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## INCREASING THE ROLE OF THE VALUE SYSTEM IN THE CONTEXT OF THE RADICALIZATION OF SOCIO-ECONOMIC TRANSFORMATIONS

**Formulation of the problem.** In different conditions of existence, a person chooses different value priorities. In conditions of stationarity, when there are no significant changes in the surrounding reality and everything is repeated in its dynamics, the value system remains practically unchanged. Most often, it is formed either on the basis of traditions or in accordance with the ethical norms of a society that is in a stationary mode and where the being of a person takes place. The person does not always grasp this process. Modern socio-economic conditions for the development of society are radical that goes beyond the usual concepts and habitual human behavior. In radical (extreme) situations, the existing value system may come into conflict with existing processes, then a revision of the value system is required for the duration of such processes, since the individual's actions are regulated by the value system. *Purpose of the article:* to substantiate the growing role of the value system in the conditions of radicalization of socio-economic transformations.

**Analysis of recent research and publications.** Today the whole world is talking about a global crisis and a civilizational deadlock in which the human community is [3]. It is obvious that today it is appropriate to talk about the close relationship between global processes and the ongoing changes in the value system of the individual and society. Since the system of values that guided humanity in the recent past, today comes into conflict with the ongoing processes. According to the World Values Survey [16] project, the processes of globalization lead to an increase in value differences between generations. The lack of systemic-value continuity of generations leads to the loss of the spiritual core and the destruction of the integral system of moral foundations in society. This situation is destroying society. In conditions of alienation of norms and values, it is impossible to build and develop a system of statehood [4, p. 108]. The unpredictability of such changes, citizens' lack of faith in the normalization of the value foundations of society can lead to tragic consequences [5]. Therefore, the American sociologist P. Sorokin proposes to solve the negative consequences of radical transformations of society by harmonizing the system of values and moral norms [13]. Today scientists have no consensus on understanding the

essence of the value system. But a general scientific understanding of the value sphere is not enough to study the mechanism of its influence on the actions of the individual in each specific situation. It is necessary to take into account a number of important factors: the place and time of the occurrence of the situation, the characteristics of the subject, his internal attitude to the situation, goals, motivation, and much more. Despite the fact that there are many scientific works aimed at studying the influence of the value system on the behavior of an individual, this issue requires further study and reflection. To summarize, the system of values can be understood as a system of moral norms, certain priorities that a person chooses and which he is guided by in his life. For example, during hostilities, everything related to the upbringing of a warrior-defender can be a priority: patriotism and love for the Motherland, military knowledge and skills, endurance, agility and strength, good health. In peacetime these benefits become less important. Another example: people who survived the war, lived in poverty and hunger can choose the values of achieving wealth and good work. Thus, the thoughts and actions of a person are aimed at realizing those values that are currently becoming foreground. According to the above, we formulate a universal definition of a value system: «A value system is a set of basic life priorities».

**Presentation of the main material.** The value system cannot but depend on the conditions in which a person lives. External conditions have a decisive influence on the personality's value system, in its turn the personality's value system also affects these conditions due to human behavior. The degree of influence and the result of this interaction depends on many factors. For example, in the desert water is valued, so it moves into the first place as a means of exchange. It is important to keep warm in winter, so warm clothing and hot tea are considered valuable. The value system is formed under the influence of the rules and norms of society, but the value system itself can also change these rules. For instance, a grandmother enters a tram, where all the seats are taken. The actions of two young people: one pretends not to notice her and continues sitting in his place, and the other immediately gets up and gives way to the grandmother. Different value systems dictate differ-

ent behavior in the same situation. Human actions are influenced by generally accepted norms of behavior and external conditions. For example, in rainy weather, it is customary to take an umbrella, to talk calmly in public places, stand in a queue in a store, etc.

The revolutionary path of development of society forms traditions that orient and guide a person in his daily life. «Traditions are elements of social and cultural heritage that are passed down from generation to generation and are preserved in certain societies and social groups for a long time. Certain social attitudes, norms of behavior, values, ideas, customs, rituals, etc. act as traditions. These or those traditions operate in any society and in all areas of public life» [1]. Traditions and norms of life in their recurrence are predictable, in such a society there are no shocks, there are no radical changes in the economy and in the life of citizens. The recurrence of events and constancy are characteristic of the stationary period of the development of society. In such a society, the value system is simultaneously supported and created by these conditions, and the value system itself also maintains this stability. For instance, in stationarity it was customary to adhere to the Christian value system (commandments) «do not steal, do not kill». And those who stole or killed were brought to justice and imprisoned. In conventional society, there is multiplicity of other rules and norms of behavior that are constant, understandable and acceptable to all citizens. The totality of all the characteristics of human relations acceptable in a society is the system of values of a given society. Therefore, the system-value set of parameters, which was formed over a long period of time as a result of people's lifestyle, will be called the traditional value system. So, stationarity or stability of being is the optimal socio-economic conditions for the functioning of the traditional value system. A classic example of following traditions (the traditional system of values) can serve measured, predictable life of a Soviet person until the 90s of the XX century: school – free education – guaranteed work – guaranteed pension.

As mentioned above, the traditional value system is a characteristic of the optimal conditions for the socio-economic development of society. We call the optimal conditions the conditions of stationarity, stability and security for the life of people in the absence of any shocks in all spheres of society. In the very repetitive conditions of life, the value system is also repeated, it is understandable and therefore acceptable by the majority of the population. In such a society, everything flows smoothly and calmly. Citizens of such society do not need to make quick and difficult decisions. To achieve success in conditions of stability, a person needs to take a number of previously known steps and adhere to the traditional rules, which were repeatedly tested in practice by their predecessors.

In conditions of high dynamics of social processes, the orientation towards traditional values does not allow the individual to achieve the desired goals and be successful. Relying on traditional values in modern socio-economic conditions, a person is faced with inextricable difficulties. For instance, in order to create a family (a natural human need), to give birth and bring up children, you need to have housing, a permanent job and a good salary. Nowadays, young people often do not have housing, permanent jobs, and there are no guarantees from the government to receive them.

*Radical socio-economic transformations and value system.* Today we are witnessing a transitional stage in the socio-economic development of the society in which chaos reigns – a time when one is no longer (the traditional value system is not suitable for radical conditions), and the other is not yet (the value system that is needed today has not been formed). What used to work well in stationarity does not work today. For example, Christian values «Do not kill, do not steal». In modern Ukraine, murders have become frequent, and information about this is perceived almost like a weather forecast. This is an example of the fact that habitual values come into conflict, therefore, in the changed conditions, it is no longer possible to blindly follow the habitual (traditional) system of values. In crisis, unpredictable situations may arise that pose a threat to human life and well-being. Nowadays it is important not to cling to the habitual and definite past, but to try to understand what is happening and find better ways to interact with the new world in new conditions.

In crisis situation, in conditions of force majeure or in any incomprehensible situation, this situation must be taken into account. Because in such conditions there are no previously known rules that could form value guidelines. Forming the system of values, one should take into account priorities, specific goals, the reasons why we form the system of values just such and not another. In the conditions of general chaos in which Ukraine has plunged today, there are no rules and norms of behavior on the basis of which the required system of values could be formed. It is not clear what European values Ukraine is striving for against the background of a complete collapse of the economy and mass poverty of the population. Development goal of the state must be the quality of life of the population, and not the movement of the country towards the ephemeral values of East or West. The first and the main value of any society is the life and well-being of its citizens. A person must live in normal conditions. We call a norm that can exist for a long time and is stable and does not require an overestimated expenditure of resources, leading to the depletion of the subject with whom the given situation occurred. Normal conditions re-

quire the harmonious existence of everything that surrounds a person: home, family, work, society and natural environment.

Today, living conditions in Ukraine are far from the norm and are radical. «Radicalization» – being taken to the extreme, distorting reality, the absence of a norm [10]. Radical conditions are extreme for human life, in which it is almost impossible to exist for a long time, since this requires an increased expenditure of resources. The resource of a person and society is finite. For instance, a person can save someone drowning in a river if he has enough physical strength. But in the open sea without additional technical means of rescue (e.g., a boat) it is impossible to hold out for a long time, forces will inevitably run out and both people will drown.

Radicalization can be an accident (e.g., natural disaster). Radical conditions can be justified and artificially created. For example, an athlete is engaged in training for a long time in a tougher regime, in order to defeat rivals in competitions then. Or an extreme sport – rope jumping from a great height (bungee jumping). This is a radical and strictly dosed sport, otherwise a person can die from overload. Therefore, an extreme situation cannot last long.

Radicalization is an emphasis on some aspect. For example, if an athlete wants to run to the finish line for a long distance, then he runs evenly with the maximum and minimum permissible speed in order to simultaneously maintain his strength and come to the finish line with the expected result. The famous warlord A. V. Suvorov regularly trained his soldiers in the most difficult conditions, superior to combat. His statement «Hard to learn, easy to hike ...» [14, p. 19] was repeatedly confirmed in practice in battle – he did not lose a single battle, repeatedly defeating enemy forces outnumbered.

In extreme and optimal situations, human behavior is different, so the value system that guides him must be different. The same action is evaluated differently under different conditions (stationary and radical). With the change of conditions, priorities change as well, some qualities of the value system. For example, politeness in peacetime is the norm, but in war it is unacceptable. In war, a clear, tough command is needed so that a person can quickly and unambiguously understand it. There is no time for politeness in war, so quick reactions are valued there. Sometimes, in order to come to yourself or avoid danger (a car, an explosion), it is better to push or hit. The price of this is the life of a soldier. Consequently, if the stationary conditions of existence are appreciably violated, the value system can change. For example, we calmly look into the future, plan our studies, give priority to knowledge and development. But when hunger sets in, then the interest in knowledge will immediately plummet, there will be no time for learning, all forces will be spent on

dull the edge of hunger. The desire to learn will be replaced by the desire to eat.

Radicalization may break a person (in the event of a fight against the elements: flood, fire, blizzard etc.). But not every person surrenders to external circumstances. For example, the crew of the self-propelled barge «T-36», which in 1960 drifted 49 days in the Pacific Ocean [15]. The crew of the barge managed to organize their life in such a way during the forced separation from civilization that at the time of rescue they had no losses among the personnel, retained human dignity and military honor. When the guys, exhausted from hunger, were offered broth, they did not pounce on it, but after taking a sip, calmly passed the plate to their comrades. The Americans were amazed that the soldiers in such a state retained their human appearance and self-discipline. Not everyone can repeat the feat of perseverance and courage in the fight against the elements. In 1972, a plane crash occurred in the Andes [6]. To survive in the winter in the mountains, the surviving passengers began to eat the frozen bodies of their dead comrades and relatives. In this situation, hunger turned out to be stronger than reason and moral norms. In the first story, the team cooked and ate tarpaulin boots to survive. It intended to ask her rescuers for «a supply of fuel, water, food, a map» and return home on her own on her barge [15]. And in the second, one of the survivors expressed optimism about the death of people during the descent of the avalanche, because «they had 8 new bodies, which allowed them to hold out for an extra 1.5 months» [6]. In radical (extreme) conditions, especially when a person's life is at stake, his actions and behavior are determined by the internal system of values. Some excuse cannibalism with the fear of death, while others, keeping their minds, find the strength to refuse an extra plate of soup so as not to harm an extremely exhausted body.

In radical conditions, the will and mind of a person can be suppressed for some time: from a temporary loss of control over oneself to a complete loss of human shape. In such acute situations, the so-called point of no return occurs, after which it is very difficult to return to a person's previous state, to his previous life. This line is determined by willpower and the core that forms the personal value system, therefore, in extreme conditions, the essence of a person is clearly visible. For example, a person can become a traitor for various reasons. One, saving the lives of beloved ones (for example, hostages), makes a temporary deal with his conscience in order to gain time and correct the mistake (time-serving (*koniunkturnist*)). And the other, striving for his goal (in the case of a struggle for inheritance), abandons his beloved ones, up to their physical elimination (destruction). If the internal value system of a person is tougher than external conditions, then it mobilizes

his will and mind to resist the elements, a person has an adamant belief in victory, he performs the right actions, so it is impossible to break him. Such person will fight to the last (resilience).

In extreme conditions, the value system is revised only for the time that these conditions are in effect. For example, when a drowning person is rescued so that he does not drown his savior in panic, he is immobilized – stunned, or a special hold on the neck is carried out. On the shore, a drowning man is given artificial respiration and medical assistance. Extreme conditions are over, nothing threatens human life. After getting out of an extreme situation, a person's life usually goes back to normal one, a person continues to live his usual measured life, which he had to the extreme. But not always. The timing of the transition to normal life can be difficult. For example, during the demobilization of ATO soldiers, numerous cases of their deviant behavior in society, including suicide, are known [7]. Due to the lack of a sufficient number of measures for psychological rehabilitation, many soldiers who returned from the war were unable to rebuild themselves to a peaceful life. In peaceful life, the demobilized continued to be guided by the value system developed in the war, using rudeness, aggression and other military habits incompatible with peaceful life. In such situations, the presence of firearms among the demobilized soldiers only aggravated the situation. In the peaceful life, it is dangerous to be guided by such system of values. For the optimal inclusion of a soldier in a peaceful life, it is necessary to «retrain» every soldier who needs it so that he can re-master the skills of common life. And only after mastering new (mundane) skills, rest, psychological restoration and obtaining a civilian profession, the demobilized soldiers should be returned to society.

*The role of the value system in the life of society.* Society is a human community as a result of historically established forms of human activity [2]. Activity implies interaction, and interaction implies mutual understanding. If people cannot agree with each other, they will not be able to interact effectively, and therefore they will not be able to create society. A common value system allows people to come to a common agreement. A unified system of values at the country level directs the vector of the civilizational development of society. On the contrary, having two or more value systems destroys it. Different value systems divide people even at the level of the same family. For example, family quarrels can arise due to a difference in nutrition. The wife prefers low-calorie foods because it is healthy. And the husband should eat fatty and high-calorie foods, because he does hard physical work. The family's value system needs to be revised so that the value systems of family members do not conflict in nutritional issues. Opposite value sys-

tems feud with each other, people are divided by individualism and egocentrism. This leads to a lack of understanding, separation and destruction of any human communities (family, team, society).

The division of society in Ukraine into two parts happened with the outbreak of hostilities in East of the country in 2014. Decentralization (the introduction of the independence of the regions of Ukraine) [11] split society into almost thirty parts. Small businesses continue to split society into smaller pieces. Every entrepreneur has his own value system. The priority of each value system is survivability. Among entrepreneurs, the strongest survives, the one who will be able to sell his goods more profitably, quickly navigate the situation and outwit the rival. To survive alone, you must crush, defeat, win everyone. Therefore, small business, where there is a war of all against all, is not able to unite the country. A private (personal) system of values cannot be guided in activities of a national scale, since this leads to destructive processes in society. Striving for personal survival, first of all, everyone values their values, values their experience and defends their opinion. The presence of a multitude of disunited value systems divides people, generating at best indifference to their neighbors, and at worst – struggle, up to the «destruction» of competitors (in business). The absence of the uniting system of values at the country level atomizes society. A process is underway leading to a split of society into warring groups of people, large and small.

To unite people, we need the system of values that will be common for all citizens of the country. The value system of the society can be expressed in a national idea. The unified system of values of the country must contain all the private systems of values of citizens, because it is at a higher level of hierarchy. A common system of values should be acceptable for everyone, be simultaneously significant for society in general and for each citizen individually. Such value system will serve as a guideline in society for all people. It will unite citizens and facilitate their effective interaction in any socially significant activity. Carrying out activities in the name of a common goal, the entire population of the country becomes like-minded people. This organizes society and allows you to reach a higher level of its organization – emergence (integrity), which will allow all spheres of society to function as a single harmonious organism. For instance, in order to build a modern spacecraft in Ukraine, it is necessary to establish the interaction of a large number of people of different professions, many enterprises and industries.

As shown by sociological research in Ukraine for 2020-2021 [12], the main priorities in the value system of Ukrainian citizens today are health, work, well-being, safety and family. If we compare these data with the works of A. Maslow, then they corre-

spond to the first (initial) level of human life – survival. Survival is characteristic of all living organisms – all animals and plants. In fact, the way of life of the Ukrainian nation is an animal existence. For a person to rise above him, he must develop, and development is possible only with the normalization of the socio-economic sphere of society. To normalize the situation, one should rely on the main priorities of society and the economy: high indicators of their survivability. The general meaning of «survivability» is strength, endurance [9, p. 464], the ability to survive, to continue to exist. Synonyms for the concept of «vitality»: endurance, durability, strength, stability. Now the parameter «viability» is given priority in many spheres of human activity – in business, medicine, science, technology, and military science. In business, the survivability of the system nowadays is put into the first place, having replaced the concept of «profit». If the system is viable, then there is interest in its further development. For example, Aeroflot can be considered a strong company if we work with generally accepted public parameters of aviation organizations (number of aircraft, passenger traffic, profitability, sales, etc.). If we take into account the company's ability to withstand an emergency (for example, an error in planning the level of anti-icing fluid for treating an aircraft), then the state of the airline (as an organism resistant to the impact of fate) leaves much to be desired [8].

For the proactive work out of the behavior of a person who may find himself in an extreme situation (military, firefighters, polar explorers, rescuers), it is necessary to carry out exercises in which possible difficult situations are worked out that form optimal human behavior in similar conditions. Preparing for extreme situations beforehand saves lives and resources. In the event of force majeure (war, natural and man-made emergencies), in order to avoid mass casualties among the civilian population, it is important to carry out such preparatory work with the population in the field of «civil defense».

**Conclusions.** Nowadays, chaos reigns in society, all spheres of human social and economic activity are destabilized. In such situation, it is impossible to comply with those norms that were suitable for the stationary conditions of society. In conditions when everything is crumbling and constantly changing, it is difficult to talk about the survivability of such a system. Therefore, in order to avoid irreversible adverse processes, it is necessary to revise the value system, to form it taking into account the requirements of the time, global (change of eras) and local cataclysms (war, pandemic, crisis). In conditions of uncertainty, it is necessary to artificially create a system of conditional value system that can regulate relations between people in difficult situations.

In order for the socio-economic sphere of society to correspond to the parameter of «survivability»

and to be aimed at maintaining and preserving human life and health, the value system must dominate in any socio-economic activity. Engaging in economics, a person must take good care of the surrounding planet, the environment. In society, in all social processes, the priority must be such system of values, the observance of which directs human activities to ensure the safety of his health, life and the surrounding nature.

In the conditions of radicalization of socio-economic transformations, the role of the value system as a restraining and guiding factor that does not allow a person to go into a state that destroys the surrounding nature, society and neighbors significantly increases. The value system can be the only constraining force in a difficult situation that helps a person to remain human.

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#### Анотація

**Рус-Полтавська А. В. Підвищення ролі ЦЦ за умов радикалізації соціально-економічних перетворень. – Стаття.**

У статті розглядається проблема кризи системи цінностей в умовах радикальних соціально-економічних перетворень. Автор описує роль системи цінностей у житті суспільства. Наведено причини та наслідки процесу атомізації суспільства. Окреслено можливі шляхи вирішення цієї проблеми. Дослідник пропонує універсальну концепцію системи цінностей. Досліджено традиційну систему цінностей та продемонстровано її зв'язок з оптимальними умовами життя людини. Автор порівнює оптимальні та радикальні соціально-економічні умови існування людини. Також показано вплив системи цінностей на поведінку людини як в оптимальних, так і в радикальних (екстремальних, кризових) ситуаціях. Проведено аналіз взаємозалежності особистісної системи цінностей та екстремальних умов життя. Згадуються види радикалізації та їх специфіка. Автор досліджував «штучну» (створену з певною метою) та «природну» (спонтанну) радикалізації. Крім того, автором досліджено три основні варіанти, що демонструють наслідки впливу радикальних умов на поведінку людини в авторській інтерпретації (стійкість, кон'юнктурність, деструкція) та їх зв'язок з особистісною системою цінностей. Обґрунтовано необхідність перегляду та зміни системи цінностей відповідно до умов, що змінюються. Наголошується

на важливості вжиття проактивних заходів для вироблення можливих варіантів поведінки людини в екстремальних умовах. Автор торкається таких питань, як час перебування людини в ситуаціях кризи, якість і ціна людського життя, обмеженість ресурсів та скоююча роль системи цінностей. Дослідник наголошує на необхідності врахування пріоритетного показника «живучості системи» при оцінці рівня соціально-економічного розвитку суспільства. Висвітлено пріоритетні напрямки вирішення проблеми суперечностей у системі особистісних цінностей в умовах радикалізації соціально-економічних перетворень.

**Ключові слова:** система цінностей, універсальна ЦЦ, традиційна ЦЦ, радикальні умови, атомізація соціуму, живучість системи.

#### Summary

**Rus-Poltavskaya A. V. Increasing the role of the value system in the context of the radicalization of socio-economic transformations. – Article.**

The article deals with the issue of crisis in the system of values under the conditions of radical socio-economic transformations. The author describes the role of the system of values in the life of society. The reasons and consequences of the society atomization process are given. The possible ways of solving this problem are outlined. The researcher offers a universal concept of the system of values. A traditional system of values is studied and its connection with the optimal life conditions of man is demonstrated. The author compares the optimal and radical socio-economic conditions of human existence. Also, the influence of the system of values on the human behavior both in the optimal and radical (extreme, crisis) situations is shown. The analysis of the interdependence between the personal system of values and extreme life conditions is carried out. The types of radicalization and their specific nature are mentioned. The author studied the “artificial” (created with a certain purpose) and “natural” (spontaneous) radicalizations. In addition, the author studied the three main variants demonstrating the consequences of the radical conditions influence on human behavior in the author's interpretation (resilience, time-serving (koniunkturist), destruction) and their connection with the personal system of values. The necessity of revising and altering the system of values in accordance with the changing conditions is substantiated. The importance of taking proactive measures in order to work out possible options for human behavior in extreme conditions is emphasized. The author touches upon such issues as the time man can stay in the situations of crisis, quality and price of human life, limited resources and the constraining role of the system of values. The researcher emphasizes the necessity to take into account the priority indicator of the “system survivability” when assessing the level of the socio-economic development in society. The author highlights the priority directions in solving the problem of contradictions in the system of personal values under the conditions when socio-economic transformations are being radicalized.

**Key words:** value system, traditional system of values, universal system of values, radical conditions, atomization of society, system survivability.