

The Role of the Individual and of the Social Environment in the Value System

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ABSTRACT: The presence of the human being in the value system, as an identity and social personality, is the action that produces positive effects in the development of a society. In turn, society, a complementary identity in the existence of people, is that component that defines and motivates the importance of actions based on the ideas and decisions made by the individual. Thus, the human being promotes its content within the system of values, and society becomes accomplice both in man's existence and in the existence of values. Respectively, through his actions, the individual develops their own society and, at the same time, creates their image in evolutionary processes. Correspondingly, human actions are made available to society, them being a beneficial support in improving living conditions, in developing the level of culture and education, in preserving and supplementing spiritual values founded by humankind over time, etc. Thus, the social welfare element identifies a country, a community, based on its own system of values. And through its own system of values, the individual and their society are manifested, and each of them continually complements themselves, aiming at new things, evolutionary and full of essence. Thus, through the human intellect, the development process of society is constantly being developed and perfected, and the value, as a priority substance, maintains its verticality through the evolutionary processes of civilization and the process of identifying its own personality.

KEYWORDS: system of values, individual, society, identity, development, existence

Introduction

Being the main element in social existence, the individual is the one who gives life to all actions with effects both positive and negative, thus manifesting as attribute through art, science, engineering, education and other fields, all geared towards a system of values. At the same time, through their actions, part of the system of values, the human being produces the necessary changes continuously developing the cultural, material and spiritual set up of a society and, respectively, the level of civilisation of any nation. Directly, any nation with its values and culture contributes to the complexity of the qualitative development of their society. So, the need to exist by the value system forces the human being incessantly on track to invade this knowledge with new ideas and then helping change the future. The individual, in their existence, is bound to be dependent on one or more actions that all in turn produce significant effects in any field, available to a whole society. And with uninterrupted action beneficial to form their own existence, the human being becomes responsible for themselves and for their society. In such way, human tries to define value and identity in everything that is done and conceived, and through the value phenomenon the human action aims to achieve a certain goal in relation to the conditions of life. It is precisely this goal that enables one to draw onto oneself certain situations, thus forcing them to develop social connections, social actions and social integration. Respectively, through the process of social integration, the human being develops the actual value and value as a criterion in identifying and defining one's values. Correspondingly, the human being becomes the value through which a society expresses its contents.

The analysis on the role of the individual and of the social environment in the value system

Through the evolutionary processes, the human being made those changes that, as a result, modified the behavioural and social relations between people, the way of thinking expressed through the most advanced level of culture and intellect, the vision to design and implement objectives into a more progressive form, and many other aspects of the phenomenon of evolution. Meanwhile, by developing community relations, the human being realised that the society through which they maintain their existence is the sum of values, the latter requiring to be respected and reformed evolutionary depending on their own conduct. However, the man realised that through their conduct they can create those

actions that can positively influence the formation of values that develop the processes conditioned by the organic link between the individual and society. Consequently, the man realised that in the formation of a true society, as a priority, one has to capitalise on training and educational processes, a field that contributes effectively towards the development of both the individual and the society through the value system.

At the core of any society is the human being, with their intellect formed by evolutionary change. Respectively, the evolutionary process of these changes is reproduced through knowledge and communication, through the connection of an individual's educational level and the factors that are directly related to the social environment. Therefore, instructive and educational processes, the basic element in the formation of an individual, create at the same time one's society, which is conditioned to the system of values. In turn, the system of values, the landscape regulating and clarifying the theoretical and practical work of any field, determines the quality of the reference systems. The reference systems normally differ depending on their structure and conditions relative to the organisation and activity in each area. In any field of social systems and subsystems the individual presents themselves with their level of human development, and that development is acquired through the multitude of actions created by themselves while always aiming to know the vital processes that intersect with culture and personal intellect. In this way, the human intellect represents the capacity to develop and produce permanent changes and major developments in the relationship between the individual and society. *So, all actions performed by the human intellect can be attributed to value making, thus determining the importance and role of each individual in a social environment.* Those being interpreted by means of interpersonal and social methods of communication, in the end, express the true picture of individual development of a human being and their society. In their life, every person within a society operates on the basis of goals that tend to mark results in spiritual, intellectual and material growth. As a result, the human being becomes a product of the processes of development and evolution of life, who tries to experiment endlessly, crisscrossing actions within the totality of values that are determined by social needs. Their existence establish in themselves achievements founded on the value system that embodies creativity, motivation, knowledge and, not least, the human identity within their society.

Human existence in a society is dependent on people's own initiatives that are conditioned by their own manifestations, as a result these processes lead to the expression of personality and identity. Through their own behaviour the human being highlights actions and tasks that determine and promote their own intellect and culture, directly contributing to the development and promotion of their society. The individual, being the main element in social existence, is the one who gives life to all actions with effects both positive and negative, thus manifesting as attribute through art, science, engineering, education and other fields, all geared towards a system of values. At the same time, through their actions, part of the system of values, the human being produces the necessary changes continuously developing the cultural, material and spiritual set up of a society and, respectively, the level of civilisation of any nation. Directly, any nation with its values and culture contributes to the complexity of the qualitative development of their society. In the view of the philosopher, poet and playwright Lucian Blaga *"man is doomed to creation, he has a permanent and symbolic creative destiny that detaches him from nature"* (Blaga 1969, 502). As he said, it can be confirmed that *"man truly is the essence and structure of actions that give life value. The man, with his thought and intelligence, is able to create and develop with his own intellect those processes and phenomena that continuously complete all values and their identity. And, the identity of value expresses its character through the spiritual, material, moral and social capacity."* Thus, the human being by the existence of spiritual values is intended to produce significant changes in the evolution of culture, education, human relationships and contradictory phenomena of the changes taking place over time. The need to exist by the value system forces the human being incessantly on track to invade this knowledge with new ideas and then helping change the future. In their existence, the individual is bound to be dependent on one or more actions that all in turn produce significant effects in any field, available to a whole society. With uninterrupted action

beneficial to form their own existence, the human being becomes responsible for themselves and for their society. So, man tries to define value and identity in everything that is done and conceived.

The value content is the totality of all essential elements through which the individual tries to define themselves as a personality in different situations and circumstances. Through the value phenomenon the human action aims to achieve a certain goal in relation to the conditions of life, a goal that will produce satisfaction from the results. It is precisely this goal that enables one to draw onto oneself certain situations, thus forcing them to develop social connections, social actions and social integration. Through the process of social integration the human being develops the actual value and value as a criterion in identifying and defining one's values. The presence of human beings, as identity and personality, in the system of values is what can produce effects both positive and negative in the development of a society. Society as a value in the system of values is the one that defines the orientation of the actions that are based on ideas and relevant decisions determined by the individual. So, certainly, the human being is the value through which a society expresses its contents. The individual, through their actions, develops the society and creates its image in the evolutionary process. Accordingly, human actions are always available to society, them being the basis for improving living conditions, cultural and education standards. Human conditions are also part of the value through which the human being is required to carry as many actions that would produce positive effects to society. Based on its value system, the developed welfare becomes an identifier for a state, a nation, a society. Through all of this the human being is present with their society, both tending towards new things, evolution and perfection. Thus, with their intellect, the individual managed to achieve and improve the development process of some societies/countries that have promoted/ showed genuine value in the process of civilization. Having at the basis of their development the concept of value, the action of appropriate behavior expressed through culture and identity, some nations were able to identify to the value system, which represents the human being as an expression of society. The beneficial cooperation between individual and society was perfected only by the desire to produce as many positive results in terms of life and their livelihood. Social reciprocity demolished society's shortcomings and created perfection within the normal limits and real possibilities. At their base is again the individual with their intellect always evolving. In this context, Austrian economist Ludwig Von Mises says that "*society is a product of human action, the human urge to remove as much as possible the lack of pleasure*" (Von Mises, Ludwig 1966). Here it is necessary to refer to the nations that through the value of culture have managed to achieve successfully high living standards, prosperity and individual welfare. Through this evolutionary prosperity for the benefit of citizens, some countries have identified themselves through the notion of values and, in particular, the notion of genuine national identity, this being the supreme value in the value system. With this identity we can identify the anglo-saxon societies (if we refer to the European continent), which over time, have expressed through high levels of education and culture, human development, interpersonal and communitarian beneficial relations, freedom of expression and a level of civilization.

Through the system of values human society must find a good systematic relationship that can remodel each of the evolutionary processes of life. Within these well coordinated relationships, society will continuously maintain and motivate the individual, and the latter, in turn, through their personality will determine the actions that will further boost the value system. Therefore, the communication and interaction between society and the human factor will be the action that will develop and highlight the value system, so necessary to the human being and society. The relationship between individual and society will operate positively only when appropriate communication will be present, an action within the value system. The value of communication between individual and society for some nations is the underlying action expressed through the element of culture and that of national identity. *So, the national identity for every nation has to be the supreme action in the value system, being integrated though: the management system of education, culture, ideology, system of government, national history, dignity and personality of citizens, the national spirit and traditions, and language.* The message of these values can be found, for example, in the states of Western Europe such as Denmark, the Netherlands, Norway, Finland,

Germany, Sweden, Great Britain, Iceland, Ireland, Switzerland, Belgium, Luxembourg, Austria, but also Australia, New Zealand, Japan, USA, Canada. These countries through culture and national identity have built that action that truly represents society. The reality of actions is known through the lifestyle and culture of the people who show the true level of prosperity that is intersected by: - the education system, which is focused on the development of human personality, the proper writing national history according to the curricula aiming for transparency; - the health care system that displays the state's care and attitude towards the human factor, expressed by the general health of the population and the average life expectancy; - the identity of the value system in relation to *the human-society* relationship, etc. So, in promoting, developing and maintaining national identity a major role is played by the politics and ideology of the state and society, intersected vertically and horizontally through the education system. The school is and must be the priority role of society, it participating as a key element in the development of national identity. Through the training and education system the national spirit is developed with emphasis on national identity. The national identity of a nation is to be assessed on its elements such as: the unity of the national language; the national community oriented/ preoccupied with cultural, political and economic life; the national territory as a sovereign state; the system of beliefs expressed through religion. All these are actions that a nation, a society uses to update their role and importance in the development process. Moreover, national identity, as a supreme action in the value system, identifies itself in the whole by the devotion to the society it belongs to and it represents.

Simultaneously, the individual and the society define the system and action representing existence and human life. Life through existence causes human beings to various actions that give life values. Through the identity of values, the individual manages to create those actions whose values are born to have eternal life of interest for present and future generations. The individual's ability to be in constant contact with the action of value is the force which continually contributes to the development of society, thus promoting moral, material, spiritual or immaterial values. The identity of spiritual values, full of ideas/ traditions, are values which remain alive over time. These values are embodied in works of art, music, literature, science, art, philosophy, and their authors are the beings, subsequently called scientist, educator, musician, poet, composer, philosopher, physicist, etc. depending on the activity and action taken during one's life in a particular field. Spiritual values of the past and present are present in the works of great celebrities of all time, such as: Immanuel Kant (German philosopher); Aristotle (one of the most important philosophers of ancient Greece); Isaac Newton (English scientist, mathematician, astronomer, physicist); George Enescu (composer, violinist, pianist and conductor); Mihai Eminescu (poet, novelist, considered by the posthumous literary criticism to be the most important poetic voice of Romanian literature); and so on. Through the size of those works and actions, the individual creates the cultural and spiritual value that determines the essence of the human being in the totality of values. All of these values are qualities that correspond to social needs by which the individual develops, the latter having the intention to form one's character and to rediscover one's nature. These real phenomena of human life are evolutionary transformations that occur through and with the help of pedagogical science, and education and training systems of the society. Through the art of pedagogy and of educational processes, the individual improves and expands their capabilities, using this tool to act conditioned or unconditioned by the values that highlight their accomplishments. They, in turn, form the ratio expressed by the value, representing achievements.

Through cultural and spiritual values that individual becomes a founder of beauty and aesthetic values that really tries to define the essence and existence of life, and also the essence of the human value system. Through material values, the individual tries to make sense of life through essential needs and creates wealth and comfort to live in conditions that would ensure a civilised existence, pleasant and convenient. And moral values are determined by phenomena aimed at reflecting the inner world of human behavior and ethics within society. The existential meaning of life consists of a whole system of actions created and performed by individuals, which is a value of the human needs, material and spiritual. In the view of Romanian philosopher Tudor Vianu values are defined "like objects of desire, which means that value in itself does not exist; all that exists

is our desire for something which we define as value." Directly, Tudor Vianu affirms that *"value is to human beings the expression of certain possibilities, the possibility of a satisfactory adjustment between object and consciousness. People are always others, their needs are changing and the objects to satisfy them may disappear... Something permanent remains in the individual, namely value, as the ideal expression of an agreement between it and the thing that can always be achieved"* (Vianu 1982, 60-61). According to the above, I confirm with certainty that *"the human being is that action that wants and craves always to exist and to assert its personality and identity in the value system, and, at the same time, wanting to satisfy the real needs of life through human values embodied by truth, honesty, transparency, morality and through social values expressed by freedom and justice. The individual, through his actions, tends always toward the novelty through which the actual value is formed for themselves and society in which one lives one's existence, and these values, in turn, bring the satisfaction to exist in equity, welfare, justice and freedom."*

The human being in order to assert itself fully as action and value within existence needs to work according to social values that fall from the concept of freedom and justice. The individual is the one who has urgent needs to grow and develop into a free and responsible society. The human desire to live in a free and democratic society is a fundamental right which must be respected and considered a supreme value in human existence. Freedom, social justice and equity are social values by which one can be promoted/ protected within established laws in a democratic country. Those values can be achieved and experienced by the individual once they get into direct contact with the school, the educational institution that is able to promote the core values/ priorities of society and the being. The individual has always fought for equality and social justice, forming, at the same time, the ideal that creates their own action. For these phenomena to make sense in continuity of action, the individual, with one's contents, always tends to perfection and evolution, thus keeping alive the phenomenon of value which is dependent on consciousness and human thought. Within the values of a democratic society based on transparency and fairness, the individual can manifest oneself and easily perform the desired actions. Whereas the individual in a society based on inequality and injustice is subject to transgression, and their action that they represent is performed with difficulty, destined to discrimination.

Any action developed by humans should be regarded as a value, as an investment for themselves and society. This action to be viable and used for the good of the individual and the community it needs to be stimulated and encouraged by the system of values and the system of reciprocal action between individual and society. Both the individual and the society are actions of the system of values, respectively, their existence must express its action through respect and care toward one another, through moral, cultural, spiritual and material support, through the dignity and identity of aspirations towards development and evolution. Considering that every individual during one's life is compelled to perform one or more actions, then this action would be welcomed in the value system. And the importance of the human factor, as a social value, is to be respected by society that exists and manifests as action. In this context, Constantin Rădulescu-Motru, Romanian philosopher and psychologist, states that "a society, against external environment, is forming a reinforcement that we call culture, from its voluntary habits, that is from its reactions and only indirectly from its intellectual horizon... Therefore the solidity of a people's culture is preferably recognised by the way of its will and work, and not by its wealth of ideas produced by its thinkers... The culture of a society is measured by the support that it gives man in his struggle with the cosmic environment. A society, however, that surrenders to the cosmic environment some of its members proves that it still has not yet got the basis on which a unified culture can be developed within the material meaning of the word; this society has an artificial culture and only for a fraction of its members" (Rădulescu-Motru 1930, 377). Therefore, we can complete that with: *"when the value of the culture of a people is genuine, then the individual is better protected and supported morally and spiritually by their society. However, if the value of a people's culture is questioned, then the existence of the individual in such a society is destined to humiliation, degradation and is placed in inferiority to the system of values. In this case, through action, the individual is constrained to fight with difficulty for proper existence and well-being in that society."* Thus, the society limiting

human action through the authentic system of values undergoes a slow process of human development, especially within spiritual and material development. Through this behaviour, the individual in step with society fails to create a civilised action in the value system. Here is where a reference needs to be made to the education system or the school unit that often does not know to bring real contribution to the proper formation of human growth and an authentic society. Through the quality of education every nation/ society demonstrates its level of human development and culture. So, both the individual in the perfect society and the one in an imperfect society tend to achieve those actions that bring them continuously welfare to exist by the identity of authentic human values, which are embodied by the phenomenon of freedom, justice, truth, motivation. Consequently, the interaction "*individual-society-school-system of values*" is that component that maintains and continually motivates human evolution. And their existence is focused entirely on building the value system of education and training process, and all social measures that should protect the human being.

Conclusions

So, the presence of the human being in the value system, as an identity and social personality, is the action that produces positive effects in the development of a society. In turn, society, a complementary identity in the existence of people, is that component that defines and motivates the importance of actions based on the ideas and decisions made by the individual. Thus, the human being promotes its content within the system of values, and society becomes accomplice both in man's existence and in the existence of values. Respectively, through his actions, the individual develops their own society and, at the same time, creates their image in evolutionary processes. Correspondingly, human actions are made available to society, them being a beneficial support in improving living conditions, in developing the level of culture and education, in preserving and supplementing spiritual values founded by humankind over time, etc. Thus, the social welfare element identifies a country, a community, based on its own system of values. And through its own system of values, the individual and their society are manifested, and each of them continually complements themselves, aiming at new things, evolutionary and full of essence. Thus, through the human intellect, the development process of society is constantly being developed and perfected, and the value, as a priority substance, maintains its verticality through the evolutionary processes of civilization and the process of identifying its own personality.

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