

## THE CONCEPT OF VALUE IN SOCIO-PHILOSOPHICAL DISCOURSE: ETYMOLOGICAL FOUNDATIONS AND TRANSFORMATIONS

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### ABSTRACT

This article provides a socio-philosophical and etymological analysis of the concept of "value" as a fundamental category within axiological and social theory. Despite the extensive treatment of values in philosophical discourse, insufficient attention has been given to their etymological genesis as a determinant of their conceptual transformation across historical epochs. Addressing this gap, the study aims to reconstruct the semantic and theoretical evolution of the concept of value from its Latin origin *valere* to its contemporary interpretations within modern and post-industrial societies.

The research employs an interdisciplinary methodological framework combining axiological analysis, historical-philosophical reconstruction, and comparative semantics. The findings reveal that the concept of value undergoes a continuous process of reinterpretation, reflecting shifts in dominant socio-cultural paradigms - from the primacy of moral and intellectual virtues in antiquity to the rationalization, commodification, and informationalization of value in modernity and postmodernity. It is demonstrated that value systems serve as structural indicators of social transformation and as regulatory mechanisms within institutional and cultural dynamics.

The author argues that the etymological dimension of the concept of value is not merely linguistic but epistemologically significant, as it encodes fundamental changes in human worldview orientations and social practices. In the context of globalization and digital transformation, the reconfiguration of value systems acquires a multidimensional and hybrid character, necessitating a reconceptualization of value within a technogumanistic framework.

**Key words:** Value, Axiology, Socio-Philosophical Analysis, Etymology, Social Transformation, Value Systems, Technogumanism, Cultural Dynamics.

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### Құндылық ұғымы әлеуметтік-философиялық дискурста: этимологиялық негіздері мен трансформациялары

**Аңдатпа.** Бұл мақалада «құндылық» ұғымы аксиологиялық және әлеуметтік теория шеңберіндегі іргелі категория ретінде әлеуметтік-философиялық және этимологиялық тұрғыдан талданады. Философиялық дискурста құндылықтар мәселесі кеңінен зерттелгеніне қарамастан, олардың тарихи дәуірлердегі ұғымдық трансформациясын айқындайтын этимологиялық генезисіне жеткілікті назар аударылмаған. Осы ғылыми олқылықты толтыру мақсатында зерттеу латын тіліндегі *valere* сөзінен бастау алатын «құндылық» ұғымының семантикалық және теориялық эволюциясын қазіргі және постиндустриалдық қоғам жағдайындағы түсіндірмелеріне дейін қайта қарастырады.

Зерттеу аксиологиялық талдау, тарихи-философиялық реконструкция және салыстырмалы семантика әдістерін біріктіретін пәнаралық әдіснамалық негізге сүйенеді. Нәтижелер «құндылық» ұғымының үнемі қайта интерпретацияланатынын көрсетеді, бұл антикалық дәуірдегі моральдық және зияткерлік ізгіліктердің басымдығынан бастап, қазіргі және постмодерн кезеңдердегі құндылықтардың рационалдануы, тауарлануы және ақпараттандырылуына дейінгі әлеуметтік-мәдени парадигмалардың өзгерістерін бейнелейді. Сонымен қатар, құндылықтар жүйесі әлеуметтік трансформацияның құрылымдық көрсеткіші әрі институционалдық және мәдени динамикадағы реттеуші механизм ретінде қарастырылады.

Автордың пікірінше, «құндылық» ұғымының этимологиялық өлшемі тек тілдік сипатқа ие емес, ол эпистемологиялық тұрғыдан да маңызды, өйткені ол адамзаттың дүниетанымдық бағдарлары мен әлеуметтік тәжірибелеріндегі түбегейлі өзгерістерді бейнелейді. Жаһандану мен цифрлық трансформация жағдайында құндылықтар жүйесінің қайта құрылуы көпқырлы әрі гибридіті сипатқа ие болып, оны техногуманистік тұрғыдан қайта пайымдауды талап етеді.

**Түйін сөздер:** құндылық, аксиология, әлеуметтік-философиялық талдау, этимология, әлеуметтік трансформация, құндылықтар жүйесі, техногуманизм, мәдени динамика.

## Понятие ценности в социально-философском дискурсе: этимологические основания и трансформации

**Аннотация.** В данной статье представляется социально-философский и этимологический анализ понятия «ценность» как фундаментальной категории в рамках аксиологии и социальной теории. Несмотря на широкую разработанность проблемы ценностей в философском дискурсе, недостаточное внимание уделяется их этимологическому генезису как фактору, определяющему концептуальную трансформацию в различных исторических эпохах. В связи с этим целью исследования является реконструкция семантической и теоретической эволюции понятия «ценность» от его латинского происхождения *valere* до современных интерпретаций в условиях модерна и постиндустриального общества.

Исследование опирается на междисциплинарную методологическую основу, включающую аксиологический анализ, историко-философскую реконструкцию и сравнительную семантику. Полученные результаты показывают, что понятие «ценность» претерпевает непрерывный процесс переосмысления, отражая смену доминирующих социокультурных парадигм — от приоритета моральных и интеллектуальных добродетелей в античности до процессов рационализации, коммодификации и информатизации ценностей в условиях модерна и постмодерна. Показано, что системы ценностей выступают структурными индикаторами социальных трансформаций и выполняют регулирующую функцию в институциональной и культурной динамике.

Автор утверждает, что этимологическое измерение понятия «ценность» имеет не только лингвистическое, но и эпистемологическое значение, поскольку отражает фундаментальные изменения в мировоззренческих ориентациях и социальных практиках человека. В условиях глобализации и цифровой трансформации переосмысление систем ценностей приобретает многомерный и гибридный характер, что требует их реконструкции в рамках техногуманистического подхода.

**Ключевые слова:** ценность, аксиология, социально-философский анализ, этимология, социальная трансформация, системы ценностей, техногуманизм, культурная динамика

### Introduction

In contemporary socio-philosophical discourse, the concept of “value” occupies a central position as a fundamental category that determines human behavior, social structures, and cultural dynamics. Values function not only as normative regulators of individual and collective actions but also as key indicators of the level and direction of social development. Studies of value systems across different societies demonstrate their role in shaping worldview orientations and social consciousness [1, p. 78–90].

Despite the extensive body of research devoted to axiology, the problem of value remains theoretically open and methodologically complex. Existing studies predominantly focus on normative, ethical, or sociological aspects of values, often overlooking their etymological foundations as a crucial dimension of conceptual analysis. At the same time, interdisciplinary approaches to the study of values emphasize the importance of integrating linguistic, philosophical, and sociological perspectives [2, p. 82–96].

The etymological genesis of the concept of “value,” rooted in the Latin term *valere*, reveals its original semantic connection with strength, worth, and significance. Classical economic and philosophical interpretations, particularly in the works of K. Marx, highlight that value initially

emerged as a characteristic of the usefulness and significance of objects for human needs [3, p. 307]. This demonstrates that the concept of value has always been closely linked to both material and symbolic dimensions of human existence.

Historical and philosophical analysis shows that value systems have undergone continuous transformation across different epochs. In antiquity, values were associated with virtue, rationality, and the pursuit of the good, as reflected in classical philosophical traditions [4, p. 300–301]. In the medieval period, value systems were reinterpreted within a theological framework, where truth, faith, and divine order became dominant, as emphasized in the works of Augustine [5, p. 164; 6, p. 268]. During the Renaissance, values shifted toward humanism, anthropocentrism, and the affirmation of human dignity and intellectual freedom [7, p. 37].

In the modern period, the development of science, rationalism, and capitalist relations significantly transformed value orientations. As M. Weber and later theorists have shown, rationalization and economic efficiency became central principles of modern value systems. The rise of industrial society further reinforced values such as labor, productivity, and education, while also contributing to the standardization of social norms and cultural patterns [8, p. 162; 9, p. 19].

Contemporary transformations associated with globalization, digitalization, and the tran-

sition to post-industrial society have led to a reconfiguration of value systems. According to M.Castells, the information age is characterized by the growing importance of knowledge, information, and network structures as dominant values [10]. Similarly, modern studies emphasize that labor, creativity, and intellectual capital are becoming key components of value systems in post-industrial economies [11, p. 69; 12, p.19].

Thus, value systems are continuously reconstructed in response to socio-economic, cultural, and technological changes. They function as structural indicators of social transformation and as regulatory mechanisms within institutional and cultural dynamics. At the same time, the analysis of values provides important insights into the level of development and transformation of social institutions .

However, despite significant theoretical developments, there remains a lack of integrative studies that combine socio-philosophical analysis with etymological reconstruction. This gap determines the novelty of the present research. Unlike previous approaches, which primarily examine values within ethical or sociological frameworks, this study emphasizes the epistemological significance of etymology as a methodological tool for understanding the transformation of value systems.

The purpose of this article is to analyze the concept of value as a socio-philosophical category through its etymological foundations and to identify patterns of its transformation across historical and cultural contexts. The study is based on an interdisciplinary methodological framework that includes axiological analysis, historical-philosophical reconstruction, and comparative semantics.

The scientific novelty of the research lies in substantiating the idea that the etymological dimension of the concept of value reflects deep transformations in human worldview orientations and social practices. Furthermore, in the context of contemporary technogumanistic processes, value systems acquire a multidimensional and hybrid character, requiring new theoretical approaches for their interpretation.

### **Methodology**

This study is based on an interdisciplinary methodological framework that integrates socio-philosophical, axiological, and linguistic ap-

proaches to analyze the concept of value. The primary method employed is axiological analysis, which enables the examination of value as a fundamental category reflecting human worldview orientations and social structures. In addition, the method of historical-philosophical reconstruction is used to trace the evolution of the concept of value across different epochs, including antiquity, the medieval period, the Renaissance, modernity, and post-industrial society.

To investigate the semantic dimension of the concept, comparative semantic analysis is applied, allowing for the identification of shifts in meaning from its Latin origin *valere* to its contemporary interpretations in various cultural and intellectual contexts. The study also utilizes elements of systemic and structural analysis to reveal the role of value systems as regulators of social and institutional dynamics.

Furthermore, the research adopts a technogumanistic perspective as a conceptual framework to interpret contemporary transformations of value systems under conditions of globalization, digitalization, and the expansion of information technologies. This combination of methods ensures a comprehensive understanding of the problem and provides a solid basis for identifying patterns in the transformation of value as a socio-philosophical category.

### **Main part**

#### **1. Theoretical and Axiological Foundations of Value**

The concept of value represents a fundamental and multidimensional category in socio-philosophical discourse, reflecting the complex relationship between human beings, society, and reality. Within axiological theory, value is understood not merely as an abstract notion but as a system-forming principle that determines human orientation toward the world, shapes behavioral norms, and regulates social interactions. Values function as normative regulators of individual and collective behavior while simultaneously acting as indicators of cultural, moral, and civilizational development. In this sense, value systems play a crucial role in structuring social consciousness, shaping collective identity, and ensuring the continuity of cultural traditions [13].

From a theoretical perspective, value cannot be reduced to a single dimension such as ethics or economics. Rather, it represents a complex and integrative construct that encompasses ethical, cultural, cognitive, symbolic, and even technological components. These components interact within a hierarchical system in which certain values dominate depending on historical, social, and cultural contexts. For instance, in traditional societies, moral and religious values often occupy a central position, whereas in modern and post-industrial societies, rationality, efficiency, and innovation become dominant [14].

Moreover, value systems are inherently dynamic and subject to continuous transformation under the influence of socio-economic changes, globalization processes, and technological development. This dynamic nature reflects the evolving needs, interests, and worldviews of individuals and societies. As a result, values not only regulate behavior but also serve as mechanisms of adaptation to changing social realities.

An important aspect of the theoretical analysis of value is its role as a mediator between the individual and society. Values provide a framework through which individuals interpret reality, make decisions, and construct meaning. At the same time, they function as instruments of social integration, ensuring cohesion and stability within social systems. Without shared value systems, the processes of communication, cooperation, and social organization would become significantly more complex.

In contemporary socio-philosophical research, increasing attention is given to the interdisciplinary nature of value. The study of value requires the integration of philosophical reflection, sociological analysis, and linguistic interpretation, as each of these perspectives reveals different dimensions of the phenomenon. Philosophical analysis explores the ontological and axiological nature of value, sociology examines its role in social structures and institutions, while linguistics uncovers the semantic and conceptual transformations of value across cultures and historical periods.

Thus, the theoretical and axiological foundations of value reveal it as a dynamic, multifaceted, and structurally significant category that lies at the core of human existence and social

development. Its analysis provides a deeper understanding of the mechanisms through which individuals and societies construct meaning, regulate behavior, and adapt to the challenges of an ever-changing world.

## **2. Etymological and Conceptual Evolution of Value**

The etymological roots of the concept of value provide important insights into its semantic transformation. The Latin term *valere* initially denoted strength, worth, and significance, indicating a direct connection between value and positive evaluation. Over time, this meaning expanded to include moral, cultural, and symbolic dimensions [15].

From a socio-philosophical perspective, the evolution of value reflects broader changes in human worldview orientations. As historical analysis shows, value systems have continuously transformed from antiquity to modernity, adapting to new forms of social organization and cultural production [16]. This confirms that value is not a static concept but a dynamic category shaped by historical conditions.

At the same time, the conceptual evolution of value demonstrates a gradual shift from its concrete and utilitarian meanings toward more abstract and normative interpretations. In early stages of social development, value was closely associated with material usefulness and practical significance. However, as societies became more complex, the concept of value began to incorporate ethical, aesthetic, and spiritual dimensions, reflecting the growing importance of culture and symbolic systems in human life.

An important aspect of this transformation is the increasing role of language in shaping the meaning of value. Linguistic analysis reveals that the semantic field of value is not fixed but continuously reinterpreted within different cultural and historical contexts. This indicates that value is not only a philosophical category but also a linguistic construct that reflects collective experience and social practice.

Furthermore, the conceptual evolution of value is closely linked to the development of human self-awareness and reflexivity. As individuals and societies become more reflective, values are no longer simply inherited but consciously con-

structed, questioned, and redefined. This process leads to the emergence of pluralistic and sometimes conflicting value systems, especially in modern and postmodern societies.

In contemporary conditions, characterized by globalization and digital transformation, the concept of value acquires new meanings and functions. The expansion of virtual environments and information technologies contributes to the formation of hybrid value systems that combine traditional and innovative elements. As a result, value becomes increasingly contextual, flexible, and dependent on communicative and technological frameworks.

Thus, the etymological and conceptual evolution of value reveals its complex and multilayered nature, demonstrating that it is not merely a linguistic or philosophical category but a dynamic construct that reflects the ongoing transformation of human consciousness, culture, and social relations.

### **3. Transformation of Value Systems in the Digital Age**

In contemporary society, the transformation of value systems is increasingly influenced by digitalization and globalization processes. Within the framework of technogumanism, technology is understood not only as a tool but also as an active factor shaping human consciousness and social relations [17].

Digital technologies fundamentally transform knowledge systems, making them dynamic, networked, and interactive. This leads to a reconsideration of the relationship between knowledge and value, since every epistemological system is grounded in a specific axiological framework [18]. In this context, knowledge is no longer perceived as a static accumulation of information but as a continuously evolving process shaped by communication, interaction, and digital mediation.

One of the key challenges of the digital age is the phenomenon of information overload. While access to information increases, its qualitative value may decrease, leading to fragmentation of value systems and weakening their stability [19]. This creates new epistemological and ethical challenges for modern society, as individuals must develop new cognitive and evaluative mechanisms to navigate complex information environments.

At the same time, digitalization contributes to the transformation of value hierarchies. Traditional values such as stability, continuity, and collective identity are increasingly complemented or even replaced by values such as flexibility, innovation, and adaptability. This shift reflects the transition from a stable and hierarchical social structure to a fluid and network-based society.

Another important aspect of this transformation is the emergence of digital culture, which redefines the ways in which values are produced, transmitted, and perceived. Social media platforms, virtual communities, and digital communication channels play a central role in shaping value orientations, often accelerating the processes of value change and diffusion.

Moreover, the digital environment intensifies the processes of individualization and personalization. Individuals are increasingly able to construct their own value systems based on personalized information flows and algorithmically curated content. While this expands opportunities for self-expression and autonomy, it also leads to the weakening of shared cultural frameworks and the fragmentation of collective value systems.

In addition, the rise of artificial intelligence and algorithmic governance introduces new dimensions to the transformation of values. Algorithmic systems influence not only access to information but also the formation of preferences, attitudes, and beliefs. This raises critical questions about the autonomy of human agency and the ethical implications of technologically mediated value formation.

At the same time, digital transformation creates new opportunities for the emergence of global and universal values. Concepts such as openness, accessibility, digital equality, and global cooperation become increasingly significant in shaping contemporary value systems. These values transcend national and cultural boundaries, contributing to the formation of a global axiological space.

Thus, the transformation of value systems in the digital age is a complex and multidimensional process characterized by both constructive and destabilizing tendencies. It reflects the ongoing interaction between technological innovation and human values, requiring new theoretical approaches and methodological frameworks for its comprehensive analysis.

**Table 1 - Transformation of Value Systems Across Historical Stages**

Historical Stage	Dominant Values	Key Characteristics
Antiquity	Virtue, knowledge, rationality	Ethical and philosophical orientation
Middle Ages	Faith, divine truth	Theological worldview
Renaissance	Humanism, creativity	Anthropocentric paradigm
Modernity	Rationality, efficiency	Industrial and economic orientation
Digital Society	Information, innovation	Networked and global values

**4. Technogumanistic Paradigm and Value Transformation**

Technogumanism represents a new stage in socio-philosophical development, characterized by the integration of technological progress and humanistic principles. Within this paradigm, technology is no longer perceived merely as an external instrument but as an active and transformative force that reshapes value systems, social institutions, and forms of human interaction [20].

In this context, technological development acquires an axiological dimension, influencing not only the conditions of human existence but also the criteria by which reality is evaluated. As a result, value systems become increasingly dependent on technological environments, leading to the emergence of new forms of social and cultural organization.

One of the most significant features of this transformation is the growing individualization of values. Digital environments enable individuals to construct personalized information spaces, expanding freedom of choice while simultaneously weakening shared social norms and collective value frameworks [21]. This shift reflects a broader transition from collective and institutionally regulated value systems toward individualized and reflexive forms of value construction.

Another important aspect is the transformation of identity. In digital space, identity becomes fluid, multilayered, and dynamic, allowing individuals to adopt multiple roles and representations. This flexibility enhances opportunities for self-expression but also leads to the relativization of stable value systems and the emergence of pluralistic and sometimes contradictory value orientations [22]. Consequently, identity formation becomes a continuous and reflexive process shaped by interaction within digital environments.

At the same time, algorithmic systems and artificial intelligence play an increasingly significant

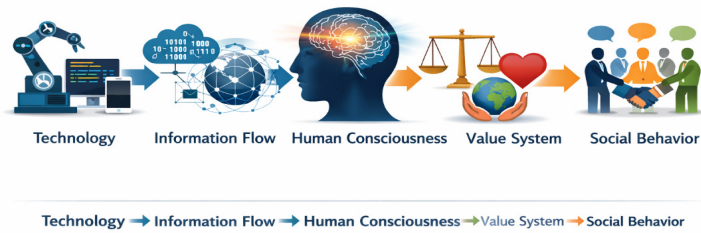
role in shaping value orientations. Through personalized content distribution and algorithmic mediation, digital platforms influence users' perceptions, preferences, and worldview [23]. This raises important questions regarding autonomy, ethical responsibility, and the extent to which human choices remain independent in technologically mediated environments.

Furthermore, technogumanistic processes contribute to the restructuring of social communication and cultural transmission. Traditional mechanisms of value transmission—such as family, education, and cultural institutions—are increasingly supplemented or replaced by digital platforms and networks. This transformation accelerates the diffusion of values but also reduces their depth and stability, leading to a more fragmented and dynamic axiological landscape.

However, it is important to emphasize that technogumanism is not exclusively associated with negative transformations. On the contrary, it also creates conditions for the emergence of new global values, including openness, inclusivity, digital equality, and collaborative knowledge production. These values reflect the formation of a global information society and contribute to the development of new forms of social solidarity.

Thus, the technogumanistic paradigm reveals a dual nature of value transformation: while technological development expands human capabilities and creates new opportunities for value formation, it also introduces risks related to fragmentation, relativism, and the erosion of traditional value systems. This duality necessitates a balanced and interdisciplinary approach to understanding the evolving relationship between technology and values.

### Technogumanistic Model of Value Transformation



**Figure 1** – Technogumanistic Model of Value Transformation

#### 5. Discussion

The analysis conducted in this study demonstrates that value systems are undergoing profound and multidimensional transformations under the influence of technogumanistic processes. This finding is consistent with previous studies in socio-philosophical and axiological research, which emphasize that values are not static constructs but dynamic systems shaped by historical, cultural, and technological factors [13; 14].

At the same time, the results of this study extend existing literature by highlighting the increasing role of digital technologies as active agents in the transformation of value systems. While earlier works primarily focused on moral, cultural, or economic dimensions of value, contemporary research points to the growing importance of technological mediation in shaping human consciousness and social interaction [17].

On the one hand, digitalization promotes the emergence of new global values such as openness, accessibility, collaboration, and knowledge sharing. These findings correspond with the theories of post-industrial and information society, where knowledge and communication become central elements of social development [18]. In this context, value systems acquire a more universal and transnational character, reflecting the processes of globalization.

On the other hand, the study confirms concerns raised in the literature regarding the fragmentation and instability of value systems in the digital age. The phenomenon of information overload and the increasing influence of algorithmic systems contribute to the weakening of traditional cultural frameworks and shared social norms [19]. As a result, value systems become

more individualized, situational, and context-dependent.

Furthermore, the discussion reveals that existing approaches to the study of value often fail to fully account for the complexity of these transformations. In particular, insufficient attention has been given to the interaction between technological and axiological factors. Most traditional theories consider values within ethical or sociological frameworks, without adequately addressing the role of digital environments and technological infrastructures.

The findings of this study suggest that the integration of socio-philosophical analysis with technogumanistic perspective provides a more comprehensive understanding of value transformation. This approach allows for the identification of both constructive and destructive tendencies within contemporary value systems, emphasizing their dual nature.

In addition, the results highlight the need to reconsider the role of education and cultural institutions in the formation of value systems. As technological mediation becomes increasingly dominant, these institutions must adapt to new conditions by incorporating digital literacy, ethical awareness, and critical thinking into their frameworks.

Thus, in contrast to existing literature, which often treats technological change as a secondary factor, this study argues that technology should be considered a central element in the analysis of value systems. This shift in perspective contributes to the development of a more holistic and interdisciplinary understanding of the problem.

### **6. Problem Statement and Solution**

The main problem identified in this study is the absence of a comprehensive and integrative methodological framework capable of adequately explaining the transformation of value systems under conditions of digitalization and technogumanistic development. Existing approaches remain fragmented, often confined to ethical, sociological, or cultural analyses, and fail to capture the complex interaction between technological infrastructures and axiological dynamics.

This limitation leads to an incomplete understanding of how values are formed, transformed, and mediated in contemporary society, where digital technologies increasingly act not only as tools but as active agents influencing human consciousness, identity, and social behavior.

To address this gap, the study proposes a multilevel interdisciplinary framework that integrates socio-philosophical analysis, etymological reconstruction, and technogumanistic perspective into a unified analytical model. This framework is based on three interrelated dimensions:

Conceptual level – interpretation of value as a dynamic and historically evolving category grounded in linguistic and philosophical foundations;

Structural level – analysis of value systems as hierarchical and adaptive social constructs influenced by institutional and technological factors;

Functional level – examination of how values operate within digital environments, shaping behavior, communication, and decision-making processes.

Such an approach allows for a holistic understanding of value transformation, revealing not only its theoretical foundations but also its practical manifestations in contemporary society.

At the same time, the study proposes a technogumanistic regulatory model aimed at balancing technological development with the preservation of humanistic and spiritual values. This model includes the following key mechanisms:

1. Axiological integration in education – embedding value-oriented components into curricula, ensuring that digital competencies are developed alongside ethical and cultural awareness;

2. Digital ethics and responsibility frameworks – establishing normative guidelines for the use of artificial intelligence, algorithms, and digital platforms;

3. Critical media literacy development – equipping individuals with the ability to critically evaluate information and resist manipulative algorithmic influences;

4. Cultural continuity strategies – promoting the preservation and adaptation of national and universal values within digital environments;

5. Human-centered technological design – encouraging the development of technologies that prioritize human dignity, autonomy, and well-being.

Furthermore, the research emphasizes the strategic role of education as a central institution in mediating the relationship between technology and values. Modern education must evolve beyond knowledge transmission and function as a formative space for axiological consciousness, where individuals develop the capacity for ethical reflection, responsible decision-making, and cultural self-awareness.

In this context, education should incorporate interdisciplinary modules that combine philosophy, digital literacy, ethics, and cultural studies, thereby preparing individuals to navigate the complexities of technogumanistic society. Special attention must be given to the younger generation, whose value systems are increasingly shaped within digital environments.

Thus, the proposed solution lies not only in theoretical reconceptualization but also in the development of practical mechanisms for managing value transformation. By integrating socio-philosophical, linguistic, and technological perspectives, this study offers a comprehensive model that contributes to a deeper understanding of value in the digital age and provides a foundation for sustainable and human-centered social development.

### **Conclusion**

The conducted research demonstrates that the concept of value, as a central category of socio-philosophical discourse, undergoes profound transformation under the conditions of digitalization and technogumanistic development. The analysis confirms that value systems are not static entities but dynamic and historically conditioned constructs that reflect changes in social structures, cultural paradigms, and technological environments.

The study has shown that the etymological foundations of the concept of value provide an important methodological basis for understanding its semantic and conceptual evolution. The transition from its original meaning associated with strength and worth to its modern multidimensional interpretation illustrates the deep interconnection between language, culture, and social practice.

Furthermore, the research reveals that in contemporary digital society, value systems acquire a hybrid and flexible character. On the one hand, digital technologies contribute to the emergence of new global values such as openness, accessibility, and cooperation. On the other hand, they lead to fragmentation, individualization, and the weakening of traditional cultural frameworks. This dual nature highlights the complexity of technogumanistic processes and their impact on human consciousness and social relations.

The findings also confirm that technological factors play an increasingly significant role in shaping value orientations, functioning as mediators between individuals and reality. In this context, value systems become closely linked to digital environments, algorithmic structures, and information flows, which redefine the mechanisms of value formation and transmission.

At the same time, the study emphasizes the importance of an interdisciplinary approach that integrates socio-philosophical, etymological, and technogumanistic perspectives. Such an approach allows for a more comprehensive understanding of value as a dynamic and evolving category and provides a basis for analyzing its transformation in modern society.

Special attention has been given to the role of education as a key institution in maintaining the balance between technological development and spiritual values. The research confirms that modern education must not only transmit knowledge but also contribute to the formation of axiological consciousness, ethical responsibility, and cultural awareness in individuals.

Thus, the study concludes that the transformation of value systems in the digital age is a complex and multidimensional process that requires continuous theoretical reflection and methodological refinement. The prospects for further research are associated with the develop-

ment of more detailed models of value transformation, the empirical analysis of digital environments, and the exploration of effective strategies for harmonizing technological progress with humanistic principles.

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