

# Place of Moral Values in Human Ideological Attitudes

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**Abstract**—This article considers morality as the highest manifestation of spirituality. It is noted that the traditional spiritual and moral values were initially associated with religious beliefs, and then, with the ideals of communist morality, and carried within themselves a common human content. It is argued that today in the system of universal values, morality occupies a special place in the human worldview. However, the attitude of man to himself and to the world is realized in two basic principles "to have" and "to be". It was proved that the principle "to have" appears as "desirable", and the principle of "to be" requires the exertion of spiritual forces. An analysis of the behavior of introverts and extroverts is given, where these principles are implemented in moral values in different ways.

**Keywords**—value approach; spiritual crisis; universal moral values; egoism; "to have" and "to be" as moral principles; introvert; extrovert

## I. INTRODUCTION

If the problem of value is fundamental for axiology, then the solution of the morality value problem in people's life is an example of a value approach in ethics. Value consciousness is associated with choice. A person faces the necessity of choosing at the very beginning of his life. In a situation of choice, a person faces the task of recognizing the value advantage of one of two or of several motives (motivations).

With the formation and improvement of personality, the choice loses its dramatic tension, because all the life energy and the whole life meaning are approved in the preference of

value. For a person with a higher spiritual value, the choice ceases to be a problem, since such a person has forever defined his moral path, has acquired a source of truly ethical understanding of being, life-longing aspiration and truth, and thereby predetermined all subsequent private choices. True value internally illuminates a person's entire life, filling it with true freedom and revealing creative possibilities in it [1].

At the same time, today one can often hear the opinion that morality does not have the primary importance in the life of a person and society. Moreover, in the modern conditions of a general spiritual crisis in the public consciousness in our country, the mood of moral nihilism is becoming more and more common. "A specific, deformed moral consciousness is being formed in society, not only among those who committed the crime, but also among an increasing number of law-abiding citizens. In an unstable social and legal situation, the differences between good and evil, crime and conscious adherence to the law are erased, extreme individualism and indifference to the affairs of society flourish" [2].

## II. "TO HAVE" AND "TO BE" AS THE PRINCIPLES OF IMPLEMENTATION OF PERSON'S MORAL INSTITUTIONS

Traditional spiritual and moral values, which in the past were closely associated with religious beliefs, and then with the ideals of communist morality, and contained such universal concepts as patriotism, collectivism, altruism, work-love, chastity, etc., now are supplanted by individual and group egoism, at best by some kind of "rational egoism" supposedly able to satisfy the interests of all. Theoretically,

this was reflected in the ethics of utilitarianism, pragmatism, entrepreneurship, and all kinds of technologies leading to success. At the same time, the scale of moral, aesthetic, political, and ideological values is inevitably overestimated [3].

Meanwhile, the traditional point of view is that morality occupies a very special place in the system of human values. Moral consciousness determines the behavior of people and their relationships — interpersonal, group, and social. The moral criterion is applicable as an evaluation basis to all areas of human activity. The formation of moral values is a long, complex and controversial process. Any active form of human activity needs moral evaluation criteria, the absence of such criteria or inconsistency with them can negate the most ambitious successes of practical and scientific activities, politics, economics, and ideology [4].

The formation of moral values marks the transition from spontaneous forms of regulation of behavior and relationships to orderly, consciously regulated [5]. Human moral ideas that have been formed over many centuries are reflected in such categories as good, justice, conscience, happiness, love, in the end, this becomes the meaning of life. According to E. Trubetskoy, the Russian philosopher, "here it is obviously not about whether life (whatever its value) can be expressed in terms of a generally significant thought, but about whether it is worth living, whether life has a positive value, and moreover, the value of universal and conditional, value obligatory for everyone" [6]. Based on this, we see that for the Russian philosopher in the ideological attitudes of man the "generally significant idea of value" is the main idea, which once again underlines the importance of value attitudes in the ideological choice of man.

Thus, we see that the fundamental and most important aspect of a person's worldview is his orientation in the area of ethical senses and values [7]. Being is revealed to man as a double evidence that proves that there is a world and that his "Self" exists in this world. The world and "Self" are connected not only by physical, but also by metaphysical connection, and are perceived by the personality itself as being "Self-in-the-world" unresolvable within the biographical time. The prerequisite of the value orientation of man in the world is in this inseparability and non-cohesion of the being of the world and being of the "Self".

The second thing that is important and necessary to note is that the personality determines its attitude towards itself and to the world in such basic and fundamental categories as "to have" and "to be". A person perceives both categories as a vital task. "To have" and "to be" are two major premises, two main categories, two types of self-determination in the general ontology of the personal. Differing and communicating with each other externally and internally, being mutually exclusive and complementary, these two categories constitute the main pivot of human existence, the double helix of personal and human life meaning secret. Whatever examples history may present, we are talking about the implementation of these two principles — "to have" and "to be".

The "to have" task is presented as something obvious, attractive, desirable and, most importantly, more accessible and feasible than the "to be" task, which requires speculation, effort and impact of creative forces. In contrast to the empirically horizontal "to have", "to be" task is ideally sublime. The categories "to have" and "to be" correlate with each other as a kingdom of need and necessity and a kingdom of dignity and freedom. That is why, despite its inaccessibility and difficulty, the ideally sublime "to be" task is never forgotten in everyday human life. The world and its benefits are immediate and obvious values that are desirable and are therefore important or necessary to "have". However, a person as a self-conscious "Self" is incomparable entity, which cannot be reduced to anything, cannot be replaced by anything, and must follow its main vocation "to be."

Considering the state of man in modern industrial society, Herbert Marcuse wrote that human life turns into existence when the standard and false needs are imposed on the individual, which Marcuse calls repressive. Thus, a person is deprived of an ethical and axiological basis to oppose a society in which the tasks "to have" and not "to be" play the main role. A model of one-dimensional thinking and behavior is being formed. There is a problem that implies a value judgment, a judgment that "human life is worth living, or rather it can and should become so" [8].

The modern social situation shows us the predominant desire of a person to "have" and is the result of the individual's conscious orientation in the real life plane and determined by his attachment to consumer values. Erich Fromm called this a market orientation, a person "loses self-respect and self-esteem ... ceases to perceive himself as an independent being, forgets about the notion of individuality of his personality" [9].

At the same time, we see that the fate of some people is mainly due to the external objects of their interests, the fate of others — due to their own inner life. Orientation with a prevailing interest in the outside world is an extraversion attitude and determines the extraversion character of the personality. Orientation with the prevailing interest in the inner life is an introversion attitude and determines the introversion character of the personality. Both the introvertive and extraversion character can be found in real life and in the descriptions of fiction [10]. Everyone knows those closed, self-absorbed and often difficult to comprehend people, which are a bright contrast to the open, courteous and friendly people. Often, in the same family, one child has an extraversion character and the other has introversion. Having a livable or, at least, accessible character, an extravertive person prefers not to burden himself with an excessive deepening into the problem of human relations. On its clear and cloudless horizon, there is not even a shadow of worries, troubles or doubts. It is able to impress others and extend its influence on them. On the contrary, the introvertive personality in its internal self-deepening and thoughtfulness does not seem to be particularly interested not only in possessing something, but also in having external success or, in general, something that is usually valued among people [11].

### III. IMPLEMENTING THE PRINCIPLES OF "TO HAVE" AND "TO BE" FOR EXTRAVERTS AND INTROVERTS

From the above differences, noted in the orientations to the world and to the "Self", it can be assumed that the categories "to have" and "to be" are able to realize themselves in different ways in extravertive and introvertive attitudes.

In the extraversionary character, with its relatively high level of interpersonal status claims, the category "to have" takes precedence. A person is guided by the data delivered to him from the outside world: not only faces, but also things attract his interest. Accordingly to the interests, his actions are due to the influence of individuals and things. Adaptation to circumstances is a distinctive feature of an extroverted personality. It pays preferred attention to objects of the outside world and their possession.

If consciousness plays a dominant role in the system of value orientation, and if an extraversional attitude is basic in the attitude to life, we can have a typical example of an extravertive mental character. In its extremely pronounced forms, this character bears the stamp of some kind of blind, irrational admiration for the "principle" and contains the presence of something limited, soulless and insensitive. A man of this type attaches the axiological significance not only to himself, but also to everything around him, arising from the formula he has developed himself, with which he measures good and evil and determines what is correct or inappropriate. Everything that is right for this formula is correct, and what contradicts to it is wrong. For a person of extravertive mental type, this formula is a world law. Everything should be done not for the sake of benefit and love for human, but for the sake of the "principle" in the name of which everyone and everything needs to be put into a certain scheme. The more faithfully the principle of loyalty to the formula is observed, the more all life that does not correspond to the formula is killed. Severe consequences of the extravertive logical formula are experienced, first, by the closest friends and relatives of its zealous observer, who himself most often suffers from suppression of all life forms that depend on emotions. However, consistently and to the end, this principle is rarely implemented. With the help of convenient mental disguise, which is a naive self-deception, a person allows himself some deviation from the principle and allows softening of the formula. On the other hand, the dominant position of the consciously pursued principle, as already noted, leads to the suppression of emotions that go under the threshold of consciousness and then reveal themselves in certain situations. Their subsequent unexpected manifestation in the future will remain a mystery to the person. Therefore, for example, conscious, sometimes exclusive altruism often intersects with egoism hidden from the person himself: the stamp of self-interest lies on selfless-looking acts. The unconsciously acting "to have" principle manifests its egoistic essence: even with the most pure ethical intentions, it leads a person to a result that opens the decisive role of other not ethical motives. For example, the provision of any service or attention may be dictated by a desire to produce an effect or a desire to subordinate someone to somebody's influence and dependence. There is

no true "to be", where everything is subordinated consciously or unconsciously to the "to have" principle: the person does not exercise, but only usurps the dignity of the "to be" principle, the external form of which manifests itself in a selfish tendency, for example in the tendency to be interesting and impress others [12].

The desire to realize the "to have" principle, in other words the desire for possessing things and external advantages, is most vividly expressed in a person whose main feature is an orientation to an external, sensually perceived world. "It is not any single installation that prevails, but an emptiness that as soon as possible can be filled with the desired property that is in greatest demand at the moment" [13]. This is a man of feeling, for whom the feeling of life in its material concreteness means the fullness of being. He does not have to be a man of gross sensuality. On the contrary, he can differentiate his sensation to the highest degree of aesthetic perception, never changing his principle of having an object and enjoying its possession. In society, this is not a repulsive person, on the contrary, he has a pleasant and lively ability to communicate, and sometimes he has a delicate aesthetic taste. He is well dressed, according to his circumstances, he has a refined taste to receive guests, he tends to follow comfort and fashion, and bow before his own right to enjoy all the possible benefits of life. His ideal is a sensible perception of reality, and he is full of reverence to it. Nevertheless, the more sensuality dominates in it, the more unpleasant this type becomes. He develops either in a course, egoist striving for the pleasures, or in a scrupulous refined esthete.

One should not think that the extraversion attitude excludes the possibility of self-deepening of the personality and its immersion into its own experience. There is no doubt that any personality is able to think in categories of self-esteem. However, self-esteem of an extroverted personality is given from the external world surrounding it, in the perception of the "other" or "others". An extrovert thinks of himself as "Self", but not in his own assessment, but how this "Self" appears to "other" or "others". Paradoxically, an extrovert and selfish-minded person does not live his real life, he disperses into objects of the external world and forgets about his self-formation and about the "to be" task [14].

From a religious point of view, the beginning of this split into "to have" and "to be" was posited at the time of the Fall of Man, when the human mind was scattered into the objects of this world, mixed with earthly and material thoughts. A pure attitude towards self, free from the opinions of the environment, can only be ethical and religious. Such an attitude is achievable, most likely, in the experience of the introvertive attitude, in which it becomes the only possible creative principle of the axiological value of the "Self".

When life is opened to man in the possibilities of "to have" and "to be", one person chooses possession, the other - becoming. However, possession appeals to dignity: "to have" does not make sense without "to be". Possession poses the inevitable question of the latter meaning and requires reflection on the eternal problem of "being". What an introvertive personality is inherent "from a young age", an

extravertive personality achieves in the biographical framework of individual experience. Overcoming the tendency to possession means the transition of a person from extrovert orientation to introvertive one. By abandoning the claims and disappointments associated with the possession of the world of things, the introvertive personality acquires the ability to cognize a priori images of the intelligible world. These are moments of deepening into oneself. The introvertive personality is focused on becoming, which is eternal creativity and a continuous process. It has its foundation in the Other and only in It alone finds its true becoming. It realizes its beingness as a free from any "Self", finding a source of life in the Other and being in faith, hope and love, worthy of religious worship and praise. At each moment, the person is involved in the formation, opening the inexhaustible fullness of being.

The introvertive person, despite self-deepening and immersion in his own experience, does not allow for a superficial and disregard for moral norms and values. Nevertheless, it would be a big mistake to reduce his moral outlook to some kind of abstract and boring moralistic, which can be inherent to thinking extraversion type. On the contrary, his entire moral and value orientation is directed towards the most sublime ontology, to a clever comprehension of the meaning of life, truth (in philosophy) or God (in religion).

On the example of the two orientations, "to have" and "to be", we see the decisive significance of moral values in the ideological development of man.

As for the worldview definition, here we can observe a multitude of philosophical definitions, as with the definition of the "value" concept [15]. Moral values are of primary importance in the ideological attitudes of people. As known, it is spirituality (that is, intellect, creative imagination, conscious volitional purposefulness, belief in supersensible ideal being) that distinguishes people from all other living beings on Earth, constitutes a generic human essence. Therefore, we can consider morality as the main element, as the focus of all human spirituality. It is possible to say this more definitely: morality is an absolutely necessary condition of spirituality; moreover, it is the only absolute condition of spirituality. No other structural element of spirituality — neither scientific knowledge, nor aesthetic, political, legal consciousness, etc. — can claim its role.

#### IV. CONCLUSION

The concepts of "worldview" and "spirituality" are closely related to each other. Knowledge, high education, knowledge of the sciences are undoubtedly important elements of the human consciousness, however, their absence or underdevelopment does not deprive an individual of involvement with the human race [16]. In addition, modern scientific and technical achievements are not accompanied by moral progress. In the same way, the absence of a developed aesthetic feeling, a sense of beauty in nature, man, art cannot serve as a basis for alienating an individual from the human race. At present, many people lack elementary legal and political literacy, but this does not

exclude them from the mankind. The lack of moral consciousness, the absence of moral principles, in contrast to all of the above, is the only thing that makes a person a non-human or subhuman, deprived of a generic human essence. At all times, among all people, such individuals were called outcasts, monsters of the human race, they were expelled from communities and ostracized. In civilized societies, such people were imprisoned and even executed.

The presence of moral values is, of course, the essential quality of a person, which directly determines his ideological attitudes. Kant was right when he asserted the complete autonomy of moral consciousness. However, one cannot say the opposite — the complete independence of science, art, politics, etc. from morality. Scientific activity that imagines itself free from moral responsibility, under certain circumstances and interests, can bring harm instead of benefit, become dangerous for people, and cause ecological disasters. Modern art, not fertilized by high moral ideas, can transform the beautiful in its opposite — into a harmless, low, vulgar, as some works of contemporary literature, visual arts, and cinema prove.

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