

WORK AS AN AXIOLOGICAL CATEGORY

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ПРАЦЯ ЯК АКСІОЛОГІЧНА КАТЕГОРІЯ

Світ людини є світом цінностей. Їхнє пізнання відбувається в діяльності, яка відповідає рівню розвитку кожної людини, її життєвому досвіду, здобутій системі знань тощо, а тому є надзвичайно індивідуалізованим процесом. Світ цінностей кожної людини розвивається з нею впродовж усього життя у процесі соціалізації, завдяки діяльності, до якої вона залучається, в якій творить матеріальні багатства і водночас розвиває власну аксіологічну свідомість.

Мета статті полягає у міждисциплінарному аналізі сутнісних характеристик цінності «праця», що є передумовами успішного виховного впливу на особистість в контексті її морального становлення.

У статті констатовано, що цінність є багатозначною категорією, яка отримала трактування різними науками: філософією, культурологією, соціологією, психологією, педагогікою тощо. Подано визначення категорії «цінність» у названих науках. Їхнє узагальнення дало змогу констатувати, що цінності окреслюються ними як: 1) такі, що існують в матеріальних і нематеріальних предметах; 2) притаманні людині, при цьому їхнім джерелом виступають її потреби; 3) орієнтири людської діяльності.

Сучасне суспільство є складною системою людських взаємин, відтак у таких умовах зростає роль етичних правил, які полегшили б та впорядкували функціонування людей та їхню взаємодію. При цьому варто розуміти, що в межах суспільства люди об'єднуються у різні спільноти: сімейні, товариські, професійні тощо. Усі вони є надзвичайно істотними, адже здатні сприяти як суспільному прогресу, так і регресу. Етичною цінністю, яка притаманна усім цим групам, є цінність «праця». Подано характеристику праці як форми діяльності та цінності. Встановлено взаємозв'язок праці та сенсу життя людини. Вказано, що праця є однаково корисною як для окремої особистості, так і суспільства загалом. Завдяки праці людина самовдосконалюється, розвиває волю, витримку, самовладання та творчі здібності, отримує матеріальні та духовні засоби для забезпечення власних потреб тощо. Метою праці є також реалізація завдань, важливих для розвитку суспільства і середовища, в якому людина функціонує. Праця виражається в активності людини і призводить до змін її навколишнього середовища. Відтак праця тісно пов'язана з людиною, яка, будучи її творцем, надає їй певних властивостей.

Установлено, що основними властивостями праці як цінності є її гідність, свобода, відповідальність тощо. Врахування цих особливостей праці у виховному процесі забезпечує ефективність у формуванні такої особистісної риси, як працьовитість, що є важливою характеристикою людини моральної.

Ключові слова: праця; цінність; діяльність; виховання; свобода; відповідальність; гідність.

WORK AS AN AXIOLOGICAL CATEGORY

The world of a man is the world of values. Their cognition takes place in activities that correspond to the level of development of each person, his life experience, the acquired knowledge system, etc., and therefore is an extremely individualized process. The world of values of each person develops along with the person throughout his life. It takes place in the process of socialization, due to the activity the person is involved in, and which contributes to creating wealth and at the same time developing his own axiological consciousness.

The purpose of the article is an interdisciplinary analysis of the essential characteristics of the value of «work», which is the precondition for a successful educational effect on the personality in the context of his moral formation.

The article states that value is a meaningful category, which was interpreted by various sciences: philosophy, culturology, sociology, psychology, pedagogy, etc.

The definitions of the category of «value» in the named sciences are given. Their generalization made it possible to state that values are defined by them as: 1) those that exist in materialistic and unsubstantial objects; 2) peculiar to a person, while their source is person's needs; 3) orientation points for human activity.

Modern society is a complex system of human relationships. Therefore, in such circumstances, the role of ethical rules, that would facilitate and regulate the functioning of people and their interaction, increases. It should be understood that within a society, people are united in different communities: family, sociable, professional, etc. All of them are extremely significant, because they can promote both social progress and regression. The ethical value peculiar to all these groups is the value of «work». The characteristic features of the work as a form of activity and a value has been provided. The interconnection of the work and a person's life purpose has been established. It has been indicated that the work is equally useful for both an individual and a society as a whole. Due to the work, the person self-improves, develops the will, endurance, self-control and creative abilities, receives material and spiritual means to meet his own needs, etc. The purpose of the work is also the realization of tasks important for the development of society and the environment in which a person operates. The work is expressed through human activity and leads to changes in its environment. Therefore, labor is closely connected with a person who, being its creator, gives it certain properties.

It has been established that the main properties of the work as a value are its dignity, freedom, responsibility, etc. Taking into account these peculiarities of the work in the educational process ensures the effectiveness in the formation of such personality traits as diligence, which is an important characteristic of the human moral.

Key words: *work; value; activity; education; freedom; responsibility; dignity.*

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Introduction

One of the most important types of human activities is professional one. It provides an opportunity for development, self-improvement, self-realization, provides the material and spiritual well-being of the individual, and at the same time, is an important foundation for the development of the economy and, consequently, for social progress. A significant number of factors, including economic, political, ethical, technical, religious, etc., affects the formation of attitudes to employment. And this is obviously, because professional activity is carried out within the society. At the same time, it requires from the individual person awareness of responsibility for the realization of social goals, for the state progress and, ultimately, for the future of

mankind. The condition of such responsibility is a high axiological consciousness, which makes it possible to reconcile personal interests with the public ones in the context of universal values.

The world of a person is the world of values that he assimilates, appropriates, transmits and guides in every life situation. It is also the world of values created by a man. Material values meet the immediate human needs and provide conditions for its survival; social values are the basis of society's life, and spiritual values contribute to the comprehensive overtaking of the world. They determine the individual's outlook, his attitude towards himself and the outside world. Values structure the motivation of the person and determine the hierarchy of his needs. Values are the basis of the human activity, regulating and directing it. The values cognition takes place in activities that correspond to the level of development of each person, his life experience, the acquired knowledge system, etc., and therefore is an extremely individualized process. The world of values of each person develops along with the person throughout his life. It takes place in the process of socialization, due to the activity the person is involved in, and which contributes to creating wealth and at the same time developing his own axiological consciousness.

Analysis of recent researches and publications. Axiological issues have long been of interest to humans, and today its development remains extremely relevant. Representatives of various sciences (philosophy, sociology, psychology, pedagogy, etc.), who consider the values from different points of view, were involved in solving this problem. Approaches to the definition of the category of «value» in humanitarian discourse were explored by O. Nevmerzhytska (2017). The researcher proved that the interdisciplinary approach enabled deeper understanding of the nature and nature of values, justified the classification of values and their hierarchy, etc. A considerable interest in the value issues is proved, because the values are not only the guides of the subjects' activities and the means of satisfying their needs, but also the vectors of the development of society, the centre of its spiritual life. As V. Skotnyj stated, the axiology must start the analysis of the nature of values and the study of the nature and the structure of human activity. «The values help a person not only to perform biosocial functions but also to create, to manage production, to self-realize in a market economy, to explore new horizons in science, to gain inward peace and improve intellectually, that is, to succeed in any sphere of activity that is identified with ideas about a happy and life-worth living» (Skotnyi, 2005, p. 418).

The person's life success is closely bounded with the activity in which it is self-actualized. Activity, work, from the point of view of the well-known native teacher K. Ushinskij (Ushinskii, 2007), are happiness. Analyzing the role of the work in human life, the scientist claimed that: directing man to work, the creator has made the work a necessary condition for physical, moral and intellectual development, and it is the human happiness that made it dependent on personal work (Ushinskii, 2007, p. 16–17). The native teacher O. Vyshnevskij (Vyshnevskiy, 2003) was of the same point of view. On the basis of K. Ushinskij and V. Sukhomlynskyi heritages, he grounded the preconditions for the successful educational effect of the

work on the formation of the man. They, particularly, referred to as: democratization of relationships, both in a close family circle and in the society as a whole, help a child in understanding and realizing the meaning of the work; constant participation of the child himself in the work. He believed that the work satisfies the need of the person in means of life, self-improvement, self-realization and self-expression. Emphasizing the necessity and importance of the free independent work, the scientist interpreted it as a factor in the character building, the basis of harmony with the environment, a means of moral self-awareness of man, a source of happiness, etc. (Vyshnevskiy, 2003, pp. 503–508).

The analysis of the work as the value and the work values has been the subject of the researches of both native and foreign scientists. Considering this range of problems in the context of the ideas of the children's readiness to free labour, particularly creative one (Li, Shaw, & Olson, 2013), as well as analyzing the value of successful professional activity (Furnham, Hyde, & Trickey, 2013; Sortheix, Chow, & Salmela-Aro, 2015), scientists insist on the importance of a values approach to education diligence and willingness to perform professional duties, etc. It is worth noting that the values that underlie the work and professional activity of people in different countries are different, which is convincingly proved in the study of Zh. Temirbekova, Yu. Latov, N. Latova & Zh. Temirbekov (2014).

The aim of the article is an interdisciplinary analysis of the essential characteristics of the value of «work», which is the precondition for a successful educational effect on the personality in the context of his moral formation.

Statement of basic materials. The Value is a multi-digit category, which has been interpreted by various sciences: philosophy, culturology, sociology, psychology, pedagogy, etc.

Interdisciplinary nature of the «value» concept

Philosophy, the main task of which used to be and remains the interpretation of the world in terms of the meaning of human existence, has long been studying the range of values problems. The ancient Greek philosophers considered values in the context of the values objectivity (Aristotle, Plato Socrates, etc.), and determined their subjectivist character (sophists). In the context of objective ideas, the problem of values was considered in the light of truth, goods and beauty. The truth was thought to be the main cognitive value, the goods – ethical, and the beauty – aesthetic. However, it was also argued that these ideas are difficult to interpret as objective, since they are not only the content of culture, but also the function of human nature. «In the axiological form, a person does not objectify, but subjectivizes external reality, possessing it, giving humanistic meanings, asserting identity with oneself» (Skotny, 2005, p. 401).

In the Philosophical Encyclopedic Dictionary, value is defined as the term for designating the proper and desirable, unlike the real and actual (Shynkaruk, 2002, p. 707). Therefore, «The Short Philosophical Dictionary» (Alekseev, 2004) defines values as a special social phenomenon of positive significance in the system of socio-historical activity (Alekseev, 2004, p. 435). Values are also treated as one of the

main conceptual universals of philosophy, which means, in the most general terms, nonverbal, «atomic» components of the deepest layer of the intensional structure of the individual: in the unity of objects of its aspirations (the aspect of the future), of the special experience-possession (aspect of the present) and conservation of its «heritage» in the crypts of the heart (the aspect of the past), which constitutes its inner world as a «uniquely-subjective being» (Apresian & Guseinov, 2001, pp. 535–536).

The values are also defined as specific social determinations of the objects of the world that show their positive or negative significance for a man and the society (welfare, goods, evil, beauty and ugliness in the phenomena of social life and nature). External values are the properties of an object or phenomenon, but they are not inherent naturally, not only because of the internal structure of the object itself, but because of its involvement in the sphere of social existence of the man and becoming the bearer of certain social relations. For a subject (a person) values are the objects of its interests, and for its consciousness, they serve the role of everyday orientation point in the subject and social reality, the designations of his various practical attitudes to the surrounding objects and phenomena (Frolov, 2001, p. 646). Consequently, modern philosophers consider values in the context of the life of the society and the individual. In the social life, values are regarded as socially important orientation points for the activities of subjects; a factor in the deployment of political history; the foundation of culture. However, the axiological world of the man is built in the process of subject-practical activity. In this case, an important role in the axiological relation to reality is played by emotional experiences and passions. Therefore, the only phenomenon of value is a unified combination of needs, interests and emotional experiences.

Collective body edited by I. Nadolnyj defines value as «... the objective significance of phenomena, ideas, things, conditioned by the needs and interests of the social subject». At the same time, the values are considered to be not only the relation to objective things, but also the object that finds the need for its satisfaction. «Possessing such a complex structure, values in the process of activity fulfil the role of the last reason for choosing the goals and means of implementing activities» (Huberskyi, Nadolnyi, Andrushchenko et al., 2008, pp. 449–451). From the point of view of cultural studies, value is seen as the positive or negative significance of objects of the surrounding world for a person, a social group and a society as a whole, which is due not to their properties, but their involvement in the sphere of human life, interests, needs and social relations; criterion and methods for assessing this significance are expressed in moral principles and norms, ideals, guides and goals (Herchanivska, 2015, p. 389).

Great Explanatory Sociological Dictionary provides several definitions of the concept of «value»:

- 1) ethical ideals and beliefs;
- 2) the basic convictions and goals of the individual or the society (D. Dzheri & Dzh. Dzheri, 1999, p. 431). Such an approach to the definition of the concept is identical to that which we encounter in philosophy. Therefore, in the Sociological

Encyclopedic Dictionary (Osipov, 2000) different, actually sociological, approach to defining the notion of «value» is used: This is a special social attitude, due to which the needs and interests of an individual or a social group are transferred to the world of things, objects, spiritual phenomena, giving them certain social properties that are not directly related to the utilitarian purpose of these things, objects and spiritual phenomena (Osipov, 2000, p. 403).

In psychology, the notion of the «value» is determined identically to that in philosophy and sociology, and it is used to refer to objects, phenomena, their properties, as well as abstract ideas that embody social ideals and act as an etalon. There are several forms of existence of the value. The first among them is the social ideal, which is understood as an abstract idea of the attributes appropriate in various spheres of social life, produced by social consciousness. Such values can be represented as the universal level (truth, beauty, justice), and concrete historical level (patriarchy, equality, democracy). The second form appears in an objectified form as works of culture (material and spiritual) or human actions, which are certain substantive embodiments of social values ideals (ethical, political, legal, aesthetic, etc.). In addition, social values, in the light of individual life, are part of the psychological structure of personality as personal values (Shapar, 2007, p. 597).

Russian psychologist R. Nemov (2007) interprets the notion of «value» as follows:

1) a quality or a property of a thing that makes it useful, desirable, highly appreciated;

2) an abstract common reflection of behavior that is characteristic of people representing a particular culture or community and which, through the process of socialization, is assimilated by members of the community and is perceived by them as something valuable and useful (Nemov, 2007, p. 473). As it can be seen, these definitions are also close to the interpretation of the concept of «value» in philosophy and sociology.

The analysis of pedagogical literature has shown different approaches to the definition of the concept of «value». In particular, we encounter definitions identical to those in other sciences. For example, values are phenomena and objects of a material or spiritual nature that have a positive significance, that is, they are capable of meeting certain human needs (individual values), as well as social groups, classes, society (social values), serving their interests and goals (Novikov, 2013, p. 255). We come across the following definition as well: values are a certain hierarchical system of ideals, fundamental concepts and goals that society follows and in the realization of which sees the meaning of its existence (Vyshnevskiy, 2003, p. 197). The generalization of the above definitions enabled us to state that values are defined by them as: 1) those that exist in materialistic and unsubstantial objects; 2) peculiar to a person, while their source is person's needs; 3) orientation points for human activity.

Work as an anthropological value

Modern society is a complex system of human relationships. Therefore, in such circumstances, the role of ethical rules, that would facilitate and regulate the func-

tioning of people and their interaction, increases. It should be understood that within a society, people are united in different communities: family, sociable, professional, etc. All of them are extremely significant, because they can promote both social progress and regression. The ethical value peculiar to all these groups is the value of «work». From the point of view of pedagogy, it is important to look for ways to teach this value, which, however, is impossible without identifying the essential characteristics of the work as an activity and the work as a value. The work is a specific form of activity peculiar to the person, aimed at the development and transformation (in accordance with its own purposes, interests and needs) of the natural environment, improvement of social relations (social work) or creation of new values (creative work) (Shynkaruk, 2002, p. 514).

The content, form and direction of work are determined by objective as well as subjective factors. The objective factors include the historical circumstances of the society functioning, the interests and needs of people; the level of development of social production; the availability of natural resources, the region involvement in a specific sector of the world specialization of labour; the structure of social production and employment; the impact of globalization on the nature of labour, the real working and life conditions for the worker; the level of education and professional competence of the employee. Subjective factors of labour are consciousness, spiritual world of a man, his professional training, knowledge, skills and knowledge of production activity; social experience, level of work culture, as well as world outlook orientations and qualities, creativity of thinking, talent and ability, level of education and upbringing of a person; ability to prolong the spiritual, moral and physical stress in the working process; degree of realization of freedom and creative potential; value orientations of working activity (Zubov, 2016, pp. 957–958).

Work is a precondition for human existence. Famous native teacher K. Ushinskij wrote: work is a free and co-ordinated with the Christian morality activity of a person, which he chooses because of the unconditional necessity to achieve a certain truly human goal in life (Ushinskii, 2017, p. 7). Therefore, the purpose of work is closely connected with the purpose of the human existence. And this is obvious, since the results of the work become a means of meeting human needs, and the work itself along with its results make the world better, more perfect. A person conscious purpose of life requires of him the responsible activity, the desire to achieve the goals set, which are steps to realization of life purpose (Chepil, 2014). Comprehending the purpose of life helps the person to understand the logic and the necessity for certain actions, certain activities and at the same time painlessly refuse the actions that do not lead to the realization of life goals.

Work is equally useful for both an individual and a society as a whole. Due to the work, the person self-improves, develops the will, endurance, self-control and creative abilities, receives material and spiritual means of meeting his own needs, etc. The purpose of the work is also the realization of tasks important for the development of the society and the environment in which the person operates. The work

is expressed in human activity and leads to changes in his environment. Therefore, the work is closely connected with a person who, being its creator, gives it certain properties.

The main properties of the work as a value are its dignity, freedom, responsibility, etc. In this context K. Ushinskij wrote: The work is the supreme law of human nature, physical, spiritual and human life on earth, a necessary condition for the physical, moral and mental improvement of the man, his dignity, freedom, and, finally, his pleasures and happiness (Ushinskii, 2017, p. 8). The work is a manifestation of the man: his mind, will and sense of responsibility. In the modern world, the work is extremely differentiated by the nature, content, means of activity and its results. Work can be skilled and unskilled, highly automated, automated and simple, manual, mental and physical, etc. However, the work that the person performs must not become a source of social stratification. Each work is important and necessary for the development of the society, so each work is worthy, reflecting the dignity of each person.

State building is possible only if every citizen makes his labour contribution and does it faithfully and creatively, working daily in favor of the Motherland. In this context, it is worthwhile quoting the words of Cardinal Liubomyr Huzar: the future of the country must be built by all the citizens. «I will give some examples who they are: a judge who vigorously protects the rights of citizens; a bona fide policeman who cares about the safety of citizens; a teacher who encourages students to work on intellectual property; a teacher who helps students feel what they are important and expensive for him; an employee of the city council, who diligently prepares the necessary documents for fellow citizens; an entrepreneur who uses only high-quality raw materials for cooking; a driver who properly prepares himself and prepares his transport to safely carry passengers; a street-cleaner who cares for the streets of his city to be clean, etc.» (Blazhennishyi Liubomyr, 2018, pp. 104–105).

Human dignity constitutes the material fruits of labour. However, as K. Ushinskij noted, the source of human dignity, morality and happiness, is only the inner, spiritual, life-giving power of the work that can not be bought, taken away, or inherited. The work is a precondition of the maintenance of the degree of dignity that it has already achieved. Without personal work, the person can not go ahead, can not remain in one place, but must go back (Ushinskii, 2017, pp. 7–8). Free, deliberate activity is a generic quality of the person. Freedom of labour, and consequently, human freedom in labour, occurs when it is created by a free man, who due to the goodwill directs his own activity to carry out useful, expected and valuable changes. And this voluntary work gives it moral qualities. In philosophy, the freedom is interpreted as the property of a person to be active in accordance with his own intentions, desires and interests, during which he achieves his goals (Frolov, 2001, p. 502). We also have the definition of the freedom as an idea that reflects the attitude of the subject to his actions, in conditions of which he becomes their determining cause, and therefore they are not directly caused by natural, social, interpersonal, communicative, individual or internal factors (Apresian & Guseinov, 2001, p. 421).

The role of the free labour is extremely important for the person, because there is no mechanical connection between the work and the human development. And only free labour can serve as a means of development and support of the human dignity. K. Ushinskij stated that without free labour human life loses its price and dignity (Ushinskii, 2017, p. 8). The free labour, ensuring the human development and expression, is an important condition for the manifestation of creativity. Due to the free choice, the person can dispose of his own abilities, choose a profession and activity, get the opportunity to modify, change and improve the reality as well as promote social progress and personal growth. In the conditions of a market economy, the role of the creative work increases considerably. It is precisely because of it being free of stereotypes, standardization and traditions. It becomes the guarantee of material and spiritual welfare of citizens, while reflecting the subjective nature of the man as the free creator of material and spiritual goods, and not as mechanical executor of someone's will. The consequence and practical expression of freedom is the responsibility. This is an ability of the individual to understand the conformity of the results of their actions to the goals, adopted in society or in the team norms, resulting in a sense of ownership in the general, and in case of inconsistency – a sense of unfulfilled duty (Rapatcevich, 2005, p. 406).

Public relations involve the responsibility of every person for his actions to other people and society as a whole. This responsibility is moral and legal, spiritual and material, individual and collective. The right to act inevitably entails the responsibility for the committed act. An important condition for responsible behaviour is the consciousness and the human freedom in the activity. Only a free choice of act or mode of action makes a person responsible for their results. Therefore, only a mature person who understands the consequences of his actions, is ready to overcome obstacles, performs his duties as best as possible, is courageous and determined in making decisions.

It is vital, in the educational process to be guided by the above-mentioned characteristics of the work. By providing the pupil with a decent, free labour, in which he will be able to maximally demonstrate his own responsibility, will ensure the effectiveness of forming hard work as a trait inherent in a moral personality.

Conclusions. Consequently, axiological problems are important and developed by a number of sciences (philosophy, sociology, psychology, pedagogy, etc.). In terms of pedagogy, it is important to recognize values as a system of ideals and goals that society has in common. Therefore, it is obvious that it is necessary for educators to find such ways of their transmission so that they are understood and possessed by pupils, guiding pupils' activities. In modern conditions, an important anthropological value is the work, which is a precondition for human existence and the source of happiness. Since the creator of the work is the person, the latter gives the work such properties as dignity, freedom, responsibility, etc. Taking into account these peculiarities of labour in the educational process ensures the effectiveness in the formation of such personality traits as diligence, which is the important characteristic of the human moral.

Perspective for the subsequent researches are the questions of the methodology of cultivating the hard work of the individual in modern conditions, as well as the study of foreign approaches to the education of the value of the work.

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