



YURI PELEKH

University of Rzeszów, Poland

ORCID iD: 0000-0002-1737-4557

WOJCIECH WALAT

University of Rzeszów, Poland

ORCID iD: 0000-0002-3158-1923

ANDRII MATVICHUK

National University of Water and
Environmental Engineering, Ukraine

ORCID iD: 00000-0002-0008-8589

JUSTIFICATION OF CRITERIA CREATING THE MODEL OF AXIOLOGICAL CULTURE

ABSTRACT

Objectives: *In this article, we present a universal model that systematically integrates the components of axiological culture as a measurable personal characteristic influencing identity formation, ethical decision-making, and intercultural communication.*

Method: *The analytical process encompassed three integrated stages: (1) synthesis and thematic selection of the review of our own solutions and available literature to substantiate the identified categories/components of axiological culture; (2) categorization and taxonomic analysis to systematize the duo-pairs of axiological components needed to construct the model; and (3) creating of a model (axiological compass) constituting a multidimensional conceptual approach illustrating the cumulative nature of axiological culture.*

Results and discussion: *Based on the theoretical foundations developed by Pelekh and Matviiczuk (2023-2025), this theoretical study aims to define a set of components and their model representation within the concept of axiological culture. We anticipate future work examining its functioning in various cultural contexts and ensuring its practical application in addressing contemporary ethical challenges. The proposed component structure, presented in the axiological circle model, provides a holistic understanding of the functioning of axiological culture at the individual and societal levels.*

KEYWORDS: *axiology, axiological culture, model of axiological culture, axiological compass, value intelligence.*

INTRODUCTION: THE NEED TO DEVELOP THE CONCEPT OF AN AXIOLOGICAL CULTURE MODEL

In seeking answers about the sources and causes of contemporary geopolitical conflicts and local wars, civilizational clashes and misunderstandings between different social strata, scientists and publicists, politicians and social activists typically turn to the topic of values, to questions of their justification and assimilation (perception) by individuals and society, all of which constitute the subject of contemporary axiology.

It should be noted that axiology (or the theory of values) over the past century has developed into an influential sphere of philosophical knowledge. Based on a special study, we substantiated that *axiology can be determined as a disciplinary and professional tradition of critically regulated reasoning about the nature of values and value phenomena and their place in the socio-cultural space* (Pelekh, 2024, p. 79).

Crucial to our study is the fact that values play a fundamental role in the formation of an individual's *mental model*, influencing how the world is understood and how certain actions are taken by the individual (Senge, 1990, p. 8). After all, values are one of the fundamental elements of our perception and reaction to the environment (Semple, 2019), and *the pursuit of values shapes a person, which can also predict his internal development, experiences, activities and life principles* (Homplewicz, 1996, p. 142). Ultimately, the phenomenon of culture and its conceptual framework are of particular importance to us, therefore, we will devote attention to them during the analysis of the theoretical foundations of the model concept of axiological culture.

The relevance of theoretical and practical attention devoted to axiological culture stems from the paradoxical cognitive situation of universal recognition of the special significance and potential of axiology for contemporary science in connection with the discursive character of practically all concepts and categories of value theory. Moreover, in scientific literature we encounter the position that there is no universally accepted theory of values, and values are extremely elusive, while simultaneously encountering the claim that empirical study of values can contribute to developing a conceptual model of values, because better understanding of values considered important by people is necessary for solving complex problems of contemporary life (Kaiser, 2024). Our position is based on the thesis that a modern individual's attainment of self-confidence, a sense of their significance and social necessity through their spiritual and creative potential, rather than in contexts of life or commercial choices made, is connected with their entry into the space of axiological culture, which conditions scientific interest in the corresponding phenomenon of axiological culture.

The significance of this research stems from the paradoxical cognitive situation identified by Pelekh and Matviichuk (2023): while the importance of axiology for contemporary science is universally recognized, significant discrepancies still exist regarding basic concepts and categories of value theory. This conceptual ambiguity limits the practical application of axiological insights in relation to urgent problems of contemporaneity, including professional ethics, environmental ethics, economic ethics, and family ethics (Roothaan et al., 2019).

Another argument in favor of addressing the phenomenon of axiological culture is the scholarly position that with growing global interdependence, the

need to create frameworks that will facilitate understanding and harmonization of cultural values of East and West becomes increasingly urgent (Chen & Pohl, 2023). Without such frameworks, cultural differences threaten to transform into destructive civilizational conflicts with potentially catastrophic consequences.

Taking the above findings into account, we treat the further presentation of considerations and research results on the phenomenon of axiological culture as an authorial attempt at conceptualizing the corresponding phenomenon along with an announcement of appropriate experimental verification of the proposed theoretical concept.

THEORETICAL FOUNDATIONS DEVELOPMENT OF THE MODEL CONCEPT OF AXIOLOGICAL CULTURE

When addressing the topic of axiological culture, one should obviously pay attention to the concept of *culture* itself – due to its breadth and ambiguity. We mean the fact that culture, first, encompasses the spiritual side of human existence, a special way of their existence that distinguishes humans from other biological species. Consequently, the view has long prevailed in philosophy that humans are and should be the subject of culture, because they are the only known being possessing internal motivation for self-realization (Simmel, 1993). At the same time, and this is second, culture has an obvious praxeological (action-oriented) dimension, because it arises and is shaped in connection with human and social activity. Moreover, material culture is an expression of the level of intellectual, spiritual culture (Giddens, 2009). However, culture is not only the result of individual or social practice. Culture performs the function of ordering and structuring social life, because culture (its specific type or model) is capable of creating and protecting order, fighting against everything that violates this order and seems chaotic (Bauman, 1990).

At the same time, the paradox of culture is that it is not a static phenomenon – neither in the spiritual nor material dimension. Culture exists both in inherited knowledge and experiences and in living ones (in all possible forms), constituting a kind of creative potential that is realized or, conversely, is not realized under specific conditions or circumstances. Let us emphasize that this potential is shaped from knowledge and experiences that gain an axiological

dimension, which is not surprising if one considers that the main types of human relationship to the world are: practical, cognitive, and axiological. The axiological relationship actually ensures the revelation and awareness of what is important for a specific person. We connect the effectiveness and meaningfulness of this process precisely with axiological culture and the level of its formation.

The concept of axiological culture derives from several theoretical traditions of philosophy, psychology, and cultural studies. Particularly significant methodological importance for justifying criteria of axiological culture and its model has the theoretical position of Rokeach, who emphasized the action aspect of the phenomenon of values, treating them as a lasting preference given by an individual or society to a specific pattern of behavior or ultimate state, as opposed to another type of behavior or state. Moreover, Rokeach advanced the idea that the sources of values are found in the sphere of social relations and the biosocial specificity of humans (Rokeach, 1973). Meanwhile, as shown above, social space is also a space of culture, and taking into account Rokeach's logic – it is a space of axiological culture.

Schwartz's theory of basic human values (1992, 2012) provides fundamental understanding of how values function as *enduring beliefs that a specific mode of conduct or end-state of existence is personally or socially preferable*. At the same time, the specificity of Schwartz's position lies in the fact that he allows for the possibility of universal character of values, because in his theory, basic values occupy a special place as determinants of universal (in the cultural plane) types of human motivation. Moreover, Schwartz's methodology for studying values allows not only to state facts of their existence and specificity of manifestation in human and social life, but also indicates necessary directions of work by individuals and social institutions in relation to practical ensuring of socially desired values. We connect the solution of this task with strengthening axiological culture in the life of individuals and society in general. The perspectives of such an approach are confirmed by the work of researchers who analyze how values transform into behaviors and cultural models (Kraatz et al., 2020).

Meanwhile, Pelekh developed theoretical foundations of *axiopedagogy*, which emphasizes the educational dimension of forming and transmitting values (Pelekh, 2024). This approach emphasizes the importance of purposeful

development of axiological consciousness through pedagogical interventions. At the same time, Matviichuk proposed the concept of *value intelligence* as a cognitive ability (Matviichuk, 2021), allowing individuals to navigate complex value systems and conflicts, which subsequently gained theoretical development (Pelekh & Matviichuk, 2024) and empirical confirmation (Pelekh et al., 2025).

In turn, Polish philosopher R. Ingarden defended the position that values constitute factors determining the vector of human activity and its regulators. Values that are conscious and accepted by an individual force them to act in a specific way, while outside the value context, action would be meaningless (Ingarden, 1987).

It is also worth paying attention to the awareness typical of contemporary psychology of the connection between personal values, which determine life strategies, and personality traits. Moreover, values and personal traits are treated as lasting characteristics of individuals that generalize trans-situational consistencies in characteristic styles of responding to the environment (Olver & Mooradian, 2003). Through personal values, an individual takes their position in a specific social system (social group), which always has its own value priorities as components of axiological culture.

Gauvain and Munroe (2012) studied the relationship between values, human activity, and culture, showing how values determine behavior patterns, subsequently becoming *matrices of new cultural realities*. This dynamic interaction indicates that axiological culture is not exclusively a static trait, but a generative process that contributes to cultural evolution and adaptation.

UNDERSTANDING THE CONCEPT OF AXIOLOGICAL CULTURE

Based on our previous research, the concept of *axiological culture* is attributed to concepts denoting phenomena correlating with tasks solved within contemporary axiology. This approach is based on the common conviction of researchers of various aspects of value theory that axiological achievements are interesting not only from a theoretical point of view, but also constitute an important argument for implementing essential axiological knowledge in daily individual and social practice, particularly through forming axiological culture in humans.

This methodological situation results from the fact that in contemporary science, the following assumptions have gained paradigmatic character: 1) the content of the value-semantic sphere of personality directly correlates with the character of human activity as a subject of countless variants of social relations, which motivates paying special attention to axiological aspects of individual activity and social processes; 2) values and value-based attitude to the world are fundamental anthropological features. Humans, assimilating the world in practical and cognitive contexts, shape their axiological attitude to it as a whole and its specific manifestations. This contributes to the growth of the role of axiological knowledge in the sociocultural space and interest in the phenomenon of axiological culture.

The relevance of value theory and its achievements has particular significance in the process of socialization and education, because it promotes establishing harmonious social relations. This thesis is based on the scientific assumption that in the social aspect, humans make moral and legal decisions in a complex and holistic way, based on the unity of moral, axiological, and psychological aspects of their worldview, which in turn are based on a system of reference values (Hoian, 2019). Humans always predict and evaluate possible consequences of their decisions and future actions, therefore such futuristic projections and evaluations are an essential element of the decision-making process. Moreover, because humans see themselves in the future image of the social world, in which they predominantly strive to avoid physical and psychological suffering, as well as moral and legal sanctions from the social environment, there appears a need to develop skills for making decisions that are emotionally balanced, rationally and morally justified in the context of the value system dominant in a given social mentality. In other words, there are grounds for claiming a special connection between individual axiological culture and social culture.

For thorough and logical conceptual understanding of the phenomenon of axiological culture, the statement of the existence of a fundamental connection between values, human activity, and culture is of fundamental importance.

In his time, E. Durkheim emphasized that values are connected with collective consciousness and have a supra-individual character, existing as if beyond the subject. At the same time, in society, collective representations ensure the solidarity of the social group, because public opinion initially has moral

authority through which it imposes itself on individual units. This equally applies to value judgments and value orientations of individual individuals. The authority and strength of various social institutions on one hand ensure social axiological consensus (common set of norms and values), and on the other – promote individual socialization (Durkheim, 1951). The corresponding process will obviously have a more intensive and more substantial character in case of the formation of individual axiological culture.

American futurologist E. Toffler also defended the position that society's choice of a specific development path depends on values, whose architecture actually regulates human behaviors and social actions. Interestingly, Toffler, being a precursor of the information society and the super-industrial stage of civilization development, also addressed the issues of values and their significance in the context of the emergence of a new social order. The scientist proceeded from the assumption that the future is shaped not based on one, albeit important factor, which is technical progress, but as a result of many mutually connected processes (Toffler, 1981). This scientific position not only argues for the special significance of values for cultural and civilizational perspective, but also proves the relevance of their special study, especially in the context of understanding the phenomenon of axiological culture.

R. Inglehart also wrote about the special function of values in cultural development processes. Based on his own research methodologies, for several decades he has been analyzing trends in economic and technological development of society, as well as modernization and democratization processes. The categories of such analysis are two key bipolar dimensions of culture – survival versus self-expression and traditionalism versus secular-rational authority. Moreover, this scientist writes about the dominance in society of certain values that determine the general situation regarding the level of its socio-economic and political development – in the broad cultural sense (Inglehart, 2018). From the above consideration, one can rightly conclude that socio-political and economic processes in their content depend on the axiological culture of subjects – sources of these processes.

Hence, one can assume that values determine ways of behavior or means of achieving ultimate goals, and at the same time appear as goals toward which humans strive and create a system of value priorities that stimulate

achievements, becoming a matrix of new cultural reality. One can draw the logical conclusion that the assimilation of values by an individual within an individual value-semantic matrix is a necessary condition for the formation of a specific type of culture, and then the realization of specific behavior patterns. In turn, the presence of axiological culture is an important condition, on one hand for significant self-identity, and on the other for communication at the level of another person, social group, and entire society, i.e., with other people as carriers of other values. We also take into account that we understand culture as a process of creative activity aimed at understanding oneself and the surrounding world, as well as one's own place in this world. The corresponding process can also be rightly considered a process of establishing, understanding, assimilating, and perceiving certain values. The actual level of human culture (and obviously society) reflects the essence of spiritual and material values achieved by humans.

At the same time, to characterize the actual level of human culture, it is necessary to apply the concept of cultural dissonance (Brownell et al., 2025). In particular, low cultural dissonance reflects agreement between values and practices – such behavior *weighted* by values is desired and practiced. Meanwhile, high cultural dissonance reflects disagreement between values and practices – behavior *weighted* by values is not desired and is not practiced. Noting axiological cultural dissonance, we have a motive to consider ensuring the formation of value culture and corresponding life practice.

Let us also emphasize that values, being components of the cultural system, are simultaneously internalized in individuals, *can be the key to integration with society and the cause of disintegration*. For understanding the phenomenon of axiological culture, this moment is fundamental, because we can speak about axiological culture in general, as well as about axiological culture in humanistic terms. The risks of value disintegration can be avoided through forming individual axiological culture of a humanistic character.

Taking into account the above, we consider it justified in the context of defining criteria of axiological culture and creating its model to use the following definition of the concept *axiological culture*: *it is a personal trait consisting in an individual's ability to fully perceive and understand axiological knowledge, possess skills of axiological reflection and self-analysis, skills of identifying*

personal and social values, modeling value-balanced life strategies, and implementing communication taking into account the value aspect (Matviichuk, 2025, p. 544). The bearer of general axiological culture is oriented toward improving their axiological knowledge, skills of reflection on values and value priorities both their own and those prevailing in social groups to which they belong or with which they cooperate. We consider value intelligence and related cognitive-emotional attitude as a fundamental component of axiological culture.

We understand value intelligence as a specific cognitive personality trait, confirmed by the sum of psychological processes of intellectual character, which provide humans with the possibility of value self-determination based on internalized axiological knowledge and a hierarchized individual-personal system (arrangement) of values, being the basis for solving life value collisions (Pelekh & Matviichuk, 2024). In turn, we define cognitive-emotional attitude as the emotional-semantic relationship of humans to a specific value or value system, i.e., cognitive awareness of value with its subsequent inclusion in life practice as norms and as ideals.

In particular, the concept of *axiological culture of humanistic character*, which we distinguished above as an independent phenomenon, will be applied in the proposed study in the following meaning: *it is an individual personal trait of humans, consisting in the formation of axiological culture based on humanistic values and actually being a special way of social existence of a given individual, consisting in striving and skills of constructing their life based on humanistic values and orientations* (Matviichuk, 2025, p. 544).

The formation of axiological culture of humanistic character can be reasonably interpreted as evidence of the formation of high individual (personal) culture. Let us emphasize that individual culture (the degree of its formation) indicates to what extent a person has become human for themselves and others in the humanistic sense, and also whether a person really feels and realizes themselves as human.

ASSUMPTIONS OF THE CONCEPTUAL MODEL OF AXIOLOGICAL CULTURE

Axiological culture shows that a given person can build their life strategies with awareness of the foundations (sources) of their values, and also can communicate with others, taking into account the axiological aspect of the given process (ideally based on humanistic, positive values). Moreover, *axiological culture also manifests itself in striving for self-improvement in the context of values, in attempting to understand and adequately act in the context of various value discourses (ethnic, corporate, demographic (gender), etc.).* In other words, the bearer of axiological culture focuses on improving their axiological knowledge, skills of reflection on values and value priorities both their own and of social groups to which they belong or with which they interact. Such understanding of axiological culture correlates with the paradigm of individual activity based on values.

The meaning of the principle of value-oriented activity lies in the fact that individual actions take place based on the idea of what is socially useful, ideal, due, what should be strived for, and what should be avoided. Precisely value orientations are treated in axiology as determinants of life goals and behavioral characteristics of humans, and generally also of society (Pelekh, 2024).

This principle was established by thinkers operating in socio-philosophical discourse, particularly worth mentioning here are T. Adorno (2000), K.-O. Apel (1988), and A. MacIntyre (2007), who treated values as meaningful life guides for individuals and social groups, nations, and states. In the works of these and other authors, in various variants, the thought is present that values constitute the basis of individual and social self-regulation and the ability to respond to life challenges and conduct value-oriented activity.

Axiological culture is constantly connected with the practice of value synthesis, according to which old and new values mutually interact. The synthesis of traditional and modern values within a specific socio-cultural space can contribute to the formation of new cultural and value reality, which will promote both social and personal progress. *Individual value systems change in the process of interpersonal (social) interaction and value exchange, which affects behavior models chosen and implemented by this individual in*

new circumstances, especially in the axiological plane. The above should also be recognized as an argument for the formative role of values in relation to personality (Pelekh, 2024, p. 86).

At the same time, we believe that effective subjects of creating new social reality can only be individuals with appropriate – sufficient and high – level of axiological culture and culture in general, who possess the ability for creative reflection on the content (essence) of values and applying it in the process of implementing their own life strategies (for example, in professional activity).

On the other hand, we cannot ignore the fact that *values and value orientations can change throughout life under the influence of various factors, therefore it is fundamentally important to prepare humans for solving value conflicts, developing skills of adapting to new circumstances of value functioning, avoiding excessive emotional and moral stress and value disorientation* (Pelekh et al., 2021, p. 81). The formation of axiological culture can be considered as a way of preparing contemporary humans for solving the mentioned conflicts and value challenges, minimizing moral and emotional burdens in processes of adaptation to new values and socio-cultural realities.

RESULT OF CONCEPTUAL RESEARCH WORK: MULTIDIMENSIONAL MODEL OF AXIOLOGICAL CULTURE, THE SO-CALLED "AXIOLOGICAL COMPASS"

In the axiological model (compass) (Figure 1.), components I-IV encompass the individual's ability to internalize values, through which they become ready to undertake axiological dialogue (V). In turn, components VI – IX are responsible for axiological competence, i.e., using axiological values in daily life in simple and complex, easy and difficult situations. The functioning of the model is based on the assumption that the entire construct of academic culture is *driven* by the close coupling of components positioned opposite to each other.

CENTER (X) – VALUE INTELLIGENCE.

Value intelligence serves as the central hub that connects all the components. The purple color is used to highlight the pivotal role.

VERTICAL AXIS (N-S) – MAIN COMMUNICATION AXIS

X ↔ V: Value intelligence ↔ Axiological dialogue. Red bidirectional arrows showing mutual dependency.

THE MODEL CONSISTS OF FOUR FUNCTIONAL GROUPS, LABELED I-IV IN BLUE (I-IV (BLUE) – VALUE INTERNALIZATION):

I: Axiological knowledge

II: Axiological self-awareness (self-reflection)

III: Value recognition (identification)

IV: Life modeling (strategy) based on values

V (Orange) – Axiological dialogue

Communication and value exchange

VI-IX (Green) – Axiological competence:

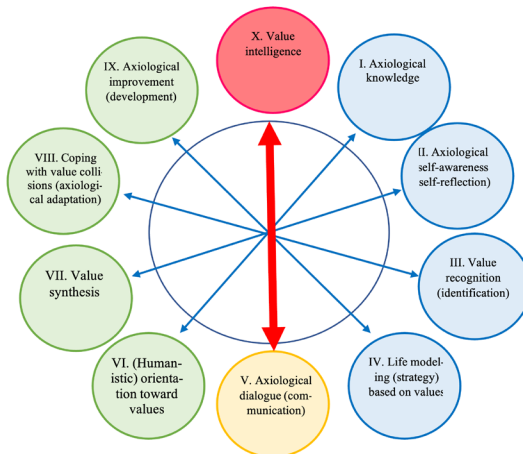
VI: Humanistic orientation toward values

VII: Value synthesis

VIII: Coping with value collisions (axiological adaptation)

IX: Axiological improvement (development)

Figure 1. Multidimensional model of axiological culture, the so-called "axiological compass"



(components: I-IV – value internalization; V – axiological dialogue (communication); VI – IX – axiological competence; X – value intelligence)

Source: own elaboration (W. Walat, Y. Pelekh).

Bidirectional connections (blue arrows). The blue arrows illustrate the mutual relationships between the opposing components. The bidirectional connections also illustrate the dynamic nature of the axiological culture. The model visually represents the complexity and interconnectedness of all elements in the axiological culture, with Value Intelligence serving as the central coordinating element that integrates all other components through dynamic relationships and continuous dialogue. Adopting the compass metaphor, the fullness of human axiological culture and their life axiological condition is determined by value intelligence (X), which is ideally connected by a bi-directional vector on the vertical axis (N-S: north-south) with axiological dialogue (communication) (V). The *lower pointer* must pass successively through components I-IV before reaching axiological dialogue (communication) (V), while the *upper pointer* setting itself on value intelligence (X) must pass through components VI-IX. Hence, extremely important is care for precise vector connection (bi-directional) of components: axiological knowledge (I) with humanistic orientation toward values (VI); axiological self-awareness (self-reflection) (II) with value synthesis (VII), value recognition (identification) (III) with coping with value collisions (axiological adaptation) (VIII), and life modeling based on values (life strategy) (IV) with axiological improvement (development) (IX).

A. Individual's ability to internalize values (I-IV). Taking into account the above, we believe that components I-IV in the axiological culture model (*axiological wheel* – Figure 1.) are basic for axiological culture.

Axiological knowledge, i.e., the individual's ability to fully perceive and understand it. Without theoretical understanding of axiological foundations, humans cannot consciously act in the space of values. Indicators here are knowledge of basic axiological concepts and theories (e.g., definitions of values, axiological relativism vis absolutism); understanding of historical development of axiological thought; ability to identify different value systems in historical and cultural contexts; skill in distinguishing individual types of values (e.g., instrumental vis autotelic values, material vs. spiritual) or knowledge of contemporary axiological discourses.

Axiological self-awareness (self-reflection), i.e., value self-reflection and introspection, which constitutes the foundation for conscious shaping of one's own axiological identity. Indicators of development of this component are: ability to identify one's own basic values; skill in analyzing sources of one's own axiological preferences; awareness of one's own dilemmas and value conflicts; ability for critical reflection on one's own value judgments and skill in noticing changes in one's own value hierarchy over time.

Value recognition (identification), i.e., the skill of identifying personal and social values is a key element of axiological culture. Humans must be able to recognize values both in themselves and in the surrounding world. Indicators here are: ability to identify values underlying social behaviors; skill in recognizing values in cultural texts (literature, art, and media); ability to identify values in various social and political discourses; skill in recognizing hidden value hierarchies in social institutions and ability to identify dominant values in different social groups.

Modeling life strategies based on values (life strategy) means that true axiological culture must find reflection in practical life choices. Indicators here are: consistency between declared values and decisions made; skill in creating long-term life plans taking into account axiological priorities; ability to solve value conflicts in practical situations; skill in justifying one's own choices in axiological categories; flexibility in adapting life strategies while maintaining axiological consistency.

B. Individual's Ability to Communicate Values Based on Axiological Dialogue (V)

The components of axiological culture discussed in the previous point are the basis for conducting axiological dialogue (V) about values (Figure 1.), i.e., the skill of establishing contact with other people – bearers of individually internalized value systems. This is necessary for harmonizing human life in the socio-cultural perspective of daily life. Indicators of axiological dialogue are: skill in articulating one's own axiological convictions; ability for active listening and understanding different axiological perspectives; skill in conducting constructive discussion on axiologically sensitive topics; ability to negotiate

meanings in axiological space and skill in building bridges of understanding between different value systems.

C. Individual's Mastery of Axiological Competence (VI-IX). Components VI – IX presented in the *axiological wheel (axiological compass)* model (Figure 1.) are responsible for axiological competence, i.e., using axiological values in daily life in simple and complex, easy and difficult situations.

Orientation toward humanistic values manifests itself in striving and skillful construction of one's life based on deeply humanistic values. Its indicators are: internalization of basic humanistic values such as human dignity, freedom, equality, and justice; ability for empathetic understanding of other people's needs; skill in noticing the humanistic dimension of various spheres of life; engagement in activities for the protection and promotion of humanistic values and critical reflection on dehumanizing aspects of contemporary civilization.

Value synthesis resulting from the fact that axiological culture constantly remains in connection with the practice of precisely value synthesis, according to which old and new values remain in interaction. The ability to synthesize different value systems is crucial in a pluralistic world. Important indicators of value synthesis are: skill in combining traditional and modern values into a coherent whole; ability for creative adaptation of values from different cultural circles; skill in resolving tensions between competing value systems and ability to build bridges between different traditional value systems.

Coping with value collisions (adaptive abilities in the world of values), which can change throughout life under the influence of various factors. Hence, it is important to prepare human personality for solving problems resulting from value collisions. Indicators here are: resistance to axiological dissonance; skill in adapting to changing axiological contexts; ability for constructive resolution of value conflicts; axiological flexibility while maintaining identity consistency and skill in coping with value pluralism without falling into relativism.

Axiological improvement (axiological development) results from the fact that the *bearer* of axiological culture is oriented toward improving their axiological knowledge, skills of reflection on values and value priorities. Indicators

here are: motivation to deepen axiological knowledge; openness to new axiological perspectives; systematic self-reflection on one's own axiological development; ability to revise one's own axiological convictions and striving for increasingly deeper understanding of the axiological complexity of the world.

D. Value Intelligence (X). The entire axiological culture is *driven* by value intelligence (component X), which manifests itself in an integrated system of individual personal traits of humans (Figure 1.). Indicators of value intelligence are: ability to accurately recognize values in complex situations; skill in predicting axiological consequences of various decisions; ability for creative problem-solving taking into account the axiological aspect; skill in effective action in axiologically diverse environments and ability to transfer axiological knowledge between different contexts.

SUMMARY

The contemporary socio-political context, problems and challenges facing humanity, actualize the need for scientific search for ways to avoid (mitigate) value conflicts and cultural contradictions. In particular, scientific attention focuses on the phenomenon of axiological culture. In the proposed theoretical study, we justified criteria of axiological culture and its model, as an authorial attempt at conceptualizing this phenomenon along with the possibility of experimental verification of the proposed theoretical concept in the future.

In the general sense, we derived the concept of axiological culture from several theoretical traditions embedded in philosophy, psychology, and cultural studies. We distinguished proper axiological culture (from the humanistic point of view) as an independent phenomenon and believe that it can be defined as follows: it is an individual personal trait, based on humanistic values, and essentially constitutes a special way of social being of an individual, consisting in the desire and skill of building one's own life based on humanistic values and value orientations. A human, the *bearer* of general axiological culture, is oriented toward improving their axiological knowledge, skills of

reflection on values and value priorities both their own and of social groups to which they belong or with which they interact.

We emphasize that the thinking of an individual with such formed axiological culture will always have an axiological aspect, connected with striving for self-determination, with their own axiological attitude toward the surrounding world and its individual phenomena. Today it is axiomatic that culture (and especially its level) determines the character of human attitude, including their attitude toward values, toward the surrounding world – social and natural. This in turn promotes the formation and development of value intelligence in individuals.

The above authorial considerations contributed to creating a model of axiological culture and justifying its component structure. The proposed model includes elements of an individual's ability to internalize values, through which they become ready for axiological dialogue and minimizing axiological cultural dissonance at the individual level and in social practice, i.e., acting at the level of high axiological culture.

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