AXIOLOGICAL ANALYSIS OF STUDENT MORALITY

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Article history:		Abstract:
Received:	7th December 2021	The article deals with questions about the axiological analyzes of the student's morality in modern professional values; their relationship with classical axiology; ways of their determination are shown; the role of professional values in the process of formation of systems of ethical regulation in the professional environment is considered.
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The prospects for the application of professional values in professional communities are described.

As a result of mastering this chapter, the student should: know
• system of humanistic values;
• duties of a person in relation to the environment, society and a single individual;
• value paradigms of a professional journalist; be able to
• use the acquired knowledge in their professional activities;
• apply the methods of formation of values associated with the formation and promotion of certain values;
• follow value guidelines; master the skills
• education of valuable attitude to nature, environment, man;
• formation of ecological consciousness;
• analysis of value orientations of journalists and the audience.

The value approach to understanding morality was developed in the works, as he made one of the most profound distinctions between moral values and other types of values. First of all, he separates values from simple pleasure and from the objective good for a person. Then he subdivides values into ontological ones: the value of being, the existence of something, and qualitative ones: "qualitative" - in contrast to ontological ones, they have their opposite in the sphere of unworthiness. And, finally, within the framework of qualitative values, he singles out intellectual, aesthetic and moral values.

From domestic authors, such an approach in ethics is being developed, which defines morality through values and their corresponding requirements, and identifies a number of basic moral values as the main content of morality [2]. In his opinion, "morality is, first of all, a certain kind of value and the requirements corresponding to them, aimed at harmonizing various interests; and decisions, actions and policies judged in terms of these values and demands"[3].

The value approach to morality postulates the idea of the transcendence of morality, which is "irreducible" to natural or social phenomena, in other words, its belonging to another, non-material world.

In the theory of linguistics, he was one of the first to pay attention to the problem of values of a linguist. The common denominator of solving all social problems in a modern, complexly organized society consisting of many diverse groups is universal human values developed in the process of human development, uniting all people and creating a background for everyone's behavior in various spheres of life: in politics and economics, the life of the state and private life, relations between countries and individuals.

In one of its modern conditions of the formation of a single interconnected world community moving towards a new civilization, when confrontation and the desire to fight "until victory" by various forces threaten the very existence of mankind, it is universal humanistic values that become especially important for journalism.

But before turning to the value aspects of media activity, it is necessary to build the conceptual field of this extremely complex category.

The concept of "value" has long and firmly entered the toolkit of various disciplines. "Being one of the key concepts of modern social thought, it is used in philosophy, sociology, psychology and pedagogy to designate objects and phenomena, their properties, as well as abstract ideas that embody moral ideals and act as standards of due"[3].

There are many definitions of the concept of "value", both having a general, very broad meaning, and reducing this concept to one of the phenomena of the motivational process.

1. Absolutist definitions, according to which values are phenomena in a pure psychological field. The main direction in this understanding of values is phenomenology;

2. Objectivist definitions that consider values as objectively existing qualities, regardless of the reflection of consciousness;

3. Relational definitions, according to which values are properties of subject-object relations [4].

The problem of determining the value has not yet been solved. From his point of view, the following three main types of definitions of value can be distinguished in the history of philosophy:

1. Naturalistic, or empirical, theories consider the useful properties of things as values;

2. Phenomenological theories assert that values are pure abstractions posited by intuition;

3. Emotive concepts recognize the impossibility of defining values, since they do not belong to the field of knowledge.

Along with the need, it determines the need for the goal. From this point of view, the value of an object or phenomenon is determined by the ability to satisfy certain needs of a person (society) and, of course, the place of this need in the hierarchy of needs of the subject. In other words, values will be the more significant; the higher in the hierarchy of needs of the individual is the need, the means of satisfying which these values are. And vice versa: the less this value is associated with the satisfaction of some very essential needs (goals) for the individual, the less significant it is, the less stable its meaning for the individual.

A careful analysis of this concept indicates the need to clarify some provisions. First, value is not the object itself, but its special, socially given mode of existence. In other words, a thing, an object becomes a value only if, being included in the world of social relations; they can be used to satisfy human needs. In addition, the value understood in this way expresses only one of the forms of the functional existence of things, namely, socially positive.

Value is not a property of an object (expressed in its ability to satisfy our desires and needs), but a special relationship between thought and reality. The specificity of this relationship is clearly manifested when comparing truth and value statements. In the first case, the starting point of the match is the object. If supporters consider value as a property of an object, then the second concept focuses on the content of statements (representations) inherent in the subject. A thing that corresponds to the ideal idea of this thing, "stored" in the mind of a person, is, simply speaking, a good, valuable thing. For example, the building plan and the building itself are compared. If the building is taken as the initial one, then they talk about the measure of the truth of the plan (the measure of its correspondence to the building). If the plan is taken as the initial one, then deviations from the plan made during the construction of the building are recorded, and the quality of the building is assessed, and the measure of the assessment is the degree of compliance of the building with the plan.

Values are an integral element of human activity as a motivated activity. From their point of view, value is only that in which human activity is imprinted in one form or another. Pursuing certain goals, a person creates the means by which these goals are achieved. At the same time, both the goals themselves and the means to achieve them act as values. Including elements of reality in the scope of his purposeful activity, a person thereby considers reality as a complex system of values. Not only an object, a tool, an instrument, a person himself, but also a word, a sign, an action, an attitude - any element of human culture can act as a value.

Values, according to this position, are created in the course of social practice. This means that value relations do not exist outside of human society; objects of nature acquire significance only when they are involved in the circle of human activity. From this point of view, things like apples, trees, tables, chairs have value not because they satisfy certain needs, but because they contain extensive socio-cultural information - they are all made, grown, bought, donated, "immersed" in social relations and have a certain purpose in them. This purpose, "acting as if it were an internal property of a thing, indicates how this thing is realized as an element of social activity, determines its social meaning," and, consequently, its value.

In the process of purposeful social practice, a person gives meaning to various objects and phenomena of the surrounding world, which, thanks to this, become values - means to achieve certain goals. Moreover, we are talking not only about pragmatic values, but also about ethical, aesthetic and other relations associated with the values of goodness, beauty, truth, since they are also necessary to achieve the corresponding goals of cultural activity.

Thus, every phenomenon, every element of reality, transformed and mastered in human activity, becoming an element of a certain culture, acquires meaning and meaning for the social community and the individual associated with it, becomes a value.

It seems that these three approaches develop different potentialities inherent in the initial understanding of value as an idea formed in the course of social practice about the significance of certain elements of the external and internal world for human life. In other words, the essence of value is the creative significance of the phenomena of the life world fixed in one way or another by a person. Human culture is permeated with value relations. But, being woven from these relations, it is not at all a subjective product of human consciousnesses and wills. Human culture is an objective, hierarchically organized world. This world is given to each person as a natural habitat that must be mastered. And this assimilation cannot and should not be purely head, rational cognition, but must be precisely assimilation, transformation into its own essence. The measure of mastery of the world of human culture is the measure of human humanity.

Most often, domestic scientists rely on the following definition: "In the broad sense of the word, values are generalized, stable ideas about something as preferred, as a good, about something that meets some needs, interests, intentions, goals, plans of a person".

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