



A SOCIO-PHILOSOPHICAL ASPECT OF FAMILY VALUES

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Annotation. The article attempts to explore family values. The family is the object of a comprehensive study of various sciences in general, philosophy in particular. The value approach is used in various philosophical systems.

Key words: family, value, tradition, spiritual heritage, national culture, philosophical aspect. The most important feature of a family is an "organic whole. Its parts are, strictly speaking, not parts, but members, which have their substance only in this whole and do not possess independence separately from this whole." The concept of value was first used by Kant in the critique of practical reason. Kant introduced the concept of value where he should distinguish between existence and ought. Unlike judgments of existence, where there are objectively existing objects, there is no objective object of "value", i.e. values have only a subjective existence. Their objectivity, if they relate to the categorical imperative, is present in all people. Studying the realities of society in modern conditions is a complex process. We are talking about social sciences and humanities that have accumulated empirical material that requires its own analytical analysis and theoretical understanding. At the present stage, there is a process of fundamentalization and globalization of scientific knowledge, the actualization of a general theoretical analysis of social phenomena and phenomena such as the family. According to the generally accepted opinion, the family has the greatest influence on the formation of values. The family acts as the most important source of evaluation criteria underlying the formation of value concepts throughout a person's life. There is no doubt that it is the family that is called upon to ensure the reproduction of socially significant values. The research of foreign scientists (Hegel, I. Kant, O. I. Volzhina, G. A. Gorbova, O. N. Shlychkova) is devoted to the study of family values. For us, the general philosophical approach in the development and research of this topic is of particular importance, since it allows us to study it as a social phenomenon. In addition, the current stage of research on the problem of family values is characterized by insufficient elaboration of the value approach.

A value-based approach will allow us to consider family values from the standpoint of the main tasks: to substantiate a value-based approach to family research; to identify the basic values of the family; to study the family as a specific form of social existence. The value approach is used in various philosophical systems. However, by its definition, it did not fit into the one-dimensional space of the party-class approach to the phenomena of life in any way. In the early 60s of the XX century, the interest of Soviet philosophers in this problem increased markedly. Publications began to be published, the authors of which, following humanistic traditions, proclaimed man to be the highest value of society.

In the philosophical literature, the idea of values has been developed, which served as incentives, created conditions for the individual to realize his activity at the role, personal, collective (family) levels. Thus, some scientists believed that the knowledge of the essence of values helps to reveal the meaning of this category for the analysis of phenomena of a specific



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reality. The nature of the emergence of a system of universal values lies in the plane of formation and satisfaction of human needs.

The ideological aspect of the transformation of family values was most actualized in the 90s of the XX century, in connection with political, economic and socio-cultural processes. In modern society, there are increasing trends towards a reduction in marriage, an increase in the number of divorces, single-parent families, and ultimately this can lead to negative social consequences. It can be assumed that the evolution of family values is significantly conditioned by the functioning and change of worldview doctrines prevailing in a certain socio-cultural era and acting as the philosophical and ideological basis of spiritual values.

In philosophy, the family acts as a real bearer of values, put forward by the prevailing ideological doctrine. In philosophical thought, it is possible to distinguish periods in the development of value-oriented principles of the ideological foundations of society. The modification of worldview attitudes based on the system of values prevailing in society is directly related to the change in the economic conditions of society. Such a process took place in at the turn of the XX—XXI centuries. Today, the loss of the former importance of the family for the individual is associated with the dominance of liberal values, the affirmation of the values of individualism. In the realities of modernity, it seems an urgent task to create a family paradigm. The family paradigm reflects a whole range of ideas about the individual, society, and the state. The openness of the family, its appeal to the past and the future create a real basis for the transition to civil society.

The family paradigm should be based on past experience accumulated by a person and preserved thanks to traditions that create unity within the family, as Hegel noted, "in order to see oneself in it not as a person for oneself, but as a member of this unity". The family is one of the important phenomena of human existence, it is the object of study of thinkers of the past. Despite the fact that their scientific heritage is fragmentary, nevertheless, a whole idea of the family has been created together. A special subject of study for philosophers is the family as a social phenomenon. The family accumulates values acquired by previous cultures, civilizations and generations. She is a value producer herself. Her values are unique. The family is one of the important phenomena of human existence, it is the object of study of thinkers of the past. Despite the fact that their heritage is fragmentary, nevertheless, a whole idea of the family has been created together. A special subject of study for philosophers is the family as a social phenomenon.

The family accumulates values acquired by previous cultures, civilizations and generations. She is a value producer herself. Her values are unique. values are the products of the vital activity of the family, society the products of the vital activity of the family, society and humanity as a whole in the form of a human personality. They take into themselves the actions of people, and the ideas of moral consciousness, moral norms, principles, ideals, concepts of good, evil, justice, happiness. Values can be both universal, "eternal" and specifically historical.

The family as a value reproducing unique values is highly valued among all age categories of the population. This is understandable, since everyone has a direct relationship to the family. They are all united are all united by the proximity of the respondents' answers about the high prestige of the family, the strength of family traditions and family values. centuries-old family traditions resist the destructive power of family traditions in general and ensure the preservation



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of many traditional values of family and family education in modern conditions, although it is very difficult, and often impossible, to resist the powerful wave of anti-family tendencies. Values, like other elements of culture, are effective by virtue of their active acceptance or passive recognition. The social value of the family, being an expression of the meaning of the family, in various cultural codes, in the system of public relations, also acts as an incentive influencing the field of choice of individual family values. The researcher believes that a person should strive for the trinity: truth, goodness and beauty, which was considered by philosophy (late XIX—first half of XX century) as a value basis with which people should relate phenomena and objects of reality.

The value of a family is manifested through a subjective evaluative attitude towards it, on the one hand, and a real individual choice, on the other. Naturally, the question arises about the choice of various options for family priorities — the social norms of family life. The value of the family at the level of ideal reality will be compared with its social significance, that is, its functions in maintaining the fundamental forms of social reality. The main value of a person's life is family. It is in her that a tolerant consciousness is formed. Thus, the family is a social organism with the most important value, forming and passing values from generation to generation in different cultures in different ways.

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