

Axiological dimensions and their impact on humans

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Abstract: In the paper we point out the issue of values and value orientations at present. We point out the importance of values for man and the factors that determine the origin of values. We also point out that values do not exist without man, so they are only present in the human race.

Key words: parent, teacher, school, values, value orientations.

The question often arises as to whether there is a universality of values, whether it is to be universal, or the values of religion, or whether it is necessary to give up the validity of values of a certain kind. That is why all the more necessary to prepare the people of the new millennium for the problems of the relativity of values, the problem of the recognition of fundamental human values. The child does not have a system of values since childhood, but he always appreciates something and refuses or accepts it, positively evaluates it. In the beginning, these are operative values, which are rather a function of the organism and not the child's consciousness, its symbolic thinking. First, the baby stretches behind the milk bottle because it wants to eat. These values are operative values. The opposite of these values are values that are recognized as universal values that reside in the consciousness and conscience of people, in their mind and knowledge. These are symbolized values fixed by human culture, e.g. value "you won't kill". If one has accepted from society that the highest value is love of one's neighbor and money, there is no way to reveal what is of greater value to one. The Church prefers love, company money. This implies a general aspect of modern life - to live in contradictory values. Because a person has lost, left the source of his evaluation to others, and has lost contact with his own evaluation process, he feels deeply insecure and easily threatened in these values.

Dupkala (2017) states that emotional excitement always comes in the elemental assessment. Only intellectual interest can always push him into the background. The mission of values is not only to satisfy feelings, but also to develop, awaken, incite, enrich. The evaluation process is closely related to the emotional sphere. In both an animal and a human, the starting point of the assessment system is emotional sensitivity, sensitivity, addressability, experience of satisfaction or dissatisfaction as a result of satisfaction or dissatisfaction of instincts and needs. Crucial to the human emotional world is the ability to differentiate impulses and learn. Man is not only able to feel, but also evaluate, i.e. j. hierarchize their feelings, subordinate them to the general principles, their opinion on the value to use even against their feelings.

The educational process has the task of developing and enriching human appraisal relations to reality at a higher level, providing the prerequisites for the growth and maturation of personalities on a larger scale. In the sphere of education, however, it is not only what is naturally becoming value but also what is to be recognized, recognized and accepted as value. Lajčin (2014) further states that the fate of culture (a set of diverse values) is directly related to education as to the transfer of values. The pedagogical effort thus focuses on the value of objective perception as what is worth becoming the object of desire, e.g. education, cultural heritage, creativity, understanding the meaning and meaning of events and deeds, adopting reasoned norms and ideals. In today's flood of stimuli and pluralism of the effects of civilization threats and risks, it is urgent to learn to evaluate and create and protect real values.

The value-creation process is the process of actively seeking discovery, acceptance and identification. In life theory and practice, the knowledge of real moral life opens, and only in this value-generating relationship can the educational process be reflected. In the process of education for morality, it is important to accept the link between totalitarianism and human finality to moral values. The norm of moral value is man as a physical and spiritual, free being existing in diverse relationships. Moral value implies all the value areas of man. Therefore, moral value appears to be fundamentally superior to all other value areas. In the field of higher values (and also moral values), it is no longer a question of gaining value "for ourselves", but of accepting it "for itself", opening it up to enrich it, to develop our moral creativity and moral status. In the area of lower values, which

move immediately for a certain purpose - which is pleasant, practically useful, and vital - we try to gain value for ourselves in order to achieve a practical effect (Čubirková, 2009).

Accepting moral values is a complex process. Ethical learning and moral education based solely on laws, principles and norms could lead to schematicism in interpersonal relationships, monotonousness (orders, prohibitions and sanctions) and inadequate development of each person's own spiritual-moral potentials and competences. The basis of the process of education for morality is the cognitive and experience-experience level. Moral experience is understood as remembering life lessons, as a synthesis of sensual and emotional, where the experience acts in its emotional aspect as the experience of experienced feelings. A moral experience is not a picture of life, but a psychological content of life itself. The experience shows the importance of surviving for the personality. Moral values are not only affected by rational knowledge, but "we feel them", that is, we also affect them irrationally. They are 'ideal entities', which are put into empirical reality by the act of evaluation and have a strong emotional dimension. The specific feature of moral values management is free decision-making as an essential condition of moral behavior and conduct. A free personality can decide with moral responsibility in every situation.

According to Veteška (2016), so-called democratic, liberal or liberating education refuses to teach children moral values unless they are old enough to develop their own value system, but this can have negative consequences. It is as if somebody threw a fragile helpless boat without oars into the midst of the stormy waves, hoping that by some sort of fate, it would make its way to a safe haven. Children get their first orientation in the field of moral values from their parents. In the first phase of socialization and the beginning of individualization through adults to ensure that both primary and secondary needs are met, children receive first information about values, both moral and aesthetic. The way of their direct and indirect educational influence clearly draws attention to the values of their parents, how they are able to apply them in their personal and professional life. During this period, however, the child unconsciously, rather by imitation, accepts the values that the family gives them. Even if parents do not try to pass on their own values to their child, they still consciously and unconsciously acquire them even at pre-school age. It receives them primarily from the family, but gradually in the next stages of its socialization process as well as from its peers at school, in peer groups, from the mass media. These values pass the test of everyday human experience and may change under the influence of other institutions. The adolescents then start to struggle for independence, creating their own value system, which demonstrates independence from the value system (the value orientation of parents), but usually does not differ much from it. We believe that at any age, children can learn to recognize moral values.

Family is the most important group for a child and parents have the greatest responsibility for raising it. Their reward is that they have taught the child the right relationship to the basic moral values. Moral education is one of the processes that enables one to orientate in moral values. According to Hanuljaková, Porubčanová and Hasajová (2016), the behavior and behavior of a person is considered moral or immoral by reference to other people, groups and society, according to moral principles that define the relationship of man to people, to society, to the world. From a moral point of view, individual actions and behaviors are evaluated in individual situations, both everyday and particularly significant, stressful, such as socio-historical events or natural disasters, situations of threat of various kinds. It is not only evaluated whether a person harms, hurts, threatens them, but whether he positively, actively helps, cares, contributes to the well-being of others, the group, society.

From a moral point of view, actions and relationships with individuals, groups, society, but also with animals, nature, the environment and things that serve others and society are assessed. Animal abuse, environmental degradation, theft, vandalism and others are considered immoral. Morally difficult, problematic situations arise eg. a conflict between two conflicting motives or two conflicting demands, a conflict between internal conviction and pressure from outside, a conflict between the letter of the law and a higher, humane, moral aspect. Traditionally, moral issues were expressed in terms of character and conscience. Character expresses a set of psychic qualities that are important from the moral, social point of view: positive or negative attitude to people, conscientiousness, responsibility, diligence, perseverance, self-control, etc. The formation of these qualities is assumed by education and other social conditions (Zelina et al., 2016).

During adolescence, self-observation appears with the first attempts at self-assessment. The increased commitment to independence, increasing criticality, often gives rise to a negative attitude towards the fulfillment of obligations and full respect of adult orders. Emotional imbalance and irritability are characteristic in mental life. Transitional changes are also observed in the area of free will and decision-making. To some extent, the decision-making process in adolescence is disrupted (often it is not able to decide what it wants). The pubescents are not able to control themselves many times, they are irritated, acting impulsively,

inadvertently. In adolescence, self-esteem is a result of self-knowledge and self-esteem. It is manifested by the desire for self-assertion and the pursuit of independence. On the basis of knowing himself, the effort is made to become more independent, more independent. On the one hand, the pubescent seeks to achieve maximum independence, but on the other hand he does not have much experience in self-employment. This creates a contradiction between the enhanced efforts for independence and its real possibilities. Resistance is a typical manifestation of the survival of these conflicting behavioral tendencies. Puberty is sometimes called the second period of defiance. It manifests eg. in the fact that adolescents are no longer willing to follow the orders of adults, they often have comments about disciplinary order, whether at home, at school, or elsewhere. They tell adults, even refuse to follow their orders. Later they become critical both to people and to their opinions (Lajčin, 2016).

Self-knowledge, self-esteem and endeavors after self-realization in life are manifestations of self-centering and a prerequisite for the emergence of new efforts and needs; it is an effort after self-formation in the form of self-education. In adolescence, this is only the first stage of self-education, when adolescents are concerned. self-affirmation, which is an expression of the individual's desire to have certain qualities. They are not yet fully aware of their self-education. This must be purposefully developed and managed. In this self-educative effort they start from the idea of what they would like to be. On the way to achieving this concept, a child in childhood goes through several levels of development, on which he identifies with different models, respectively. mimics different patterns. Patterns in adolescence are mostly specific people. Research has found that it may be people from the closest environment whom they know from personal contact, eg. parents, relatives, classmates, friends, teachers, educators (Dupkala, 2017).

In the area of social relations, the pursuit of independence is manifested by detachment from the closest. Relations between parents and children are not interrupted; Negative features only become meaningful when adults act authoritatively, mentoring towards adolescents, they do not respect their personality, when they still regard them only as children and so on. The social determinability of value subjects (man) is not the only or essential moment that affects the creation of values, value attitudes and value orientations. The relative autonomy of a value subject means that the social and material environment has a significant influence on man, especially in the process of value creation and goals. But it is more and more often that in human history, an active free entity in the fight against what is, against what must be in the fight against self-determination, that is to say what one thinks to be, a flat.

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