

NATIONAL VALUES AND VALUE ORIENTATIONS IN THE DEVELOPMENT OF INDIVIDUALS AND SOCIETY

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***Abstract:** This article explores the national values and value orientations; it delineates the commonalities and specificities inherent in these systems. The paper also allocates substantial consideration to defining the roles and significances of national values and value orientations in the activities of ethnic communities and the development of society as a whole, through historical-social memory.*

***Keywords:** National values; National value orientations; Socialism; Ethnic culture; Historical memory.*

Introduction

Today, around the globe, value standards - the driving forces of nations and ethnicities - are undergoing fundamental transformations. Concurrently, various actors are actively selecting value systems that align with their subsequent developmental paths. Viet Nam is no exception to this global trend. Therefore, an objective analysis of the overall situation and the values society currently possesses is a critical and highly significant task. For instance, a society that prefers one value system over another, turning its back on the latter, is charting its

developmental path based on the selected value orientation. All these highlight the escalating role of values and value orientations in society as various aspects of its life¹ undergo changes. However, this issue has received scant attention in recent years, even less so regarding the essence and uniqueness of national values as a constituent of the nation's culture.

1. Value Orientation and National Values

In this paper, a value is understood as the essence of an

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object and its attributes that every member of a society identifies as necessary, as a tool to satisfy their interests and needs. In this sense, objects bearing value also encompass ideas serving as norms, goals, and ideals. Therefore, when determining and studying values, one must take into account the intricate structure of value orientations, which are the forms of connection and interaction between the societal and the individual within humans, the internal and external in relation to the individual, their unique perceptions of the surrounding world, their past, present, and future, and the essence of their distinct "Self."

Value orientations usually form a relatively stable system of public institutions aimed at organizing human behavior in relation to objective entities, various social life domains, and themselves as members of society. Conversely, value orientation is the selected, socially-regulated attitude of humans towards the entirety of ideals, material and spiritual values, which are also considered objects, goals, and means of satisfying the vital needs of individuals and social groups².

National values occupy a prominent place in the cultural system. They are divided into cultural genres, and the value institutions associated correspondingly with these genres usually coincide with fundamental forms of human activity. By this marker, even within the range of a single ethnicity, one can differentiate between subsistence and living values, political, aesthetic, legal, socio-economic, ethnic, religious, and moral-educational values. However, this marker cannot serve as a basis for dividing the pure spiritual values of each individual ethnicity, as there does not exist a unique genre for "spiritual activity." In fact, the spiritual aspect is present in every form of human activity³. The spiritual starting point in each specific national value, primarily manifested as a unique system, permeates all genres of values without exception. Therefore, it is incorrect to examine spiritual values as something parallel to other values; rather, they are a specific sphere enveloping the entirety of value-orienting activity of each individual and the community. Hence, only a comprehensive and

complex approach allows, *on one hand*, the thorough analysis of national values, and *on the other hand*, the examination of national values as indispensable components in shaping the spiritual world of each individual - a member - of the nation, and of the nation as a whole.

2. National Values and Universal Human Values

Philosophical reflection on the sources of national values helps prevent a cursory approach to the concept and characteristics of the object it reflects. These sources are unveiled as intertwined and mutually defining relationships, while maintaining the relative stability and independence of the sub-system of value-determining factors.

Every national value, to a certain extent, is built on the basis of self-restraint and the containment of direct internal impulses, limiting personal ambitions, or generally rejecting them for the common good of the nation. Self-restriction of individuals for the benefit of the entire nation is necessary for its propagation and is also a mechanism for national self-preservation.

The use of the term “national values” in science acknowledges the unique social and psychological characteristics of a specific nation and its distinction from other similar nations, and requires the unity and bonding of all members of the nation by common attitudes and thoughts. The study of multiple nations, situated at different stages of formation and development, has confirmed that the unity of a nation's members is often assured by the joint possession of specific psychological traits, by the unified perception and equal evaluation of the same kind of behavior and events, and by a common attitude towards these or other values. Thus, the concepts of a nation and its national values need to be approached from a standpoint that combines and integrates these emotions and attitudes.

The universal human values of the national spirit, national values, and national value-oriented consciousness, are often not only phenomena with psychological-emotional characteristics, but also material objects, symbols, and signs regarded by the entire nation as vitally important. The significance of

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these values is rooted, first and foremost, in the fundamental benefits of each member of a particular nation: survival, development, attainment of goals, and the pursuit of ideals. Each nation distinguishes itself by a combination and correlation of characteristics, by a way of thinking and perceiving the world that only it possesses. The universality of a nation's internal world, the stability of its internal life-pattern, which ensures its effective processing of received information, is the value of a nation as a biological-social community of many individuals, and also the value of a specific cultural phenomenon.

Simultaneously, the concepts of "national values", "universal human values of national spirit" and "national value-oriented consciousness" also include tendencies, ideas, and modes of connection with others that can bring the individual closer to a specific culture, to values, and enable them to achieve peace and satisfaction within the current order. National value is not only the sum of psychological characteristics, needs, interests, attitudes, value orientations, beliefs, or ideals of that

nation, but also a system of methods, operations aimed at achieving objectives; this greatly depends on the character and moral principles of that nation. The historical development of a nation, and the psychology of the nation, have long proven that a group, a community of people can significantly enhance or weaken certain psychological dimensions of the individual. This applies primarily to national values and universal human values of the national spirit⁴.

In a broader sense, the universal human values of the national spirit are regular and stable phenomena that allow the identification of the main characteristics of that nation. Here we are talking about the characteristics of a nation that are sufficiently determinate in the person embodying the national culture, through whom not only a real individual emerges, but primarily the subject of human existence and self-determination of personality consistent with the needs and values of that culture.

Universal human values or core values always appear as constituent parts of national values, and

together they form the axis around which the entire nation unites. In this respect, national values are a part of universal human values, reflecting the uniqueness of the national culture, which in turn depends on specific geographical-historical and political conditions. There is always a mutual relationship between universal human values and national values, characterized by the penetration of universal content into the national, and conversely, national elements into the universal human realm.

During its formation, a national community must reflect reality around it in a certain way, while simultaneously appropriating it through a lens that defines norms and institutions. There are periods when this reflection is experiential - spontaneous, emotional - usual, but with the development of cultural, social, economic, and international relations, the nation's reflection of the surrounding reality gradually becomes more complex and in this process one culture can permeate into another, and in doing so, they infiltrate each other. The totality of complex interrelationships and arrangements between material and

spiritual values, emotional and rational elements of culture, is the sentiment, the worldview of the nation, that is, the criterion that distinguishes one nation from another. This criterion (template) of sentiment - worldview is passed on to each member of that nation through the mechanism of inheritance from previous generations, and exists in the consciousness of members not directly and verbally, but usually exists at a subconscious level, deeply "permeated" into human consciousness, and the energy it awakens, evokes often manifests very strongly. This phenomenon is explained by the fact that in the basis of national values, there is a hidden combination of objects, symbols, or ideas, which in the consciousness of each cultural bearer (agent) have been associated with a quantity of carefully concealed emotions or feelings of that nation⁵. The emergence in consciousness of any of these objects, symbols or ideas causes all the feelings associated with them to be activated, this in turn becomes a guide for each subsequent normative action. The unity arising from the "object - action"

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relationship is called social memory. In this respect, the value structure of the personality is always “embedded” in its social memory.

3. The historical-social memory

The significance of social memory for a nation and its members is enormous, as national values and the formation of the nation's collective consciousness on their basis is a perennial phenomenon that spans centuries and largely determines the nation's attitude towards past and present realities, emerging issues both externally and internally, as well as approaches to solve them and plans for the future. From many methods to solve various situations arising in the nation's life and daily problems, the social memory that has been reinforced in national values will guide the most decisive and optimal solution. This choice largely depends on the mentality of the nation, its values, and ideals. Therefore, the faster the basic attitudes and thoughts of national culture are absorbed into the value consciousness of the nation's members, combined with the inevitable extraction of positive content from the nation's historical spiritual heritage, the more effective

the stabilization process will be, enhancing the positive impacts of national values in social life. Conversely, if a new system of values is forcibly scattered into the national culture and causes some shift in it, such a transformation can disrupt the entire system of traditional relationships and destroy its most precious and resilient foundations. At that point, the entire system of national values: beliefs, morality, the most sacred norms that the entire nation has clung to for centuries will likely be upended and destroyed. All cultural ties, every nuance is destroyed, and these changes will be terrifying and uncontrollable.

Therefore, values that have been carefully selected by a nation to suit historical, climatic, geographical conditions, and many other conditions throughout its formation and development are extremely important. The values that have been adapted for that ethnic community over centuries, perhaps millennia, while still retaining its distinctive national characteristics in all social life situations. Only those who maintain their national values and simultaneously sympathize with

their unity with the rational humanity throughout space and time, have the capacity to make optimal decisions. And only they can understand the problems of both their nation and all humanity, and can help their country, their nation preserve its unique identity. This phenomenon is associated with the fact that values, in this case - national values - are the result not only of spiritual production, but also the essence of species consciousness about the world, the basis of shared experience, vision, and co-action formed through certain attitudes and orientations. Here, the value consciousness that orients the nation becomes an individual attribute of humans, their worldview - reflecting social demands on individual behavior. The universal national and human values are the inner supports of a nation, its culture, and each member of the nation absorbs them from birth, to become a perpetual bearer of those values. Therefore, national values such as social memory are the basis of individuality and can ensure national unity through the integration of each person with the nation, national culture, and also

through its individual choice. Individual choice, as a process of grasping by the individual a system of social meanings and value institutions from the outside, pre-installed in national values, shapes the value-orienting consciousness of a member of a certain nation.

National values, along with universal human values, are intricate integrated structures comprising conscious interactions, emotions, and modes of perceiving reality - a spiritual worldview, essentially. This system is, on the one hand, somewhat dictated by external value norms, while on the other, these norms, through the process of an individual grasping social meanings, gradually metamorphose into the individual's own, i.e., they are personally contemplated and profoundly internalized.

Undoubtedly, there exist relative similarities and substantial differences between social meanings, personal meanings, and norms in national values. The social system, community, and nation socialize the individual in the sense of directing natural desires towards certain values and taboos. Specifically, the culture of each

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nation supports individuals in choosing value orientations, worldviews, and fosters their development into distinctive personalities, aids their social integration, interaction with others, nurtures faith, and thereby preserves the unique code of the nation.

As part of universal human values, national values are the barometer of a nation's development level, a repository of positive experiences in the form of values and behavioral instructions, a self-regulating factor in the lives of individuals and the nation. The actual operation of social relations depends on its level. The peculiarity of national values is determined primarily by their ability to perform the role of a normative assessment of social consciousness and corresponding mental social relations. Each expression of national values carries in it a normative characteristic specific to the culture of the entire nation and of each individual.

National values and universal human values manifest as a measure of the creative relationship of each nation's member with objective reality. Therefore, national values

should not be discussed in terms of the degree of implementation of dominant values, but in terms of universality, the ability to transform oneself into the subject of activities expressed in the capacity of a person to convert natural and social conditions into conditions of his dynamic existence, into objective prerequisites for his existence as a subject of the nation. The national values, while becoming the foundation for the self-expression of the personality as the ruler over social, economic, and political circumstances, as the creator of his own life, develop his individual human essence.

Conclusion

Both national values and universal human values serve as starting points to propel the development of social and individual spirit under specific historical conditions of varying nation members. Their positive social significance is realized to the extent that they become qualities of the majority of the nation's members and participate in the actual relations of all nation members, penetrating their hearts and minds. Only the preservation of

national values that have been value-oriented worldview, can formed over a long historical period, determine the high level of through the shaping not only of consciousness and moral standards general norms and value of a nation. Only then can orientations but also the assurance it guarantee the continued of the inheritance of the national development of the nation. □

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