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## Value-Normative Basis of Interaction of Civil Society and Legal State


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### *Sivil Toplum ve Hukuk Devleti Etkileşiminin Değer-Normatif Temeli*

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Received: 17.07.2020 | Accepted: 13.11.2020

**Abstract:** The article is devoted to the study of the limits of the influence of values on the formation of civil society and legal state in the context of modern globalization processes. To do this, general and special methods of scientific knowledge, such as system method, logical-semantic method, documentary analysis, comparison methods, etc., are used in the study. Emphasis is placed on the axiological component of culture that is formed in society over a long historical period based on an anthropological sample of morally justified types of behavior from the everyday experience of interpersonal, social and legal relations. It has been found that under the influence of transformational and geopolitical processes, these types of behavior are outlined in normative formations such as traditions, rites, customs, rituals, etc. It is argued that such axiological achievements are explicated in social institutions, gaining changes depending on changes in social order, ideals and goals of human life. The significance of such value-semantic concepts of law-making and state-building as “to be” and “to have” is stated, considering their ontological importance for the full-fledged, axiologically-motivated vital activity of man as a citizen.

**Keywords:** Values, man, civil society, legal state, socio-philosophical discourse, philosophy of law.

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## Introduction

Any society and state function on the basis of the values and norms established in them, which determine their socio-cultural and axiological-legal levels of structural interaction. The values of civil society, rooted in the practices of self-government and the ideas of gaining individual freedom, arise immanently with the process of its formation and development. At a certain historical stage of “mental adulthood” (T. Hobbes and I. Kant), the axiology of citizenship determines the appropriate political processes and necessitates the creation of appropriate social institutions and a democratic legal state.

In those societies and states where civil and legal values are leveled, there is not only moral, spiritual, but, most importantly, economic and political decline in all spheres of life (not just deviant behavior), because outside the axiological determinant man is unable to develop as a subject of social relations, neither as a bearer of statehood in the context of legal relations, nor as a spiritual person. In addition, it should be taken into account that most of the socio-economic and global-technological challenges of the present time, which exacerbate social problems and provoke tensions in interpersonal relationships (including family, community, children, etc.), originate in the destruction of traditional value systems, influencing the daily lives of people and the legal behavior of the citizen. One of the effective methods of eliminating, or at least standardizing, such problems is civic education aimed at establishing universal, including religious and value principles in everyday life of society and government regulation. Thus, neglect of civic education as the basis of modern value worldviews can negatively affect not only the regulation of civic ethics and legal consciousness, but will also confuse the feelings of people and communities and undermine the value of peaceful coexistence on a global scale.

Thus, the importance of the scientific problem under study is to actualize the ontological approach to the values which are determined by social relations based on the practices of self-government and comprehension of individual freedom and social security and underlie the structural formation of modern civil society and democratic legal state. Accordingly, the purpose of the proposed article is to clarify the nature of va-



lues as such and to determine the content of civic values regarding their conditionality of human rights discourse and stability of the legal state.

### Theoretical Basis

The humanitarian and legal discourse of modern times makes it possible to rely on the theoretical achievements of Ukrainian and foreign scholars – those who have studied the impact of values on human consciousness, the formation of civil society and the establishment of a stable democratic political system in the country. These include R. Kesberg and J. Keller, who state that values relate to abstract beliefs that serve as guidelines in people's lives and influence the evaluation of people and events. At the same time, in contrast to thoughts and views, values transcend specific actions and situations (Kesberg & Keller, 2018). Even more principled is Paul Wanaye Wamimbi, who insists that it is our values and beliefs that affect the quality of our lives and, ultimately, all our relationships, because we believe in what we experience. People tend to think that our beliefs are based on reality, but it is our beliefs that guide our experience (Wamimbi, 2017).

Continuing the previous thoughts, James Allsop in one of his lectures states that the law in its natural consistency is based on an axiological basis. The values that form this axiological basis are expressed not only in formal law, but also in social relations, behavior, actions and deeds, etc. In fact, values form each person and are central in the formation of civil society and legal state (James, 2016). In addition, it is important in this context to define civic identity, which emerges as a discursive-ethical practice of freedom-authenticity, focused on the moral self-determination of man in relations with the community and society (Karas, 2018).

After all, it is values as axiological standards of social relations that are existential experiences-beliefs that make it possible to distinguish between right and wrong, both in human actions and behavior in particular, and in statute and law in general. Thus influencing the essence of an individual's life, values affect the possibility of normalization of interpersonal and intra-social relations, becoming the epicenter of the formation of both society and the state. It is no coincidence that some researchers



are convinced that understanding personal values means understanding human behavior (Lilach, Roccas, Cieciuch & Schwartz, 2017). Ultimately, Emil Visnovsky defends the thesis that modern epoch-making (in global and existential dimensions) socio-state changes express the leveling and neglect of values, which led to the existential and moral crisis of humanity as a whole. Therefore, taking into account the challenges of modern technological culture, it is important to reflect on the ontological level of value self-expression, motive and choice that encourage the formation of personal and social systems of value relations and relationships. Among the values of free individual self-expression, which determine the social needs in the formation of civil relations of freedom, equality and justice, important are the motivational questions to themselves: How to live morally right? What exactly makes us happy? What exactly makes us valuable to someone? (Visnovsky, 2017). What is the need to recognize a person by a person? What determines the degree of mutual trust, social capital and responsibility?

It is important to take into account that since the end of the XIX century in philosophy and psychology there was a scientific interest in the phenomenon of empathy, as an innate ethical ability of man to perceive the Other positively. At the turn of the XX-XXI centuries, the phenomenon of empathy found its experimental biological justification due to the discovery of so-called "mirror neurons". Among neurobiologists there is a widespread belief about a person's empathic ability to sympathize and empathize with the other one, not only his suffering but also joy. The problem, however, remains that the discovery of the human innate capacity for empathy does not guarantee its automatic realization. After all, Mother Teresa, Albert Schweitzer, Stalin, and even Pol Pot were endowed with this ability. However, in some of them it is revealed, while in others it is blocked. Blocking occurs at the level of discursive-ethical practices (Karas, 2019, pp. 73-106).

### **Methodology**

The methodological component of the study is formed on the basis of general and special methods of scientific knowledge. Thus, the systematic method allowed the authors to identify a number of scientific



problems of studying the impact of values on the formation of civil society and the legal state in general. In turn, the logical-semantic method helped to reveal as much as possible the conceptual apparatus of the study, in particular to consider such terms as: “values”, “axiological system”, “civil society”, “legal state”, “citizen” and others. Documentary analysis as a method of scientific cognition is used in the study to formulate practical recommendations for the activation of the axiological component in legal relations, social relations, state-building and law-making processes. The method of comparison made it possible to learn international experience in the formation and influence of values on the formation of a stable civil society and democratic legal state, as well as the possibility of implementing this experience in Ukrainian realities based on Christian social doctrine.

### **The Results of Scientific Research**

The public good has its ontological justification in terms of creating common conditions for the disclosure of the existential potential of each member of society, which recognizes the personal value of vocation and human dignity. However, the study of the relationship between the common good and the individual good is based on the realization of the complexity of the ontological preconditions of human life. For example, an employee in a factory is obliged to follow the rules in force in a particular collective (the common good takes precedence over personal interests). Instead, if the common good of any social formation is opposed, so to say, by the moral good of the individual, then preference is, of course, given to the personal good, taking into account its belonging to the values of the metaphysical transcendent dimension, as opposed to material values. It is obvious that there is a requirement to recognize the ambiguity of the very structure of the concept of the common good, as well as the recognition of the presence of hierarchy in it, which will express the primacy of transcendent-metaphysical goods. In this case, it should be noted that the recognition of the public good is based on anthropological and humanistic grounds. That is, we must remember the uniqueness and value of each human being, and that society can not be happy at all, when “happiness” is due to humiliation of human dignity, violation of the natural rights of other members of society (Blikhar, 2018, p. 101; Blikhar, Zha-



rovska & Lychenko, 2019). Therefore, it is expedient, in our opinion, to actualize the direct connection between the development of social life and the development of individual creative freedom of the individual, and on the contrary.

Modern international civil society, together with the development of information technology, influences the formation of axiological systems in sovereign states. The perception of the international dimension of civil society contains two positions: first, modernity really dictates the significance of its existence, because without a planetary civil society, the efficiency of the world economic order is impossible; secondly, there is the problem of the relationship between the idea of the universality of human rights, socio-cultural identity and uniqueness of each of the peoples. Since the goal of modern development of civil society is the common good, which consists in the free individual development of each citizen, thus in this case the importance of spiritual and moral values in establishing relations, both social and legal, relating to earthly existence is justified. If we distinguish between transcendent universal principles of coexistence and immanent existence, emphasizing in this case a clear hierarchy, it is necessary to note the importance of the secular distinction between civil society and political community, which declares the superiority of civil society over the political community. In this context, the human person as a key creative unit of civil society is gaining in value – a free participant in interpersonal relations, who, being part of the transcendent world, is always open to the principles of the earthly world. It should be emphasized that the role of the state in such a separation of political community and civil society is that it “should provide an appropriate legal framework for the free participation of public subjects in various activities and be prepared for the necessary intervention, adhering to the principle of subsidiarity, to focus the interaction between free associations participating in democratic life on the common good” (Papska Rada, 2008).

From the above follows a debatable thesis on what measures to assess the credibility of people with different views and worldview priorities. Of course, when perceived within a transnational civil society, everything is clear, taking into account its inherent use of new forms of government that would not be derived from the economic interests of



individual social groups, but would be the result of cultural interactions, as a result of which from each culture that real, rational grain which would be of real value to any person in any corner of the planet etc, could be taken. Undoubtedly, under such conditions, a view based on the idea of different forms of materialization of metaphysical-axiological values in the socio-cultural space of a particular nationality, would open a broad perspective on the contribution of each of the nationalities to the global socio-cultural space. In this way it would be possible to minimize (or even “remove”) the opposition of global and local, the model would take on a different form – local in the perspective of global, or global, which includes both purely local, original and unique, and products of mutual transformations of individual, local cultural socio-moral structures.

Indeed, current tendencies of the development of the world’s community in the context of globalization challenges create new opportunities for solving social and economic problems by means of actualization of civic values. S. Dzamanyi writes about this in his publications: “If the economic problem is first of all the choice between different goals – for example, the choice between different economic institutions – the help of technology, even of the highest level, is a necessary but not sufficient condition. Here it is inevitable to turn to values, because when it comes to choosing between two goals, the criterion of this choice can only be a criterion of value” (Dzamanyi, 1998, p. 156). Therefore, it is advisable to express a few opinions about this.

Firstly, the welfare of the nation depends on economic institutions, to a lesser extent on the availability or scarcity of material resources (such as the existence of states with rich natural resources and at the same time, due to the improper distribution of these resources with the poor, etc.). Giving importance to this fact will lead to a change of these institutions if they do not properly perform their main functions, but, by the way, these changes must always provide a moral and ethical basis. And although the word “ethics” has several meanings – it is a custom, temperament and character – but the original meaning, which comes from the ancient Greek *ethos* and occurs in Homer, meant a place of residence, shared housing, home (Malakhov, 2006, p. 15). It is this understanding of ethics as shared housing that shows modern man in a globalized socio-



cultural space clear guidelines for building a successful transplanetary civil society (Dzamanyi, 1998, p. 160).

Secondly, the citizen of a particular state in the modern conditions of the information revolution, and, consequently, its pressure, falls under the destructive influence of financial capital, which leads to the leveling of spiritual and moral values, and, instead, the separation of capital accumulation as self-affirmation of a person, as opposed to the value of self-expression by vocation. This expresses the desire of many modern and international communities, in particular, for the worldview orientation, according to which the representatives of higher values in our lives due to commercialization cease to indicate the values of creative self-expression and, under the influence of consumer mentality, become tools for capital accumulation. After all, in the movement of revaluation of the criteria of material profit, the expediency of returning to moral values and moral consciousness is actualized. A. Mushnikov rightly said in this regard that “the human mind is naturally characterized by known ideas about good and evil, on the basis of which he distinguishes in the actions of his and other people motivations good and evil, honest and dishonest, moral and immoral” (Mushnikov, 1999, p. 111). Undoubtedly, modern globalization and commercialization processes are danger, first of all, to the effective existence of the legal state as the equivalent of pro-European orientation with the recognition of the fundamental principles of humanism and the Rule of Law. Moreover, due to the change of orientations in the perception of the values of life towards the accumulation of capital and consumer approach to life, due to distraction, mostly through the information space, from the values of transcendental-metaphysical dimension the values of creative self-expression are leveled, instead all the time they are placed in the consciousness of modern man through television, advertising and other means of forming public opinion.

Thirdly, the level of so-called trust in interpersonal and inter-institutional relations is growing, because there is not only a psychological and intersubjective level, but also a purely social one. In this context, trust accumulates into the institutionalized dimension of daily voluntary activity, and therefore professional activity, which “has its own sustained and reproducible reality, independent of the psychological states of trust





or distrust felt by interacting individuals” (Smelser, 2003, p. 43). That is, this institutionalized trust characterizes all human relations, including public as well as state and legal (everyday situation with pedestrians on the street: each of them, meeting another pedestrian, hopes that he is mentally adequate and will not make any unpredictable, uncontrolled movements, and, therefore, he expects the other to comply with the minimum requirements for coexistence, etc.).

Thus, within the anthropological dimension of being, we can trace the justified subordination of human physical existence, in the conditions of the normal natural course of life, to the actual rational will of man. In the same way it is expedient to speak of the way of life in an ideal theocratic state, where, so to say, spiritual and moral power (representatives of religious communities, confessions and denominations), although would deserve more respect and would have a higher priority than secular power, because of ontological supremacy of spiritual-transcendent entities over material-immanent ones, but the former would never voluntarily assume the functions of the state, except in emergencies (complete physical absence of power as such for one reason or another). For example, V. Solovyov crystallized the idea of an ideal combination of church and state in theocratic society, where “secular politics should be subordinated to the church, but not through the likeness of the Church to the state, but rather through the slow likeness of the state to the Church. Secular activity should be transformed by the image of the Church, and not this image should be lowered to the level of secular reality... The Church should attract all secular forces, and not get involved in their blind and immoral struggle” (Solovyov, 2010, pp. 155-157). That is, it should be noted that not spiritual and moral authorities should approach in their behavior the secular leaders, but, on the contrary, the latter should rise in the moral sphere and be equal to the former (Martyshyn, 2019, pp. 189-193; Nieuwenhuis, 2012, pp. 158-164). Although, unfortunately, modernity proves the utopian nature of such projects and testifies to the “reverse side of the coin”.

The next thing to emphasize is that any social and state system presupposes both the existence of a system of legal norms carried out by coercive bodies (army, court, prosecutor's office, special services, etc.)



and a system of moral attitudes that oblige people to obey and respect the laws, adhere to the principles of the Rule of Law in everyday activities. For example, D. Bell wrote in this regard that “in an all-encompassing normal order, the justification of the justice of such norms is rooted in the system of values shared by people” (Bell, 1996, p. 251). Thus, it is appropriate to say that religious norms in society are like a social subsystem and an independent system with a structure based on ideas, views, images, values, appropriate behavior, specific actions (cult activities) that go beyond the purely social, based on the transcendent measurement.

In addition, the worldview as a set of views, assessments, norms and guidelines that determine the praxeology of interpersonal relationships should be studied in the context of the relationship with religious beliefs and social values. In turn, we tend to interpret social values as generally accepted beliefs about the goals that a person should pursue and which form the basis of moral principles. Thus, the axiological component of culture in society is formed over a long historical period on the basis of an anthropological sample of morally justified types of behavior from the everyday experience of interpersonal, social and legal relations. Therefore, under the influence of transformational and geopolitical processes, such types of behavior are outlined in normative formations, such as traditions, rites, customs and rituals, etc. In turn, such axiological achievements are explicated in social institutions, gaining changes depending on changes in social order, ideals and goals of human life, etc.

In general, each of the individual generations of mankind forms its way of life on certain achievements of its previous generations, including spiritual and moral ones, as well as affects the further development of the structure of all dimensions of existence. In this context, such a phenomenon as solidarity is actualized, which declares the implementation of values in public relations. Values are intertwined with key principles that affect a dignified and favorable coexistence of citizens in one society and one state (Hoian, 2019, pp. 67-75; Ogneviuk, 2018, pp. 62-72). That is why social values, as ontologically substantiated motivators of morally justified human behavior in a civic environment, express respect for certain dimensions of moral good that are inherent in human dignity and promote



and stimulate its development and directly influence the formation of legal consciousness and legal culture of citizens. A. F. Karas, a modern Ukrainian philosopher and one of the scholars who studies the axiological meanings of the formation of civil society, rightly said that “civic identity is a social construct of consciousness and communicative practices, a construct of public and private levels of public life that arises around the recognition of values of individual freedom, dignity and uniqueness of man” (Karas, 2018, p. 65). Thus, it shows that although the church as an institution representing the values of the transcendental-axiological dimension, respecting the autonomy of the earthly dimension, tries not to interfere in the functioning of special institutions that should regulate and decide the affairs of this earthly existence, but it always protects these values, warning everyone that it can by its actions either accept and develop them, moving in the direction of ontological manifestation of social progress, or deny them, moving towards regression, destruction and, ultimately, to realization of the metaphysical-axiological impasse of its own and social being (Blikhar, 2018, pp. 18-19).

Taking into account the fact that a person, to the extent of his social affiliation, identifies himself with many dimensions of relationships (interpersonal, family, social, legal, etc.), then there are a number of situational processes in which a person prefers the common good to the personal one – welfare of family, community, society, state, etc. The pursuit of the common good, as we have already mentioned, is connected with the needs of the creative individual development of man, which can be realized through the manifestation of a vocation only in the proper conditions of social government. The history of the development of civilization suggests that the best conditions for the manifestation of the vocation and its *public recognition* are formed under the conditions of self-government at the level of community and at the level of democratic republicanism.

It is also important to emphasize the legal norms concerning the regulation of the influence of political structures and the state mechanism on man and his expression of will and ability to make decisions about the choice of good. For example, the legal state does not have the right to oblige its citizens to obey in those areas of private and public human life that do not belong to its competence. In this case, it should



be noted that a person is someone more than a purely citizen – a member of a national state. He/she is a person who, in his/her right to freedom of self-expression and his/her immanently inherent empathy and dignity, transcends political and state restrictions. Therefore, this kind of ontological-axiological core of human existence, what gives him the dignity of a free and unique conscious being, as well as his moral and spiritual existence, gives him the right to choose his own vocation as the primary evolutionary-ontological value in the axiological hierarchy of existence. At one time, Thomas Aquinas stated the following, “the supernatural happiness of one person is higher than the natural good of the whole universe” (Höffner, 2002, p. 58).

At first glance, this approach may seem ineffective, as human earthly existence is full of selfish deeds, and it is sometimes difficult to understand how morally justified relationships can exist, and thus legal relationships, where every citizen prioritizes his interests over the common good. Such doubts arise from a misunderstanding of the nature of the transcendental-spiritual dimension of our life in the eternal and, at the same time, mortal world, in which everything is perceived integrally, in which the movement of any person in the right direction is closely connected with the general movement in the same direction of other dimensions of human existence, starting with political-legal and economic, and ending with anthropological-social and environmental. In this context, the predominance of the values of life as such over the common good of a certain social dimension is justified.

The movement of man to the preservation of life as such and to personal perfection will lead to the improvement of such social and legal relations, as a result of which selfish motives will become less and less dominant and the number of social crises will decrease, the consequences of which as a rule are suffering of members of society, violation of law, levelling of the Rule of Law, etc. This proves the relevance and expediency of implementation in all dimensions of relations-beliefs, according to which: a) “the authority of the common good can be built only on the basis of mandatory ethics, when all members of society are equally obliged to adhere to it ... Such ethics is the transcendent nature of human dignity” (Höffner, 2002, p. 59); b) “if there is no transcendent truth, while



maintaining fidelity to which man corresponds as fully as possible to his own essence, then there is no reliable principle that would guarantee justice in human relations" (*Centesimus Annus*, 2001, p. 79).

As for the ethics "common to all", it should be emphasized that it is not in a mind- and culture-neutral environment, but actually under the influence of a certain discourse and the associated understanding and behavior. Therefore, it is a matter of "discursive-ethical practice of freedom-authenticity" belonging to empathy (*Karas*).

Thus, in the context of the relationship between the key principles of state-building and law-making with the fundamental values of human dignity as a citizen, it is necessary to distinguish such social and intellectual (epistemological) values as freedom, equality, justice, truth, vocation and recognition, creativity and love. The outlined values confirm the close connection with the concept of the common good and the phenomenon of dignity of the person, at the same time they guard the autonomy and uniqueness of the human being, and emphasize the importance of social and environmental dimension in the individual's existence. Values become a kind of guideline for the formation and sustainable development of civil society and a democratic legal state in the axiologically balanced direction concerning the adherence to the Rule of Law and democratic principles of pro-European orientation.

We are convinced of the praxeological conditioning of values for the formation of civil society, law-making and state-building. The ontological nature of value priorities is rooted in human existence so deep that even the physical existence of man after losing what he considers most valuable to himself becomes problematic. Man by his nature has a gift that both enriches him and makes him very vulnerable to life crises. Not having a stable empathic system of values, man in his effort to withstand unfavourable and tragic socio-political processes, relies on random, one-day, "ersatz values", which only seemingly "enable" his inviolability before the finiteness of human existence.

### **Conclusion**

In conclusion, it is necessary to emphasize the role of civic education and specific principles and concepts of socio-philosophical discourse,



under the influence of which the axiological matrix for a stable civil society and a legal democratic state is formed. These include, in particular, concepts such as “dignity”, “freedom”, “trust”, “peace”, “conscience”, “responsibility”, “vocation”, “recognition”, “Rule of Law”, “citizenship”, “tolerance”, etc. In addition, it is necessary to distinguish such value-semantic concepts of law-making and state-building as “to be” and “to have”, taking into account their ontological significance and axiological-motivational incentives for the variable life of man as a citizen.

Thus, the unblocking of not only the mind enslaved by nihilism and cynicism, but also the evolutionarily conditioned ability of man to empathy and creative self-expression will depend on the discursively conditioned axiological direction of the human mind and its practical activity. The welfare and social and legal status of society and the state also depend on this. In this case, the principle of motivation at the ontological level of social relations is actualized. The final point of this project is the implementation of voluntary participation, virtue and trust, as the awareness of the fact that man spends his precious time and devotes part of his life attaches special value to gratitude, charity and empathy not only because of their importance in everyday life but also in the sense of their ecological and existential importance in relation to the significance for human development of civil society and the legal state.

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**Öz:** Makale, modern küreselleşme süreçleri bağlamında değerlerin sivil toplum ve Hukuk devletinin oluşumu üzerindeki etkisinin sınırlarının incelenmesine ayrılmıştır. Bunu yapmak için, sistem yöntemi, mantıksal-semantic yöntem, belgesel analiz, karşılaştırma yöntemleri vb.gibi genel ve özel bilimsel bilgi yöntemleri kullanılır. bu çalışmada kullanılır. Kişilerarası, sosyal ve yasal ilişkilerin günlük deneyimlerinden ahlaki olarak haklı davranış türlerinin antropolojik bir örneğine dayanan uzun bir tarihsel dönemde toplumda oluşan kültürün aksiyolojik bileşenine vurgu yapılır. Dönüşümsel ve jeopolitik süreçlerin etkisi altında, bu tür davranışların gelenekler, ayinler, gelenekler, ritüeller vb. normatif oluşumlarda özetlendiği bulunmuştur. Bu tür aksiyolojik başarıların sosyal kurumlarda açıklandığı, sosyal düzendeki değişikliklere, insan yaşamının ideallerine ve hedeflerine bağlı olarak değişiklikler kazandığı iddia edilmektedir. Bir vatandaş olarak insanın tam teşekküllü, aksiyolojik olarak motive edilmiş yaşamsal faaliyeti için ontolojik önemi göz önüne alındığında, “olmak” ve “sahip olmak” gibi hukuk yapma ve devlet kurma gibi değer-anlamsal kavramlarının önemi belirtilmiştir.

**Anahtar Kelimeler:** Değerler, insan, sivil toplum, hukuk devleti, sosyo-felsefi söylem, hukuk felsefesi.

