

ТЕОРІЯ ТА ІСТОРІЯ СОЦІОЛОГІЇ

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VALUE PREFERENCES IN SOCIOLOGY: ESSENCE, TYPOLOGY, FUNCTIONS

In the article within the sociological approach deals with the essence of concepts "value", "value orientation", "value consciousness" and "value preferences." Values, which are formed under the influence of a culture of a particular social community or group, absorbed directly in the process of socialization, during which she has formed not only the idea of the universe, but also the corresponding aspirations, needs and interests that correspond to the culture of the ethnic group in a particular stage of its development. In the structure of activity, as the analysis shows, the value orientation are closely related to the cognitive and volitional characteristics of the person, and ensure consistency of the objectives and actions of the individual, as well as the sequence of its type behavior.

Keywords: values, value orientation, value consciousness, value preferences, preferential thinking.

Formulation of the problem. The formation of valuable human preferences, including young scientists, takes place in complex conditions of social transformation. The concept of value preferences have not yet received widespread use in the sociology, therefore, it requires not only theoretical understanding but also an empirical verification.

Analysis of recent research and publications. Sociological analysis of value orientations, priorities and preferences are investigated by both foreign and native scientists in various disciplines. In particular, in works of M.Weber, E.Durkheim, T.Parsons, P.Sorokin, Sh. Schwartz substantial characteristics of the concepts of "value", "value orientation" and "priorities" were considered. Valuable orientations of the transition of society devoted to the work of Ukrainian and Russian researchers: L.Azy, M.Naumovoy, A.Zdravomyslova, V.Ol'shans'kogo, A.Yadova, A.Ruchki. At the same time, the study of value preferences in the sociology is only at the initial stage. Therefore, based on the analysis of the available scientific literature and case studies, we can say that the social changes taking place in the modern Ukrainian society, are of great scientific interest to the study of value preferences. Therefore, the main purpose of this article is to determine the content and nature of value preferences in the sociological discourse.

General material. The concept of preferences (or priorities), directly related to the championship, all under the rule of preferences refers mainly leading value someone or something, the advantage of someone on something. Since the concept of value preferences is derived from concepts such as values and value orientation, it is logical to focus on explaining their essence. Under the values of humanity for a long time it was understood the various benefits, virtues and ideals. The term "value", which had a relevant status in the philosophy of science, began to ascribe ideas, objects, properties, situations that people felt and thought, that was important in their lives and at the same time recognized the importance and indispensable status for the development of their society as a whole. Formed in the processes of socialization and enculturation, a preferential way of thinking is based on both historical and current on factuality, on what was and what is. This produced estimates and preferences on the phenomena and events, both in the past and in the present. At the same time, the general direction of thought is associated with preferential orientation to images of what should be willing to be.

So, when choosing a career path, the definition of life goals and objectives, selection of appropriate means to implement them, people rely on a certain frame of reference. In all such cases, the leading role belongs to the preferential human thinking, which is formed in the processes of socialization and enculturation under the influence of family, school, friends, the media, churches,

subcultures etc. This means that the basis of human preferences is built hierarchy of its existential values. Thus defined value preferences of people who, one way or another, affect their evaluations, decisions, elections and real actions.

It should be noted that Durkheim first attempted to compare the content of the dominant value concepts from the social type of system as a whole. In his view, they are external to form an objective reality, at the same time acting as desired, and can and enforcement. However, the value of each person is assessed individually ("... every value involves the assessment carried out by a subject closely related to the particular state of the senses"). In addition, he believed that value – is ideal, "collective representations", which are the main "engine" of human behavior and that there are real and valid collective forces. [Durkheim, 1991, p. 107-114].

However, the classic definition of the concept of values given by M. Weber, who has focused on the fact that G. Rickert called the "Middle Kingdom" between the transcendent ("pure" significance, value, taken as a value in itself) and immanent (being). In other words, Weber analyzed the "realm of immanent sense" – meaning feelings and actions of people, "meaning that subjectively understood". Appealing to this concept, Weber recorded the most important and the most significant that, in his opinion, does human behavior is the action: this is shown only when acting individual binds to it a subjective sense. [Weber, 1994, p. 315-321].

At the same time, within the framework of structural functionalism T. Parsons, values are considered as the highest principles on which there is agreement, both in small social groups, and society as a whole. Values, in his opinion, provide appropriate quality of moral norms, giving them the most universally significant. He believed that the value is constructed on the basis of generally accepted ideas about desired. They are the product of culture, but rather a cultural tradition [Parsons, 1998, p. 23-30].

Developing the problem of social and cultural dynamics to the "value" concept is addressed to P.Sorokin. Values and value orientations, if you take them together: first, create a spiritual culture of human communities, and secondly, due to the discovery of his (more or less) social significance, reveals itself in the actions of specific individuals and groups, form a common culture behavior [Sorokin, 2006, p. 459-503].

Category of "value" operate almost all areas of social and humanitarian knowledge. In the sociology of significant contribution to the development of its theoretical interpretations made by A.Ruchka, L. Ossovskiy, V.Bakirov, N.Panina, L.Sokuryanska. M. Naumova. Today, we can assume the following definitions: value – a generalized representation of people about the purpose and means of achieving them, about the rules of conduct embodying the historical experience and expressed a concentrated cultural content of a separate ethnic group, and all mankind. It exists in the minds of every person benchmarks with which individuals and social groups relate their actions.

As aptly noted V. Bakirov, "the subject, which has positive significance, which is not reflected in the human mind or implicitly leaves man indifferent to it, or causes of action, inadequate real role in the subject of human life" [Bakirov 1988, C.23]. Thus, values work out one way or another when culture absorbs directly from human socialization, during which it formes ideas about the world, aspirations, interests, the attraction to the spirit of the culture, the ideas of a certain epoch and people.

3In this context, the American researcher value systems C. Kluckhohn noted that the value as an attribute property that is characteristic of the desired object or mode of behavior. Criteria "desirability desired" justified by criteria of compatibility with the strategic goals and directions of development, as individuals and social groups, and systems. The functional role of values related to Kluckhohn with the fact of human life in society, because without them "society would be impossible; social functioning of the system could not keep the focus on the achievement of group goals; individuals might not get from others what they need in terms of personal and emotional relationships, we would not have experienced the required degree of order and common goals" [Kluckhohn 1951, c.395].

The above shows that values play a key role in the formation of axiological preferences of the person (and behavior), because of their function in society. In this sense, we can distinguish 4 basic functions of values in society, namely:

1) integrating - is the integration of disparate sets of human actions into a single integrated system of interaction with the social community environment in a system with a distinct internal dismemberment, and is in a constant process of modification, "reformatting" a qualitatively new state;

2) regulating, which connects the behavior of the person with the most important social institutions, with the ideals and requirements of a particular society (or a global societal system), acting as one of the most influential social (socio-cultural) regulatory mechanisms of human behavior;

3) identification, through which the identification with a particular community (society or a certain reference group), so that he appears as the perception of the norms of this community like their own. "Society, to which a person belongs, requires its members to certain identification practices, forcing him to" [Kononov 2000 c.127]. Therefore, the value of speaking a product of the interaction of social and individual to individual, encourage the person to self-determination in a heterogeneous and sometimes even contradictory cultural space;

4) evaluation – the essence of this function, for T. Parsons, is that values play the role of standards or criteria for selecting from the available alternatives that are characteristic of human action every situation. That is, the values are the necessary condition for the operation assessment, without which human activity is almost impossible.

At the same time, it should be noted that in reality there are cases inconsistent individual values and its actual behavior. This, according to Ukrainian sociologist E. Podolsky, due to, firstly, the surface assimilation of values and norms in society, and secondly, the lack of favorable conditions and opportunities for realization of value orientations of the personality and its facilities; and thirdly, the independence of action and behavior of people on the content of the lessons of values. In this case, the "value function only as a means of rationalized justification behavioral choice, rather than as a real determinant of activity" [Podolska, 1991, p. 77].

As for the typology of values in sociology, there are many classification of matrices, the most famous of which are dividing them into material, social and spiritual. In addition, the release also, values corresponding to the different spheres of social life, including economic, political, moral, aesthetic, cognitive, etc. In turn, widely used in sociology is a typology by M.Rokich. American scientist who studied them within the cognitive approach allocated the following values:

1) Terminal Values refer to desirable end-states of existence. These are the goals that a person would like to achieve during his or her lifetime. These values vary among different groups of people in different cultures.

2) Instrumental Values refer to preferable modes of behavior. These are preferable modes of behavior, or means of achieving the terminal values.

It is worth noting that the notion of "value" as a manifestation of social consciousness, which is closely linked to a number of other related concepts such as "value orientation", "value system", "value consciousness", which require a more sociological conceptualization. As for understanding value orientations, they are lying mainly in two dimensions:

1) an ideological, political, moral, aesthetic and other principles of human evaluation of social objects, phenomena and events;

2) a way to organize their human behavior according to her conscious motives play a role for the individual value preferences. In the latter case, the value orientation act as a personal ideology, way of life. They are formed in the assimilation of social experience and in order to manifest, ideals, beliefs, interests, and other elements of the inner world, realized in the behavior of the individual.

In the structure of value orientations of activity are closely related to the cognitive and volitional part of man, they ensure the stability of the individual, the sequence of a particular type of behavior. The system of valuable orientations of the content side orientation of the person, and reflects the internal basis of its relation to reality. Therefore, value orientation, on the one hand, is a concrete manifestation of the individual relationship to the facts of social reality, and on the other – the system of fixed installations that govern its behavior in a particular situation. Value orientations, as we see, is a complex form, in which the three main components can be distinguished: cognitive, emotional and behavioral. The above gives reason to believe that the developed value orientations are not only a sign of maturity of the person, but also an indicator of its degree of sociality.

Moreover, persistent and consistent set of value orientations and determines such personal qualities as integrity, reliability, fidelity to certain principles and ideals, ability to strong-willed efforts in the name of these ideals and values, proactive stance.

With regard to the value orientations, A. Zdravomyslov defined them as important elements of the internal structure of the personality, embodied experiences and the totality of experiences [Zdravomyslov, 1986, p. 202-203]. From the point of view V. poisons value orientation is integrative, elected freely and responsibly personality settings that have the feature. Based on this logic, values, according to him, in contrast to the fixed installations shall be made not by each individual, and those who have the necessary degree of social development [Yadov, 1975, p. 89-105].

Results of the analysis show that the inconsistency creates value orientations, as a rule, the inconsistency in the behavior of individuals and social groups. At the same time, in the process of joint activity of the group are added values, which form a group consciousness and ensure the consolidation of social groups. At the same time, the concept of value orientation, the analysis shows that there are broader in scope than the concept of "value", since it is based is "a structural link between the most value and the value-oriented subject" [Istoshin, 1979, p. 129].

It is this feature in the interpretation of the value orientations (as clusters of internalized values) clearly presented in the theoretical developments and experimental studies Schwartz, is that the concept of value preferences lies mainly in two ways: 1) as an ideological, political, moral, aesthetic and other grounds man evaluation of social objects and events; 2) as a way to organize their human behavior in accordance with the conscious motives play a vital role for the individual targets. In the latter case, the value preferences act as a personal ideology, that is, personal lifestyle, which is formed in the assimilation of social experience and in order to manifest, ideals, beliefs, interests, and other elements of the inner world, which are realized in the behavior of the individual.

In the structure of activities of value preferences, in turn, is closely linked to the cognitive and volitional part of man, so that they provide the resistance of the individual, the sequence of a particular type of behavior. Thus, the system of value preferences of the content side of the individual focus and reflects the inner basis of his attitude to social reality. So, value preference is, on the one hand, a concrete manifestation of the individual relationship to the facts of social reality, and on the other – a specific system of fixed installations that regulate human behavior in specific social situations [Schwartz, 2005, p. 21-25].

In the context of social transformations play an important role, too, such as the concept of "value consciousness" of individuals and social groups, which is an essential guide for their actions and behavior. This fact is also indicated by Ukrainian sociologists A. Lobanov and N. Chutov offering to consider value consciousness "as a conscious choice-motivated self-identification a person vital priority for his social values, designs, installations, as well as rational models in the ever-changing social reality in order to achieve tactical and strategic personal objectives" [Lobanova, 2009 p.89-93]. This definition, in our opinion, reflects the dynamic nature of value preferences, which are based on value consciousness of individuals and social groups, said their role in social development under the influence of social changes.

In summary, therefore, the concept of value consciousness, we can say that the mind concentrates the sample, the personal importance of life experience in the field of social relationships and activities, as well as in the field of personal self-development. That is, this consciousness, as noted, in particular, A. Zdravomyslov, serves a special form of comprehension and reflection of reality, or "subjectively objectively meaningful relationships that arise between individuals and society in the process of subject-activity of its development." At the same time, historical types of value consciousness, according to the researcher, formed under the influence of the activities of individuals from the point of value and usefulness of their actions and behavior of society and based on an assessment of the phenomena and processes from the point of view of human experience [Zdravomyslov, 1986 p. 198].

Describing the process of transformation of modern Ukrainian society, A. Handle emphasizes that the social changes that are taking place, is perceived differently by existing social groups and individuals. Some view these changes as a threat to their identity, while others see them as a chance to strengthen their

identity or create a new one. The researcher also believes that in the process of transformation of society acts as the identity value to individuals and community groups, which, in fact, makes it possible to understand and explain their social behavior and social action [Ruchka, 2002, p. 8-17].

Thus, returning to the interpretation of the value of preferences, you can define them as important objects of the world for a person, group or society, which are caused not by the properties of these objects, and the involvement of data objects in the sphere of human activity, that is, to human interests and needs, and well as to social relations as a whole. In this context, the concept of "value-preference" is one of the most fruitful in the study of the valuable carcass of society, through which you can find out not only the set of values, which is inherent in a particular society, and in what proportion they are with each other.

So, value preferences are the resultant of many social values that exist in any society. At the same time, value preferences of individuals and social groups are connected, on the one hand, a certain way that is much to be and should be, but on the other – when it comes to the implementation of value preferences, they are associated with life situations that determine the possibilities and limitations while meeting key human needs and interests. This is due to the fact that the value preferences in the life of individuals and social groups that are the binding force, which allows not only to understand the values and ideals of the society system as a harmonious spatial model, but also contributes to the formation of ideas about how to connect the individual elements of it in a certain systemic whole.

Moreover, if talking about the value preferences, we mean the establishment of the benefits of some values over others. It follows that the cultural legitimation of normative order of society, its various associations and identities performs at the societal level in the form of specific value preferences. A distinctive feature of the latter is their independence from situational and utilitarian interests and needs of individuals and social groups. Moreover, only a high level of generalization of values can provide the legitimacy of associations of individuals, their intentions and actions. As a result, in the process of cultural transmission, certain human values is a priority, that is, are leading in the perception and interpretation of the phenomena and events of the world. It is from this circumstance associated processes of formation and manifestation of the so-called preferential human thinking. Some of the phenomena of life and events in the human mind acquire benefits, and she considers them the most important, while others - for the minor himself.

Preferential thinking thus forms the basis of the value-orientation building a person who in its genesis, depends not only on the needs, interests, life situations, but also of its culture, mentality, which are formed in the course of socialization, enculturation and acculturation under the influence relevant social institutions (family, school, media, church, subcultures, etc.) [Ruchka,2012, p. 99]. In this case the value judgments of people or valuable choices are based usually on their preferential thinking, formed at a young age and works for all human life. A characteristic feature of this way of thinking, as the analysis shows, is that the preference's value can be considered as the organizing element of the value system that guides the development of the individual and society as a whole in a certain direction. Value preferences, thus, is a powerful driving force of the nonlinear system of values, as well as the resultant of the most important values of individuals and social groups, which direct them to the reproduction of social relations and the development of society as a whole.

The results of studies of value preferences in the sociological discourse suggest the following conclusions.

Values, which are formed under the influence of a culture of a particular social community or group, absorbed directly in the process of socialization, during which she has formed not only the idea of the universe, but also the corresponding aspirations, needs and interests that correspond to the culture of the ethnic group in a particular stage of its development.

In the structure of activity, as the analysis shows, the value orientation (as opposed to values) are closely related to the cognitive and volitional characteristics of the person, and ensure consistency of the objectives and actions of the individual, as well as the sequence of its type behavior.

With regard to value consciousness, it is, in contrast to the value orientations, is seen as motivated by self-identification range of human vital priority of social values to him, that is, certain

patterns of behavior and attitudes, as well as rational models in the changing social situations in order to achieve tactical and strategic personal objectives .

Thus, preferences, in general, refer to a specific rule or pre-emptive, the leading role of anyone or anything, then there is a preference for something on something. Regarding the value of preferences should be noted that they, unlike the value consciousness, advocate that the cementations' base, allowing to cover the entire extensive system of values and ideals of society, and is, on the one hand, a certain harmony-dimensional model, and on the other - a rational way Connect the individual value elements into a single public system of values.

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Ціннісні преференції в соціології: суть, типологія, функції

У статті в рамках соціологічного підходу аналізуються питання суті понять «цінності», «ціннісні орієнтації», «ціннісна свідомість» і «ціннісні преференції».

Ключові слова: цінності, ціннісні орієнтації, ціннісна свідомість, ціннісні преференції, преференціональне мислення.

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