GENESIS OF TRADITIONAL VALUES IN THE RURAL AREA
GENEZA VALORILOR TRADIȚIONALE DIN SPAȚIUL RURAL

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Abstract: *The genesis of values is related to the general issues of mankind, i.e. to the human essence, to the man's position in his community, to the meaning and value of his life, to human creation. Result of man's experience and creativity, values are a support for the evolution of society and landmarks for new and varied areas of creation. The values and wish to create values point to deep causes that make an individual's energy and collectivity move forward. From this perspective, a value judgement accompanies the human spirit in history, mirroring a certain human and social experience.*

Key words: *genesis of values, axiology, traditional values, rural area, human creation*

INTRODUCTION

The issue of value is remarkably old. Reflections on value come from Ancient India (Bhagavad-Gita, Samkhya, Yoga, and Buddhism), Ancient China, and Ancient Greece, where it is the core of the works by Socrates, Plato, and Aristotle [Pascadi, I., 1970, p. 8].

For instance, in Plato's conception, values are qualities *per se*, ideas that haunt the sensible world, making up, together with other ideas, an "intelligible world". The following values can be found in this world: "Good", "Beauty", and "Truth". From this perspective, the beauty of the things of the sensible world derives from the idea of beauty, which is above sensibility. Beauty is an immortal "idea": it does not appear or disappear. The idea of "Good" is the supreme goal of everything that exists and becomes, a principle of knowledge and a norm of moral conduct [Stere, E., 1976, p. 137].

Greek humanism aimed mainly at *moral, aesthetic, and cognitive values*. Value consists in knowing, in despise of ignorance, of the fatal destiny, in harmony, balance, and peace, in labour and in love.

In the middle Ages, there are interesting interpretations of value as *entity opposed to nature as artificial product*. *Spiritualist understandings* were predominant, in which the substance of value was considered divine in origin. The ideological doctrine of the period was supported particularly by Saint Augustine, by Thomas d'Aquino, by Dionysius the Areopagite, and by Anselm of Canterbury.

The issue of values can be traced in all the great thinkers of the Renaissance and of the modern history. The Renaissance humanists set above all *the human capacity of creation.*

As a result, though the study of values is old, the movement meant to build up a general theory of values and of a system of values can be traced only in the second half of the 19th century, when *axiology* appeared as a relatively distinct field of philosophy.

MATERIALS AND METHODS

Starting from the Greek words *axios* (to estimate, to appreciate) and *logos* (science, word, theory), *axiology* was born as a modern term capable of designating *the general theory of values.* Value exists through multiple hierarchies in accordance with the man's interest, i.e. with what he considers to be more dignified. Axiology "submits to critique the nature of values, their criteria, and their status within the spiritual life of the society supplying an explanatory theory of the genesis, structure, functions, evolution, and justification of the values" [Grünberg, L., 1972, p. 47].

Choice, preference, or alternative valorise the two poles of value: approval and disapproval. Therefore, the existence of a positive pole (approval) and of a negative pole (disapproval), as well as the existence of hierarchy (higher, medium, and lower grades) defines the specificity of the process of genesis of values. Value takes shape as *a socio-cultural relationship* expressing our appreciation of a series of objects or creations while making them ours because they meet human needs.

Psychological orientation in axiology considers pleasure and desire basic characteristics of value and lived experience as their origin.

Alexius von Meinong considers value from a psychological point of view as an emotional, subjective state: value is a specific feeling of pleasure.

Christian von Ehrenfels claims we endow with value objects that do not exist (absolute good, absolute justice), which means that any object of our desire has a value [Grünberg, L., 1972, p. 79-80].

The psychological value of value can also be traced in Ralph Burton Perry who, in "General Theory of Value", claims that interest is the basis of value, the source of value. The source of value lies mainly in the subject, in the satisfaction of subjective success.

Rudolf Carnap reaches the conclusion that values express an emotional subjective state: this is why value judgements have no cognitive status, i.e. they are neither true, nor false; they have only an emotional, expressive significance.

Moritz Schlick identifies value with the joy of life.

Therefore, it is undoubtful that producing values and assuming them is related to *affective, volitive moments in a human's life.*

RESULTS AND DISCUTIONS

The relationship of man with the world at knowledge and action levels bears *the dimension of creativity*, a dimension that defines the entire human universe.

We speak traditionally of creation in art and of discovery in science. Values are *products of creation*, and humans are the main determining factors in the creative activity; he is the one who creates values and who overruns himself through values.

The world of values is meaningful only for humans and in relation to humans. Value and the products of creation are the results of the creative intervention of the subject on the object. In its essence, creation supposes the ongoing generation of something new.

Referring to human creation, George Călinescu claimed that "Creation is the clarification of a natural order; it is rationalised nature turned into intelligible, exemplary nature" [Călinescu, G., 1964, p. 320].

Whether a consumer or a creator of values, *man takes shape in a world of values* since there is an axiological frame human consciousness cannot ignore and that turns natural behaviour into social behaviour.

In this respect, Tudor Vianu underlined that "Value is to us the expression of a certain possibility, of the possibility of adjusting satisfactorily things to conscience and vice versa: he who identifies value manages to do this adjustment. He who wants it, attempts to achieve it... People are always different, their needs can change and the objects that can meet them can disappear or hide. There is always something permanent between them, i.e. value as the ideal expression of an agreement between the ego and the world that can be always achieved" [Vianu, T., 1942, p. 162].

The totality of the material and spiritual values generated by society within a certain time interval make up what we call ***culture***. The steps of the creation act are as follows:

- *knowing* (the gnoseological moment of culture);
- *value* (the axiological moment of culture);
- *creation* (the creative moment of culture);
- *social generation and critical assimilation* (praxiological moment of culture).

If man's attitude towards the natural and social world is explanatory, i.e. aiming at explaining the features and laws of this world, it is, at the same time, also projective and transforming, aiming at the needs, goals, and desires of humans. Thus, there is unity between the cognitive and axiological moments manifest in the process of creation [Pichiu, D., Albuț, C., 1994, p.76-81].

The concept of "value" is often associated with *the idea of quality*, *importance, appreciation* of something that asks to be estimated and that appeal to a personal commitment. There is a certain tendency to associate value and product of social judgement, social recognition and validation.

The expressions associating value and the idea of satisfying personal and social needs are most frequent. We have in mind a certain quality being attributed to a certain thing based on usefulness or functionality or the ability of meeting the needs and desires of an individual or of society on the whole. Thus, value is associated with the affective-emotional sphere of personality.

Values are not considered exterior to humans, established and accepted after a conventional logic. They *meet a true need of human nature* [Bunescu, Ghe., 1998, p.22-25].

Analysing the existential dimension of the world of values asks the taking into consideration of the possibilities of classifying values depending on certain perspectives and criteria.

The values of culture and the values of civilisation are in close connexion: they can be called central values since they have an integrating character (they integrate into the sphere of values).

Taking into account their impact on human condition, values can be grouped in:

- *fundamental values* (related to the material structure of society, to the typology of social relationships);
- *derived values* (designate the horizon of values proper of a society).

Taking into account the unlimited character of the universe of human creativity, as well as the infinity of the types of values, any classification is justified in the measure in which it manages to make a clear distinction between different classes and types of values [Pichiu, D., Albuț, C., 1994, p.116].

Romanian literature claims that "values refer only to what is deeply significant for the sense of human's life" [Mureşan, V., 1986, p. 196-199].

Thus, there are:

- *aesthetic values* (beauty, tenderness, etc.);
- *cognitive values* (ensuring the opportunity of learning, of being informed, etc.);
- *ecological values* (maintaining environmental safety);
- *economic values* (ensuring human existence);
- *legal values* (legality, righteousness, justice, etc.);
- *moral values* (love, affection, friendship, kindness, responsibility, etc.);
- *political values* (morality, dignity, etc.);
- *religious values* (faith, hope, piety, balance).

CONCLUSIONS

Due to their specific structure, values occupy *the physical existential space of the human universe* and also *the mental, spiritual space* where they ensure their super-spatial and super-temporal existence.

Depending on his aspirations, interests, and desires, *humans evaluate and establish the hierarchy of objects* and actions through a complex process of material and spiritual relationship.

Since objects and actions differ in importance for the humans, *values also differ*, offering *a value scale* characterised by hierarchy and polarity.

Any value supposes *intelligence, imagination, and passion*: it has a perennial existence depending on the general, human significance it contains.

The act of engendering value is a process resulting in a certain product characterised by *originality or novelty* and by *value or usefulness* from the point of view of the society. Creative working is the one that materialises human thoughts.

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