

**Prof. Dragutin LEKOVIĆ**

Montenegrin Academy of Sciences and Arts

*Anthropological necessity of values creation\**

The problem of values sets to be one of the oldest as well as the most complex philosophical problems ever. Any of the great and influential philosophers could not escape to tackle this issue. For the problem of values, one could state that it is the most controversial philosophical problem.

Considering the problem of values one should point out that passing from one era to another it has taken the place of one of the most actual philosophical problems. Even more, we might say that, as the time passed by, the problem of values has become not only more and more complex but the most prominent one as well. There is no any doubt that in our time it has become the most important and the most actual philosophical problem. One could state that it represents the epicenter of the whole contemporary world philosophy.

That, taken globally, explains the reason why our Academy has organized the international scientific meeting devoted to the problem of values and for wanting to deal with it in particularly from the point of view of our own time.

The important question to make in relation to the heritage, and to the contemporary controversies related to the problem of values, is: who is the primary creator of values and are they transcendental, i. e. of the outer world, or of our world, i. e. immanent, which means created by humans and by their world. If the values are directly related to man, the dilemma lies in why a man must create values – is it because the God, as general creator, has given to him that ability or for the necessity to feel the pulse of his own being.

---

\* The paper is printed as submitted.

The materialistically oriented philosophers sustain that the motives of man's creation of values are of the existential kind – that they arise from the necessity of self-keeping. There is no doubt that the self-keeping is the primary motive of value creation, because the physical existence precedes the value creation. Besides that, the production of means of self-keeping represents a certain form of creation of material values.

The creation of material values and material producing in whole, as Marx remarked, represents the *kingdom of necessity*. This being stated is not sufficient to explain the creation of values by man. More precisely, it explains it only partially. That is why Marx underlines that the kingdom of freedom starts beyond the material values and adds that it represents „the doing which finds its purpose in itself”.

The highest anthropological necessity of creating values is not about making material or existential values but reaching the self-fulfillment, and establishing the authentical identity with ourselves.

The second important motive for value creation is the surpassing of the one-sided and dull human acting. With the societal share of work established long time ago and the later ever more numerous and modified sharings of work, a man was destined to become not only the specialist but to be followed by idiotism of profession up to various extent, where the constant same activity became not only dreary but heavy and tedious as well. In such conditions, the creation of values shows up as a necessity of exceeding the one-way headed activity and reaching the universal human self-confirmation. It is about expressing the necessity for the totalization of human being. It is the most authentic and the best way of human salvation.

The third important motive of human value creation is the exceeding of his physical limitations, of his definiteness and the extension of his existence to the infinity.

The rulers from the period of antique, even though they have gathered all the power, glory and other benefits they wanted, knew that they are existentially limited, i. e. that they are mortal and temporary. Because of that, the construction of the pyramids, of the Taj Mahal, the arches of glory, the Triumphal gate in Paris and other grandiose achievements have been conceived in order to annulate the definiteness and secure the extension of lasting up to the infinity. The urge for self-accomplishment and for annulation of definiteness is

---

not only the most crucial motive of man's value creation, but is the *immediate source* and the most vital basis for creation of the finest values.

Besides the existential or essential explanation of the anthropological necessity of creating values, we will review in short the specificity of the problem of values in our time, for as we have already emphasized, it has become the most significant and the most actual problem of our time.

The first characteristic of our time regarding the values is that they are perceived as the issue being imposed to all other problems. Today, the values are the immediate foundation and the main moving force of the overall world history.

The second characteristic of our time when speaking of values is the appearance of the wholly new value comparing to all the others, which is the knowledge. The knowledge, directly and strongly, we may say, stimulates technology, and the technology, on the other hand, stimulates and shapes the spheres of the societal life. The impact of the technology on the courses of the contemporary societal life is so invading that the very contemporary civilization is called the *technological civilization*.

The third characteristic of our time reflected on values is the contraposition of technology and anthropology. Anthropology is a way behind technology. Its development is incomparably slower, more modest and unilateral. Besides that, technology not only that stimulates and eases all spheres of human activity, but is also limiting man and his activities to a smaller or greater extent. It is enough to list the benefits of the computer, followed, though, by more and more growing man's addiction to it. The man is getting so used to computer that he spends most of his time by playing with it. Instead of choosing and creating the contents of life on his own, he is leading a senseless life that is been served to him through internet and mass media. Thus, the contraposition of technology and anthropology is attaining the highest point.

The fourth characteristic of our time when speaking of values is the *contradiction* of material and spiritual values. Material values – getting rich, gaining profit and great material privileges, not only have eluded human consciousness and the mentality, but are growing ever more, jeopardizing in such way the kingdom of spiritual values. The spiritual values are not only being marginalized but are also being massively ignored, thus enabling the *depoetiza-*

*tion* of living and acting, such depoetization clearly showing that the time of general crisis has come.

Depoetization in music is perceived in the phenomenon that the harmony and melody are disappearing, leaving the bare rhythm suitable for dancing and pure entertainment. The same applies to romantic relationships where the romance and poetic identification are vanishing, leaving behind only the urge for bare sexual act.

The value disorders in our time attain culmination in inversion of the sense of human life – creation and self-accomplishment that should be important contents of life are being replaced by uncontrolled chase for profit, standard and for more and more fun. The new *hedonization of life* is taking place. Moreover, the hedonization is a firm sign of depoetization of all that is human.

We are being, thus, witnesses of the epoch of the overall crisis of values, but the crisis of the very civilization as well. Theodor Adorno has stated in some place: „The music will save the world”. We find that it would be more appropriate to say: if continues in the same direction, the humankind is heading the road with no turning back. The music may only help him to bear his ruin less painfully.

Within considering the problem of values of our time it is extremely important the question of spiritual values. The kingdom of spiritual values is consisted of: poetry, music, and philosophy. In the logics, the truth is the highest spiritual value, in art the beauty, in ethics the goodness. Though all these three values are specific, they are closely related one to another. Among them and through them, a man, i. e. the humanity, the most completely and most adequately builds its human world.

When dealing with the problem of values in our time, the question of the authentic criterion of the most important societal values imposes as the one of great relevance. Those criteria, taken in general, are numerous and different, for the values are being created in different areas of social life. The most vital values can be defined by level of technological development and the expand of material production, by the national income, by standard, i. e. according to the diversity of products and comfort of life, by political organization of society, by the literacy of the population, etc. All these and similar criteria are legitimate and acceptable. Nevertheless, they are not sufficient. Since man is

---

the greatest asset, the progress of the society must be measured by the status a man is obtaining in the society.

From the point of view of the individual, the progressiveness of the society is measured by the quality of life, by the extent of human rights, by dimensions of personal freedoms and by the degree of individualization.

The highest level of social progress and the most complete realization of social values would be in the society in which a man would feel the most as at himself. In the society in which he lives as individual and in which he attains his self-accomplishment in the way most appropriate for him. However, such a society is more an ideal to strive for than already attained historical reality. Nevertheless, it should be kept in mind as the one to be inspired and driven by, so we would not be pushed to the state of hopelessness caused by the serious defects of the existing society, and in order to avoid catching ourselves blindly holding its side.

The fifth characteristic of our time related to values is in making easier the misuse of knowledge as a fundamental value, and with this the rest of values. Actually, we live in time when the misuse of knowledge and values is much easier and much more irresponsible comparing to the effort put in securing of its proper use, the reason being that the subjects of world power besides being numerous blindly follow their personal interests, and by doing so totally neglect the crucial problems of humanity and universal values of the contemporary world.

Our critical and in great deal pessimistic considerations about the value crisis in the perspective of humankind we will conclude in the spirit of moderate optimism – the only chance for the humankind to avoid this tragic end is to struggle for reaffirmation of authentic human values and the construction of the model of society in which all should be submitted to the universalization and the freedom of a man.

