

Transformation of system of values in the context of global problems: theoretical sociological analysis

Aksiniya Rus-Poltavska, Zaporizhzhya National University

The article identifies the significant impact of global issues on the transformation of the system of values and describes the features of social being in the conditions of the modern crisis. The problem of destroying the value system as an obstacle to achieving personal interests in conditions of hard survival during a crisis has been studied. The social risks of transforming the value system in crisis conditions are indicated.

This article also analyzes the reasons for the lack of constructive proposals for finding a better way out of the global crisis. Attention is focused on the low level of thinking of modern man. This is the reason that modern people can not understand complex modern problems and successfully solve them. Anxiety about this was expressed by the entire world community at «The World Conference on Sustainable Development» (Rio de Janeiro, 1992, 2017 and 2012.), where it was said about the need to introduce a new paradigm of thinking. The task was solved by our compatriot – academician, professor, systemologist Malyuta Alexander Nikolaevich. To successfully solve any problems of any nature and complexity, the scientist offers a new modern technology – the fundamental system methodology «Invariant modeling», based on the theory of hyper complex dynamic systems (HDS).

The concept of third-generation system methods asserts that there are only three possible solutions in the crisis development zone. And only one of these options provides a harmonious way out of the global crisis.

This article examines global problems that, in the current crisis, must be addressed first.

We did not succeed in finding research that describes the system of values as a technology to activity. Therefore, in spite of the huge number of works on value issues, the lack of constructive proposals and effective ways to address the consequences of the transformation of the value system in a globalizing environment require further study and new developments.

The article suggests an optimal way out of the crisis zone and further steps to develop a harmonious life-supporting society to revive the systems of moral norms and values that will contribute to constructive, purposeful and effective human activity.

Keywords: *system of values; social risks; system methods; standard of thinking; hierarchical development; effective activity*

Трансформація системи цінностей в контексті глобальних проблем: теоретико-соціологічний аналіз

Аксинія Рус-Полтавська, Запорізький національний університет

У статті показані соціальні ризики трансформації системи цінностей в умовах глобальної кризи. Позначені особливості та проведено зіставлення соціального буття людини в умовах стабільності і загального соціально-економічного спаду. Розглянуто такі цінності, як свобода, рівень життя, виживання, безпека, розвиток і подальші перспективи життя громадян України. Вивчено проблему знищення системи цінностей як перешкоди для досягнення особистих інтересів в умовах жорсткого виживання. Акцентовано увагу на загальному спаді інтелектуального і психологічного ресурсу сучасних громадян України, що веде до деградації суспільства і руйнування державності.

У статті проаналізовано причини відсутності конструктивних пропозицій щодо виходу з кризи протягом тривалого часу. Увага зосереджена на проблемі існуючого стандарту мислення людини і його взаємозв'язку з системою цінностей. Виявлено причини, через які сучасні люди не можуть зрозуміти складні сучасні завдання і успішно їх вирішити. Вказано на необхідність зміни системи цінностей і сучасного рівня стандарту мислення людини відповідно до вимог часу. У зв'язку з цим в статті згадано рішення Всесвітньої конференції зі сталого розвитку (Ріо-де-Жанейро, 1992 2017 і 2012 рр.), в якому йдеться про необхідність введення нової парадигми мислення. Як вирішення цього завдання наведені новітні наукові розробки вітчизняного вченого і активного громадянського діяча Малюти А. Н. – закономірності нової системної методології третього покоління «Інваріантне моделювання» (ІМ), що базується на теорії гіпер-комплексних динамічних систем (ГДС). В якості однієї з закономірностей якої запропонований постулат:

в зоні кризи існує всього три можливих варіанти розвитку системи (суспільства). І тільки один з цих варіантів забезпечує гармонійний вихід з глобальної кризи.

У статті виділені глобальні завдання, що вимагають першочергового рішення в сучасних умовах. Намічені подальші кроки по відродженню системи моральних норм і цінностей для рішення задачі побудови життєзабезпечуючого суспільства.

Ключові слова: система цінностей; соціальні ризики; системні методи; рівень мислення; ієрархічний розвиток; ефективна діяльність

Трансформация системы ценностей в контексте глобальных проблем: теоретико-социологический анализ

Аксиния Рус-Полтавская, Запорожский национальный университет

В статье показаны социальные риски трансформации системы ценностей в условиях глобального кризиса. Обозначены особенности и проведены сопоставления социального бытия человека в условиях стабильности и общего социально-экономического спада. Рассмотрены такие ценности, как свобода, уровень жизни, выживание, безопасность, развитие и дальнейшие перспективы жизни граждан Украины. Изучена проблема уничтожения системы ценностей как препятствия для достижения личных интересов в условиях жесткого выживания. Акцентировано внимание на общем спаде интеллектуального и психологического ресурса современных граждан Украины, ведущего к деградации общества и разрушению государственности.

В статье проанализированы причины отсутствия конструктивных предложений по выходу из кризиса в течение длительного времени. Внимание сосредоточено на проблеме существующего стандарта мышления человека и его взаимосвязи с системой ценностей. Выявлены причины, из-за которых современные люди не могут понять сложные современные задачи и успешно их решить. Указано на необходимость изменения системы ценностей и современного уровня стандарта мышления человека в соответствии с требованиями времени. В связи с этим в статье упомянуто решение Всемирной конференции по устойчивому развитию (Рио-де-Жанейро, 1992, 2017 и 2012 гг.), в котором говорится о необходимости введения новой парадигмы мышления. В качестве решения данной задачи приведены новейшие научные разработки отечественного ученого и активного гражданского деятеля Малюты А. Н. – закономерности новой системной методологии третьего поколения «Инвариантное моделирование» (ИМ), базирующейся на теории гиперкомплексных динамических систем (ГДС). В качестве одной из закономерностей которой предложен постулат: в зоне кризиса существует всего три возможных варианта развития системы (общества). И только один из этих вариантов обеспечивает гармоничный выход из глобального кризиса.

В статье выделены глобальные задачи, требующие первоочередного решения в современных условиях. Намечены дальнейшие шаги по возрождению системы моральных норм и ценностей для решения задачи построения жизнеобеспечивающего общества.

Ключевые слова: система ценностей; социальные риски; системные методы; уровень мышления; иерархическое развитие; эффективная деятельность

Formulation of the problem:

Global changes cause transformational processes in the system of values of the individual and society. But personality is formed under the influence of specific conditions of life, which are also affected by global processes. Therefore, global problems are the subject of situational analysis in this article.

Today we are witnessing a situation in which two crises coincided in society: the artificial, massive crisis that put humanity on the verge of survival, and the natural global crisis associated with the processes taking place in the cosmos. About the close relationship between life on Earth and the Cosmos almost one hundred years ago was

spoken by the national scientist and researcher of nature Academician V.I. Vernadsky. It was he who foreseen the onset of such a period in the development of mankind, when all knowledge accumulated by mankind would not be enough to solve everyday objectives. The same was said at the «World Conference on Sustainable Development» in Rio de Janeiro in 1992 [12], where it was stated that the current level of thinking is not enough to solve complex modern problems. Thus, a unanimous decision was made to develop a new paradigm of thinking but the problem has not been resolved.

With the advent of any crisis, all human flaws are exacerbated. Famous domestic and American sociologist P. Sorokin [21] in his work «The

Crisis of Our Time» writes that «demoralization, disintegration, war, anarchy, revolution, crime, cruelty and other destructive forces do not contribute to business and prosperity». To survive in such circumstances, everyone chooses their own ways of protecting. Most often, a person has to fall to the level of survival [15]. At this level, a person is not able to think about universal values and, moreover, to carry out creative activities for the benefit of other people and society as a whole.

The ideology of consumption, the depreciation of human values and human life leads the Ukrainian society to moral degradation. The lack of constructive proposals to solve this problem for a long time suggests the exhaustion of the informational and know-how resources of the passing period. For the transition of humanity to a qualitatively new stage of development, new knowledge, new laws, new thinking and a new system of values are needed.

To overcome a crisis situation, a parallel resolve of a number of different-quality tasks is necessary, each of which, due to its severity, can be considered as a separate problem requiring a specific approach to its solution. Obviously, not only a complex set of multifunctional objectives, but even their understanding requires an adequate approach, accompanied by serious methodological support, which will allow penetrating the essential moments of the current situation, finding its deep roots and causes in order to understand their essence and find a way out. In connection with the mentioned problems to the priority objectives which require urgent decision, it is possible to include:

1. At the global level. It is necessary to complete resolve of the goal of developing a new paradigm of thinking set forth at the «World Conference on Sustainable Development» in Rio de Janeiro (1992, 2017, 2012), without which (thinking) understanding and resolution of the global problems are fundamentally impossible. A strengthening of global problems can lead a crisis situation to the conditions under which humanity in principle cannot find a way out of a sharply exacerbated situation that can lead to a fatal outcome for all living things on Earth.

2. At the pan-European level. It is necessary to complete and unanimously adopt the rules of pan-European life by all those involved in the process of building a united Europe. This task has been solved partly for today, but alternatives to its solution in the form of a general constitution do not satisfy all participants of the European process.

3. At the level of Ukraine. It is necessary to achieve at least a primary stabilization of the socio-

economic situation, without which the task of social development will be just an unrealizable dream.

The listed tasks are not the only ones. They are the most acute and require increased public attention to their implementation.

Analysis of recent research and publications.

Attempts to theoretically comprehend human values were made even by the first antique thinkers. Aristotle [23] associates values in human life as the source of all things and phenomena. Particularly important in the works of Aristotle, we consider the allocation of such values, which contribute to human happiness. This is a moral and intellectual improvement and an active citizen position. In ancient times, the main values of man were: kindness, beauty and knowledge. They are reflected in modern areas of science (intelligence, emotions, physical body).

In researches of scientists, a special place among the many values occupy the so-called «universal values», which represent non-material categories and form the framework of value orientations of any human community, regardless of civilization, political, social and other differences. Today there is no single interpretation of the concept of values for all academics, but many still try to unite basic values, calling them «common values shared by all humanity», «common values», «our common values», «core values», «fundamental values», «universal values» [10]. This confirms our view that under the conditions of globalization the role of the axiological factor grows with the interaction of all systems at all levels – interpersonal, group, community, state and the world as a whole.

Outstanding philosopher I. Kant [11], exploring the motives of human behavior in the work «Fundamentals of Metaphysics of Morality», introduces the concept of «imperative» – the motivation to act. According to Kant, «a categorical imperative» orders to commit acts in accordance with the principles of high morality, which exists a priori and does not depend on the environment and human thinking. For a person it must be good that is good for all.

M. Scheler believes that the true, «eternal» values belong to the spiritual world of man. And the higher degree of the hierarchical pyramid of the system of values is the religious ideals. Although some positions in the theory of the scientist cannot be divided, but we agree with his statement that in the absence of absolute values in the spiritual structure of the individual, human consciousness is filled with «idols and fetishes» [3], which deliberately leads

man to the wrong path. The scientist sees the reason for the poverty of the value preferences of modern people in the lack of spirituality and practicality of modern civilization.

In Europe, the value issues began to be studied closely in the 1960's with the development of the new philosophical direction, «Axiology». At this time, the concept of «value» as a category appears for the first time. This term began to denote any objects and phenomena of the material or spiritual culture of man. In his work «Microcosm. Thoughts about the natural and social history of mankind. The experience of anthropology», the German philosopher G. Lotz [22] equates values with ideas that should be «full, good and beautiful», calls them the ideal supernatural being, above which nothing exists. He considered more valuable things that harmoniously correlates with the most global processes and as a result of which a person is able to find and realize his destiny. Sociologists E. Durkheim and R. Merton note that any change in the social situation associated with social reorganization inevitably leads to the destruction of the value-normative system [6; 19].

In the post-Soviet space, the value issues were not widely studied until the end of the last century. And only from the 80s materials begin to appear in which the authors analyze the crisis of values as a reaction to global changes taking place in the world. E.N. Golovakha and N.V. Panina, L.M. Yegorova and many other authors write [4; 7] about the consequences of the destruction of moral foundations for states where there is a significant deterioration of the economic situation.

There are profound differences in the number and set of human values among scholars in different fields of research, although some speak of the universal nature of «basic values» (S.L. Rubinstein, M. Rokich, G.B. Ananiev, Sh. Schwartz, O.M. Leontiev, etc.). V.O. Yadov in his model of the dispositional personality structure places human values in the first place by value, showing the priority of value orientations to other forms and motivating factors of perception, assessment of reality and behavior in society [9].

Leading domestic sociologists of the National Academy of Sciences of Ukraine V.S. Bakirov and A.O. Ruchka believes that the consequences of the extreme aggravation of value issues today – are the global spread of uncertainty and confusion among the Ukrainian population [1; 20].

Globalization makes us look at humanity as a whole as a global community. A globalized world

generates global projects. This is today the World Values Survey (WVS) [24] project. This is a unique source of empirical research, which has been initiated by the American sociologist Ronald Inglehart since 1981. WVS consolidated the results of sociological research from almost a hundred countries of the world. The results, which are summarized in the Inglehart diagram, reflect the trend of changes in values in all spheres of human life – from everyday life, religion, life and work motivation, living standards, social and economic level of development, democracy, environmental protection, worldview to issues of state management. On the basis of the global study in the World Values project, a sociologists classified of values from two broad categories: 1) the values of survival (economic and physical security, xenophobia, low evaluation of freedom and human rights, humility) and values of self-expression (high estimates of personality, human rights, life success); 2) traditional values (religion, family, respect for power, absolute standards, social conformism) and secular-rational values (rational behavior, achievement of success, superiority of secular state, low role of religion).

According to the results of R. Inglehart's table, a conclusion was made about the impact of globalization processes on the change in the value system of people around the world: with the growth of the country's economic development, the difference in values between generations increases. In our opinion, an alarming factor is that with every new generation of people the former system of values is destroyed, which may have been more understandable, profoundly meaningful and strong in the spiritual and moral sense. Since the system of values was formed under the influence of culture and customs, which were achieved in the public and private life by generations of ancestors in the entire previous history of the existence of a particular state. We believe that modern values in a globalized world are aimed at satisfying individual human needs, at separating and alienating people from each other, are very contradictory even among members of small groups and often far from the concept of spirituality.

E.N. Golovakha [8] expresses fears that the unbelief of the citizens of Ukraine in the possibility of changing the institutional and value foundations of society may prove to be a real tragedy for our country. Obviously, today it is appropriate to speak of the close relationship between global processes and changes taking place in the system of values. This is confirmed by Sorokin's words: «If the state is in

crisis in all its subsystems (political, economic and legal), then it is obvious that the problem lies in the lack of agreement and harmony both in the system of values, norms and rules, and between the three subsystems indicated» [21]. V. Hagiya, in his work «Global Crisis: Causes, Directions, Solutions», also emphasizes the fact that it is impossible to restore the system of statehood on the basis of alienated norms and values [5].

In the opinion of S.O. Burtsev, the process of transformation of the system of values as a result of globalization lies in the fact that the «utilitarian-pragmatic» and «material-practical» values [2] are in the foreground, which correlates with Scheller's conclusions. The author believes that the lack of fundamental scientific developments in the value problems and the lack of a unified concept of human values that would meet the requirements of the transition society, leads to the low effectiveness of any research in this area.

The overwhelming number of scientists, researchers, political and public figures consider the total oblivion of universal human values and the rapid decline of the moral principles of the population to be the most important cause of today's crisis.

Purpose of the study: To study the influence of global issues on the transformation of the system of values.

The presentation of the main material.

The global crisis is a consequence of the emerging contradictions, sharp changes, the disruption of absolutely all processes in society and the emergence of new opportunities in the form of new knowledge and new properties of the coming new era. «The crisis (from the Greek. Krisis – turning point) is a sharp turning point, a difficult transition» [18, p. 653]. The peculiarity of the current crisis is that today the old established schemes are being destroyed and the surrounding reality is uncertain and frightening.

In a stable society everything is calm and basically does not require the adoption of complex and fast solutions. The path of human life is clear and pre-planned, everything is maximally adjusted and it is known what needs to be done and what is going to happen next. In conditions of stability a person needs only to make a minimum of efforts, consisting of a series of previously known steps and rules, repeatedly tested in practice by predecessors, to master the next social role on the steps of social ladder. The past epoch is rightly called contemplative. Humanity had a fairly calm, measured life, there

was no need for urgent and unpredictable actions. Sustainable development provides predictability for the following events, the ability to manage these events and choose the right event option.

But in times of crisis everything is different: the consumer attitude towards life, human, society and resources dominates, it's hard to understand what exactly should be done, what will be tomorrow, where to go and by with whom. A person is forced to perform independent actions, the result of which is unknown in advance. In such circumstances, the overwhelming majority of Ukrainian citizens are rapidly developing psychological problems, there are no pronounced desires and aspirations, life does not bring satisfaction and joy. There comes a crisis of senselessness, a state of apathy, total loneliness and a complete decay of energy. People do not have clear goals for life, there is no understanding and objective assessment of the state vector of development, the spiritual core of the personality is lost, the general system of values has been destroyed. All this inevitably leads to a change in the worldview and a decrease in the intellectual and psychological resource of modern citizens of Ukraine. The impoverishment of the civic awareness of the person is inherent in the population.

Today in Ukraine there are such social processes that destroy statehood:

1. There is no nation-wide ideology and its national scenario of country's development.
2. The absence of a state program of a healthy lifestyle leads to the loss of health even in newborns (90% of pathologies – obesity, asthma and other non-childhood diseases, as well as a high infant mortality rate) [16].
3. Mortality is higher than fertility. The population of Ukraine decreased by almost 10 million people (from 51 million in 1989 to 42 million in the first half of 2018) and continues to decline sharply.
4. Destruction of the education system. Significant decrease in its level with the introduction of a common testing system – the Bologna system of education. After its approbation, a number of European countries refused it.
5. Destruction of the country's research base. The outflow of intellectual and professional resources in the person of the best students, scientists and specialists.
6. Destruction of military-industrial potential of the country.
7. Lack of trust to authority, disappointment and dullness of main part of the population, which

humbly expects that «someone» will come and set the order.

8. The popularization of today's fashionable, but alien to our mentality of lifestyles, the promotion of consumer attitude to life, the spread of drugs, violence and sexual abuse leads to the destruction of morality.

It is safe to say that today, the tendency toward the rapid degradation, poverty and extinction of the Ukrainian population is quite clearly traceable. And this is against the backdrop of enormous resource potential of our country (in comparison with other Western countries) – human resources, the latest achievements of science, land, forest, water, gas, metal, coal, etc.

In any social and economic crisis, there are clearly two opposing processes in nature – a sharp increase in the financial enrichment of the minimum number of people and a constant increase in the impoverishment of main part of the population. These processes dramatically influence the change of the former system of values. At the top (trough) are those who have more rights, power and money. They become masters of the situation. In terms of survival, and this is exactly what is happening now, crime, lies, a tough and brutal struggle for power, the achievement of the desired goal come to the fore.

The rapid change in the conditions of life, the constant threat to life, as well as the lack of the least prospects for normalization of the situation, as if the trap holds the consciousness of people who do not have free time for full communication, self-development and comprehension of reality. In such conditions, the most valuable for a person is the ability to survive. As a rule, a simple person, being in conditions of constant risk of losing money, health and peace of mind, does not want to change the usual conditions into frightening uncertainty. Fearing responsibility, he cannot build his own life independently, because it is necessary to think and act for this.

He will look for a leader to follow. He will follow him, and in case of failure, he will blame the leader and justify his own inaction. In turn, the one who knows where he wants to go and has all the conditions for this (power, money) will lead the population. With the help of the classic «bread and circuses» he will lure new people. This cannot fundamentally change the situation, but it does put the vigilance and lazy mind of citizens of Ukraine to sleep. Usually, in such cases, complete freedom and favorable conditions are always promised. In fact, a person is immersed in the conditions under

which his life becomes worse than under serfdom – impoverished and deprived of rights. It is useless to do any actions – nothing works. This is a dangerous path, since there are no clear leaders now, but there are many charlatans and manipulators, as in all troubled times.

The rapid deterioration of the socio-economic situation in Ukraine prevents the increase of morality and the formation of a life-affirming value system among the population. Global social change leads to a reassessment of values and changes in ways to achieve goals. It can provoke in the country the creation of «Makhnov» gangs, anarchist movements, which, without recognizing any power over themselves, will plunder and kill people under the slogans of liberation from the tyranny of the existing power with impunity. Whatever it was, but the «bad world» that actually exists today is better than all the gangster's bands that crush everything on its path

In conditions of uncertainty, when it is difficult to navigate in the surrounding reality, a person does not see and, moreover, does not understand the processes that are going on that interfere with the conscious control of their life. The above refers to the main part of the population of Ukraine (more than 70%), which has an objective way of thinking, that is, it can work well with its hands and do physical work. For such people it is important to see and own the subject of their activities (saw, picked, move). They, as a rule, work well, perfectly perform routine monotonous work, but without abstract thinking they cannot understand the invisible, but obvious processes that permeate society. However, to effectively solve complex contemporary problems, not only the ability to think abstractly from the subject of visualization is required, it is also necessary to have the ability to perform a synthesis operation (vision as a whole). This provides synthetic thinking.

In the zone of crisis development there are only three possible exits characteristic of the three states of the system (in our case, this society): destruction, stationarity and development. The first way out (in social terms) is unacceptable, because it leads to the destruction of the system. The second option is practically not implemented, since it is associated with the sustainable functioning of the system, which is difficult to ensure in crisis conditions. And only the third option provides a way out of the crisis - the path to hierarchical development, based on the laws of the new system methodology [13; 14]. The hierarchical path of development is the only

acceptable option for the development of the system in a global crisis. Hierarchical development is a creative process, a new, larger and more complex creation. To build hierarchically complex systems, it is necessary to have a systemic thinking and a stable system of values that corresponds to the time [17], which should be based on a high morality and humanistic world view.

Such activity is allowed only to those who in their development reached the highest social stage of spiritual (moral) development, or the level of self-actualization [15]. Prior to this level, a person will be busy adjusting the conditions of their own existence. He has no common interests with a group of people, with the inhabitants of the city or the population of his country as a whole. The stubborn unwillingness to think and answer for the consequences of their actions, the lack of awareness in the actions performed, especially among the top government officials – all this indicates the destruction of the personal value system and leads to an increase in the destabilizing processes that destroy modern society.

The listed issues related to the analysis of the situation existing in crisis conditions, cannot be considered as hopeless and unsuitable for positive change. It can be fundamentally changed at all hierarchical levels – from global to terrestrial, to locally continental, up to the consciousness of an individual. It is necessary to start the first steps on the above-mentioned priority directions. In this crisis situation, procrastination only worsens the solution of these vital tasks. That is why it is necessary to change the direction of the multifaceted vector of human efforts on the positive side. In order not to be late we have to enter the path of sustainable socio-economic development, which satisfies the majority of all participants in this complex process.

Conclusions and offers

The fact that today's crisis is a general collapse of everything there is a positive aspect. When the old laws are outdated and there are no new ones,

in addition to the great shocks, the time comes for maximum freedoms and opportunities for those who have a purpose and an insurmountable desire and determination to act. In a crisis, the person's decision is necessary, his constant efforts in achieving his goal, as well as full awareness of responsibility for his actions.

The system of values provides a concrete limitation in the activity. Different types of activities require different value approaches. If there is no mutual conformity (the system of values and activities), it is impossible to carry out productive activity. But values in the works of the vast majority of researchers – an abstract characteristic, which is not related to the activity. The assessments were conducted from the point of view of aesthetics, and not technological capacity. Aesthetic beauty depends on the taste and mood. This can be explained by the specifics of the passing period (contemplative). The coming era is era of activity. Therefore, with the change in socio-economic conditions, the system of values must change. In further research it is necessary to pay attention to the influence of value norms on the effectiveness of human activities.

The issue of the existing standard of human thinking and its relationship with the system of values has not been sufficiently studied. Therefore, despite the huge amount of work on value topics, the lack of constructive proposals and effective ways to solve the problem of the consequences of the transformation of the value system in the context of globalization requires further refinement and study of this topic.

Thus, for a successful recovery from the crisis and the restoration of a life-affirming society, it is necessary to revive the system of moral norms and values that will contribute to the commission of purposeful and constructive human actions, the formation of a modern standard of thinking and increase the intellectual development of the population of Ukraine in accordance with the requirements of the times.

REFERENCES

1. Bakirov, V.S., & Ruchka, A.O. (2013). Sociologija cinnostej s'ogodni [Sociology of values today]. *Proceedings of the IX Allukrainian Scientific and Practical Conference «Problems of development of sociological theory: conceptualization of value changes in modern society»*. Kyi'v [in Ukrainian].
2. Burcev, S.A. (2008). Transformacija sistem cennostej v perehodnom obshhestve [Transformation of value systems in a transition society]. *Extended abstract of candidate's thesis*. Moscow [in Russian].
3. Denezhkin, A.V., Malinkin, A.N., & Fillipova, A.F. (1994). *Sheler M. Izbrannye proizvedenija [Sheler M. Selected works]*. Moscow: Gnozis [in Russian].
4. Egorova, L.N. (1992). Obshhechelovecheskye cennosti kak ob'ekt fylosofskogo analiza [Universal Values as an Object of Philosophical Analysis]. *Extended abstract of candidate's thesis*. Moscow. Retrieved from: <http://www.dslib.net/soc-filosofia/obwechelovecheskie-cennosti-kak-obekt-filosofskogo-analiza.html> [in Russian].
5. Gadzhieva, V. (2010). Global'nyj krizis: prichiny, napravlenija, puti reshenija [Global Crisis: Causes, Directions, Solutions]. *Vek globalizacii, 1 (5)*, 106-111. Retrieved from <https://www.socionauki.ru/journal/articles/127591/> [in Russian].

6. Gofman, L.B. (1991). Durkheim E. O razdelenyy obshhestvennogo truda [On the division of social labor]. *Metod sotsyologyy*. Moscow: Publisher Nauka [in Russian].
7. Golovaha, E.I., & Panina, N.V. (1994). *Social'noe bezumie. Istorija, teorija i sovremennaja praktika [Social madness. History, theory and modern practice]*. Kiev: Publisher Abris [in Russian].
8. Golovaha, E., Kostenko, N., & Makeeva, S. (2014). *Obshhestvo bez doveryja [Society without trust]*. Kyev: Ynstitut sotsyologyy. Nacyonal'naja akademyja nauk Ukrainy [in Russian].
9. Jadov, V.A. (1975). O dispozicionnoj reguljaciji social'nogo povedenija lichnosti [About dispositional personality structure]. *Metodologicheskie problemy social'noj psihologii*. Moscow: Nauka [in Russian].
10. Jusupov, R.M. (2015). Obshhechelovecheskye cennosty: epistemologicheskyj resurs ponjatyja [Universal Values: The Epistemological Resource of a Concept]. *Mezhdunarodnyj pravovoj kur'er*. Retrieved from: <http://inter-legal.ru/obshhechelovecheskie-tsennosti-epistemologicheskij-resurs-ponyatiya-universal-values-epistemological-resource-of-concepts> [in Russian].
11. Kant, Y. Metafyzyka nravov [Metaphysics of manners]. *Vvedenye v metafyziku nravov*. Retrieved from: https://www.civisbook.ru/files/File/Kant_Metaphisika_1.pdf [in Russian].
12. Koptjug, V.A. (1992). Konferencija OON po okruzhajushhej srede i razvitiju [Earth summit '92 United Nations conference on environment and development]. *Ynformacyonnyj obzor. Rossyjskaja Akademyja nauk*. Novosybyrsk. Retrieved from: <http://www.prometeus.nsc.ru/koptjug/ideas/unrio92/unrio92.pdf> [in Russian].
13. Maljuta, O.M. (1990). *Zakonomirnosti systemnogo rozvytku [Patterns of system development]*. L'viv: Vyshha shkola [in Ukrainian].
14. Maljuta, A.H. (2010). *Ynvariantnoe modelyrovanye [Invariant modeling]. (Chp. 2)*. Chernygov: Centr grazhdanskyh ynycyatyv Severnaja Zvezda [in Russian].
15. Maslow, A.H. (2003). *Motyvacija y lychnost' [Motivation and Personality]*. Moscow: Pyter [in Russian].
16. Myzdrav: Ukrayna lydyruet v Evrope po urovnju smertnosti novorozhdennyh. (2017). [Ministry of Health: Ukraine is the leader in the level of infant mortality in Europe]. *Vesty*. Retrieved from <https://vesti-ukr.com/strana/228954-minzdrav-ukraina-lidiruet-v-evrope-po-urovnju-smertnosti-novorozhdennykh> [in Russian].
17. Politov, A.V. (2014). Ontologicheskij smysl ponjatija hronotopa v filosofskih idejah A. Uhtomskogo i M. Bahtina [The ontological meaning of the concept of chronotope in the philosophical ideas of A. Ukhtomsky and M. Bakhtin]. *Nauchnyj ezhegodnik Instituta filosofii i prava Ural'skogo otdelenija Rossijskoj akademii nauk, 14 (4)* [in Russian].
18. Prohorov, M. (1983). *Sovetskij jenciklopedicheskij slovar' [Soviet Encyclopedic Dictionary]*. Moscow: Sovetskaja Jenciklopedija [in Russian].
19. Robert, K.M. (2006). *Socyal'naja teorija y socyal'naja struktura [Social Theory and Social Structure]*. Moscow: HRANYTEL' [in Russian].
20. Ruchka, A.O. (2011). Cinnisni priorytety naseleennja Ukrai'ny za umov transformacii' [Valuable priorities of the Ukrainian population in the conditions of transformation]. *Ukrai'ns'ke suspil'stvo. Sociologichnyj monitoring. Nacyonal'na akademyja nauk Ukrai'ny* [in Ukrainian].
21. Sorokin, P. Krizis nashego vremeni [The Crisis of Our Age]. *Sochinenija. Biblioteka jelektronnoj literatury*. Retrieved from: <http://litresp.ru/chitat/ru/C/sorokin-pitirim-aleksandrovich/sochineniya/11> [in Russian].
22. Storcheus, N.V. (2017). German Lotce: chto est' istorija? Istorija, politologija, sociologija, filosofija: teoreticheskie i prakticheskie aspekty [Hermann Lotke: what is history? History, political science, sociology, philosophy: theoretical and practical aspects]. *Proceedings of the I-II International Scientific and Practical Conference*. Novosibirsk: SibAK [in Russian].
23. Uchenie Aristotelja o npravstvennyh cennostjah [Aristotle's teaching on moral values]. *Studencheskaja biblioteka onlajn*. Retrieved from: https://studbooks.net/631535/kulturologiya/uchenie_aristotelja_npravstvennyh_tsennostyah [in Russian].
24. *World Values Survey. Institute for Comparative Survey Research. Vienna – Austria*. Retrieved from: <http://www.worldvaluessurvey.org/wvs.jsp>

Рус-Полтавська Аксінія Валентинівна
 Аспірант
 Запорізький національний університет
 69600, м. Запоріжжя, вул. Жуковського, 66.

Rus-Poltavska Aksiniya
 Postgraduate student
 Zaporizhzhya National University
 66, Zhukovskoho Str., Zaporizhzhia, 69600, Ukraine

Email: aksinija358@gmail.com

ORCID 0000-0002-9171-5946

Цитування: Рус-Полтавська А. В. Трансформація системи цінностей в контексті глобальних проблем: теоретико-соціологічний аналіз / А. В. Рус-Полтавська // Науково-теоретичний альманах «Грані». – 2019. – Т. 22. – № 2. – С. 32-39.

Citation: Rus-Poltavskaya, A.V. (2019). Transformatsiia systemy tsinnostei v konteksti hlobalnykh problem: teoretyko-sotsiologichnyi analiz [Transformation of system of values in the context of global problems: theoretical sociological analysis]. *Scientific and theoretical almanac «Grani», 22 (2)*, 32-39.

Стаття надійшла / Article arrived: 11.01.2018

Схвалено до друку / Accepted: 14.02.2019