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Axiological culture as a fundamental goal of modern education

Kultura aksjologiczna jako fundamentalny cel współczesnej edukacji

Abstract

The relevance of the chosen topic is determined by the necessity of enhancing the role of education amidst growing geopolitical and socio-cultural tensions, as well as due to the tendency of excessive utilitarianization of education, which negates its culture-creating function. The objective of the study is the theoretical substantiation of the expediency of defining the formation of axiological culture as a fundamental goal of modern education.

The paper conceptualizes the notion of “axiological culture” as a personality quality that includes the capacity for value reflection and modeling of value-balanced life strategies. The research substantiates the necessity of implementing the ideas of axiopedagogy and innovative educational methodologies for the practical realization of the task of forming axiological culture, particularly through the development of value intelligence.

The conducted study proves that the formation of humanistic axiological culture through the development of value intelligence is the super-task of modern education, as it ensures social competence in the context of globalization challenges and dynamic socio-cultural changes.

Keywords: axiological culture, value intelligence, axiopedagogy, education, humanistic values

Streszczenie

Znaczenie wybranego tematu wynika z konieczności wzmacniania roli edukacji w obliczu narastających napięć geopolitycznych i społeczno-kulturowych, a także z tendencji do nadmiernej utylitaryzacji edukacji, która neguje jej funkcję kulturalną. Celem badania jest teoretyczne uzasadnienie potrzeby kształtowania kultury aksjologicznej jako fundamentu współczesnej edukacji.

W artykule pojęcie „kultura aksjologiczna” zostało ujęte jako cecha osobowości obejmująca zdolność do refleksji nad wartościami i modelowania zrównoważonych pod względem wartości strategii

życiowych. Badania potwierdzają konieczność wdrożenia idei aksjopedagogiki i innowacyjnych metodologii edukacyjnych w celu praktycznej realizacji zadania kształtowania kultury aksjologicznej, w szczególności poprzez rozwój inteligencji wartościowej.

Przeprowadzone badania dowodzą, że kształtowanie humanistycznej kultury aksjologicznej poprzez rozwój inteligencji wartościowej stanowi priorytet współczesnej edukacji, ponieważ zapewnia rozwijanie kompetencji społecznych, istotnych w obliczu wyzwań globalizacji i dynamicznych zmian społeczno-kulturowych.

Slowa kluczowe: kultura aksjologiczna, inteligencja wartościowa, aksjopedagogika, edukacja, wartości humanistyczne

Introduction

In the history of humankind, education has always occupied a special place and has been the subject of increased public attention. Since ancient times, education and upbringing have been perceived, first intuitively and later theoretically, as a factor of effective and successful life practice and, conceptually, a facilitator of the cultural progress of humankind. It is not surprising that the leading thinkers of antiquity, philosophers of the Middle Ages, and intellectuals of the Modern Age paid attention in their reflections to educational issues and the topic of the importance of education for social progress, as well as to questions regarding the content of educational tasks and methods of their implementation. As a result of relevant intellectual practices, modern pedagogical science has actually been formed as a system of understanding and accumulating theoretical and practical experience of educational activities for the further practical application of relevant knowledge in order to increase the efficiency of the educational process and its compliance with the current demands of the society.¹

The material proposed below has been prepared in the context of the issues of education and social demands. It is based on a philosophical and scientific position on the special importance for educational activity of the task of establishing humanistic values, which will be facilitated by the formation of axiological culture and attention to the implementation of ideas and developments of value theory in the educational process. The purpose of the presented work is to substantiate the fundamental goal of modern education, namely the formation of axiological culture. The implementation of the specified research goal necessitated the need to provide theoretical understanding of such phenomena as axiological culture and associated value intelligence, the problematic discourse of modern education and the tasks arising from it.

¹ Y. Pelekh, *Axiopedagogy: Theoretical and Methodological Concept and Practical Perspectives*, Rzeszów 2024, p. 32.

Philosophical and applied prerequisites for the relevance of axiologization of education

It is now axiomatic that education plays a key role in shaping the future of nations, ensuring social progress, individual life, and professional success. However, the position that the fundamental task of education is the formation of a cultural personality, the core of which is the ability to self-determination and cultural identification, tolerant coexistence and constructive cooperation with others (in particular, others in the cultural sphere), is a principled one for us. Currently, this position acquires a new and especially relevant meaning, given the growing tension in both the geopolitical and socio-cultural spheres, and obvious development of ideological and value disputes into large-scale political and military conflicts.

We consider the thesis of French thinker Michel Foucault (who emphasized the need to combine intellectual knowledge and spiritual knowledge, to establish a kind of balance between them, which is the key to the spiritual transformation of an individual and humanity as a whole) to be a philosophical and theoretical argument for the actual recognition of the formation of a cultural personality as the ultimate task of modern education.² On the other hand, German philosopher Hans-Georg Gadamer considered education to be a process that ensures the historical elevation of the spirit into the sphere of the universal and, at the same time, like Hegel, characterized education as an element in which an educated person resides and within which “the especially free mobility of the spirit is ensured”. Thus, the spiritual and, more broadly, the cultural existence of the spirit is essentially connected with the idea of education, through which “a person makes oneself a spiritual being in all respects³.”

An additional argument for a new and urgent appeal to the issues of forming a cultural personality through education is the position of American researcher Hershey Friedman. Based on the results of the analysis of the problems of the American education system, he emphasizes that education should not have only a utilitarian dimension. First of all, its cultural aspect is in demand today, because in addition to preparing students for work (for the labor market), education should also develop them in cultural terms, form personal decency, empathy, and civic responsibility. Ultimately, modern education should provide students with experience and prepare for the complexities of the social reality, especially considering that the pragmatic business now increasingly requires a person with a developed level of general culture even more than a person with certain professional skills that are rapidly becoming obsolete.⁴

² M. Foucault, *The Hermeneutics of the Subject: Lectures at the Collège de France 1981–1982*, New York 2004, p. 17.

³ H.-G. Gadamer, *Truth and Method*, New York 2006, p. 11.

⁴ H. H. Friedman, *The Education Irony: When College Degrees Lead to Unemployment, Mindless Thinking, Debt, and Despair*, “Academia Mental Health and Well-Being” 2025, Vol. 2, No. 2, pp. 1–10.

It should be emphasized that the idea of forming a spiritual personality in the educational process is also present in the works of Polish scientist Adolf Szołtysek, who linked the educational process to the need to form such fundamental features of a cultural personality as the ability to think independently and to know oneself and the world around.⁵ In turn, Bartłomiej Gołek, in the spirit of cultural pedagogy, believes that the task of education (training and upbringing of a person) is to prepare individuals for active and creative participation in cultural life through the development of their spiritual powers and the introduction of supra-individual values into the world. “After all, it is values that constitute the axiological core of every culture and, accordingly, the foundation of any upbringing⁶.”

The latter idea is fully consistent with our conceptual position, the content of which is that the fundamental task of modern education is not just the formation of a cultural personality, but a personality with a high level of axiological culture. In the following presentation, we will specify our position. At the same time, the concept of “axiological culture” in our considerations is used in the meaning of the quality of the personality “that consists in the individual’s ability to fully perceive and understand axiological knowledge, possess the skills of value self-reflection and introspection, ability to identify personal and social values, model value-grounded life strategies, and implement communication taking into account the value aspect⁷.”

Importance of axiological culture for the life practice of a modern person

The proclamation of the formation of axiological culture as the fundamental goal of modern education is an attempt to level its characteristic tendency, which Sabina Leitner defined as the sterilization and deprivation of those “living elements” that are necessary to stimulate other aspects of human nature: “formal education began to focus increasingly on vocational training and to see the main goal of education in providing people with the necessary skills for the labor market⁸.” In turn, Alan Mallach, in the context of analyzing the importance of higher education for social progress in the United States, insists that the higher education system, rooted in the models of the 19th and 20th centuries, is not adjusted to preparing students for the challenges of modern life. Higher education must undergo a fundamental

⁵ A. Szołtysek, *Filozofia pedagogiki: podstawy edukacji: teoria, metodyka, praktyka*, Katowice 2003, pp. 420–422.

⁶ B. Gołek, *Wychowanie jako proces duchowy w koncepcji Sergiusza Hessena*, “Sympozjum” 2018, No. 1(34), pp. 241–260.

⁷ A. V. Matviichuk, *Axiological Culture and Value Intelligence* [in:] *Science in the modern world: innovations and challenges. Proceedings of the 8th International scientific and practical conference*, Toronto Canada 2025, p. 544.

⁸ S. Leitner, *The Crisis of Western Education and the Role of Philosophy*, “The Acropopolitan” 2017, Vol. 4, Issue 1, p. 25.

transformation to remain relevant and must encourage students to acquire new knowledge and skills, rather than suffer from intellectual arrogance.⁹ We would like to add that such “arrogance” to some extent testifies to nihilism regarding the values of intellectual (ideological) diversity, tolerant attitude towards cultural and traditional diversity, individual and national identity. At the same time, we believe that the specified trend in the development of education is in contradiction with the provisions of the philosophy of culture and the paradigms of modern axiological knowledge.

In particular, so far in the philosophy of culture, the belief has been established about the complexity and multi-faceted nature of the phenomenon of culture, which is an integrity of beliefs, values, mental attitudes, and life experience of an individual or group of people. The paradox of the phenomenon of culture is that any person can be a member of many cultures at the same time, which is associated with the contexts of person’s activities, when certain norms, practices, and values, typical for a certain culture and fundamental for an individual within a certain life situation, acquire significance.¹⁰ At the same time, since a modern person, more than ever before, deals with a variety of cultural modes, there is a vital (and sometimes professional) need for cultural awareness as the ability to understand the values and worldview of another culture and its bearers.¹¹ In our opinion, the success of life strategies depends not only on cultural awareness, but also on the possession of skills and abilities to model value-based life strategies and implement positive communication, that is, in other words, on the level of axiological culture, the formation of which is practically impossible outside the educational space.

Cultural scientist Christopher Dawson justified the position that culture is inseparable from education, since education in the broadest sense of the word is what anthropologists call “inculturation,” that is, the process by which culture is transmitted by the society and assimilated by an individual. He stated that the essence of culture is that it is transmitted and acquired, and although it is inherited from one generation to another, it is a social, not a biological, heritage, a tradition of learning, an accumulated capital of knowledge, and group of folk customs to which an individual must be drawn.¹² Accordingly, education is the primary means of involving an individual in the world of culture and its spiritual and material values, and of forming the individual’s general cultural level.

⁹ A. Mallach, *Higher education on the edge*, “U. S. News & World Report” 2024, <https://www.usnews.com/opinion/articles/2024-02-29/higher-education-on-the-edge> (20.09.2025).

¹⁰ P. T. Lenard, *Culture* [in:] *The Stanford Encyclopedia of Philosophy*, 2019, <https://plato.stanford.edu/entries/culture/> (20.09.2025).

¹¹ W. Kymlicka, *Multicultural Citizenship: A Liberal Theory of Minority Rights*, Oxford University Press 1996.

¹² Ch. Dawson, G. W. Olsen, *The Origins of the Western Tradition of Education* [in:] *The Crisis of Western Education (The Works of Christopher Dawson)*, Catholic University of America Press 1961, p. 3.

Meanwhile, the interpretation of education as a process of inculcation cannot but lead to the philosophical and theoretical problem of the correlation of the phenomena of culture and counter-culture (or anti-culture). Both these phenomena, having a value-normative basis, in practice orient to different values (in particular, it is about the controversy of the values of an individual and the values of a collective, the values of the rational and irrational character, the traditional (evolutionary) and non-traditional (revolutionary) values, and finally the values of religiosity and atheism. The understanding of the content of culture and counter-culture obviously requires identification, comprehension, and awareness of their value principles. This is important from the point of view of the need for intellectual and emotional preparation of young people for life in a society in which the specified types of culture and related models of behavior, ethics and aesthetics dialectically coexist. The specified task must obviously be taken into account in the process of forming a modern educational strategy and its priorities, and the practical implementation of the corresponding task unambiguously indicates the need for attention to the formation of axiological culture in the educational process, an element of which is the possession of the skills of value introspection and the ability to identify personal and social values as the basis for the formation of individual life and cultural strategies.

It should be noted that our scientific position is to consider the axiological culture of the humanistic nature to be an independent phenomenon. Conceptually, it is determined as “a personal quality that consists in the formation of axiological culture based on humanistic values and is actually a special way of social existence of an individual, consisting in the desire and skills to construct one’s life based on humanistic values and value orientations¹³.” Based on the above, we can state that one of the main tasks of modern education is the formation of axiological culture, which involves the acquisition and improvement by a student of own axiological knowledge, skills of reflection on the values, and value priorities. These value priorities belong both to a student and to the society (social group) to which the student belongs or with which interacts. At the same time, the supreme task of modern education is the inclusion of students in the axiological culture of the humanistic nature, which is oriented towards the perception of humanistic, positive, and constructive values by a person.

According to the concept of the 21st Century Skills,¹⁴ the values of modern education with a humanistic content include: 1) cognitive and innovative (for example, values such as education, science, creativity, innovation, as well as critical thinking and cooperation related to these values); 2) informational (this refers to the value of information, media, communication, and technological competences); 3) life (flexibility and adaptability, initiative and purposefulness, social and intercultural

¹³ A. V. Matviichuk, *Axiological Culture...*, p. 544.

¹⁴ Partnership for 21st Century Skills. Framework for 21st Century Learning, Battelle for Kids 2019, https://static.battelleforkids.org/documents/p21/p21_framework_brief.pdf (20.09.2025).

skills, self-realization (productivity) and responsibility). Being fundamental for the implementation of successful life strategies, including professional ones,¹⁵ the above-mentioned values take into account (absorb) the ideas of humanistic culture, the intellectual, ethical, and aesthetic experience of humanity, realized and implemented within this framework.

At the same time, the need to engage with the values of humanistic culture is due to the noted by Dzierżymir Jankowski fact of the unprecedented and extraordinary dynamics of civilizational and cultural, natural, technological, and economic changes, as well as the large-scale progress of science, which constantly reveals new problems. “The ongoing changes and aspirations of people present many new challenges. Failure to meet them will disrupt the process of socializing people into real actors and partners in their coexistence and activities¹⁶.” On the other hand, the globalization process is the factor of socio-cultural, political, and economic changes. Among other things, globalization processes have made relevant the issue of cultural diversity, which combines opposing aspects: cultural pluralism and homogenization of ethnic, religious, and cultural meanings. This is confirmed by the research of scientists, who emphasize that “in the era of globalization, trends in innovative cultural forms are usually set by leading countries, which in a certain way impose their cultural norms and patterns on others. This causes a variety of reactions – from cultural assimilation to self-isolation in order to protect own culture¹⁷.” Therefore, it should be emphasized that adequate response and rational solution of relevant problems and challenges again require intellectual and cultural readiness and competence. In particular, one of the ways to ensure individual compliance with life realities and challenges is the formation of skills in modeling value-based life strategies and implementing communication taking into account the value aspect, which is based on the acquisition of axiological knowledge, mastery of value self-reflection skills, and the ability to identify personal and social values, that is, on a formed axiological culture.

We would also like to note that one of the fundamental principles of the modern axiological theory is the principle of the formative role of values. The content of this principle is well illustrated by Janusz Homplewicz's thesis that the desire for values shapes a person and determines internal development, experiences, activities, and life principles.¹⁸ In development of this idea, we will add that the values and value orientations of an individual obviously undergo transformations in the process of interpersonal (social) interaction that is accompanied by an exchange or even

¹⁵ Y. Pelekh, G. Slihchta, *21st Century Skills and Individual Basic Values of the Future it Specialist: Education Perspective*, “The New Educational Review” 2024, No. 75, pp. 176–188.

¹⁶ D. Jankowski, *Socjalizacja jednostki wobec wzrostu dynamiki zmian środowiska życia* [in:] *Pedagogika w społeczeństwie – społeczeństwo w pedagogice*, Włocławek 2016, p. 216.

¹⁷ T. Nedashkivska, O. Zarichanskyi, V. Pugachov, V. Shostak, N. Stoliarchuk, *Analysis of cultural and identity transformations in the modern world*, “Multidisciplinary Reviews” 2024, 7:e2024244, pp. 1–7, <https://10.31893/multirev.2024244>.

¹⁸ J. Homplewicz, *Etyka pedagogiczna*, Rzeszów 1996, p. 142.

a clash of values, which affects the behavioral models chosen and implemented by this individual in new circumstances. This also confirms the formative role of values in relation to an individual and is an argument for special attention to the topic of the formation of axiological culture in the educational process.

In turn, Ryan Klinger and Mark Mellon draw attention to the value aspect of professional activity in the sense that cultural values shape how people decide whether to lead or be led, as well as shape their attitude towards work. In particular, taking into account the works of Shalom Schwartz and Geert Hofstede, the researchers indicate that the value approach is important for: 1) determining the nature of the relationship between an individual and a group (variants of which may include conservatism, intellectual autonomy, and affective autonomy); 2) ensuring responsible behavior that will support social order (presupposes the question of a value attitude towards hierarchy, elitism, and egalitarianism); 3) rational relations with the environment, social and natural, in the context of professional activity (requires a value-based solution to the question of the relationship between dominance and harmony).¹⁹ The obvious importance and practical nature of relevant and meaningful value conflicts also highlights the need for special attention to the formation of axiological culture in the modern educational process.

The above provides grounds to assert not only the relevance of the formation of a cultural personality with a high level of formation of axiological culture, but also to insist on the need for the formation of axiological culture of a humanistic nature.

Development of value intelligence in the educational process as a way to form a high-level axiological culture

The formation of axiological culture, as well as the culture of an individual in general, is a specific and multifaceted process, in which, in our opinion, the intellectual activity of an individual in the value context plays a special role, which, in turn, is associated with the formation and development of the value intelligence of the individual. We proceed from the fact that understanding and awareness of the value attitudes and priorities of different social groups, the ability to identify the values of different cultures and ideologies, the ability to control the formation and operate with values and value orientations in the process of individual life practices can only be achieved by a person with a developed value intelligence, that is, a person who has deep axiological knowledge, a formed value-semantic sphere, a developed value consciousness and, ultimately, a formed axiological culture.

At the same time, we interpret the phenomenon of value intelligence "as a specific cognitive quality of an individual, evidenced by a set of mental intellectual

¹⁹ R. Klinger, M. Mallon, *Personality and Values at Work* [in:] *International Encyclopedia of the Social & Behavioral Sciences* (Second Edition), Elsevier 2015, pp. 821–826.

processes that provide a person with the possibility of value self-determination based on internalized axiological knowledge and a hierarchical individual-personal value series, which serve as the basis for resolving life (value) conflicts²⁰.” Value intelligence encompasses the ability to recognize values in different contexts, understand their meaning, interpret them in professional and social situations, and apply them in practice. Value intelligence is also an emergent property, with which values are multiplied by the personality of the value bearer, who has learned, realized, and accepted them as the basis of life (in particular professional) practice. Ultimately, value intelligence is interpreted as the aggregate ability of a person to realize, integrate, emotionally live, and consistently embody the learned (accepted) system of values in different contexts. In connection with the latter, we once again emphasize the importance of not only the formation of axiological culture in the educational process, but specifically an axiological culture of the humanistic nature, which consists in the desire and skills to construct one's life based on humanistic values and value orientations generated by them.

We emphasize that the formulation of the author's concept of value intelligence is objectively the result, first, of the research into the phenomenon of intelligence, ideas, and theories that have become the result of studying the specified phenomenon over the past century. Second, the conceptualization of value intelligence is a kind of author's contribution to the practice of understanding values in the life of an individual and society. The concept of value intelligence is based on the idea of combining the potential of intellectual (cognitive) activity with the sense-forming possibilities of awareness, understanding, and instrumentalization of values and, more broadly, axiological theory. Thus, value intelligence appears as an integration of cognitive understanding, emotional involvement, and behavioral coherence regarding personally significant life orientations. In turn, the formation of value intelligence is interpreted as the ability to act in accordance with an internally integrated system of value orientations and value hierarchies that directs personal choices and interaction with the surrounding world.

Finally, and this is extremely important, the concept of value intelligence has been substantiated by us not only theoretically, but also empirically. Using the author's methods, a pilot study was carried out to determine the level of value intelligence and its connection with the level of moral and ethical consciousness of students, in particular in the process of making a decision on the use of generative Artificial Intelligence technology for educational and research purposes.²¹ The

²⁰ Y. Pelekh, A. Matviichuk, *Value intelligence as a means of installation of theoretical axiology in the modern social and cultural space and in education*, “*Studia z Teorii Wychowania*” 2024, Vol. XV, No. 2(47), p. 175.

²¹ Y. Pelekh, A. Matviichuk, I. Voitovich, G. Shlikhta, I. Androshchuk, W. Zukow, *Value intelligence and its impact on the use of artificial intelligence by university students in learning and scientific research: Ethical aspect*, Preprint (2025-04-01), Zenodo, <https://doi.org/10.5281/zenodo.15119208>.

results of this study confirm the validity of the concept of value intelligence, its complex structured and systemic content, as well as its impact on the educational and research practice of students. This study is a practical argument for paying attention to the concept of value intelligence, in particular in connection with the task of forming axiological culture.

At the same time, the practical solution to the problem of forming axiological culture, including through the development of value intelligence, is associated with the involvement of the basic ideas of axiopedagogy in the educational process: "1) internalization of axiological knowledge in order to increase the adaptive abilities of an individual to the dynamic socio-cultural environment; 2) design of a modern educational developmental environment (or axiopedagogical environment) involving both pedagogical methods and a wide range of psychological practical research methods, as well as methods of sociological and statistical analysis²²." In addition, according to the guidelines of axiopedagogy, special attention in the educational process should be paid to "creating conditions for various forms of pedagogical communication of subjects of the educational process in order to ensure the integrated genesis of universal, national, civic, professional, and personal values²³." Implementation of the basic ideas of axiopedagogy into the educational process and axiologization of the content of pedagogical communication with the involvement of humanistic values will provide the following educational results: 1) thinking in a system of value coordinates; 2) adequate response to the environment challenges of the value nature; 3) understanding the peculiarities of the value orientations and value attitudes of an individual, represented verbally and practically in certain life behavior models; 4) the ability to make effective decisions in a timely manner and take responsibility for them.

Logically, the question of methodological support for the formation of axiological culture, in particular value intelligence, arises. Let us immediately note that a scientific and balanced answer to the above question requires special research. Now we can assert the prospects of using, along with the basic ideas of axiopedagogy, traditional and innovative approaches based on a number of important educational paradigms, namely humanitarian, human-oriented, pragmatic, and integrative, to achieve the described learning outcomes. The corresponding paradigms correlate with universal educational concepts of modern pedagogy, such as the concepts of personality-oriented learning, educational developmental environment, and practice-oriented learning.

In practice, the mentioned paradigms, methodological approaches, and educational concepts of modern pedagogy can be implemented with a number of innovative educational methods that have the potential to form axiological culture, in particular, value intelligence. Such educational methods include: 1) *pedagogy*

²² Y. Pelekh, *Axiopedagogy...*, pp. 166–167.

²³ *Ibidem*, p. 167.

of discomfort, within which the process of self-analysis is stimulated, requiring students to critically reflect on their ideological traditions and ways of thinking about certain problems, cultural diversity, ethnic conflicts and social injustice, and the emotions, a certain discomfort caused by this process can challenge traditional ways of understanding the topic and assumptions about it, and the process itself can become a catalyst for internal changes, in particular, reconsideration of values;²⁴ 2) *challenge-based experiential and constructivist learning*, which is based on the idea that challenges “provoke” students to actively participate and achieve a certain result, motivate them to reflect on the raised issues and problems, in particular in moral, ethical, and value contexts;²⁵ 3) immersive language and cultural learning, which involves the use of digital games and role-playing simulations to provide authentic learning experiences in historical contexts for language acquisition and understanding of different cultural traditions).²⁶ The presented methods obviously do not exhaust all the possibilities of forming axiological culture in the modern educational process; however, they well illustrate the educational possibilities in the specified subject area.

Conclusions

Although the content and forms of education may change, the eternally relevant issue is the correspondence of education to social expectations and demands. This research asserts the formation of axiological culture as a fundamental goal of modern education. This is supported by a number of philosophical and theoretical arguments, the most prominent of which is the position that the fundamental task of education is the formation of a cultural personality. At the same time, the need for axiologization of education is considered as a prerequisite for an adequate response to the dynamics of civilizational-cultural and natural changes and the challenges of globalization processes. Ultimately, attention to axiological culture

²⁴ A. Kukulska-Hulme, C. Bossu, K. Charitonos, T. Coughlan, R. Ferguson, E. FitzGerald, M. Gaved, M. Guitert, C. Herodotou, M. Maina, J. Prieto-Blázquez, B. Rienties, A. Sangrà, J. Sargent, E. Scanlon, D. Whitelock, *Innovating Pedagogy 2022: Open University Innovation Report 10*, Milton Keynes, The Open University 2022.

²⁵ A. Kukulska-Hulme, C. Bossu, K. Charitonos, T. Coughlan, A. Deacon, N. Deane, R. Ferguson, C. Herodotou, C.-W. Huang, T. Mayisela, I. Rets, J. Sargent, E. Scanlon, J. Small, S. Walji, M. Weller, D. Whitelock, *Innovating Pedagogy 2023: Open University Innovation Report 11*, Milton Keynes, The Open University 2023.

²⁶ A. Kukulska-Hulme, A. F. Wise, T. Coughlan, G. Biswas, C. Bossu, S. K. Burriss, K. Charitonos, S. A. Crossley, N. Enyedy, R. Ferguson, E. FitzGerald, M. Gaved, C. Herodotou, M. Hundley, C. McTamaney, O. Molvig, E. Pendergrass, L. Ramey, J. Sargent, E. Scanlon, B. E. Smith, D. Whitelock, *Innovating Pedagogy 2024: Open University Innovation Report 12*, Milton Keynes, The Open University 2024, pp. 45–49.

is dictated by the importance of values for the choice and implementation of life and professional strategies.

In turn, we interpret the above as a philosophical and theoretical argumentation for implementing measures for axiological innovation of the educational process in order to strengthen its value-semantic orientation and the ability to form a high-level axiological culture in a modern student. One of the important directions for the formation of axiological culture is the development of the student's value intelligence, which is made possible by involving in the educational process the basic ideas of axiopedagogy in combination with innovative educational approaches and methods and universal educational concepts, such as the concepts of personally oriented learning, educational developmental environment, and practice-oriented learning.

The breadth, importance, and prospects of the topic of the formation of axiological culture, in particular through the development of value intelligence, necessitate further theoretical and practical research in the relevant subject area.

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