

## ФІЛОСОФІЯ

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## PHILOSOPHY OF LIFE ABOUT THE PHENOMENON OF VALUES

**Introduction**

Life philosophy is a philosophical direction that considers issues related to the meaning, purpose, and value of life as the most significant, attempting to comprehend “life” itself. This direction prioritizes the vitality of living beings and gives precedence to instinct over intellect, resisting the dominance of intelligence and theoretical knowledge. Notable proponents of this stream include A. Schopenhauer and F. Nietzsche.

Life philosophy is a direction that scrutinizes all manifestations of life, which are not identical to either spirit or matter, and are intuitively grasped, diverging from certain initial realities. Prominent representatives of later life philosophy include Wilhelm Dilthey, Henri Bergson, Georg Simmel, Oswald Spengler, and Ludwig Klages. Thinkers within this realm align themselves with diverse orientations, both theoretical and especially with respect to their worldview-chosen categories.

Azerbaijani researcher M. Rzayev highlights the fundamental characteristics of this philosophical current [5, p.194].

Life philosophy emerges in the 60s and 70s of the 19th century, attaining its greatest influence in the first half of the 20th century. Subsequently, its significance diminishes, but several principles are adopted by existentialism, personalism, and other currents. Life philosophy, primarily as an urge to create sciences about the soul as a living and creative principle, is close to fields like neo-Hegelianism, distinct from natural sciences. Secondly, its utility for life through the realization of truth aligns with pragmatism, and thirdly, it is directly linked to phenomenology. The ideological predecessors of life philosophy are initially German Romantics. Many representatives of this current reflect the anti-bourgeois sentiment, a longing for a strong, undivided individuality, and a unity with nature similar to the romantic era. Like Romanticism, life philosophy is grounded in a mechanical-rational worldview.

The core understanding of life philosophy is that “life” is indeterminate and multifaceted. Life is per-

ceived both as a biological organism and as a psychological flow, experiences, and a cultural-historical “living spirit.» The concept of life encompasses various meanings, but as a rule, it either forms the basis for biology, psychology, or cultural predominance.

**Degree of problem elaboration.** Research on this topic encompasses the contemporary era. The theoretical study of the subject has received significant contributions from E.L. Heide [2], A. Bergson [7], T.G. Bochorishvili [8], L. Wittgenstein [9], G. Simmel [10], F. Nietzsche [11], E. Troeltsch [12], J. Habermas [13], Elisa Nikat [1], N.I. Ismayilov [3], Y. Rustamov [4], M. Rzayev [5], A. Shukurov [6]. Moreover, there is currently a lack of comprehensive theoretical works that generalize the substantial experience accumulated in recent years regarding the practical elaboration of the values concept in the framework of various methodological directions within life philosophy.

Most contemporary scholars unanimously acknowledge the significant role of the value sphere in the processes of socio-cultural genesis. In the philosophical and axiological history of thought, the rich tradition of studying the actual axiological problems related to the investigation of values, evaluations, and value consciousness, on the one hand, and the formation of philosophical contemplation within life philosophy, on the other hand, has emerged. Research that combines both traditions, including both theoretical and life philosophy aspects, is essential and enriches each of these fields.

**The purpose and objectives of the research.** The primary **purpose** of the research is the philosophical grounding of the nature of values within life philosophy. To achieve this purpose, the following **objectives** are associated: the study of values as a phenomenon by life philosophy; analysis of its structural components, anthropological and ontological sources; identification of factors influencing the formation of values; determination of the subject of values within the context of civilization and anthropological approaches; implementation of the classification of values.

**Methodology.** The methodological foundations of the research are based on the category apparatus and principles of life philosophy and philosophical anthropology, the heuristic potential of phenomenology and hermeneutics, the civilization approach to the interpretation of historical processes, as well as the possibilities of general research, logical methods, and comparative analysis. Depending on the set objectives of the research, methods such as generalization, moving from abstract to concrete, historical-comparative and systematic approach, analysis, synthesis, induction, and deduction have been employed.

#### Main section

#### Schopenhauer's Concept of Values

Critiquing rationalism and asserting that volition, namely human motives, desires, activities, and the processes of their realization, are distinctive and relatively autonomous, influencing the direction and outcomes of informed cognition, Schopenhauer contended that converting the will into a mere adjunct opposed to genuine life. He dismissed the antiquated philosophy's notion of "cause" as spurious.

From the standpoint of life philosophy, the world that encompasses us is a distinct chaos, not governed by reason but subjected to unconscious forces. Such a force, for instance, A. Schopenhauer designates as "will," namely, the "will to live." This represents the highest cosmic principle underlying the world. This universal will manifests itself in diverse individual wills that contend among themselves for a position under the sun. This strife facilitates the transition of matter to superior forms of existence, and the most exemplary among them is humans as they exclusively have succeeded in conforming to the exigencies of nature. Concurrently, from Schopenhauer's standpoint, humans are the most afflicted beings. Suffering is an outcome of desires, and the boundless race of life loses its significance upon recognizing its own futility. The German philosopher also indicates an avenue to extricate oneself from the predicament imposed by will. Evidently, Schopenhauer suggests that it is imperative to suppress the animal instinct of life. Schopenhauer's philosophy is pessimistic; he posited that individuals within the masses are base and egoistic.

"At the core of life philosophy" lie the predicaments associated with human nature and existence. He delineated the world as blind will and power. According to Schopenhauer's subjective idealist philosophy, the purposeless, blind activity termed "will" is disclosed, signifying the world, on one side, as the perception of the perceiver, and the perceiver, on the other side, as the product of the world, with all events representing the stages of the objectification of will [3, p.120].

In his opus "The World as Will and Representation," Schopenhauer introduces the concept of "free

will," accentuating the importance of "the will that prevails over reason rather than intelligence, which holds a relatively superior position." To genuinely emancipate freedom from its contingent self-dependence, "it must be transposed from activity to essence" [14, p. 269].

This implies that the principles of the most serious necessity and all-powerful freedom must be introduced into philosophy in equal measure but only under obligatory conditions so that all necessity is ascribed to actions and behaviors as a totality, and all freedom devolves to existence and nature. Schopenhauer reverts to the "archaic fallacy" and contends: where there is a cause-effect relationship, there is will, and where causality prevails, will no longer exists. However, with his position, he contradicts this: "where there is a cause-effect relationship, there is will, and no will moves without cause" [15, p. 242]. Will is independent, determining the direction and outcomes of reason and perception.

#### F. Nietzsche's Perspectives on Values

F. Nietzsche introduced an alternative irrationalist conceptualization, providing a divergence from classical philosophy. Nietzsche's viewpoint posits that European nihilism (an absolute negation stance) gains strength. This nihilism is unveiled as a consequence of the collapse of antiquated values now exposed as fallacious. Nietzsche holds that religion is fundamentally flawed, prompting him to advance the thesis of the death of God. In his perspective, if God governed the universe, His order also governed the world. Nietzsche's proclamation of "God is dead" suggests that the philosophical and religious portrayal of the world serves as an expression of human necessity for meaning and order.

In actuality, there is an absence of divine order in the world. It is inherently chaotic, and humans ascribe meaning to this world themselves while striving to shield themselves from chaos. Nietzsche's critique of Christian ethics and truth stems from the belief that Christianity has disseminated the instinct for life, negated the real world in favor of an afterlife, and distorted the characterization of that world. Nietzsche's articulation of the "death of God" underscores the imperative to reevaluate values, understanding all values as constructs emanating from human agency.

Nietzsche rigorously scrutinized Western culture, its values, psychology, and spirit. He posited that humans are not contingent on any authoritative figure, advocating for a life of freedom and death that is discernible to each individual and exclusive to the superhuman. According to Nietzsche, humanity constitutes a mass advancing aimlessly and without forethought, where individual thoughts are not comprehended by others, leading to societal animosity and condemning individuals to isolation, hunger, misery, and melancholic finitude.

Nietzsche's philosophy stands opposed to rationalism, critiquing spirituality, hypocrisy, and foolishness. Moreover, Nietzsche's relationship with Schopenhauer's philosophy is nuanced. Initially drawing from Schopenhauer's philosophy, Nietzsche utilized terms such as "will" and "will to live.» The evolution of Nietzsche's productive work spanned over eighteen years, during which his perspective on Schopenhauer underwent transformations.

Nietzsche repudiates Schopenhauer's irrational, blind will and the genesis of light and form. As known, Schopenhauer's philosophy is pessimistic, with compassion being the highest virtue in his ethics. Nietzsche regards compassion as a manifestation of Schopenhauer's slave psychology shared with Christianity. He associates the "will to power" with the most pure and highest form of life. Thus, Nietzsche presents the romance of power, the war against atheism and Christianity, the affirmation of individualism, and the problem of all values—both theoretical (truth) and ethical (good)—as central themes.

"In fact, only the will to power and the desire to defend against compulsion exist. Not self-defense but everyone would feel their impact on the whole of existence – if we eliminate the atom, we eliminate the radiation of the power will. Therefore, I call this 'will to power'» [11, p.298]. Nietzsche is a kind of conservative revolutionary seeking to revert to existence, promoting natural initial cruelty, anti-metaphysical purity for man, providing a "perspective" on the world.

The essence of the world and life resides precisely in this force. The world is a singular turning process, with everything around it being influenced by the dynamic energy of this will.

"In his creativity, before everything else, a return to the true human values of Christian spiritual values. Nietzsche considered the distortion of genuine human values in culture (Christianity) a sin. Christianity has dispersed the instinct for life, denied the real world in favor of an afterlife, and defined it. Christianity is the "will to destruction,» a disease, a decline. Secondly, Christianity (unlike Greco-Roman civilization, as well as Greek culture) has created a slave consciousness and created a fear of punishment for sin. Thirdly, Christianity has laid the foundation for doctrinal morality. Although life does not fit into a simple scheme, Christianity has forced moral values to fit into that scheme. Fourth, Christianity creates conditions for the cessation of the human race, which is a condition for the instinct of hidden extinction. Nietzsche called his philosophy the "instinct of life's defense.» In other words, he also called it anti-Christian philosophy. Finally, Nietzsche's anti-Christianity was turned against any origin, individuality, and slavery for its nature" [6, p.204]. As is known, in "Thus Spoke Zarathustra,»

he announced the death of God. Why?... Because man should not depend on any authority. The realization of God's death is necessary for free reason, a free spirit, and the formation of ideas about "free death.» One chapter of this work is even called "On Free Death.«

However, free life and free death are not universally accessible. These are only for the superhuman. According to Nietzsche, humanity is made up of countless masses moving on their paths. These masses have no plan, no purpose. If there is something like meaning, it is the existence of individually extraordinary individuals that emerge within them. However, as others cannot see and think what these individuals see and think, the surrounding environment and society become enemies, condemning them to solitude, hunger, misery, and a melancholic, powerless end.

"In the life of nations, there is no progress, and ultimately, life awaits a painful and sorrowful finite end. In the not-too-distant future, despite the still free Western nations and civilizations, inexorable slavery and totalitarianism are approaching. Man must return to his inherent instincts, turn to strong, natural, free individuals. Otherwise, the whole of humanity is waiting for a miserable, barren, fragile end, such as falling into sameness, such as mutual similarity" [1, p. 248-249].

In general, Nietzsche's life philosophy is a critique of separated-from-life rationalism, a critique of spirituality, the immorality of life, hypocrisy, and foolishness.

#### **The Cosmological-Metaphysical Concept of 'Life' in the Philosophy of A. Bergson**

In the philosophical discourse on life, the individual facet of the personal principle is explicated, and individuality is correlated with gender within the philosophical framework. An alternative version of the philosophy of life is intricately associated with the elucidation of the cosmological-metaphysical conception of "life" by the distinguished philosopher A. Bergson. A. Bergson conceptualizes life as a cosmic energy, wherein the vital force perpetuates continuous self-renewal and the generation of novel forms, referred to as the "life impulse.» According to his philosophical tenets, alongside the psychical-spiritual manifestations of life, there coexists a biological life form.

"In actuality, life is inherently tied to the psychological order, and the essence of the psychic – encompassing the indeterminate plurality of interpenetrating elements... However, those pertaining to the psychic essence elude precise definition, as they neither establish a connection with the cosmos nor wholly align themselves within the framework of reason" [7, p.230]. During this epoch, Bergson posits that the essence of mental life is akin to pure "duration" as time. He perceives continuity, mutability,

and conceptual elusiveness that, while challenging to define explicitly, are intuitively graspable.

Indeed, Bergson's conception of vital time transcends the conventional understanding of the sequential moments associated with a simple phased point. Nevertheless, all constituent elements of duration exhibit an intrinsic physical and spatial distinctiveness. Psychologism exerts influence on both ontological considerations (doctrine of existence) and the theoretical perspectives of the French philosopher. Life is characterized concurrently as a naturalistic and metaphysical concept, deviating from conventional historical approaches. Thus, Bergson posits that the essence of life endures perpetually.

The elucidation of the nature of life is subject to diverse interpretations by historical thinkers. A variant of the philosophy of life is portrayed as cultural philosophy (V. Dilthey, G. Zimmel, O. Spengler, and others). Similar to Bergson, these philosophers directly derive their insights from internal values that emanate from cultural-historical experiences rather than being solely psychophysical.

#### **Zimmel's Approach to Values**

Philosophy of values in the framework of existentialism and the philosophy of life, particularly in the context of its most eminent representative, Georg Simmel, takes on a new perspective. Engaging in debates with Schopenhauer, Nietzsche, Bergson, and Dilthey, Simmel concludes that life is an irrational phenomenon that sustains itself beyond the realm of values. Values, according to Simmel, emerge as facts of life precisely during the transition from natural existence to cultural existence. The immanent meaning of life, for him, lies in transcending one's own limits, progressing towards what he terms as "life beyond life." Analyzing values such as freedom, happiness, pleasure, pain, love, knowledge, and beauty, Simmel asserts that these values signify the transcendence of life: "Because at the physiological level, life is continuous creation. Any life-speaking broadly—is always higher than life; in such a way that it creates something beyond life in the spiritual realm, an image, an object, and something objective and significant" [10, p. 76]. This ascent beyond life and spiritual life is not an addition but rather the essential nature of life, manifesting through values, and in this sense, it "completely dominates the course of real life," as C. Habermas notes in Simmel's variant [13, p. 359].

Continuing the traditions of European monism, philosophers who adhere to these ideas vehemently disagree with this conclusion. E. Trelech, for instance, criticizes Simmel to some extent, noting his relativism and "valuelessness" [12, p. 446]. However, the era of postmodernism presented a different interpretation. Aligned with the philosophy of life, Ludwig Wittgenstein's pan-logical and intuitionist

views argued that only the metaphysical could serve as the basis for understanding the world. Wittgenstein also asserted that the "meaning of the world must be outside the world" and "if there is any value that does have value, it must lie outside all happening and being-so. For all happening and being-so is accidental" [9, p. 84-85]. Influenced by paradoxes and antinomies, Wittgenstein drew on Buddhist and Daoist traditions similar to Schopenhauer and Heidegger, emphasizing the logic inconvertibility of knowledge. Hence, his axiology is filled with skepticism: "If a value is to be put on a value, it must lie outside the whole sphere of what happens and is the case... Everything that happens and is the case is accidental" [9, p. 85].

To sum it up differently, values do not manifest in existence; rather, they are on the side of being and non-being. In this sense, evaluation is always imaginary. At the same time, the subject is the boundary of the world; that is, if we follow the logic offered, its existence belongs to both being and non-being, and in this case, it has the potential to be converted into value. However, Wittgenstein did not come to this conclusion himself, as in his understanding, any linguistic representation cannot be other than what is present. This kind of anti-axiology, simultaneously, underscores the highest value of the intuitive perception of the essence, subjectivity, and freedom of life but denies the importance of certain events, experiences, and situations, as seen in Eastern teachings.

At the core of the philosophy of life is the meaning of an individual's social, moral, and physical qualities, examined from various perspectives such as anthropology, medical psychology, pedagogy, law, etc. Unlike these disciplines, philosophy delves into the problem of the essence of human life, studying the phenomenon of human existence comprehensively.

When studying humans, philosophy distinguishes between two concepts: the nature of humans and the essence of humans. True, these concepts are similar in content but differ in perspective. When referring to the nature of humans, the attempt is made to distinguish them primarily from natural entities, especially animals. In this case, what is peculiar to humans, either a quality (reason, speech, religion, ethics, etc.) or the sum of qualities, is considered.

However, throughout the entire history of philosophy, it has not been possible to learn about humans until the end based solely on any quality or characteristic.

#### **The Value Theory of Ernst Troeltsch**

In the context of the philosophy of life, Ernst Troeltsch provides a detailed critique and analysis of value theories in his work "Historicism and its Problems" (1922), approaching his own definition of value. Troeltsch emphasizes that axiology cannot be

purely a priori or purely formal science, and he establishes principles that shape the experiential reality of real life. However, the specificity of axiology, according to him, lies in its orientation not towards the existential-scientific and objective relationship with reality but towards the subjective scientific-normative evaluation and formalization of it [12, p.170].

Troeltsch, in perceiving values, relies on the concept of “personal totality” derived from objectivism, arguing that the philosophy of values inevitably leads to solving the problem of the relationship between life and its material obligations and existence in metaphysics. Criticizing relativism, Troeltsch notes that the relativity of values becomes “significant only when it comes to life and creates and animates in this relativity” [12, p.177]. He even compares the theory of relativity to the theory of value relativism, stating that relativity is not unlimited relativism because the framework of reference can be calculated from any point where the subject is located, and its relationship with other objects is represented mathematically (logically). According to Troeltsch, the desire to attain absolute meaning in individual values is “akin to observing and reflecting not the living being that perceives and reflects but practically moving, choosing, struggling, and demonstrating, ultimately serving life with all intelligence and all observations, whether animal or spiritual-personal” [12, p.171].

Troeltsch insists on the necessity of a new approach to understand the topic of values, asserting that it should be presented “not as something isolated and empty but as something vital, possessing only formal representation, sensation, and capability of desire, like a fullness of consciousness...” [12, p.175]. Overall, Troeltsch approaches the definition of values through the conception of life, considering them as expressions of overlapping and consistent subjective desires, as they ultimately arise from the singular fullness of life. While ecological relationships are the sole source of vital values, spiritual values, in his view, rely on the divine universal spirit that encompasses its finite vitality.

Thus, the subjectivity is the expression of the theme, and without it, the entirety of life would be incomplete. Regardless of the similarities in evaluations and desires among individuals, each individual occupies a unique place in existence. However, Troeltsch never fully resolved the problem of how this perpetual movement of the absolute or the constant movement of life toward values brings about the existence of values, and he noted that the answers to these questions lie in historicism and its problems. “No one else can answer this except him.» While his position is primarily directed towards historical development issues, it seems to be closely related to the philosophy of life. Perhaps, this interest arises from the desire to find ontological answers to axi-

ological issues, to see the subject's place from this perspective, and to assess the role of relativity in mutual existence.

#### **The Nature of Values in E. Heide's Subject-Object Context**

The determination of the subject-object nature of values is associated with E. Heide's conception. He defines values as certain relationships between the value subject and the value experience. Simultaneously, the value experience is understood as the specific condition of the subject, as it is accepted as a relational connection, and the subject and object of value are perceived merely as information regardless of their degree of reality. Heide contends that the basis for the creation of value is inherent in the object itself, and it is directed towards the subject. However, value cannot be sought only in the subject or object; hence, it is determined as the specific relationship of the object to the subject [2, p.153].

This specific condition in which value experiences are built can be related to sensations and sensitivities. Therefore, it follows that without value experiences, the object would not have value, or according to Heide, there would be no orientation toward the subject that constitutes value. Thus, value is not self-contained; it is an ever-changing substance—a relationship between the subject and the object. Initially, this approach may seem to lose the content of value, even causing some scholars to fear that it could go beyond the subject of axiology [8]. Nevertheless, “orientation” and “relationship” are not “nothing” as the most important principles of the development of existence; they are the most critical components of subjective-objective reality, the authentic evaluation of which begins only in many aspects with the modern era.

#### **Conclusion**

Hence, the foundational attributes of the philosophical examination of existence encompass apprehending the vital process as a holistic unity, scrutinizing rationalism, and contemporary culture critically, and emphasizing the imperative “reassessment of values.» Additionally, the maturation of philosophical thought on existence aligns with the articulation of hermeneutic interpretive methodologies grounded in intuitive comprehension and emotional responses. Proponents of philosophical thought on existence construct historical frameworks based on the unified perception of existence as an ongoing developmental process, and the acknowledgment of the equivalence of extant cultures, as propounded by them, substantiates the recognition of cultural equivalence. In general, advocates of philosophical thought on existence underscore the innovativeness of method and a distinctive comprehension of existence, humanity, and philosophy.

It is noteworthy that philosophical thought on existence not only delineated avenues out of the

modern cultural predicament but also significantly delineated the tumultuous state of the present era through its impact on subsequent philosophical orientations. Nevertheless, the notions of philosophical thought on existence endure pertinence in our contemporary epoch due to their influence on individual quandaries, totalitarian governance, human autonomy, accountability, heroism, and the necessity for a tragic comprehension. Philosophical thought on existence constitutes a philosophical movement of the late 19th to early 20th-century irrationalist current, presenting “existence” as an initially comprehended complete reality. This conceptualization is construed diversely in distinct iterations of philosophical thought on existence.

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### Summary

**Giblaliyeva N. E. Philosophy of life about the phenomenon of values.** – Article.

The article discusses the perspectives of representatives of philosophy of life, such as Schopenhauer, Nietzsche, Bergson, and Simmel, on the problem of values. Will, as conceptualized by Schopenhauer, is seen as unconscious impulse, the act of throwing oneself into life, and understanding it as recognizing one’s own desires as the fundamental law. According to Schopenhauer, the will is primary in relation to reason, history, and culture. Nietzsche interprets Schopenhauer’s idea of the “will to live” as the “will to power” – the desire to actualize oneself in a specific way of life. In the context of the dualism of life and culture, natural and ideal values, according to Simmel, appear as “cultural” nature, seeming to express its power and ideological content, and later transform into culture. In Bergson’s conception, the metaphysical touch of life combines with its psychological interpretation.

The quality of life is one of the fundamental values of a modern, technologically advanced society and is primarily determined by economic and social factors. In other words, the application of interdisciplinary understandings compels researchers to philosophically analyze the content and nature of these concepts. The concept of “value” is endowed with ethical, ontological, existential, and axiological aspects, shaping its constituent parts, formulating possible contradictions, and identifying paradoxes. The subject of this research is social values from the perspective of contemporary scholars in the humanities. The authors examine the problem of values based on philosophical and sociological works that constitute a unified ethical discourse. The article explores the relationship of existential values in philosophy to the spiritual foundations in society, tracing the change in the values system as a phenomenon analyzing traditional social relationships.

The interdisciplinary approach employs philosophical analysis methods and complex use of structural functionalism elements, illuminating the philosophical, social, and ethical aspects of the problem of values. In conclusion, it is demonstrated that the recognition of the value phenomenon is a necessary condition and an ideological basis for the activity of modern society, the state, and all its structures, institutions, and organizations.

*Key words:* life philosophy, values, will, security, freedom, self-realization, self-development, creativity, ethics.

### Анотація

**Гіблалієва Н. Е. Філософія життя про феномен цінностей.** – Стаття.

У статті розглядаються погляди представників екзистенціальної філософії Шопенгауера, Ніцше, Бергсона, Зіммеля на проблему цінностей. Воля, як її концептуалізував Шопенгауер, розглядається як несвідомий імпульс, акт кидання себе в життя, і розуміння цього як визнання власних бажань як основного закону. За Шопенгауером, воля первинна по відношенню до розуму, історії, культури. Шопенгауєрівську ідею «волі до життя» Ніцше трактує як «волю

до влади» – бажання реалізувати себе в певному способі життя. У контексті дуалізму життя і культури природні та ідеальні цінності, за Зіммелем, постають як «культурна» природа, ніби виражають її силу та ідейний зміст, а згодом трансформуються в культуру. У концепції Бергсона метафізичний дотик життя поєднується з його психологічним тлумаченням.

Якість життя є однією з фундаментальних цінностей сучасного, технологічно розвинутого суспільства і в першу чергу визначається економічними та соціальними факторами. Іншими словами, застосування міждисциплінарного розуміння змушує дослідників філософськи аналізувати зміст і природу цих понять. Поняття «цінність» наділяється етичним, онтологічним, екзистенціальним, аксіологічним аспектами, формуючи його складові частини, формулюючи можливі протиріччя, виявляючи парадокси. Предметом дослідження є суспільні цінності з точки зору сучас-

них учених-гуманітаріїв. Автори розглядають проблему цінностей на основі філософських і соціологічних праць, які складають єдиний етичний дискурс. У статті досліджується зв'язок екзистенціальних цінностей у філософії з духовними основами суспільства, простежується зміна системи цінностей як явища, аналізуючи традиційні суспільні відносини.

Міждисциплінарний підхід використовує методи філософського аналізу та комплексне використання елементів структурного функціоналізму, висвітлюючи філософські, соціальні та етичні аспекти проблеми цінностей. У підсумку показано, що визнання ціннісного феномену є необхідною умовою та ідеологічною основою діяльності сучасного суспільства, держави, усіх її структур, інститутів та організацій.

*Ключові слова:* життєва філософія, цінності, воля, безпека, свобода, самореалізація, саморозвиток, творчість, етика.