration of feelings and thoughts, reflected in the samples of the beautiful, true, good, noble” [5, p. 149]. In other words in a broad sense, the value system is defined as “the internal core of culture, uniting all spheres of spiritual production, all forms of social consciousness link” [5, p. 149]. This system is connected with the interests of people through the system of division of labor; personal relationships that are maintained between those who create spiritual values, and the surrounding world, life, daily aspirations of people; through recognition or non-recognition of a particular value by the audience, ideology and culture [5, p. 149].

Each person must overcome a certain life path and make his choice in the world of values, gradually realizing the importance of the usefulness and good of others. Being in the world of objects, phenomena, relationships, a person in the process of his life highlights what has a certain value, meaning for him, helps to satisfy his needs and interests, to realize him. Satisfying his needs, interests, goals, everything that surrounds him,

everything that he meets with, which he has a certain idea, as a result of the assessment, he relates either to the group of useful, necessary, important, or to the group of unnecessary, unprofitable, harmful. If a person is dominated by the needs of achieving material well-being, this means that the benefit of society, the interests of other people does not have a personal meaning for him, and factors of regulation of his behavior do not play a role. And on the contrary, if the priority values of an individual are goodness, justice, equality, and well-being of each person, he is guided by the moral principles of the state, realizes their importance and performs its social functions [3, p. 93].

This implies that values have a social content and act as regulators of relations between the individual and society. The values acquire personal meaning (motivation of behavior and actions) only when they are deeply realized by a person and perceived by them as their own. Therefore, the approach to the consideration of sociocultural values, proposed by M. Borishevsky, seems legitimate. According to his opinion, this concept includes the subject's assessment of social phenomena, its objective significance for him in certain historical conditions. It is sociocultural values that reveal the features of a person's vision of the world, its acceptance or denial, act as worldview, ideological guidelines that determine the meaning, content and goals of a person's life [4]. Value, like an idea, is focused not on short-term interests, but on interests of a higher order, the interests of a group, society, and humanity. It contributes to the expression and formation of these interests in the understanding that gives them a relative form, purposefulness. Only through an attitude to cultural values interest can be recognized as a legitimate interest, an interest that does not destroy human culture, but enriches it.

Thus, it can be stated that there is a close relationship between values and culture that is characteristic of a particular society. It follows that any personal values are simultaneously accepted by this society sociocultural values.

According to V. Bolotina, the concept of values reflects one of the essential moments of a person's practical interaction with the environment and other people; this is the direction of the changes occurring in the life experience and development of a particular individual under the influence of the corresponding carriers of values. Such carriers include family, teachers, educational institutions, the media, youth, social and political organizations, religious communities, works of art, temporary reference groups [2, p. 19]. V. Bolotina believes that the presence of values indicates a person's indifference to his environment, arising from the awareness of the importance of various parties, aspects of the world around him for his life. Essentially, values are the result of mastering the environment in terms of its importance to meet the needs of the individual, evidence of a certain level of its social maturity. Behavior, subordinate to the system of existing value ideas, is their implementation and an indicator of "liberation of the individual from situational influences, the ability to consciously control his activity, including social activity" [2, p. 19].

G. Polyakova made a significant contribution to the characterization of sociocultural values, highlighting among them:

- the person's values as a free, self-sufficient person who is in constant dialogue with himself, with other people;
  - the values of the processes of general cultural and sociocultural education, education at various stages of satisfying cultural needs;
  - the values of the communication culture, behavior, relationships in society;
  - values of moral culture;
  - the values of the formation of a general personality culture, activities of various institutions of society
- [7, p. 78].

Sociocultural values create such a universe that allows a person to navigate in society and produce the cognitive material necessary to build his image. As a result of this, the personal differentiation of objects by their value is obtained. This choice is determined, first of all, by the value norms that exist in society. Focusing on value, the subject is simultaneously guided by the evaluation of "his assessment" by society. That is, the value attitude of the subject to the outside world is mediated by his orientation to other people, to society as a whole, to the ideals, views, ideas and norms developed and existing in it [10, p. 67]. For any society, the need and ability to formulate values is a rather complex phenomenon. For each specific value, present in the form of a norm or concept, has a long and rather complex history of its formation and development. Therefore, behind each manifestation of value – the norm, assessment, ideal – is the objective value content of the moral requirement. Being an element of consciousness, sociocultural values through the prism of subjective, personal perception reflects not only the fundamental interests and basic needs of human life, but also formulates more or less clear ideas of a person about the meaning of life, humanity, empathy, etc. However, since people in society have different perceptions of accepted social values, they often form their own values, which can exist either as an "ideal" category, creating contradictions between consciousness and practical behavior, or are of a simplified nature, without going beyond everyday perceptions and, being in this case not very persistent, enter into insoluble contradictions with social norms and values [11, p. 282].

Taking into account the above statements, we would like to note that this is not about contrasting personal and sociocultural values, but about their maximum rapprochement. Of course, we mean personal values that do not contradict those accepted in this society, in this culture. Different cultures create their own set of values, extolling some of them and denying others. Society only functions successfully when the intrinsic value

system is internalized by the individual, turning into his own. Sociocultural values create an invariant component of culture and are defined as those whose acceptance and observance ensures the existence and development of the human race, human culture.

According to A. Pokhresnik, the concept of sociocultural values covers the whole spectrum of life orientations – economic, political, social, cultural, spiritual and moral, which are correlated with each other and are introduced into social and individual practice. Considering the sociocultural values of students, he believes that they are distinguished by a peculiar subculture with specific features. The main of these features is that the sociocultural values of students have a dynamic nature, are not affirmed as one-dimensionally “imposed” values, but through dialogue (subject-subject relations), due to mutual understanding and adoption of different value points of view, through communication between people of different social groups through the communicative process [8].

Modern student youth operates in a rather complex dynamic society, which is not just an environment for its beating. It appears in the form of various socially significant directions of socio-moral problems, which should be more or less successfully solved by each member of society. Therefore, with all the relevance, the demand is put forward to clearly define what “socio-moral tasks are put forward by society not only to young people in general, but to every young person in order to help him develop the only right individual life-meaning program” [1, p. 246]. E. Sevastyanova emphasizes the importance of this position, arguing that modernity has outlined new practical tasks and criteria for the effectiveness of the educational process in higher education. In the pedagogical aspect, this process can be represented as a transition to a new education paradigm, in which the individual acts not only as an object of social change, but primarily as a goal of social development. The necessity to take these ideas into account is due to the fact that the student years are the time of the formation of active social independence and personal freedom. The realities of adulthood “catalyze the processes of introspection and adequate self-esteem, activate self-educational activity, and form mechanisms for self-regulation of student behavior” [9, p. 91].

**Conclusions.** Summarizing the analysis of scientific literature and summing up the above, we consider it possible to define so sociocultural values as sound life meanings on which a person is based on everyday life, in relation to the surrounding reality and in which it is fixed certain models of social behavior and features of a certain culture. This happens when the values are produced by society and acquire a personal value for a person, satisfying their needs and aspirations, acting as motives of activity and performing the functions of regulators of behavior in society. The sociocultural values formation is particular importance for students, among whom vital, material and hedonistic values are widely recognized, which entails a utilitarian attitude to the world as a temporary, inconstant phenomenon, and the values are characterized by inconsistency.

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