И. А. Меркулова, В. Б. Помелов

Содержание понятия «духовно-нравственные ценности» в гуманитарном знании Германии

Введение. Духовно-нравственные ценности играют существенную роль в формировании личности подрастающего человека. Поэтому их научная разработка занимает важное место в теории педагогики и предполагает необходимость проведения специальных исследований в области философии, аксиологии и ряда других наук. Цель статьи заключается в обобщении взглядов ведущих немецких ученых XIX-XX вв., занимавшихся проблемой аксиологии, в том числе, применительно к педагогике.

Материалы и методы. Ведущими методами исследования выступают анализ научной литературы, преимущественно на немецком языке, сравнительно-сопоставительный и исторический методы, и аксиологический подход, позволивший выявить ценное содержание в теоретических работах авторов Германии.

Результаты. Немецкая аксиология занимает особое место в разработке учения об общественных и педагогических ценностях. Немецкими ученными были впервые разработаны основные подходы учения о ценностях, которые затем были развиты аксиологами ряда других стран. Представлены воззрения ведущих философов-аксиологов Германии XIX-XX вв. Иммануил Кант первым обратился к изучению понятия «ценность». Рудольф-Герман Лотце ввел понятие «ценность» в науку как эстетическую и этическую категорию. Основоположники Баденской философской школы Вильгельм Виндельбанд и Генрих Риккерт дали первую научно обоснованную трактовку таких кардинальных понятий аксиологии как оценка, ценность, классификация и иерархия ценностей. Энгельберт Гутвенгер выделил в понятии ценность такую черту как ее направленность во благо или, наоборот, против человека и общества. Фритц-Иоахим фон Ринтелен подразделял ценности на персональные и не персональные, причём первые он ставил выше вторых; иными словами, интересы личности ученый ставил выше интересов общества. Теодор Штейнбюхель считал, что нравственные ценности обязывают и связывают человека, и воспринимаются им как долг перед обществом. Теория ценностей получила дальнейшее развитие в педагогике культуры, представленной именами Эдварда Шпрангера, Теодора Литта и Георга Михаэля Кершенштейнера, которые рассматривали ценности в неразрывной связи с образованием и культурой.

Заключение. Научная новизна исследования заключается в содержательном анализе взглядов ряда немецких ученых-философов. В настоящее время эти воззрения активно используются отечественной теорией педагогики в качестве одной из методологических основ. В понятие духовно-нравственные ценности авторами вкладывается следующий смысл: это общественно одобряемые и передаваемые из поколения в поколение образцы культуры и нормы морали, личностно значимые, и регулирующие поведение личности, запечатленные в нравственном облике человека, в культурных образах жизни и межпоколенном взаимодействии, в воспитательных отношениях, в педагогических теориях и способах педагогической деятельности и поведения.

Выводы. Основной вывод заключается в том, что для того чтобы ценности были приняты воспитателями и воспитуемыми, необходимо их соответствие актуальным жизненным ценностям молодого поколения и прогрессивному развитию общества в целом.

Ключевые слова: аксиология, Р. Г. Лотце, В. Виндельбанд, Г. Риккерт, М. Шелер, Н. Гартманн

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The content of the concept of «spiritual and moral values» in the humanitarian knowledge of Germany

Introduction. Spiritual and moral values play an essential role in the formation of the younger person's personality. Therefore, their scientific development occupies an important place in the theory of pedagogy and implies the need for special research in the field of philosophy, axiology and a number of other sciences. The purpose of the article is to generalize the views of leading German scientists of the XIX-XX centuries who dealt with the problem of axiology, including in relation to pedagogy.

Materials and methods. The leading research methods are the analysis of scientific literature, mainly in German, comparative and historical methods, and the axiological approach, which allowed us to identify valuable content in the theoretical works of German authors.

Results. German axiology occupies a special place in the development of the doctrine of social and pedagogical values. It was German scientists who first developed the main approaches to the doctrine of values, which were then developed by axiologists of a number of other countries.

The views of the leading philosophers-axiologists of Germany of the XIX-XX centuries are presented. Immanuel Kant was the first to turn to the study of the concept of "value". Rudolf-Hermann Lotze introduced the concept of "value" into science as an aesthetic and ethical category. The founders of the Baden School of Philosophy Wilhelm Windelband and Heinrich Rickert gave the first scientifically grounded interpretation of such cardinal concepts of axiology as evaluation, value, classification and hierarchy of values. Engelbert Gutwanger singled out such a feature in the concept of value as its orientation for the good or, conversely, against man and society. Fritz-Joachim von Rintelen divided values into personal and non-personal, and the personal sphere, in his opinion, rose above the non-personal; in other words, the interests of the individual were higher than the interests of society. Theodor Steinbuchel believed that moral values obliged and bound a person, and were perceived by him as a duty to society. The doctrine of values was further developed in the pedagogy of culture, represented by the names of Edward Spranger, Theodor Litt and Georg Michael Kershensteiner, who considered values in inseparable connection with education and culture.

Conclusions. The scientific novelty of the study consists in a meaningful analysis of the views of a number of German scientists and philosophers. Currently, these views are actively used by the Russian theory of pedagogy as one of the methodological foundations. We put the following meaning into the concept of spiritual and moral values: these are socially approved and transmitted from generation to generation samples of culture and moral norms, personally significant, and regulating the behavior of a person, imprinted in the moral appearance of a person, in cultural patterns of life and intergenerational interaction, in educational relations, in pedagogical theories and methods of pedagogical activity and behavior. The main conclusion is that in order for the value orientations to be viable, and to be accepted by educators and students, it's necessary that they correspond to the current life values of the younger generation and the progressive development of society as a whole.

Keywords: axiology, R.-H. Lotze, V. Wildenband, G. Rickert, M. Scheler, N. Hartmann

For Reference:
Introduction

The socio-political and social changes taking place in Russia since the early 1990s have significantly changed the guidelines of higher education. Modern socio-cultural changes open up new opportunities for society to realize the goals and objectives of the development of its citizens, to determine the system of material and spiritual and moral values that in one way or another affect all aspects of people’s life and activities.

The spiritual and moral values laid down in the consciousness of citizens by society, first of all, by its institutions such as the mass media and the education system, determine the direction and content of citizens’ life activities. In practice, it often turns out that the information they assimilate doesn’t contribute to the development and elevation of both an individual and society as a whole, but rather to their moral impoverishment and destruction. This circumstance exacerbates the need for teachers to search for new value and ideological foundations, they can serve as a methodological basis for the development of pedagogical knowledge in the modern conditions of the confrontation between Good and Evil.

In the context of this search, a comparative analysis of the value components of educational concepts existing in the historical experience of various countries, in terms of their possible use in modern education, is of particular importance. This circumstance explains our appeal to the study of the essence and content of the concept of "spiritual and moral values" in foreign humanitarian knowledge, in particular, in the philosophy and pedagogy of Germany.

Materials and methods

The leading research methods are the analysis of scientific literature, mainly in German, comparative and historical methods, and the axiological approach, which allowed us to identify valuable content in the theoretical works of German authors. The authors used the materials of a number of leading scientific and pedagogical domestic and foreign periodicals, including «The History of Education & Children’s Literature» (Italy), «Ricerche di Pedagogia e Didattica – Journal of Theories and Research in Education» (Italy), «Espacio, Tiempo y Educación» (Spain), «The Integration of Education», «Pedagogy», «The Siberian teacher», «Perspectives of Science and Education», etc, and the works of Russian and foreign researchers of historical and pedagogical science, among them T. A. Byalikova, Z. I. Ravkin, H. Rickert, H. Tschamler, H. Zöpfl, etc.

Results

Pedagogy and education in Germany have long occupied leading positions in the world. Therefore, the interest shown by Russian and foreign authors in these most important spheres of the spiritual life of modern German society isn’t accidental. At the same time, various aspects of these areas are subjected to constructive analysis and deep generalization. The views of outstanding German scientists, such as G. V. Leibniz [1], J. F. Herbart [2], F. V. A. Froebel [3], V. Dilthey [4], R. Steiner [5], P. Petersen [6], etc. are especially carefully studied. The researchers pay attention to the influence of the German pedagogical tradition on the formation of the corresponding spiritual cultures in other countries, in particular,
in Hungary [7] and Italy [8]. The attention of domestic scientists is also attracted by more specific issues, such as the German experience of forming the "field" of social work [9], as well as features of the formation of spiritual and moral values in the educational practice of Germany in the second half of the twentieth century [10].

Axiology (axio – value, logos – teaching) was formed as a branch of idealistic philosophy in Germany in the late XIX-early XXth centuries. German philosophy occupies a special place in the development of the doctrine of social and pedagogical values. German scientists first developed the basic approaches of the doctrine of values, which were then picked up by axiologists of a number of other countries [11].

In Germany, philosophical and pedagogical axiological schools were created, the results of which in a short time became well-known to scientists from other countries, including pre-revolutionary Russia [12]. At the same time, the scientific searches of philosophers and theorists of pedagogy were invariably forced to correlate with the political and social fluctuations that shook this country for a significant part of the twentieth century [13, p. 27].

The influence of Germany on the development of philosophy, pedagogy and axiology in the scientific community of other states continues to be an important factor, and it hasn’t weakened over the past century, because each of the scientific directions representing this country had a solid number of prominent representatives, some of whom have gained worldwide fame as the largest specialists in the field of value theory [14, p. 32].

In the USSR (Russia), the theory of values, as applied to pedagogy, was developed by a number of well-known theoretical scientists [15; 16]. Among them, the scientific school of doctor of pedagogical sciences, professor Z. I. Ravkin (1918-2005) stands out [17, p. 7]. National values of education were put forward as the leading ones by this group of scientists [18, p. 5-6], interpreted only as guidelines for the development of domestic pedagogical axiology [19, p. 8].

A distinctive feature of the research of representatives of this school is the consideration of social, historical and ethnic characteristics while determining values and identifying their content [20]. The philosophers of the so-called Russian diaspora also made their contribution to the development of the theory of values [21]. Thus, Russian scientists have made their contribution to the development of the theory of values.

Immanuel Kant (1724-1804) was the first scientist who turned to the study of the concept of "value". He laid this concept at the foundation of his system of moral principles. I. Kant used the word "value" in the work "Critique of Practical Reason" and at the same time he distinguished between "relative value" and "absolute, unconditioned value".

By "relative value" he meant the significance of an object or phenomenon in the understanding of a person, for example, the price of a particular product. "Absolute value", in his opinion, didn’t depend on the opinion of a person and was valuable in itself, already by virtue of the very fact of its existence [22, p. 31].

The concept of "value" (Wert, Geltung), as an aesthetic and ethical category, was first introduced into scientific circulation in the middle of the XIXth century by the German philosopher, physician and naturalist Rudolf-Hermann Lotze (1817-1881). He distinguished three spheres of being: reality, truth and value.

Lotze identified the latter one with the significance that the cognizable reality acquired in relation to a person. Lotze's worldview was formed under the influence of Kant's ideas. But in the interpretation of R.-H. Lotze, Kant's "practical reason" was transformed into "a mind that feels values". Thus, R.-H. Lotze wasn’t only the first to introduce the concept of "value" into science, but also gave it a very definite interpretation.
The ideas of R.-H. Lotze, in turn, had a certain influence on views of many representatives of German axiology. According to the founder of the Baden School of Philosophy, V. Windelband, the merits of R.-H. Lotze were connected, first of all, with the introduction of the concept of "value", after which the axiology became "a formed theory" [23, p. 37].

Now the concept of value belongs to such general scientific categories, the methodological significance of which is especially important for the theory of pedagogy. Being one of the key concepts of modern theoretical thought, it's used in philosophy, sociology and psychology to designate objects and phenomena, their properties, as well as abstract ideas that embody social ideals, and therefore it acts as a standard of due.

A special place among various schools and trends in German axiology is occupied by the so-called Neo-Kantian Baden, or South-Western, school, which gave science the most influential teaching of values. Its representatives gave the first detailed interpretation, however, from idealistic positions, of such cardinal issues of axiology as the concepts of evaluation, values, classification and hierarchy of values. The leading representatives of the Baden school were Wilhelm Windelband (1848-1915) and Heinrich Rickert (1863-1936).

W. Windelband's definition of "value" was based on the following belief: "There are compulsory values, – the essence of truth in thought, goodness in the will and behavior, beauty in the feeling, and all these ideals represent, each in their own field, the only requirement, – to achieve a general recognition" [12, p. 201].

Windelband for the first time in axiology made an attempt to classify values: they were separated on the aesthetic, ethical, religious, and logical. A particularly large place in the philosophy of Windelband was given to moral values. He saw the main value of society in the system of its spiritual culture, and the moral duty of the individual, – in serving to the society.

The value teaching of the Neo-Kantian H. Rickert had a particularly strong influence on the European philosophy of culture and pedagogy. According to Rickert, values were realized only in cultural works; they were associated with a specific era, type of culture and society, and weren’t just an expression of individuals' orientations to certain objects of the surrounding reality. That’s why, Rickert pointed out, the task of a researcher-historian wasn't to generalize various historical events, but, on the contrary, to point out them from the infinite variety of peculiarities that could characterize a particular phenomenon [24, p. 127].

The value system created by H. Rickert had six different autonomous types of values that were implemented in reality. Among them, the author included the following concepts: "truth" (the values of truth, the field of logic and the cultural benefits of science); "beauty" (the values of beauty, art and aesthetics); "impersonal holiness" (religious values, deification and mysticism); "morality" (ethical values); "happiness" (values of love, eroticism); "personal holiness" (religious values).

The Rickert classification could be considered the first of its kind. In the later works of H. Rickert one could also find a systematic review of values, in which the scientist cited four main classes of values: "values of life", "values of civilization", "values of culture", "religious values" [25, p. 208].

Thus, the system of objective values of H. Rickert reflected, first of all, the theory of culture. The field of value culture was a kind of "field" within which the tasks of education were realized, and cultural goods that embodied basic values could well serve as goals of education. Therefore, this system could be used by humanistic pedagogy, which recognized axiological concepts as leading guidelines for its development. V.
Windelband and H. Rickert created an original philosophical system. For the first time in science, they gave a detailed explanation of the concept of "value", evaluated it from the standpoint of the current stage of science, and finally gave a classification of values. They defined values as ideal entities whose sphere was beyond experience, and which didn’t depend on human needs.

The next step in the development of the doctrine of value in relation to pedagogy was made by another representative of the Baden school, Engelbert Gutwanger, in the book "Philosophy of Values with special attention to ethical values" (1952), in which the scientist gave the following definition of value: "Value is an improving cause. The opposite of value is non-value, which is defined as a harmful, destructive cause. If the value is always for someone, then the non-value is always against someone" [26, p. 70]. Thus, the philosopher pointed out such an important feature of value as its orientation for the benefit or, conversely, against man and society.

The doctrine of values, created by the Baden school of neo-Kantianism, was further developed in the first quarter of the XXth century in the works of representatives of a number of German philosophers, primarily in the works of adherents of objective-idealistic personalism, such as William Stern (1871-1938) and Walter Ehrlich (1896-1968). Prominent representatives of neo-Thomism Fritz-Joachim von Rintelen (1898-1979) and Theodor Steinbuchel (1888-1949) contributed to the development of this problem. These were representatives of the next generation of philosophers, who could already be called axiologists with good reason.

F.-I. von Rintelen is known for his book "Thoughts on values in the spiritual development of Europe" (1932). He divided the sphere of values into personal and non-personal, and the personal sphere, in his opinion, rises above the non-personal one. In other words, he put the interests of the individual above the interests of society. He also identified specific real values that made up the first, lower world of values; above them was placed a higher world of values, which he defined as spiritual. The scientist associated personal values with moral aspirations and spiritual life of an individual. This, as well as religious, aesthetic and ethical values, was understood by him as cultural values that enriched the spiritual world of a person.

Another representative of neo-Thomistic axiology, T. Steinbuchel, believed that moral values oblige and bind a person, and are perceived by him as a duty, and this connection is confirmed in freedom, and contributes to one degree or another to the formation of human life. T. Steinbuchel considered values in general, and moral values in particular, to be objectively existing.

The most famous and relevant among value theories is the phenomenological value ethics, with which the names of Max Scheler (1874-1928), Dietrich von Hildebrandt (1889-1977) and Nikolai Hartmann (1882-1950) are most often associated. Values for them are "phenomena" of a special kind. They aren’t things or goods; they are primordial and they themselves make certain things good [27, p. 87].

A special place in the history of German axiology is occupied by Max Scheler, – the founder of the phenomenological school, who applied the phenomenological method on a large scale in the development of the theory of values for the first time in the history of axiology, and he also built an original hierarchy of values, many elements of which were still used by axiologists. Its value hierarchy is independent of the hierarchy of goods and looks like this [28, p. 49].
Table 1

<table>
<thead>
<tr>
<th>The Value sphere</th>
<th>Value</th>
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<tbody>
<tr>
<td>Spiritual</td>
<td>Religious</td>
<td>Holy</td>
</tr>
<tr>
<td>Intellectual</td>
<td>Culture (Beauty, Recognition, Law</td>
<td>Genius</td>
</tr>
<tr>
<td>Eternal</td>
<td>Vital</td>
<td>Hero</td>
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<tr>
<td>Necessary</td>
<td>Civilization</td>
<td>Spirit</td>
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<td>Enjoy</td>
<td>Art</td>
<td>Artists</td>
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The absolute value, according to M. Scheler, will be that which exists for "pure" feelings (love) and is independent of the essence of sensuality and life. His like-minded friend N. Hartmann attributed morality to such values. According to N. Hartmann, the objective and absolute hierarchy of values in no historical epoch was total and free from doubts, distortions or attempts to change it [29, p. 388].

At the same time, the human value consciousness, N. Hartmann believed, although always subjective, but taken in the aggregate of a large number of individuals, as a whole, was more or less close to the objective value order. Therefore, as history shows, there are different morals and approaches regarding the definition of higher values.

At the same time, the human value consciousness, Hartmann believed, although always subjective, but taken in the aggregate of a large number of individuals, as a whole, was more or less close to the objective value order. Therefore, as history shows, there are different morals and approaches regarding the definition of higher values. At the same time, the individual assessment established in society or culture, as well as the order of values, usually, as a whole, correspond to an objectively defined and absolutely significant value hierarchy, which is a measure for all individuals and the existing social order.

M. Scheler, as a moralist philosopher, was particularly interested in the issues of personality formation, although more in the philosophical and ethical, and not in the applied pedagogical plan. This couldn’t but affect his classification and subordination, in which the problem of personality occupied a central place.

M. Scheler divided values into personal and material values. By personal values (i.e., those that were the property of the individual), he understood all the values directly inherent in the individual himself, and by material values, – various kinds of goods. Among the goods, he distinguished, first of all, the goods of pleasure and benefit, economic goods, spiritual goods related to cultural goods, for example, science and art.

The values of a person also include the values of virtue. Analyzing the concept of the value of personality, M. Scheler nowhere points to the social nature of the individual and, accordingly, to the social nature of the values inherent in it. Values become such only by acquiring social properties, being involved in public practice. Value is objective in nature, it can exist outside the consciousness of the individual.

The personality, obviously, doesn’t always perceive the whole set of objective values. Therefore, it’s usually possible to speak only about the level of assimilation, acceptance, subjectivization of these values by a person. In M. Scheler and N. Hartmann, the main moral value is "good" [27, p. 372; 29, p. 50]. "Good" and "evil" are the values of the individual. Philosophers put "virtues" and "vices" in the second place among the moral values of the individual. In the third place, they consider the actions of the individual, which can be
M. Scheler and N. Hartmann relied on Plato in their ideas and hierarchy of values. The fact that the phenomenological value theory presented by them was based on the philosophical tradition, ancient and Christian thinking, undoubtedly contributed to its distribution and long-term relevance. Thus, representatives of different philosophical schools in Germany (natural philosophy, neo-Kantianism, positivism, phenomenology, existentialism, etc.), assessing the essence of value from different sides, mainly considered this phenomenon as the core of the strategy of life, producing its meaning. Some examples from the history of philosophy have shown us the semantic interpretations of the concept of "value" by the leading philosophers of the German cultural tradition.

If we generalize the various understandings of the concept of "value" used in German sociology, it becomes clear that values are concepts of personal desires, the very fact of their existence affects the choice through preferred behaviors (M. Weber, K. Klakhon, R. Lautman, L. Rats, etc.) [29, p. 36].

In the pedagogy of culture, represented by the names of Edward Spranger (1882-1963) and Theodore Litt (1880-1962) (1854-1932), values were considered in inseparable connection with the spirit and culture [30; 31]. The famous teacher Georg Michael Kershensteiner linked values with everyday life and education [32].

Representatives of normative pedagogy F. Schneider, J. Gettler, H. Tsepfl, G. Chamler, B. Schleisheimer connected the concept of value with the "stepwise" order of being. "Value is an objective relation in which the objective reality is emphasized in every assessment," G. Chamler argued [22, p. 57].

At the same time, G. Chamler and H. Tsepfl deduced values from the concept of meaning and evaluation, through which values become such for the individual, stating that "values are an interpretative concept for interpreting the meaning of life" [22, p.45].

German anthropologists and teachers of the second half of the twentieth century, H. Roth, R. Khan, paid a special place in their works to the issues of moral education, the formation of values and value orientations [33; 34]. This was reflected in a huge number of works of the corresponding direction (V. Bretsinka, S. Gelert, E. Weber, V. Klafki, F. Kohn, H. Root, K. Khan, V. S. Shpang, G. Schreiner, H. Schmidt, V. Shverbel, etc.) [35].

The authors of numerous empirical studies in the field of values (T. Genzike, N. Seibert, T. D. Servais, R. Terlinden, R. Koenig, G. Klages, etc.) consider values as a quality of preferences and aspirations [36, S. 24; 37, p.698]. Their social function is clearly expressed by P. Kmichek, defining values as "a cultural, socially conditioned, dynamic, self-asserting concept of order, in the center of which is the personality as the leading line of orientation" [38, p. 42].

The dynamics of views and positions on values and value orientations in foreign humanitarian knowledge is also associated with the names E. Durkheim, K. Klakhon, T. Parsons, R. Perry, M. Rokich, J.-P. Sartre, W. Thomas, E. Kay and F. Znanetsky [39].

Discussion

Thus, by "value" we mean a set of trends, preferences and leading lines of orientation that characterize the social system of a given society or a certain cultural environment, and represent the result of the spiritual work that is carried out by the whole society.

The problem of the typology and hierarchy of values, in our opinion, is primarily that there is no complete systematization of values in the scientific literature. And the point
here isn’t in the set and difference of axiological concepts, but in the very content of the problem. Therefore, it isn’t so much the specific variants of the typology that are important here, of which there can be arbitrarily many, but rather their initial positions. What is needed isn’t a classification in itself, but a hierarchy of values. But, as it seems to us, it’s impossible to simply describe or deduce the hierarchy from a particular concept; it’s necessary to establish an internal trend of changing value prerogatives and meanings, especially in the process of revaluation of values at the turning points in the history of the development of a particular society.

This process involves the creation of a criterion system, using which it would be possible to more correctly and reasonably isolate the most relevant, priority values from the entire sum of values in the specific historical circumstances of a given country and in a given period of historical time. In this regard, the approach of the Russian Z. I. Ravkin seems quite convincing, highlighting the following "sources" of the formation of such a criterion system: socio-cultural, theoretical and methodological, empirical [18, p. 13].

Of course, the socio-cultural "source" contains the program-target settings in the field of education that prevail in a given society in a particular historical period, and further, these program-target settings in the field of education, formulated in the relevant state acts and documents, open up a real opportunity for a scientist to determine the value priorities that are relevant in a given period of historical time.

The theoretical and methodological "source" includes the works and studies of outstanding philosophers and pedagogical thinkers who, as a rule, focused on priority national values in education and upbringing, which are closely related to their own leading ideas and concepts, or to a particular paradigm of education of the era in which they lived.

The content of the empirical "source" is the progressive practical pedagogical experience of this country at various historical stages. As it’s known, the innovative experience of advanced educational institutions has always been guided and is currently guided by priority national values.

As factors influencing the change in value hierarchies, it’s also necessary to take into account the peculiarities of both functioning and changes in culture, social system, public institutions, and personality structure. In this regard, it’s important to note that the public consciousness in Germany of the twentieth century, excluding, of course, the period of national socialism, as a whole, is characterized by a certain rise of humanistic thought in pedagogy.

Humanism replaced scientism in the 1970s, when it became obvious that the scientific paradigm of scientism was no longer able to give a satisfying answer to the essential questions of existence.

This phenomenon is periodically repeated when destructive processes are increasing in society, and the traditional type of worldview, which previously quite successfully provided stability and continuity to society, needs a significant, or even radical, rethinking. In the new humanistic paradigm that replaced scientism, pedagogical anthropologism just got its "place" in pedagogical anthropologism and pedagogical axiology.

Conclusions

In the context of this study, we put the following meaning into the concept of "spiritual and moral values": spiritual and moral values are socially approved and transmitted from generation to generation samples of culture and moral norms, personally significant
and regulating the behavior of a person, imprinted in the moral appearance of a person, in cultural patterns of life, intergenerational interaction and in educational relations, in pedagogical theories and methods of pedagogical activity and behavior.

The evolution of society's values occurs constantly and gradually, changing priorities and hierarchies over time, devaluing some and putting others in their place. The system of values of society determines the process of formation of value orientations of individuals, projecting into their consciousness and behavior, and creating a certain scale of values of the generation.

The historical and sociological analysis of the system of spiritual and moral values gives a number of the most significant milestones in the historical process and leads to the conclusion that the system of spiritual and moral values in the broad sense of the word is the inner core of the culture of society, and the unifying link of all branches of spiritual production, all forms of social consciousness. Within modern social systems, with their strong differentiation of living conditions, it's especially difficult to determine the leading value priorities. For such societies, the pluralism of various value systems is typical.

Therefore, in a pluralistic society, conflicts in the field of values are possible. If such a change in the direction of value priorities occurs in a significant part of society, one can talk about a change in values in society, a revaluation of values.

However, the general reassessment of values is a long process, and most often pronounced changes are manifested only in individual areas of life; in this case, the old value priorities are supplemented with new elements. Our country is searching for a model of education that would absorb the best examples from other countries, adapting them to the domestic reality. In this regard, the results of deep studies by German scientists on the genesis of traditional values and their connection with the new orientations of the reformed society, building the value ideology of modern education, would be very interesting for Russian researchers.

The leading ideas of foreign pedagogical axiology, reflected in the works of world-famous scientists and practitioners, would be useful in creating strategic programs for the development of a school that is forced to act today in conditions of contradiction between the declared values and the values that life instills in the process of "socialization".

Experience shows that the introduction of an education system based on new values is an extremely complex and even painful process, since it affects firmly rooted attitudes and interests.

In order the value guidelines to be viable, not to become an empty declaration and to be accepted by educators and students, it's necessary that they correspond to the current life values of the younger generation and the progressive development of society as a whole. The art of ideological influence consists in offering guidelines that wouldn’t be rejected by people.

Pedagogy should take into account the psychological and social factors that influence the adoption of value orientations. The research and development of the value-content foundations of education requires the interpretation and evaluation of current social information on the basis of a really existing system of values.
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