



# The Importance of Freedom and Values in the Spiritual Enrichment of Personality

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DOI:10.5281/zenodo.19509520

## ARTICLE INFO

### Article history:

Received : 17-03-2026

Accepted : 24-03-2026

Available online : 11-04-2026

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**Citation:** Allahverdiyev, G. (2026). The Importance of Freedom and Values in the Spiritual Enrichment of Personality. *IKR Journal of Arts, Humanities and Social Sciences (IKRJAHS)*, 2(2), 66-72.



## ABSTRACT

## Original Research Article

Freedom and values play an important role in the spiritual enrichment of the personality, guiding a person to form a unique system of beliefs, develop self-awareness and understand the meaning of life. Freedom of choice and action based on moral principles opens up favorable opportunities for spiritual development and harmonious interaction with the surrounding world. The article examines the relationship between the category of spirituality and duty, its identity in the world, the relationship between spirituality and a person's dialogical orientation, its ability to make responsible choices and free choices.

**Keywords:** Personality, Freedom, Moral Values, Individual Choice, Morality, Tradition, Spirituality, A Free and Responsible Choice.

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## Introduction

Freedom and moral values are closely related to each other. Freedom is one of the main moral values that allows a person to think, act and develop in accordance with his beliefs and activities. Moral values, in turn, form the basis for the meaningful use of freedom, which directs a person to goodness, justice, and self-awareness.

A very important direction of the impact of freedom on the spiritual enrichment of a person is the strengthening of its reciprocal relations with moral values.

Freedom, being the highest value, always exists in inseparable unity with other moral values. The analysis of their mutual relations occupies a very important place in social philosophy. This is explained, first of all, by the fact that the formation of a person who combines high moral

values with broad freedom of action is one of the most important problems facing modern society. Currently, favorable political, economic, social and moral conditions are being established for its solution. However, certain objective and subjective difficulties also manifest themselves in this direction, the elimination of which requires the help of scientific research.

Every person, when making a choice of appropriate behavior in a specific situation based on his free will and acting in accordance with it, must rely on certain values. This is conditioned by the fact that in any behavior and action of an individual, it is necessary to coordinate and reconcile his personal interests with the interests of the form of social unity to which he belongs and the interests of society as a whole. In its implementation, along with other regulatory means, generally accepted moral values in the existing society play a

very important role. The latter are determined on the basis of universal values formed and polished in the course of historical development, taking into account the character and characteristics of real society. By mastering them, each individual gains the opportunity to organize his activities freely and effectively.

## Main Part

### Mutual Unity of Freedom and Values in Social Life

The National Leader of our people, H. Aliyev, attaching great importance to moral values, said: "Our people have remained faithful to their moral values for centuries and have developed them. Our moral values are pure, they have always instilled purity, kindness, and high ideals in people. Today we are happy because the spiritual values inherited from our ancestors are being revived, passed on to the younger generation and passed on to the next generation" [1, p.1].

The relationship between freedom and values is reciprocal. On the one hand, the correct choice of values is one of the important criteria indicating the level of true freedom. On the other hand, free activity and its results, in many respects, determine the authenticity of the value orientation and choice of the individual.

Although freedom is conditioned by objective factors, it does not occur only at the instigation of external and external forces. In this process, the internal qualities of the individual, his worldview, life experience and level of moral maturity occupy an exceptional place. Among these subjective qualities, his value orientation and the values on which he is based are of particular importance. The latter play the role of powerful regulators of the individual's free activity. The individual's assimilation of high moral values and the desire to realize them correctly directs his free activity and has a strong positive effect on making effective choices. Along with these, moral values are of great importance in determining an adequate goal and finding the optimal means of its realization. The last point in the mentioned type is more important, because in the complex of factors involved in free choice and behavior, in giving preference to one of the existing alternatives, purposeful settings occupy an exceptional place [5, p.444].

When the choice and activity of an individual correspond to the general moral values in society, it acquires its truly free meaning. Otherwise, that is, when there is a discrepancy and contradiction between behavior and action and existing moral values, it cannot be considered free, it can even have negative consequences for society.

In order to clearly imagine the active influence of moral values on freedom, it is worth comparing them with the corresponding influence of social norms. In social norms, the necessary and prohibited limits of people's activities are more

precisely expressed (in this sense, freedom here acts in a relatively narrow range). On the other hand, social norms have a strict and definite nature. Their violation is accompanied by a sharp reaction of society (moral norms are somewhat of an exception here). Unlike norms, values regulate the social behavior of people only in general terms. They do not clearly express the specific limits of behavior. Therefore, values give the individual more autonomy and independence than norms [10, p.74].

This means that values create greater freedom for the individual's actions and behaviors. The above-mentioned point is also related to the fact that social norms play the role of an external regulatory force in terms of the individual's activity. In relation to values, this situation takes a rather peculiar form, that is, they reflect only the general contours of free activity. As a result, in free choice, decision-making and its implementation, the desires, wishes and feelings, and other incentives that come from within the individual take a more important place. In social norms, this point is either less (moral norms) or almost absent (legal norms).

From the above, it is clear that in terms of their nature, character and the functions they perform, moral values are closer to freedom than social norms. This aspect strengthens their mutual influence and unity. The mutual relationship between freedom and moral values is directly proportional to each other. In other words, the wider the scope of freedom in society, the greater the need for it to be in accordance with higher moral values. In our opinion, the above situation is explained by the fact that as the scope of freedom of people's life activities increases and deepens, their ability to influence society also increases. Therefore, whether that influence is positive or negative depends on their relationship with common values. In accordance with these relationships, society responds positively or negatively to the behavior and actions of individuals. Similarly, when individuals make their free choices and actions, they can respond positively or negatively to the requirements of moral values in society: in the first case, their activities are adapted to them, and in the second case, values are ignored. From this it becomes clear that society cannot remain indifferent to the character of the freedom it grants to its members in terms of values.

All means of public influence are conducting purposeful and consistent work towards the assimilation of moral values by broad strata of the population and their guidance in their free activities. The success of this process depends on the improvement of the education and upbringing system, the expansion of democracy and the increase in the moral level of the population. Currently, this issue is taking on a broader scale due to its essence: it is about achieving the main place of high moral values by organically linking the public and personal sides in all spheres of people's activities and lifestyles, and improving the management of this process. The level of compliance of an individual's free choice and activity with moral values is determined by a number of

factors (the level of his understanding of the objective situation, adequate understanding of his interests, deep understanding of social duty, sense of responsibility, etc.). Here, a person's worldview, level of education and life experience also play an important role.

### **Return to National-Moral Values in the Modern Era**

In the modern era, the return to national values, which constitute a very important component of moral values, has a positive effect on the development of freedom in the actions and behaviors of members of our society. Thus, national values stimulate the full and free understanding of national interests. National values also play an exceptional role in the creation of national unity and the formation of national consciousness. Along with these, the strengthening of political statehood and the creation of a legal state cannot be outside of national values. Emphasizing that national statehood and philosophical thought play a major role in the development of national-spiritual values, S. Khalilov rightly writes: "The role of cultural monuments, literature, and the history of national philosophical thought is great for continuing to convey national-spiritual values, morality, and traditions to the new generation. However, the best environment for preserving, developing, and conveying the national spirit to new generations is created in the conditions of national statehood. The national state serves not only to protect the territory and material wealth, but also to protect national-spiritual values" [2, p. 39].

In ensuring the unity of values and freedom, it is very important to take into account real interests in both of them. In this sense, the following idea put forward by E. Fromm in connection with the analysis of Spinoza's ethical teaching sounds correct: "Value can only be determined by taking into account the real interests of a person, which is the effective use of his own power and freedom" [14, p. 29].

The following two closely related factors have a strong influence on the degree of strength of the mutual relations between free choice and activity and moral values. The first of them is the extent to which the scale of moral values of the social scale corresponds to the corresponding indicator possessed by an individual, and the second is the correspondence of the value orientation and values of the person to the social level and how they meet its requirements. It should be noted that ensuring normal relations and harmony between the parties in question is one of the most important social problems. Its growing importance is due to the fact that in modern society certain deviations can occur in the scale of values of both levels. For example, injustices that manifest themselves in the system of values that has a social scale, certain shortcomings in solving social problems, inequality in the level of development of various aspects of the spiritual sphere, as well as other shortcomings and difficulties arising from the nature of the transitional period, the relegation of spiritual values to the background in order to

obtain maximum economic benefits in the general scale of social values, and so on. On the other hand, the value orientation and scale of values possessed by a separate individual are also not devoid of shortcomings. The latter are conditioned by the corresponding reflection of the above-mentioned deformations in the general system of social values in the personal life of the individual. Then, differences in the level of assimilation of common high spiritual values by different individuals, the shift of personal profit to the forefront in accordance with the requirements of market relations, the greed for enrichment, the desire to have a high reputation in the eyes of others in the conditions of competition and increasing demands, individual characteristics, and so on, have a serious impact on the situation in question.

It is clear from this that the unity of true freedom and high moral values does not occur automatically. This is a long-term process involving the joint influence of many objective and subjective factors. Its success depends not only on the material, economic, social and cultural development of society, but also on a multifaceted purposeful impact, that is, on the elimination of defects that manifest themselves in the general scale of social values of society, as well as on ensuring the effective functioning of the correct mechanisms of value orientation and choice of values of the individual. Society should take care of the development of individual abilities, creative opportunities and activity of individuals. Otherwise, it is impossible to achieve a balance between the personal desires of the individual and general public duties [18, p. 51]. It is clear from this that it is necessary to further increase the activities of society, the state and management institutions in this direction.

### **Characteristics of the Influence of Freedom and Values on the Spiritual Enrichment of the Personality**

In ensuring the unity of freedom and spiritual values, along with the level of spiritual maturity of the personality, a deep understanding of his own dignity plays an important role. An individual who understands his own dignity is also able to look at himself from the outside, and gains great influence in the family, circle of friends and society. As the freedom of a spiritually mature and dignified personality expands, his inclination not only to specific spiritual values in the existing society, but also to universal human values that stand above time (justice, equality, humanism, etc.) increases.

The free choice made by an individual in one or another specific situation is inseparable from his responsibility not only to himself, but also to the form of social unity to which he belongs and to society as a whole. This moment not only pushes him to strive for freedom, but also to the correct value orientation.

A person's choice of values and behavior is an important indicator of his freedom of will. This aspect also has a strong

impact on responsibility, because when a person performs his actions based on free will, he is fully responsible for them. The individual's responsibility for the choice of values is more clearly expressed in the concept of moral duty. It encompasses both freedom and high moral values in its content. It is no coincidence that I. Kant considered moral duty to be an indicator of the strength of human will and associated it with virtue.

According to Kant, true goodness and morality mean the relationship of obligation between every person and the social and natural environment [7, p. 731].

In general, an individual who understands moral values is able to approach all aspects of his activity with the right choice. Self-consciousness plays a major role here. Based on his self-consciousness, the individual does not have the same attitude towards all values, but subordinates lower, secondary values to higher values, implementing values in a hierarchical manner.

The close connection and unity of freedom and its development with moral values leads to the full fulfillment of their functions in public life and the provision of an increasing role in the development of society. Sometimes there are such ideas that although moral values and qualities supposedly occupy a certain place in the development of civilization, in fact this process occurs precisely due to the growth of people's greed [6, p. 216].

The attitude of Khatira Guliyeva, Doctor of Philosophy and a well-known researcher of modernist philosophy, to this issue is interesting. He writes: "In the history of the science of ethics, two famous representatives of philosophy - Immanuel Kant and Niccolo Machiavelli - have seriously and significantly transformed morality.

The German philosopher Immanuel Kant, who laid the foundation of transcendental philosophy, substantiated the relationship between morality and religion, greatly enriched the science of ethics, and established ethics as a scientific field by separating it from general moral values and accepting it as an independent type of human thought, and the other is the Italian scientist Niccolo Machiavelli, who criticized and refuted Aristotle's concept that politics stems from morality, thus entering the history of science.

After these theorists, the creators of a powerful revolutionary revolution in the field of philosophical morality, the neo-Kantians (as is clear from the name of the theory), came the theory of axiology-moral values, which highly valued philosophical morality.

It goes without saying that axiology - the theory of values - existed in terms of its content and essence even when it was not formed as a philosophy, and actively influenced the social life of all periods"[4, p.18].

Continuing his scientific conclusions, the scientist justifies the assessment of Freedom, as well as other qualities, which

we are interested in analyzing, with the ideas of the neo-Kantians: "Religion, whose main task is to achieve a peaceful, positively charged lifestyle for humanity, has also spread philosophical moral values (justice, equality, etc.) among people and the masses. What about culture? Culture, which practices beauty, has also accepted "good" as a quality of value for itself, which is inversely proportional to evil.

This theory, which emerged in Western philosophy at the end of the 19th and beginning of the 20th centuries, from time to time defining and expanding its field, and which in its essence is based on the issue of human freedom and philosophical moral activity in society, in other words, the philosophy of moral wealth, regulates the development of the human factor both theoretically and practically with its concept of truth, goodness and beauty, and in fact also determines it"[4, p.18].

In this regard, it should be noted that the needs expressed in the form of people's greed play an undeniable role in terms of economic development. However, it should be borne in mind that the development of society is not determined only by economic indicators (no matter how important they are). The level of social life is measured not only by economic factors, but also by relevant indicators of the political, cultural and spiritual spheres. Therefore, overall development also depends on fundamental progress in the mentioned areas. Otherwise, economic greed, striving to increase material production and labor productivity, although it provides a certain service to the creation of economic prosperity, can also cause a number of negative consequences. The acceleration of the exploitation of broad strata of the population in parallel with economic growth in the historical process is a clear proof of this. From what has been said, it is clear that it is not correct to consider economic greed alone, the satisfaction of needs in this direction, as the only criterion for social progress. In this matter, capricious desires, the greed to obtain maximum economic benefits, should be considered only one of the many driving forces. Among the main factors of the mentioned process, the mind, intelligence, rational thinking of people and their spirituality, moral values and value orientation that are inextricably linked with them play an exceptionally important role. The development of these qualities is closely related to the growth of people's freedom.

Thus, freedom, by its very nature, is incompatible with dictating one's will to others by resorting to all kinds of means. Its main goal is for a person to creatively realize his abilities and potential, based on high spirituality, noble feelings and a rational soul. When talking about this issue, the following point should always be kept in mind: the socio-economic progress of society and its moral and cultural growth exist in close interaction with each other. This unity of them is a necessary condition ensuring not only the normal functioning of a society at one level or another, but also its development. Of course, it cannot be concluded from what

has been said that their development always occurs in a linear and mutually consistent manner. In fact, in some cases, especially in social structures undergoing a period of transition, certain inconsistencies between the parties in question are also evident. Therefore, one of the important tasks facing the various levels of governance is to create conditions aimed at ensuring their proportionate development.

### **Issues Related to Freedom, Its Essence, Achieved Level and Development**

Issues related to freedom, its essence, achieved level and development are in extremely diverse relations with the moral values of the existing society. In this wide spectrum of relations, certain inconsistencies and problems can sometimes manifest themselves. From the above-mentioned point of view, the changes in the place and role of moral values in the organization and improvement of social relations, their interpretation in terms of their impact on people's freedom are an important aspect that draws attention.

The essence of the issue is that serious changes that manifest themselves in the system of socio-economic and moral values of modern society give rise to certain problems in the above-mentioned area. Among them, difficulties that manifest themselves in various aspects of social life, especially those related to financial security, come to the fore. Thus, if in the past, young people usually got married when they reached the age of 18-20, that is, during puberty, now they prefer to work for a while in their specialty or in another field after completing their education, and only after a certain time they get married. This generally occurs in their 30s and 35s, and sometimes even in their 40s and beyond. This situation is explained not only by the long duration of the modern educational process, but also to a large extent by the fact that young people now feel the difficulties in financially supporting their families and are wary of starting a family.

As a result, most of the young people who have reached this age enter into marriage at the instigation of their parents or on the basis of a casual acquaintance, which is often not sustainable and ends in failure. Some of these young people, however, generally refuse to marry and prefer to satisfy their sexual desires in independent ways. It would be appropriate to touch on such a point regarding the latter aspect. Sometimes in the press, under the pretext of supposedly ensuring sexual freedom, one comes across ideas that immoral forms of openly satisfying the sexual desires of young people are acceptable. True, this is more typical for Western countries where openness and democracy are developed. The national-moral values, historical traditions and Islamic religion of our people do not accept such extreme forms of freedom in our country. At the same time, the problems in question, to one degree or another, also manifest themselves in our society. In order to rationally solve these social problems, the mandatory methods established by law

should be harmoniously combined with the requirements of high moral values, reflecting the inner world of people.

The above once again proves that, in addition to the normal economic opportunities of family relations, which constitute the main core of society, adherence to moral values in this matter is extremely necessary for ensuring the sustainable development of society. This is also important in terms of protecting and developing the freedom of the sexes within the family. In general, ensuring freedom in a civilized society is carried out in connection with values that take into account the real interests (both material and moral) of people, including young people.

It should be noted that in some cases, the inconsistency between a person's tendency to strive for high well-being and general norms and values creates undesirable consequences. This becomes more evident when general social norms and state-imposed rules are unrealistic and hinder individual freedom. Thus, the understanding of this inconsistency by individuals sometimes leads to their isolation from general social standards (12, p. 36). However, this is not the only reason. Sometimes, instead of effectively using the wide-ranging freedom of action that democratic society gives them, young people try to do whatever they want. They are not interested in whether this action corresponds to moral values, but in living "as their hearts desire". Such a way of life cannot be considered normal in our democratic society. Therefore, it is necessary to achieve that young people associate their freedom with high ideals, higher feelings and moral values [3, p. 147.]

### **Discussion**

After gaining national independence, the fundamental changes carried out in our society, along with the expansion of freedoms, further strengthen its closeness to moral values. People rely more on high moral values in their free choice and activity. In this process, both freedom acquires a new content and moral values improve. Of course, in the first case, innovations are more intensive, while values are more stable in this regard and are subject to changes relatively late.

In modern conditions, favorable conditions have been established for the rapprochement of values with the free choice of people. This should be explained by the following. First of all, people's knowledge and information about the subject of their activity have rapidly increased, which is of great importance in ensuring cognitive freedom. On the other hand, a deep and comprehensive process called the reinterpretation of values is currently underway. It creates opportunities for people to organically correlate their needs and interests with general moral values when choosing a course of behavior in a specific situation. This work is sure to bring success to it. Then, as people's self-consciousness and culture increase, they can clearly see the social consequences that their free activity and choice of values can cause, so they

become more responsible in their choice and application of values.

All this further expands the scope of free activity based on high moral values. When characterizing the innovations taking place in the mutual relations of freedom and moral values in the modern era, it should be noted that the principle of social determinism, which expresses these relations, now acts with a certain originality. Thus, the relations between them are not based on conditional dependence and direct definite conditioning. On the other hand, not only freedom is conditioned by social necessity, but also the free activity of people becomes an important factor in the realization of social necessity. These innovations, which manifest themselves in the relations of freedom and social necessity, also have a strengthening effect on the relations of both of them with values. First of all, the tendency towards moral values in free activity increases. On the other hand, the choice of values is increasingly based on the internal necessity of the individual and expresses his/her conscious moral duty.

In general, the relationship between freedom and values is not direct and linear. Various directions and indirect means occupy a wide place here. The mentioned situation finds its expression in the fact that since freedom acts as a reflection not only of necessity, but also of coincidences, the role of the latter in the choice of values and decision-making in a specific situation increases. It should also be taken into account that since people, as conscious beings, have freedom of thought, will and action, the sources and forms of manifestation of coincidences in social life are extremely diverse [9, p. 278].

So, now the number and role of coincidences in the content of the necessity that unites freedom and moral values is increasing. This shows that sometimes an individual makes a free choice and acts without sufficiently studying the high moral values in society. In such a case, whether his freedom corresponds to values or not is determined depending on the specific circumstances and the results of the action. In a modern society where consistent and comprehensive democracy is implemented, the attitude towards moral values is changing. In fact, now the process of their reinterpretation in all its fullness is intensifying. P. Gurevich rightly writes:

“The enthusiastic rejection of traditional values, the emergence of new value orientations, strengthens the measure of responsibility of a person for his own actions. We now live in a period of radical disintegration of the value orientation that has been going on for centuries” [6, p. 342].

When studying the interrelations between freedom and moral values, it is important to pay attention to such an aspect. In real life, it sometimes happens that an individual does not agree with any of the alternatives in a specific situation, but tries to achieve his goals by approaching them creatively. An analogous situation can also manifest itself in relation to existing values, that is, an individual does not accept general

moral values as they are, mechanically, but approaches them with some creativity. In other words, he makes an attempt to renew and improve values to some extent. If this effort is directed in a positive direction, that is, if it serves general development, then it seems effective, acting as a criterion for the increase in the spiritual maturity of the individual. However, this attempt can also go in the opposite direction, that is, an individual can try to change moral values in accordance with his own interests and subordinate them to his free choice. Naturally, in this case, he does not improve moral values, but distorts their meaning. In addition to what has been said, the following point should be taken into account. Just as the freedom of an individual is relative, his choice of values is also relative. This means that a person's free activity is realized within the limits that society allows. Similarly, there can be no talk of complete independence in choosing values. An individual's refusal to accept even existing values is possible only to a certain extent.

Currently, the development of freedom in our country is proceeding in the following main directions: expanding the scope of political freedoms in the process of consistent and fundamental democratization, more complete realization of pluralism of ideas, freedom of speech and the press in the country, active and deep participation of all members of society in political processes in connection with the formation of a legal state, providing a wide field for the development of free entrepreneurship, strengthening Justice in social relations, strengthening social protection of low-income strata of the population, clarifying the concepts of freedom in public and individual consciousness and acquiring adequate content, etc. The above-mentioned have a stimulating effect on strengthening the unity of freedom and the choice of high moral values in the political, economic, social and moral spheres of public life.

At the modern stage of development of our society, ensuring the compatibility of freedom with moral ideals and values is becoming more and more necessary. On the one hand, this is due to the fact that as freedoms in various fields of activity increase, when they conflict with moral values, they can have serious negative consequences for society. On the other hand, in modern society, moral values themselves develop, taking on a new and truly humanistic face, opposing all kinds of public, social and moral discrimination, and more fully reflecting the universal ideal.

## Conclusion

In connection with the above, the value orientation of various strata of the population and the correct organization of the choice of values are now of exceptional importance. This is not accidental, but is explained by the increase in the role of values. Possession of high moral values becomes a powerful regulator of human behavior, prompting him to possess his own soul when necessary. At the same time, it should be noted that the process of acquiring high

moral values \u200b\u200b by members of society does not occur by itself, the purposeful influence of society plays a very large role here.

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