

## ФІЛОСОФІЯ КУЛЬТУРИ

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### VALUE DIMENSIONS OF SOCIOCULTURAL HUMAN EXISTENCE

**Abstract. Relevance of research.** The article investigates the values of sociocultural life of a person in the context of the characteristics of the formation of systems of subjective-personal meanings, analyzes the parameters of psychological, mental and cultural integrity of a person in the conditions of functioning of modern processes of socio-cultural reality. Setting objectives. The research emphasizes that sociocultural reality leads to the effect of cultural factors - values and values-semantic landmarks as carriers of the content of human existence, factors of semantic content of individual consciousness and social practice of human life. Analysis of recent research and publications. The source of the research identifies the works of philosophical and culturological and philosophical and psychological orientation, in which the problem of the value measurement of the socio-cultural life of man is considered in aspects of understanding the nature of the value-and-meaning search of a person. Selection of unexplored parts of the general problem. The study focuses on the problem of intrapersonal development of a person with philosophical and cultural positions: the phenomenon of harmonization of the inner world of man is presented as a factor in ordering the system of relations "man - the world", the relationship of social nature. Methodology. The culturological plane of the study is covered with the help of methods of sociocultural and reflexive analysis within the framework of a value-ethical paradigm. Essential material. The article analyzes the value of the sociocultural life of a person, which is conditioned by the dialectical unity of the mental and axiological systems of the individual capable of synergetic self-organization and self-regulation, within which the new meanings and structures of the value hierarchy arise and develop, and which forms the basis of the expansion and modification of the forms, processes, phenomena of socio-cultural existence of a modern person. Conclusions. The work makes a generalization that the value-semantic personality positions lead to the development of important personal qualities, features, opportunities, contributing to the emergence of modern trajectories of the course of individual and collective life, the functioning of the world of everyday life.

**Key words:** value, mentality, meanings, culture, person, social, personality, socio-cultural reality.

**Statement of the problem.** In the socio-cultural reality there exists and develops everything that is human, the elements of which are values and value orientations, enriched by the experience of historical development of culture. These elements are the bearers of the meaning of human existence, factors and conditions for its determination in

concrete situational conditions, the design of human life practices.

The problem of values is abstract and does not have a concrete subject matter, if it is not organically linked to the problem of spiritual and creative activity of a person – personal development, focused on improving their critical thinking, the formation of

skills of socially responsible, morally confident in own views and behavior individual, who is capable of producing positive ideas and emotions, is able to sympathize, experience and bear responsibility for own actions.

**Analysis of research and publications.** The problem of values has a long history because it is found in the writings of Euripides, Plato, Aristotle, Renaissance thinkers, representatives of the classical philosophy of the XIX century. There is a tradition of understanding the values as specific social objects of the world, in particular, according to F. Hayek, the very term "social" is nothing but an "appeal to the outdated, ancient ideal of universal human behavior" [20, p. 24]. In the modern sense, the problem of understanding the objects of social, in particular, value-normative character, combines both the actual "social" ("generally obligatory", according to F. Hayek), and "personally-individual". Recognition of the social nature of man, in accordance with this understanding, does not contradict the thesis of autonomy and identity of man, but is based on the idea of the priority of the individual, and recognition of the role of values in the processes of human self-identification and self-realization.

The concept of "value" became the subject of broad theoretical interpretations (especially in the 1960's and 1970's of the twentieth century) in many sciences - philosophy, sociology, psychology, pedagogy, aesthetics, ethics, political science, and others. Still today in philosophy the value is considered in the context of the relation of man to objective reality ("man - the world"), in sociology is interpreted as a

general social regulatory mechanism, as a component of social consciousness and culture, with the ability to perform normative functions in relation to personality. In psychology, the problem of value is studied in the format of the course of processes of socialization of the individual, his adaptation to the group norms and the requirements, as part of the motivational structures of the human life. The importance of considering the problem of the functioning of values in modern science is very acute. The proof of this is the fact of the emergence of a new scientific direction - axiopsychology. In the framework of this theoretical and methodological approach, the concepts of personality, values-normative systems, models of sense-formation, fractal systems of consciousness, etc. (Z. Karpenko, M. Borishevsky, Y. Romanenko) are analyzed, actualizing the philosophical and psychological aspects of understanding the nature of value and the search for meaning.

There are known interpretations of values both as an objective essence of things, as well as in the context of actual value, its identification with the good, usefulness for the individual, with the subjective significance of a separate subject for human life. It should be emphasized that values have acquired specific content characteristics in the sense of their positive or negative significance for an individual or society as a whole (the notion of good and evil, beautiful and ugly, justice and injustice, ideals, moral norms and principles, etc.).

**The aim of the study.** The stated problem requires an in-depth study in view of the current state of culture and morals in Ukrainian society. The

purpose of intelligence is to consider values in the dimensions of socio-cultural reality modelling as a reality of everyday life.

**Presentation of the main research material.** The problem of harmonizing the inner world of man occurs every time when there are radical changes in culture, associated with changes in the everyday society. The complicated processes of social transformation cause adaptive processes in the human psyche, which cause subjective biases in the hierarchy of values, which are the amortizing mechanism for establishing the correspondence between the intrapsychic system of value orientations and objective reality. Socio-economic and political transformations are always combined with a decisive reappraisal of values, which leads to the loss of socially-valued landmarks, because "no other era creates such brilliant opportunities for moral heroism, as no other era creates such dangers of moral indulgence" [5, p. 109], but every era has found its means for their solution, helping people to adapt to the new socio-cultural conditions of existence. Here the dominant role belongs to the hidden processes in the sphere of the unconscious, which, being embodied in the logical and symbolic layering of culture, can become a cultural prototype of the future. In the culture, as S. Krymsky notes, any significant step in the future is possible only as a measure of comprehension of the past and the discovery of those potentials that amplify the impulses of the movement-advancement forward, expanding the potential of progress. That is why in the culture there are "eternal images", peculiar invariants of

the historical process of its development [8, p. 119].

Functioning of cross images and patterns in the history of the culture suggests about the possibility of the existence of a special type of cultural representation of the time when the historically alienated forms and contents return, which is a demonstration of a kind of time closing in relation to large, central and axiologically significant cultural-historical forms. This dialectical pattern implies the consideration of the present-day cultural phenomena as a reproduction of the conditions for the development of the fundamental principles of the previous culture. For example, many fundamental ideas of science, including the most modern, appear as a kind of completion of the long-term formation of their own protoforms (the ancient idea of chaos and order is the prototype of the basic principle of non-classical thermodynamics and modern synergetics; Epicur's deviation of atoms – symmetry violation in quantum physics; light as a source of the essence - the idea of heliocentrism, the concept of four universal universes - the construction of a unified field theory in physics, etc.) [2, p. 16].

S. Krymsky points out that the more significant the idea is, the deeper it sprouts into the semantic field of culture: "Symbolism of archetypes is characterized by inexhaustibility of meaning, the ability to give rise to different images and their variations. Here the meaning turns out to be higher than the subject it cognizes, than the symbol that carries it, it turns, according to K. Yung, into "reproaching our ability to comprehend

and feel" [10, p. 119]. A.G. Zdravomyslov also draws attention precisely to the projective aspect of the value ideal, which is the reason why only in this form can be expressed "the ultimate goal of the activity, the social spirit" [6, p. 160-161]. Hence, the archetype is one of the attributive, radical and inseparable features of the historicity of culture. K.H. Jung's psychoanalytic theory interprets the collective unconscious as the deepest basis of human history, the cosmic form of the thinking spirit, which is "is identical in all humans and thus creates a universal foundation of the spiritual life of every being in nature transpersonal" [23, p. 65]. In the context of the tradition of sociocultural, post-positivist direction in philosophy and methodology, archetypes are interpreted as authentic forms of spiritual development of the historical world (M. Mamardashvili, P. Feyerabend, S. Krymsky, V. Khramova). Thus, in the approach advocated by S. Krymsky, culture appears as a way of turning things into sentences (speech): as soon as the thing becomes a signal of great human meanings, it becomes the status of a cultural object [10, p. 57]. In this respect, the world of culture is sophian, and its objects have an information load similar to the semantic functions of sign systems (money and money circulation, stereotypes of social behavior, ceremonies and rituals, emblems of awards and official decorations, national peculiarities of everyday life and forms of production, values of art etc). Among the diversity of sign systems that arise and function in a particular culture, especially those whose execution of symbolic functions

is primarily concerned and plays a paramount role in the corresponding culture, are particularly important.

Analyzing the symbolic-mental content of the world view determinants inherent in the Ukrainian tradition, the scientists emphasize that the fundamental values for the value-cultural, psychological characteristics of the "model" framework of Ukrainian mentality are the archetypes of the "perpetual student", "heroic offender", "eternal return", "destiny", "Eternal truth", domination of the past over the future, the situation over motivation [4, p. 55].

Thus, the formation of the personal values of the world is conditioned, on the one hand, by the vectors of the archetype worldview, or genetically predetermined mental potential, on the other – by the processes of creation of new semantic constructs, able to acquire new cultural forms of thinking. This understanding of the formation of value-semantic constructs in the internal-spiritual structure of the individual is consistent with the synergetic theory, according to which self-organization acts as the principle and mechanism of self-development of any system, including personified systems. In this context, the formation of the value-normative world of the personality "I" should be understood as a non-linear bilateral process, the principle of self-development of which is the search for meaning in the realities of the transformations of sociocultural existence.

The ability of man to internal semantic expansion is implicitly assigned to a culture, by connecting to which man manifests itself capable of "discovering" himself, the world, to

carry out qualitative psychological and spiritual transformations. If we turn to the socio-cultural characteristics of an individual as a harmonious integral being, then among the criteria of its mental health, scientists distinguish the ability to cope with everyday difficulties, to withstand stress, to receive pleasure from life, to reach the intended goals, to tolerate those who differ in anything from ourselves. At the same time, today in Ukraine there are sharp manifestations of the internal instability of a person: crime, suicide, problems in the environment among children and adolescents, high level of alcohol consumption, etc. This is the tendency to self-destructive treatment, which is to some extent a consequence of normative-value breakdowns, the production of mass psychosis by anomic society, sociopathy [14, p. 79].

The valuably-semantic concept of solving the problem of human existence from theoretical and psychological positions is represented by the work of V. Frankl "Man's search for meaning." The scientist argues that the meanings are localized in the psychological structure of the individual, in the so-called "neo-ethical dimension" [17, p. 77]. It is V. Frankl who touched upon the topic of the interdependence of meaning and values. Values, in his opinion, are semantic universals, through which a person receives the opportunity to make own life meaningful. Among the sensory-forming values, the author of the concept of logotherapy calls the values of creation, the values of experience, the values of the relation. A value turns for a person into a meaning in the case when a person is experiencing the awareness of the

significance of something. The scientist emphasizes that "values can not be learned - values must be experienced" [17, p. 82].

According to V. Frankl, meaning can not be given to a person, it can only be found. The scholar argues that "meaning is the ability to find meaning that does not depend on gender, intelligence, level of education, religiosity, human nature, environment" [17, p. 101]. A well-known psychiatrist reduces semantic human objectivity to: meaning in the activity, meaning in the experience, meaning in love. Even suffering, he argues, has a meaning when a person becomes different. K. Young showed that the central figure of social existence is the personality, but with the advantage of its transpersonal values, that is, the ability to represent cultural senses. Say, for example, the important features, which include transpersonal expression in the individual psyche, is the phenomenon of freedom, love, the right to be different. After all, love is the phenomenon of the broadcast of personalities into one another, through which the nearer becomes an absolute center, turning into the inner state of the subject of love. Freedom appears as a space of self-acting of the individual and of his free choice. And the right to be different is determined by the ability to withstand the threat of the absorption of personality by external sociality. These transpersonal phenomena are connected with the principles of sociality - tolerance, solidarity, consensus decisions.

Obviously, culture optimizes the human factor of social existence and approves a human-dimensional world, alternative to any mechanistic, the

universe, structured according to the modes of creativity and freedom. M. Berdyaev believed that true spirituality implies an appeal to the "internal social" rights [1, p. 85]. From here the well-known philosopher justifies the spiritual cosmogony of meta-being - refers to the primacy of inner life of the cosmos, which exists not as an external nature, but in connection with the spiritual reality of man: "Only in the spirit," he writes, "is a true meeting with the Cosmos, and man not separated from the cosmos, but related to it ". And further: "Man - this is the idea of God, and it exists ontologically only in this capacity" [1, p. 98]. So, M. Berdyaev, as one of the founders of personalism, focuses not on man as such, but on the freedom and spirituality, already represented at the level of man's personality. Therefore, the person is above the state, the nation, humanity and nature, although it does not stand ontologically, but hierarchically, that is, by the degree of sense-fulfilling. In addition, a person is able to accommodate the whole world within the limits of its individuality. In this respect, a monadological personality (the idea of monadologism is understood as its ability to represent the social and natural integer), is given by communication, the ability to exist for others. With the rapid development of social relations, the old value ideas that used to play an organizing role in the society, lose their meaning, in turn, the emergence of new value systems is associated not only with the processes of socio-cultural adaptation, but also with changes in the structure of the person which are relatively slow, because the subconscious as a core of value-semantic organization of a

person, by nature is inertial, can not change as quickly as changing perceptions at a conscious level. Therefore, the problem of mental perception and the establishment of a new system of cultural values in the period of socio-economic transformation is extremely important for a modern person. After all, society is destroying not its crisis state, but the fact that people are unable to find in their everyday life, the values that would stimulate them to live and work in the new conditions. As a result, there is a split of integral consciousness, which is accompanied by the emergence of a conflict within a person, not only with society but also with oneself, where conflicts related to personal self-esteem, inferiority feelings, etc. come out to the fore.

Human behavior is largely subjective, meaning consciously aimed at achieving a dominant value. But the strategy of such a person's behavior sometimes does not correspond to the goals that she deliberately pursues, although this strategy can subjectively perceive it as situationally adequate, meaningful ("Meaning - this is every time also the specific meaning of a particular situation," the need for a moment " , - says V. Frankl [17, p. 106]).

And this sense of the meaning of own activities, including a sense of satisfaction, serves as a positive support for the continuation of activity, this functional principle is dominant among factors that influence the course of modern processes of cultural development.

### **Conclusions.**

Socio-cultural reality results in the action of cultural factors - values and

values-semantic landmarks that are carriers of the content of human existence, factors of the semantic filling of individual consciousness and social practice of human life. Values are dynamic integral entities, which accumulate all life experience of man and directly affect the content and the nature of man's worldview.

In the value-semantic field, the mental and axiological components of the personality system, which interact with each other and are capable of synergistic self-organization and self-regulation, within which appear and develop new meanings and structures of the value hierarchy that are the basis of the expansion and modification of forms, processes and phenomena of socio-cultural being of a modern person.

The development of the person's intrapersonal world takes place in the value-normative plane and involves the formation of a culture of solving internal contradictions, harmonious self-organization of mental activity, tolerant attitude to the environment in the context of self-reflection and self-realization on the path to the ever-

growing modelling of emotional images.

The integrity of the inner world of man in the conditions of socio-economic transformations, devaluation of values, is determined by the semantic content of its activity in the functional objective world of everyday life.

This sense flow becomes a factor in the organization of the order and harmony of the inner world of the individual, who seeks adaptation through the value orientation in the subjects of his reality and is resorted to the acts of creation of himself and the environment, self-realization and self-implementation.

The values of the ideological nature, such as the idea of freedom, truth, beauty, goodness, justice, harmony, etc. are cultural universals, and serve as a semantic guideline for the activities of actors, for the causation of the phenomena of social and personal worlds, as well as provide the spiritual and volitional unity of society, together with the corresponding level of consciousness and the organization of its members.

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## ЦІННІСНІ ВИМІРИ СОЦІОКУЛЬТУРНОГО БУТТЯ ЛЮДИНИ

**Анотація. Актуальність дослідження.** У статті досліджуються ціннісні виміри соціокультурного буття людини в контексті характеристик формування систем суб’єктивно-особистісних смислів, аналізуються параметри психологічної, ментальної й культурної цілісності людини в умовах функціонування сучасних процесів соціально-культурної реальності. **Постановка завдання.** У дослідженні зроблено акцент, що соціокультурна реальність спричиняє дію культурних факторів – цінностей й ціннісно-сміслових орієнтирів як носіїв змісту людського буття, чинників смислового наповнення індивідуальної свідомості і суспільної практики людської життєдіяльності. **Аналіз останніх досліджень і публікацій.** Джерельною базою дослідження виокремлено праці філософсько-культурологічного й філософсько-психологічного спрямування, в яких проблема ціннісного виміру соціокультурного буття людини розглядається в аспектах розуміння природи ціннісно- та смислопошуку людини.



**Виділення недосліджених частин загальної проблеми.** В основі дослідження висвітлений ракурс проблеми внутрішньоособистісного розвитку людини з філософсько-культурологічних позицій: феномен гармонізації внутрішнього світу людини представлений як фактор впорядкування системи відносин «людина – світ», взаємин соціального характеру. **Методологія.** Культурологічна площина дослідження висвітлена за допомогою методів соціокультурного й рефлексивного аналізу в межах ціннісно-етичної парадигми. **Виклад основного матеріалу.** Проаналізовано ціннісний характер соціокультурного буття людини, який є обумовленим діалектичною єдністю ментальних та аксіологічних систем особистості, здатних до синергетичної самоорганізації і саморегулювання, в межах яких виникають і набувають розвитку нові смисли і структури ціннісної ієрархії, що є основою розширення та видозмінення форм, процесів, явищ соціокультурного буття сучасної людини. **Висновки.** У роботі зроблено узагальнення, що ціннісно-сміслові позиції особистості спричиняють розвиток важливих особистісних якостей, рис, можливостей, сприяючи появі сучасних траєкторій перебігу індивідуального й колективного життя, функціонуванні світу повсякдення.

**Ключові слова:** цінність, ментальність, смисли, культура, людина, соціальне, особистість, соціокультурна реальність

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## ЦЕННОСТНЫЕ ИЗМЕРЕНИЯ СОЦИОКУЛЬТУРНОГО БЫТИЯ ЧЕЛОВЕКА

**Аннотация.** Актуальность исследования. В статье исследуются ценностные измерения социокультурного бытия человека в контексте характеристик формирования систем субъективно-личностных смыслов, анализируются параметры психологической, ментальной и культурной целостности человека в условиях функционирования современных процессов социально-культурной реальности.

**Постановка задачи.** В исследовании сделан акцент, что социокультурная реальность приводит в действие культурные факторы – ценности и ценностно-смысловые ориентиры как носители смысла человеческого бытия, факторы смыслового наполнения индивидуального сознания и общественной жизни человеческой жизнедеятельности.

**Анализ последних исследований и публикаций.** Первоисточниками исследования стали труды философско-культурологического и философско-психологического содержания, в которых проблема ценностного измерения социокультурного бытия человека рассматривается в аспектах понимания природы ценностно- и смыслопоиска человека.

**Выделение неисследованных частей общей проблемы.** В основе исследования освещен ракурс проблемы внутриличностного развития человека с философско-культурологических позиций: феномен гармонизации внутреннего мира человека представлен как фактор упорядочения системы отношений «человек – мир», взаимоотношений социального характера.

**Методологія.** Культурологічна плоскість дослідження освітлена з допомогою методів соціокультурного і рефлексивного аналізу в рамках ціннісно-етическої парадигми.

**Изложение основного материала.** В работе проанализирован ценностный характер социокультурного бытия человека, который является обусловленным диалектическим единством ментальных и аксиологических систем личности, способных к синергетической самоорганизации и саморегулированию, в рамках которых возникают и получают развитие новые смыслы и структуры ценностной иерархии, и который является основой расширения и видоизменения форм, процессов, явлений социокультурного бытия современного человека.

**Выводы.** В работе сделано обобщение, что ценностно-смысловые позиции личности вызывают развитие важных личностных качеств, черт, возможностей, способствуя появлению современных траекторий существования индивидуальной и коллективной жизни, функционированию мира повседневности.

**Ключевые слова:** ценность, ментальность, смыслы, культура, человек, социальное, личность, социокультурная реальность.

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