D. Shormanbayeva [1], Y. Ivlyeva [1], R. Sharipova [1], A. Abdrakhmanova [1]*

*[1]Karaganda Technical University named after Abylkas Saginov,
Karaganda, Republic of Kazakhstan*

AXIOLOGICAL FOUNDATIONS OF PERSONALITY UNDER THE CONDITIONS OF SOCIAL AND CULTURAL TRANSFORMATION OF THE SOCIETY

Abstract

In the conditions of sociocultural transformation of society, there is a change in the system of values that determine social reality, which are basic, these are ideas about norms and values, as well as axiological innovations that characterize the ongoing process of revaluation of values. This process extremely complicates the adaptive potential of an individual, has a deforming effect on his personal development, leads to an increase in maladaptive potential and an identity crisis. This, in turn, leads to a change in the previously learned system of norms and values and the formation of a new hierarchy of higher values of being and society as a whole.

Keywords: Values, norms, information society, transformation, individuality, identity, post-modernism, culture, personality, social institutes

Д.Г. Шорманбаева [1], Е.Н. Ивлева [1], Р.М. Шарипова [1], А.А. Абдрахманова [1]*
*[1]Әбілкас Сағынов атындағы, Қарағанды техникалық университеті,
Қазақстан Республикасы, Қарағанды қаласы*

ҚОҒАМНЫҢ ӘЛЕУМЕТТІК-МӘДЕНИ ТРАНСФОРМАЦИЯСЫ ЖАҒДАЙЫНДАҒЫ ТҰЛҒАНЫҢ АКСИОЛОГИЯЛЫҚ НЕГІЗДЕРІ

Аңдатпа

Қоғамның әлеуметтік-мәдени трансформациясы жағдайында әлеуметтік шындықты анықтайтын құндылықтар жүйесінде өзгеріс болады, олар негізгі болып табылады, бұл нормалар мен құндылық-тар туралы идеялар, сондай-ақ құндылықтарды қайта бағалау процесін сипаттайтын аксиологиялық инновациялар. Бұл процесс адамның бейімделу әлеуетін өте қиындатады, оның жеке дамуына деформациялық әсер етеді, зиянды потенциалдың және жеке басының дағдарысының артуына әкеледі. Бұл өз кезегінде бұрын игерілген нормалар мен құндылықтар жүйесінің өзгеруіне, болмыстың және тұтастай қоғамның жоғары құндылықтарының жаңа иерархиясының қалыптасуына әкеледі.

Түйін   сөздер: құндылықтар, нормалар, ақпараттық қоғам, трансформация, даралық, бірегейлік, постмодернизм, мәдениет, тұлға, әлеуметтік институттар.

Шорманбаева Д.Г.[1], Ивлева Е.Н.[1], Шарипова Р.М.[1], Адрахманова А.А.[1]*
*[1]Карагандинский технический университет им. Абылкаса Сагинова,
г. Караганда, Республика Казахстан*

АКСИОЛОГИЧЕСКИЕ ОСНОВАНИЯ ЛИЧНОСТИ В УСЛОВИЯХ СОЦИОКУЛЬТУРНОЙ ТРАНСФОРМАЦИИ ОБЩЕСТВА

Аннотация

В условиях социокультурной трансформации общества происходит изменение в системе ценностей, определяющих социальную действительность, которые являются базовыми, это представ-ления о нормах и ценностях, а так же аксиологические инновации, характеризующие происходящий процесс переоценки ценностей. Данный процесс крайне усложняет адаптивный потенциал индивида, оказывает деформирующее воздействие на его личностное развитие, оборачивается увеличением дезадаптивного потенциала и кризиса идентичности. Что в свою очередь ведет к изменению усвоен-ной ранее системы норм и ценностей, и формированию новой иерархии высших ценностей бытия и общества в целом.

Ключевые слова: Ценности, нормы, информационное общество, трансформация, индивидуаль-ность, идентичность, постмодернизм, культура, личность, социальные институты.

Introduction.

Objective realia evidence that today virtually in all spheres of the modern society, contradiction is observed in understanding the system of values defining human and in understanding the system of values that are a reference point in social reality. Modernization of values includes both traditional ideas about norms and values, and axiological innovations that determine the current state of ongoing changes, both in our country and around the world. Multidimensionality and inconsistency of interpreting values, their essential content are traced not only in social groups but they are also characteristic for all generations and ages, men and women, who form specific social and cultural condition of the society, which if expressed in occurrence of conflicting norm ad value paradigms. This process conditions deformation of the norm and value system of the society, since it turns to be that there is no unified system and real common moral coordinates of human behavior.

The problem of values arises during the period of devaluation of cultural traditions, loss or discrediting of ideological attitudes. As G. Rickert noted: "Value is the meaning that lies above everything that exists. The category of value reveals the universal interrelation and interdependence of phenomena, processes, as well as the significance of one phenomenon for the existence of another."

Thus, changes in the value system of society are an important indicator of ongoing socio-cultural changes. Various social groups are characterized by a complex process of value transformations, therefore, value models directly depend on the socio-cultural characteristics of society.

Methods.

In this article we will try to consider the category of value within the framework of social knowledge. The history of the development of the understanding of "value" has gone a long way of development, it was considered in their writings by representatives of various historical epochs. From antiquity to the Middle Ages, values were identified with being itself, and value characteristics were included in its concept

Values, thus, were not separated from the being, and they were considered as presenting in the being itself. Already Socrates and Plato questioned themselves: "What good is?", "What justice is?" These categories were also the main criteria of true being. It is not accidental that Plato in his study of ideal state took principle of justice as a basis of such state. Already in the Ancient philosophy, different approaches to the issue of absolute and relative nature of values were observed. If, according to Plato, supreme values have absolute nature, then from the point of view of sophists, all values are individual and relative. This appears from their main thesis: "Man is measure of all things". An attempt of a differentiated approach to values is present in the philosophy of Aristotle, who recognizes the self-sustaining values, or "inherent values", which, in particular, include human, happiness, justice and so on, at the same time he declares also relative nature of the most values, since different things appear to be valuable for children and men, king and wise people. Wisdom consists in "comprehending things that are most valuable by their nature".

In different historical periods, the understanding of values has changed in accordance with time, and each philosophical direction has contributed its own view and meaning to the axiological component of society. It was typical for the Middle Ages to define value with a divine essence, to acquire a religious character. In the Renaissance, the values of humanism were the main thing. For Modern times, the determining factor in the development of science and new social relations is the value of knowledge of truth [1].

I. Kant was the first to use the notion of value in its special, narrow sense. Prerequisite of axiology by him was separation of the things existent and due, realities and ideal. Values are requirements addressed to will; goals set before a human; significance of these or those factors for a personality. Hegel special attention paid to dividing values into economical (utilitarian) and spiritual. The first ones act as goods and are featured from the point of view of their "quantitative distinctness". Essentially, by this is meant abstract, exchange value of goods. Since things have its value, he writes, we consider them as goods. Their significance consists in value, and only in value, not in their specific qualities. These values are always relative, i.e. they depend on demand, "on sale, on taste of the public". In their second sense, values are related to spiritual freedom, and everything "that has value and significance, is spiritual by its nature" [2]. After axiology was separated as an independent sphere of philosophical research, several types of value theories were formed. Let us highlight only some of them. Naturalistic psychologism (presented by works of J. Dewey) considers values as objective realities that are observed empirically, and their source correlate with biological and psychological needs of human. From this point of view, any subject that satisfies any human need is a value. Axiological transcendentalism (W.Windelband, H.Rickert) as a value puts forward not the objective reality,

but ideal being. Values are considered as independent from human desires. These are good, truth, beauty that have self-sustaining significance, and are goals by themselves, and cannot be a means for any other goals. Value, therefore, is not a reality, but ideal, bearer of which is "consciousness in general", i.e. transcendental (otherworldly, supernatural) subject. Besides, values are considered by this concept as norms, which do not depend on human and form a common base for certain values and culture. The most preeminent member of this direction M. Scheler claimed objective nature of values. According to him, they form ontological foundation of personality. But values placed in objects should not be identified with their empirical nature. Just like for example a color exists independently from the objects, to which it belongs, values (pleasant, majestic, kind) may be observed irrespective of those things, properties of which they present [2]. Understanding of values and their observation are based, in the net, on the feelings of love or hate. The more long-lasting values are, the higher they are, and the higher is satisfaction that they give us. In this sense, the least long-lasting values are those related to satisfaction of sensorial desires and material wealth [3].

M. Weber was one of the first ones, who introduced the values problem into sociology [4]. The sociologist noted that value-based action corresponds to "commandments" or "requirements", in adherence to which an individual sees his duty. According to M. Weber, that acts value-rationally, who is guided by his beliefs about the importance of this or that subject or phenomenon. Besides, values act not only as a motive of a human action, but serve as fundamental norms of any types of actions [2].

Problem of interinfluence of value-norm systems of personality attracted attention of E. Durkheim. According to Durkheim, society values system acts in the form of a set of value ideas of separate people. Durkheim believed that scale of values appears to be independent from individual and variable assessments of individuals. People take already established value from the society to which they must adapt. A mechanism that regulates human behavior in the society is an internal adoption of values through the external coercion by public opinion [2]. Besides, Durkheim highlighted the need to built values hierarchy. He separated the following values: economic, moral, religious, aesthetic, metaphysical. Values adopted from these systems act as individual and collective orienting points for actions of people [5].

Well-known American sociologist T. Parsons noted that one of the functional needs of the society is re-production of the reference pattern. Values lie at the core of maintaining and preserving the pattern, since they are some standard, by means of which action goals are chosen. Structure and nature of the values accepted by a certain society, depend on beliefs (notions) prevailing in it. Notions justify values. According to T. Parsons, value system simultaneously joints and separates people, while facilitating appearance of social classes, layers, ethnic groups, nations and peoples. It forms "collective portrait" of any of these communities, conditions their originality, difference from each other. What is acceptable for some communities is unacceptable for others. In the concept of the social act, T. Parsons connects the notion of values with value orientation. Value orientation of an individual acts in the form of adherence to references that exist in the culture of the society. Consequently, the value orientations give a person an opportunity to comply with certain rules, when selecting possible alternatives. Whenever a person is forced to choose, the value orientations can guarantee him some reference that he will be guided by [4]. The notion of "value" is the basic one in the theoretical system of P. Sorokin, and "value quality" as the unity of norms, knowledge and values, is the fundamental factor in building any type of the society. According to the sociologist, "value is the basis and foundation of any culture" [2]. Any culture can contain both unrelated phenomena, and unity, all the components of which are express one major value. Each culture has its own axiological core. P. Sorokin defined three types of cultural supersystems: sensual, ideal and idealistic. Culture cannot develop for a long time on one and the same value foundation. Transitions from one type of culture to another are accompanied by crises, break of the old references and ideals, establishment of new ones.

Results and discussion.

Analysis of opinions of classics of sociology allows making a conclusion that values being a component of consciousness of a separate person, also serve as an integral component of public consciousness. Being an element of culture, values perform an integrative function in the society; this means they help an individual choose socially approved behavior in vital situations. For personality, the value system is the main motivator of social action, while affecting the needs and interests. Through the system of value that accumulates in the culture of the society, behavior of actors is regulated. Using the values that exist in the society, personality comprehends social experience and reproduces it.

Values never act separately; they always form a certain holistic system that includes various groups of values constituting some inner rod of the culture. Each society has its own specific value structure, its "basic" values, which are approved and supported by most people of this society.

Being a product, a result of cultural activities, values act as a specific expression of certain social relations, as potential of intellectual development, as implementation of the essential forces of a person. Compliance of the goals, values and methods of actions of a personality, team, society and authorities is a fundamental condition for successful development of all social and economic systems, democratic institutions and states as a whole [8].

Process of transforming moral values of the modern society is a social and historical phenomenon, the essence of which is to change the stereotyped value ideas of an individual, groups, and the society.

The process of values transformation has a continuous impact on individual and public consciousness that determines behavior of individuals in the society [2]. The difficulties associated with the need in physical survival under the social and economic conditions of modern reality determine the process of rethinking the life purpose. Belonging to a social group, level of welfare, education of a person play a significant role in determining the life purpose system, which unites the values of human life, predetermines goals of being, human essence, values of freedom, truth. Transformation of value relations is interconnected with deformation of the moral values hierarchy.

The information society brings out its priorities and a system of standards that generate new culture of thinking, which allow formalizing the relationship to reality. Being becomes irrational, disordered and uncontrollable. Loss of value orientations that occurred as a result of the information society development leads to ousting of the genuine culture to life periphery and preference is given to technical achievements of the civilization. The information society is a spontaneous materialist-sensualist. Culture has another attributive - "consumer". One of the basic values is the cult of consumption presented as the only possible lifestyle. The cult of thingism, getting pleasure, desire of "possessions" "to possess" have turned into the life purpose for a mass of people. A creative person turns into a consuming person, and being, as a creative existence, becomes a sphere of consumption. A person's life acquires clearly oriented material status. People not only invent new ways to satisfy their real physical needs, they also invent new "needs" - things that are insignificant for physical survival, but heavily desired. They are convinced that they cannot live without them [2].

Today, there is a risk of cultural unification, "Americanization" and "westernization", that is, approval of the values of the American and Western European cultures as universals of value system; they are actively introduced through widespread media distribution. Television colonizes the mind of people and propagates false values, such as hedonism and permissiveness. The entire advertisement structure is based on deceptive availability of the goods and services offered, which unconsciously leads people to understanding life as a fantastic world, where everything can be obtained without much effort. People lose understanding of what a person should be. Attention is paid only to public image, appearance and presence of material goods [1].

Thus, A. Toffler argues that the means of communications of the industrial society have created a large number of sample images. An individual is left with one main function - to choose from the existing samples. The unprecedented pace of innovation, which generated interpretation of the information society as an innovative one, is so great that it does not leave a chance for a person to master the supplied information. He loses his orientation and cannot make a choice, in connection with which he opts for one-time consumption items, starting with samples of clothes and ending with objects of art [10].

Today, a new viewer, the reader is born; he, being influenced by the mass culture, requires another art, which should cause not aesthetic, but social emotions in him. "The fashion phenomenon under the conditions of mass culture becomes a "peculiar instrument of violence, which together with advertisement makes you follow it regardless of your desires and financial capabilities" [2]. It is impossible to disagree with U. Beck that in class societies, being determines consciousness; while in the risk society, consciousness determines being [11, p. 176].

The value orientations of a modern person are influenced also by innovations. Radical innovations converting modern reality are associated with the latest information and technological revolution. These include mobile telephony, electronic mail, global information and communicative network Internet, various reforms in politics, education, production of new goods, services, and etc. And the person is forced to adapt to them.

This is a quite nontrivial transformation of the social reality. It entails changes in various spheres of human life. Many researchers, including T.A. Bondarenko, are sure that, for example, "under conditions of

all increasing virtualization of the society, a person is formed with fundamentally new social features and behavioral manifestations" [2]. All this leads to an apocalyptic mood, a sense of end of history, lostness in the world, which is perceived as alien and hostile. Modern man gotten lost in values or not finding them finds himself in an existential vacuum. Traditional and rooted values are destroyed, new ones are created, and not every individual is able to recognize their positive or negative impact on the society. The existential vacuum is associated with sense-forming values: life purpose, self-realization and moral formation of life. Loss of values leads to a search for something new, and more often to escape from reality. Confusion, misunderstanding of what is happening is inherent in the whole society [12, p. 179].

As we have already noted, with the inseparable relationship of a personality and the society, changes in the type of the society determine the qualitative changes in personality.

Development of the information society resulted both in the deep transformations in the society, and the need to in a new way comprehend the process of gaining individuality. This is primarily associated with the change in the role and significance of information in person's life. In the information society, its number grows, and at the same time the information is understood as the main resource, a source of public goods, a means of achieving wealth and prosperity. But an increase in the information production as a whole determines the problem of the subjective selection of information. Under these conditions, communication is understood as a process, during which information gaining the individual and personality measurement is exchanged. Thus, under the conditions of the information society, the nature of communication becomes increasingly individualized and personalized, thus reflecting the specifics of individual and personal perception of the information. Change in communicative processes leads to a change in circulation of information flows. If there was only one method of transmitting significant for person information, so-called vertical path (from generation to generation), currently dominating nature is acquired by the network path of information transfer that is manifested as "interaction between personalized intertexts" [1].

In a situation of transition to the modern society, which can be called information one, a person is required to have greater flexibility in implementing communications, which involves interaction with representatives of various social groups. To do this, it is necessary to develop skills of code switching, that is, to train activities in various communicative situations. In accordance with this, it is important to research how information processes influence formation of adaptive personality strategies. Modern Kazakhstan science researches transformations from the point of view of philosophy, economics, sociology, history, social anthropology and many other sciences. The tasks of this paper does not include analysis of undergoing political and economic transformations, but it seems to us that today, it is necessary to give a scientific assessment of those social and psychological processes that accompany the transformation of the society.

The transforming society generates a system of various types of stressors, which are faced by almost every person today. It may be the loss of a stable employment, and deterioration of material level of life, and unresolved housing problems for many people. Nevertheless, in the period of state socialism, most citizens of our country felt more secure and be sanguine about the future. The powerful state ensured relative stability of the society, was able to protect a person from many vicinities of life.

With the development of the crisis, a personality, a person remains alone, one in the roaring world of social transformations. It is inevitably connected with the loss of established values and ideals of both social and individual life, which with a great degree of probability entails a loss of sustainable social identity [13, p.199].

In the era of instability, a person loses distinctness of his own life, he ceases to identify himself with a macro-social community, and the established value orientation unity disappears with it. And in case when the existing belonging to the community ceases to satisfy the subject, he seeks either to leave the group, with which he identifies himself, or to make this group become positively different from others in his perception [1]. At the same time, a person needs self-identification, which would give him some landmarks in social life. Under these conditions, a search for the social community, which would allow restoring the basic value grounds, protect against difficulties and vicissitudes of life, starts. Due to destruction of the former and lack of a new public ideology that promotes the cohesion of people, the need of the person for various illusions, wonders, sects, with the help of which he can feel confident and protected, to experience his belonging to some social community, arises and strengthens. Due to these circumstances, such communities cannot satisfy the need of most people for restoration of social integrity and regularity, protection and value orientation.

Anthony Giddens and Zygmunt Bauman belong to those researchers, who pessimistically assess the impact of the information society on human. They argue that we live in the era of the identity crisis: the

virtual world of media destroys the "continuity", forcing the sensation of today's day up people, forcing to forget the past and not to think about the future. The information society human is immersed into the virtual reality, as if in a narcotic nirvana: he runs from everyday boredom to the TV screen or computer monitor, dials the phone number or submerges in the Internet, forgets himself in video games or thumbing fashion magazines [2].

Formation of a new type of the society based on informatization, computerization, Internet communications, an increase in the density of information flows, change in the structure of the society inevitably leads to transformations in the person himself, transformation of individuality. If in the era of machine production development, the prevailing form of individual being was a mass human, the information society puts forward an individualized person, who creates his own ideas about the surrounding environment and social reality. The information society built according to the principles of hypertext and intertextuality, immerses a person in new forms of sociality, this process covers all areas of human activity, due to which the transformation of individuality begins [14].

Development of any society must be based on the philosophical theory of values. It is an axiology that is designed to give the correct interpretation to the meaning of actions and indicate development prospects. Already, H. Rickert, one of the founders of the classic value theory, had written: "We will never be able to stop asking about the "purpose" of our lives, this purpose can be discovered only on the basis of values that have significance" [15]. The arrival of a new type of the society (information) must provide for the development of history in the harmonious development of human, in improving public relations towards the ideal of "spiritual civilization". Creation of a new value system has a deep existential meaning: axiology is the basis of spiritual healing and cultural reconstruction. Axiology designs a certain value hierarchy; the system of value hierarchy forms a system of practical principles; and the latter determines the quality of life. Therefore, to reform the society, we must develop a new value strategy of development.

Conclusion.

Realia of modern reality demonstrate dialectic denial of previously adopted norms and values system, creation of the new image of the supreme values of being of individuals and society in general. Polyvariability and polarity of interpretations of values in the modern society have clear signs of the transformation process, which are characterized by a change in reference and value orientation, spiritual and cultural orientation of the individual, social communities. The process of moral values transformation is determined by the change in the social and economic structure, the moral consciousness of the person, society and the world as a whole [2].

The deployment of transformational processes that has been observed for two decades in the Kazakhstan society, and that change the basic parameters of the vital activity of all groups of the population, creates the need for individuals and social groups to adapt to such changes. The more active and efficient adaptation resources are used, the more successful the country's sustainable social and economic development is. In this regard, it becomes relevant to the research the adaptation strategies formed and implemented by individuals in the process of executing political, and social economic reforms in transitive type societies.

Список использованной литературы:

1. Шорманбаева Д.Г. Аксиологические основания адаптации личности в условиях трансформации общества / Д. Г. Шорманбаева, С.Б. Балшикеев, М.М. Кожухова, М.М. Сейдинова. – Текст : непосредственный // Молодой ученый. – 2017. – № 5 (139). – С. 458-461. – URL: https://moluch.ru/archive/139/39262/ (дата обращения: 14.03.2022).

2. Adaptation of a Personality in Conditions of Social and Cultural Society Transformation : monograph / D.G. Shormanbayeva, M.A. Seidinova, M.M. Kozhukhova ; Ministry of education and science of the republic of Kazakhstan, Karaganda state technical university. - Karaganda : Publishing Department of the KSTU, 2019. – 135 p. – ISBN 978-601-315-878-5. http://elib.kstu.kz/ Электронный каталог. – [S. l. : s. n.]

3. Философия: учебник / под ред. А.Н. Чумакова. – М.: «ИНФРА – М», 2018, – С 459.

4. Вебер М. Избранные произведения / пер. с нем.; под ред. Левина М.И.. – М.: Аст, 2021г. – С. 352.

5. Николаев Ю.Н. Эмиль Дюркгейм как социальный философ. // Социологические исследования. – 2016. – №2. – С.76-91.

6. Парсонс Т. О структуре социального действия / Т.Парсонс. – Изд. 2-е. – М.: Академический Проект, 2018. – С. 200-203.

7. Сорокин П.А. Кризис нашего времени. Россия и Соединенные Штаты / Сост., подгот. текста, вступ. ст. и коммент. В.В. Сапова. – Сыктывкар: ООО «Анбур», 2018. – С.640.

8. Шабатура Л.Н. Тарасова О.В. Ценности и их роль в условиях глобальной экономики управления // Вестник Челябинского государственного университета. – 2016. – № 15. – С. 27-29.

9. Гэлбрейт Дж. Новое индустриальное общество / Дж. Гэлбрейт. – М.: Прогресс, 2019г. – С.480.

10. Toffler A. The Adaptive Corporation. – Aldershot: Gower, 1985. – 123 p.

11. Бек У. Что такое глобализация? / пер. с нем. А. Григорьева и В. Седельника. – М.: Прогресс-Традиция, 2001. – С.304.

12. Бондаренко Т. А. Трансформация личности в условиях виртуальной реальности. – Ростов н/Д: Издательский центр ДГТУ, 2018 – 51 с.

13. Челомбицкая М. П. Ценностные ориентиры современного общества / М.П. Челомбицкая, Н.Г.Лавинский // Молодой ученый. – 2019. – № 12. – Т. 1. – С. 198-201. http://www.moluch.ru/archive/35/4016/.

14. Андреева Г.М. Социальная психология // Учебник для факультетов психологии университетов. – М.: Аспект-пресс, 2017. – С.345.

15. Риккерт Г. Философия жизни. – Киев: Ника-Центр, 2019. – С.512.

References:

1. Shormanbaeva D.G. Axiological foundations of personality adaptation in the conditions of transformation of society / D.G. Shormanbaeva, S.B. Balshikeev, M.M. Kozhukhova, M.M. Seidinova. – Text : direct // Young scientist. – 2017. – № 5 (139). – Pp. 458-461. – URL: https://moluch.ru/archive/139/39262 / (accessed: 14.03.2022).

2. Adaptation of a Personality in Conditions of Social and Cultural Society Transformation : monograph / D.G. Shormanbayeva, M.A. Seidinova, M.M. Kozhukhova ; Ministry of education and science of the republic of Kazakhstan, Karaganda state technical university. - Karaganda : Publishing Department of the KSTU, 2019. - 135 p. - ISBN 978-601-315-878-5. http://elib.kstu.kz/ Electronic catalog.. – [S. l. : s. n.]

3. Philosophy: Textbook / edited by A.N. Chumakov. – M. "INFRA-M", 2018, – 459 p.

4. Weber M. Selected works / translated from German; ed. Levina M.I. – M.:Ast, 2021 – 352 p.

5. Nikolayev Yu.N. Emil Durkheim as a social philosopher. // Sociological research. – 2016. – No. 2. – P. 76-91.

6. Parsons T. On Structure of Social Action / T. Parsons. – Issue 2. – M.: Akademicheskiy Proyekt, 2018. – P. 200-203.

7. Sorokin P.A. The crisis of our time. Russia and the United States / Comp., podgot. text, intro. st. and comment. V.V. Sapov. Syktyvkar: LLC "Anbur", 2018 – 640 p.

8. Shabatura L.N. Tarassova, O.V. Values and Their Role in the Conditions of Global Managerial Economy // Bulletin of the Chelyabinsk State University. – 2016. – No. 15. – P. 27-29.

9. Galbraith J. New Industrial Society / J. Galbraith. – M.: Progress, 2019. – 480 p.

10. Toffler A. The Adaptive Corporation. – Aldershot: Gower, 1985. – 123 p.

11. Beck U. What is Globalization? / translated from German into Russian by A. Grigoryeva and V. Sedelnik. – M.: Progress-Traditsiya, 2001. – 304 p.

12. Bondarenko T.A. Personality Transformation under the Conditions of Virtual Reality. – Rostov-on-Don: Publishing House of DSTU, 2018. – 51 p.

13. Chelombitskaya M.P. Value Orientations of the Modern Society / M.P. Chelombitskaya, N.G. Lavinskiy // Molodoy Uchyoniy. – 2019. – No. 12. – Vol. 1. – P. 198-201. http://www.moluch.ru/archive/35/4016/.

14. Andreyeva G.M. Social Psychology // Textbook for Psychology Faculties of Universities. – M.: Aspekt-press, 2017. – 345 p.

15. Rickert H. Life Philosophy. – Kiev: Nika-Tsentr, 2019. – 512 p.