



## Values in foundation of modern globalizing society: Change study

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### Abstract

**Introduction.** *The modern era is experiencing a prolonged pandemic, migration issues, conflicts, and other global catastrophes. Many researchers see the cause of these problems in the crisis of traditional values, which is becoming increasingly apparent today. Values and value orientations are an integral part of human life and culture. They determine life goals, as well as ways and means of achieving them. Global catastrophes and continuous social changes lead to the transformation of the value system, which is reflected in scholarly literature, as researchers primarily react to particularly acute and relevant problems of modern times.*

*The main goal of this study is to reveal values which constitute the foundations of modern globalizing society and to describe their recent transformations.*

**Materials and Methods.** *In this regard, an analysis of scholarly literature devoted to the issues of values was conducted. The universal classification of values proposed by S. Schwartz was used as the basis for the analysis. The main methodology was content analysis of scholarly literature for the prevalence and occurrence of the main types of values in scientific works in the Web of Science database from 2017 to 2022.*

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**Results.** Research findings include the following: 1) the prevalence and use of all types of values has been increasing for the period; 2) the dominance of individualistic egoistic values over public collective values; 3) the most common categories of values are: independence, health, success, responsibility, and capability. The least common values are: open-mindedness, common preferences, self-indulgence, respect for elders, mature love, and true friendship; 4) in recent years despite social upheavals, the main values of society have not changed.

Thus, it can be concluded that spiritual values do not generate as much scientific interest as material values. Although the pandemic was able to make people reflect on the moral foundations of their life, it did not significantly affect the re-evaluation of modern values. However, the researchers emphasize that within a decaying culture, some precursors of the emerging (post-technocratic) culture are developing. According to them, the new worldview will be built on overcoming anthropocentric attitudes.

**Conclusions.** This study will complement the understanding of the transformation of modern values under the influence of the pandemic, globalization, crises, and other factors. Its results will be useful to educators in higher education institutions, education philosophers, and anyone interested in higher education problems.

#### Keywords

Philosophy of education; Pandemic; Educational values; Axiology; Educational goals; Educational transformation; Crisis of values.

## Introduction

Modern society, which is experiencing a crisis of pandemics, migrations, prolonged conflicts, and other global cataclysms [1; 2; 3; 4; 5; 6], is defined in scientific research literature as a post-nonclassical, post-industrial, postmodern, informational, and globalized era [7; 8]. This society is characterized by an unprecedented pace of change, a significant increase in the role of information and media, broad involvement of masses in civil society, interactions and conflicts between different cultures and peoples<sup>1</sup> [8; 9; 10].

At the same time, researchers consider the main feature of this era to be “a state of crisis that has affected various aspects of life in connection with overcoming the measure of human influence on nature on the one hand, and the confrontation between the West and the East on the other” [11, p. 5].

In recent years, modern society has seriously faced the problem of the degradation of basic human values: “the crisis of values is defined as the greatest curse of globalization, led by a free market; this trend has exacerbated global inequality, contributed to terrorism and violence, spawned psychological anomie, and provoked ecological catastrophes” [12].

Scientists believe that what is happening in the world is rather a consequence than a cause of this situation [13; 14; 15]. Values and value orientations are an integral part of human life and culture. They determine life goals, as well as ways and means to achieve them.

Global cataclysms and continuous social changes entail the transformation of the value system, which is reflected in scientific research literature [16; 17; 18; 19; 20], since scientists, first

<sup>1</sup> Ashilova M. S., Nalivaiko N. V. *Philosophy of education of the east and west: the development of the dialogue*. Monograph. Novosibirsk, Novosibirsk State Pedagogical

University Publ., 2013, 300 p. (In Russian)  
URL: <https://www.elibrary.ru/item.asp?id=29673742>

and foremost, react to particularly acute and relevant problems of modernity.

To understand the values underlying modern globalizing society and their transformations in recent years, scientific literature on the subject of values will be analyzed.

**Methods**

The universal classification of values proposed by S. Schwartz [21], which identifies 10 basic types of values based on universal human needs (biological needs, the need for coordinated social interaction, and the requirements of group life), will be used. According to Schwartz, these groups of values determine the direction of both individual actions and overall life activities, and each type of value has its own motivational goal.

*Table 1*

**Classification of values by S. Schwartz**

<b>№</b>	<b>Name of value</b>	<b>Motivational Goal</b>
1	<b>Self-Direction</b>	Freedom of thought and action (choice, creativity, knowledge) driven by the individual's need to be autonomous and independent.
2	<b>Stimulation</b>	Novelty and competitiveness in life, necessary to maintain the optimal level of organism activity.
3	<b>Hedonism</b>	Pleasure, sensual enjoyment, and enjoyment of life. It is based on the need for satisfying biological needs and the pleasure experienced in doing so.
4	<b>Achievement</b>	Personal achievement within shared cultural standards, leading to social approval.
5	<b>Power</b>	Achievement of social status, prestige, and influence over other people. It is based on the need for dominance, control, and leadership.
6	<b>Security</b>	Stability, security, and harmony of society, family, and the individual. It is based on the need for an adapted and predictable world, reducing uncertainty.
7	<b>Conformity</b>	Restriction of actions and motivations that cause harm to others or disrupt social harmony. It is derived from the group's need for self-preservation and survival and the individual's need to interact harmoniously with others, suppressing socially destructive tendencies.
8	<b>Tradition</b>	Respect and support for customs, acceptance and recognition of ideas existing in a particular culture and religion. Traditional behavior becomes a symbol of group solidarity, an expression of its unique worldview.
9	<b>Benevolence</b>	Supporting and enhancing the well-being of the people with whom the individual is in contact. It is based on the need for positive interaction for the group's well-being and the individual's need for affiliation.
10	<b>Universalism</b>	Understanding, gratitude, tolerance, and maintaining the well-being of all people and nature. This motivational type was not derived a priori from the three specified universal human needs, but was discovered empirically through research on values. This goal is apparently based on universal needs for beauty, harmony, and justice.

Based on the classification of values by S. Schwartz [21], a content analysis of scientific literature was conducted to determine the usage and occurrence of these types of values in research papers.

Scientific articles from the Web of Science database from all publications for the period from 2017 to 2022 were used for the analysis.

Each of the 10 categories and their derivatives – a series of terms that reveal these categories (*Figure 1*)<sup>2</sup> – were analyzed.

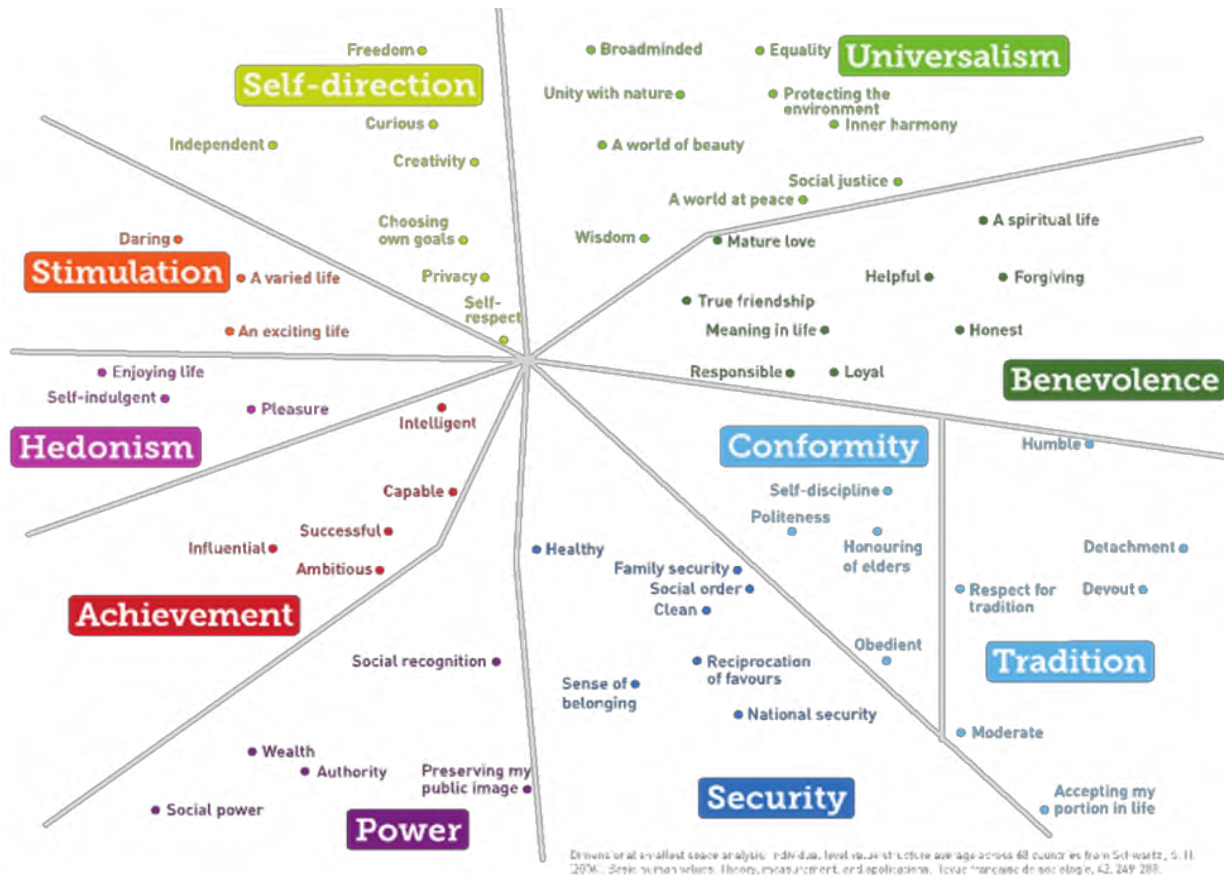


Figure 1. Categories of values according to S. Schwartz.

The number of keywords was 55. The search by titles covered about 2.5 million publications. Three keywords were excluded from the analysis due to ambiguity or non-occurrence (helpful, moderate, accepting my portion in life).

## Results

### Results of the study:

See Table 2. Usage of categories in scientific literature.

<sup>2</sup> Potts D. The Schwartz theory of basic values and some implications for political philosophy. *Policy of Truth*. URL:

<https://irfankhawajaphilosopher.com/2015/08/12/the-schwartz-theory-of-basic-values-and-some-implications-for-political-philosophy/>



Table 2

Usage of categories in scientific literature

Category	Values	2017	2018	2019	2020	2021	2022	2023	total
<b>Universalism</b>	broadminded	2	1	2	1	2			8
	equality	4394	4855	5557	5758	5914	1980		28458
	unity with nature	194	212	199	228	266	48		1147
	protecting the environment	3532	3820	4460	5017	5457	1962	2	24250
	inner harmony	30	28	23	29	27	6		143
	a world of beauty	208	193	220	207	189	45		1062
	a world at peace	171	194	192	174	154	33		918
	social justice	3420	3937	4760	5437	5665	2002		25221
	wisdom	1977	2015	2046	2108	2117	701		10964
<b>Benevolence</b>	mature love	19	20	18	19	19	5		100
	a spiritual life	1220	1330	1338	1495	1573	462		7418
	forgiving	147	173	202	175	198	66		961
	true friendship	18	33	29	40	35	8		163
	meaning in life	18533	19677	22453	24324	25316	8391	1	118695
	responsible	34027	35548	38249	40772	42941	13739		205276
	loyal	351	369	377	398	433	111		2039
	honest	788	870	896	961	993	287		4795
<b>Conformity</b>	self-discipline	102	86	121	123	129	40		601
	politeness	251	304	348	272	306	86		1567
	honouring of elders	6	12	8	10	11	6		53
	obedient	54	59	50	48	63	21		295
<b>Tradition</b>	humble	197	232	246	256	302	103		1336
	detachment	3502	3630	3978	4280	4496	1491		21377
	devout	40	47	58	38	47	9		239
	respect for tradition	214	234	267	235	234	59		1243
<b>Security</b>	healthy	56874	59417	65911	72216	77880	25644	2	357944
	family security	928	1041	1136	1275	1456	499		6335
	social order	11986	12302	13616	14386	13933	4018		70241
	clean	14344	15474	17776	19556	22194	7632	5	96981





	sense of belonging	1159	1346	1599	1787	1933	633		8457
	reciprocation of favours	2		3	3	2			10
	national security	2534	2689	3095	3194	3342	1073		15927
									<b>555895</b>
<b>Power</b>	social recognition	3115	3404	3982	4176	4311	1442		20430
	wealth	4657	4871	5484	6026	6364	2065		29467
	authority	12635	13795	15137	16730	17340	5201	3	80841
	preserving my public image	87	95	123	130	174	59		668
	social power	6778	7427	8752	9179	9328	3111		44575
									<b>175981</b>
<b>Achievement</b>	intelligent	11834	13449	15603	16925	19249	7541	3	84604
	capable	29432	31025	33552	34009	34983	10928	6	173935
	successful	42158	44216	48282	50824	53989	17006	4	256479
	ambitious	1237	1292	1441	1568	1609	505		7652
	influential	5982	6800	7628	8247	9198	4308	2	42165
									<b>564835</b>
<b>Hedonism</b>	engoying life	503	489	522	541	540	191		2786
	pleasure	1435	1579	1756	1745	1785	600		8900
	self-indulgent	5	4	10	6	5	5		35
									<b>11721</b>
<b>Simulation</b>	daring	369	349	374	407	345	104		1948
	a varied life	5950	6369	7302	7800	8629	2967		39017
	an exciting life	194	186	227	216	251	60		1134
									<b>42099</b>
<b>Self-direction</b>	freedom	14682	15195	16356	16581	16874	5407	1	85096
	independent	77945	80083	87167	92257	99347	32619	3	469421
	curious	695	738	864	928	838	248		4311
	creativity	4349	4481	5050	4944	4876	1514		25214
	choosing own goals	1722	1942	1997	2025	2091	660		10437
	privacy	7794	8782	10220	11103	12007	4063	6	53975
	self-respect	49	52	55	70	63	16		305
	total	394831	416771	461117	491259	521823	171780	38	<b>648759</b>
								<b>TOTAL</b>	<b>2457619</b>



Let's consider the main points of the conducted analysis.

1) **The occurrence and usage of all types of values have been increasing every year.** For example, if in 2017 the total number of terms found in the database was about 395,000, then in 2021 it was 521,800. The trend has been steadily increasing over the entire period, indicating the continuous growth of researchers' interest in axiology and different types of values.

This is supported by the results of other studies. Ping Ping Fu, for example, notes that since the development of M. Rokeach's "values orientation" methodology in 1973, thousands of articles have been published on the topic of individual values [22].

M. Rokeach first proposed the concept and scale of values, emphasizing their predominant role in individual attitudes and behavior. Later, Schwartz and Bilsky (1987) defined values as "concepts or beliefs about desired end states or behaviors that go beyond specific situations, guide choice or evaluation of behavior and events, and are ordered by relative importance" [23].

S. Schwartz (1992) developed an empirical tool called the "Schwartz's Value Survey" (SVS), which allowed researchers to identify values and their role in individual attitudes and behavior [21] (e. g., Bardi & Schwartz, 2003 [24]; Prentice, 1987 [25]), as well as their organizational effectiveness (e. g., Berson, Oreg, & Dvir, 2008 [26]; Zu & Song, 2009 [27]) in different cultures. Soon, research on personal values became widespread.

Interestingly, despite this, there has been no meta-analysis of personal values. Several major reviews have appeared in the fields of sociology and cross-cultural psychology. In 2000, Rohan drew attention to the redundancy of different variations of values and proposed a mechanism by which value priorities influence attitudinal and

behavioral decisions [28]. Hitlin and Piliavin (2004) outlined the contours of value orientations to link values to culture, social structure, and individual behavior [29]. Kirkman, Lowe, and Gibson (2006) conducted a qualitative review of nearly 200 empirical studies using Hofstede's parameters published in 40 journals and book series from 1980 to 2002 [30]. Roccas and Sagiv (2010) [31] and Boer and Fischer (2013) [32] investigated the relationship between personal values and attitudes/behavior of people in different cultures.

As we can see, today, in the face of global turbulence and instability, issues of values are becoming increasingly relevant.

Modern scientists have identified several contours of value consciousness: biological (objectively naturalistic concept), social (dialectical-materialistic concept), individual (subjective-psychological concepts), and existential (objectively transcendent and ontological idealistic-realistic concepts). In the future perspective of the development of the science of values, a number of authors consider it necessary to develop a synthetic concept of axiology, which would allow for predicting the development of the cultural-value core as an imperative of sociocultural processes [33].

2) **The study shows the dominance of individualistic egoistic values over social collective ones.** Values that express the interests of the individual (power, achievement, hedonism, stimulation, independence) occur almost four times more frequently than values that express group interests (benevolence, tradition, comfort).

Some researchers believe that this is associated with the phenomenon of globalization, "based on egoistic axiology, the priority of which is the uncompromising pursuit of maximum profit" [34].

In turn, maximum profit is a consequence of the widespread adoption in the globalized world of a neoliberal agenda, based “on the rejection of social objectivism and social reason in favor of individual preferences and subjective values” [35]. Scientists consider the reforms carried out within this program as destroying the practice of solidarity. And despite the crises of recent years, an alternative agenda has not yet emerged.

Furthermore, some researchers believe that globalization generating more and more challenges for humanity, “from technological, economic, and political challenges to socio-cultural challenges. Because of this phenomenon we find ourselves in a value crisis which invites us to create new values that apply to our times” [36].

Scientists consider the crisis of values to be the primary cause of the decline of European integration. “The expansion of bureaucratic structures has devalued the system of basic values. In its place has come the practice of the functioning of the European institution based on the principles of bureaucratic efficiency and legalism, which has led to an increase in legal norms and an excessive amount of documents. Solidarity became a slogan and ceased to be a moral imperative. The European common good was exchanged for a sum of national selfishness”<sup>1</sup>.

Scientists pinned great hopes for the debunking of the neoliberal economy on the COVID-19 pandemic, believing that “the collective experience of food insecurity caused by the pandemic will expose the fallacy of the basic moral economic values underlying the value chains of industrial capitalism” [37].

However, as we will see later, this did not happen.

**3) The most common categories of values are independent, healthy, successful, responsible, and capable. The least common are broadminded, reciprocation of favors, self-indulgent, honoring elders, mature love, and true friendship. Thus, spiritual values are not of as much scientific interest as material values.**

Categories like mature love only appeared in 100 publications, inner harmony in 143, true friendship in 163, unity with nature in 1,000, while values directed towards material success and power appear thousands of times more often: successful in 256,000 publications, authority in 80,000, wealth in 29,000.

We consider this situation not accidental and fitting into the overall logic of the crisis phenomenon of modern culture. Scientists note that “historically developed forms of basic values (rationalism, humanism, individualism, liberalism, instrumentalism) are based on an outdated worldview, on the 'presumption of the infinity of resources available to civilization and the infinite activity of industrial progress” [38]. Many of the problems of the modern world are directly related to the growth of technological progress and consumer attitudes towards nature.

Scientists believe that the root cause of the current situation is a paradigm of human thinking, which today involves infinite consumption, simulation, and the substitution of concepts. Modern advertising offers the use of “a unique phenomenon called quasi-value, built on giving non-material value to material objects” [39]. Spiritual things are portrayed as material, insignificant things as significant. “The mass media and advertising sector usually promote materialistic beliefs through stories and images that link money and consumption with happiness,

<sup>1</sup> Modrzejewski A. The European Union and crisis of values. *Governing for the Future: Interdisciplinary Perspectives for a Sustainable World*. *International Political Science Conference on Governing for the Future - Interdisciplinary Perspectives for a Sustainable World*, Bucharest, Romania, 2016, pp. 167–172.

*ence Conference on Governing for the Future - Interdisciplinary Perspectives for a Sustainable World*, Bucharest, Romania, 2016, pp. 167–172.



high self-esteem, and public recognition”<sup>2</sup>. Concept substitution is especially evident in crisis moments, such as the pandemic. “The tendency towards materialistic behavior – a focus on acquiring money and possessions that indicate economic and social status – is caused by high levels of stress, anxiety, and loneliness. For many, the pandemic has been a stressful, anxious, and lonely period”<sup>3</sup>.

Various factors can be the source of the crisis in the spiritual sphere of society in the context of global instability and cultural-civilizational shifts: “the loss of a public ideal, divergence of the value-normative foundations of society, the disintegration of society, the escalation of the values of consumerism and mass culture”<sup>4</sup>.

The dominant agenda – economic growth with its materialistic and selfish attitude towards the world, encouraged by globalization and the pursuit of material well-being - is collapsing in the crisis. Globalization has become “a process of de-identification of society, with simultaneous individualization and atomization of the individual” [40]. However, the modern society of atomic individuals, thanks to global unification and standardization, is essentially disintegrated, fragmented, and oriented towards dehumanization, which testifies to a “profound, fundamental crisis of the ontological-existential foundations of human 'being-in-the-world’”<sup>5</sup>.

In connection with this, some scientists believe that “perhaps in the Western world, it is necessary to stimulate a shift in focus from

materialistic considerations to spiritual values” [41].

4) **Despite the social upheavals of recent years, the basic values of society have not changed.** Neither global warming, nor the pandemic, nor prolonged military conflicts in various parts of the world have seriously influenced the views of scientists on the transformation of societal value orientations. The main “agenda” remains the same as it was 5 years ago: independence, security, and achievement.

“Nourishing illusions that humanity, thanks to the pandemic, will deviate from the path established as the conquest of rationalism, is practically impossible. And yet it is necessary to balance rationality and sensitivity, intuition. This will be the answer to the challenge of history” [42].

Many studies by scientists in recent years have been devoted to the transformation of individual values under the influence of the pandemic. However, most research concerns the micro-level: psychological and medical changes in people's lives. It is noted that “while all higher order values were stable prior to the pandemic, conservation values, emphasizing order and stability, became more important during the pandemic. In contrast, openness to change values, emphasizing self-direction and stimulation, showed a decrease during the pandemic, which was reversed in late 2020” [43]. People have changed due to the pandemic. But these changes have not yet led to a change in society. As for the

<sup>2</sup> Andres O. M. COVID may have made us less materialistic – new research. *The Conversation*, 2022. URL: <https://theconversation.com/covid-may-have-made-us-less-materialistic-new-research-175890>

<sup>3</sup> There too.

<sup>4</sup> Kolyadko I. N. Spiritual crisis in the dynamics of socio-cultural development of modern societies: concept and

phenomenon. *Prospects of the Belarusian-Chinese dialogue in conditions of global instability*: collection of scientific articles and materials of the XV International Interdisciplinary scientific and Theoretical Seminar “Innovative strategies in modern social philosophy”, December 7-8, 2021, Minsk, Republic of Belarus. Minsk: BSU, 2021. pp. 290–293.

<sup>5</sup> There too, pp. 290–293.

macro-level, the functioning of society and the state after the pandemic, here the majority of works continue to follow the line of neoliberalism. According to their opinion, the panacea is an even more extensive global market, a strong economy, international trade, technological progress, and an increase in globalization [44].

The worldwide response to the COVID-19 pandemic is accelerating the shift toward the de-globalization of capital, but it will also speed up the move to a stronger globalization of labor. This paradoxical, simultaneous occurrence of de-globalization and globalization offers rich opportunities for future IB research [45].

According to some researchers, the risks of the pandemic will be mitigated by “by multinational enterprises through alternate cross-border business strategies and emerging technologies”, for which they will need even greater globalization [46].

The crisis caused by the emergence of a new pandemic, which can be defined as a borderline situation not only for a specific person but for humanity as a whole, is an existential crisis because it affects the meaning of human existence. The ways out must “inevitably presuppose a renewed way of being, a reassessment of values as an absolute necessity, as a response to the challenge presented to humanity” [42].

However, as we can see, the worldview of society and the overall agenda have not changed fundamentally. Despite the fact that it is precisely the individual and their mindless and consumerist culture that led to the pandemic and other modern global crises, there is still an excessive reliance on globalization. “Globalization has given way to recent frustrations and concerns which cannot be quietened by reminding the benefits it brought” [47].

The 2001 Nobel Peace Prize laureate Kofi Annan once said that “to argue against globalization is like arguing against the laws of gravity”. Scientists note that only collective actions by countries can confront global challenges such as climate change, terrorism, nuclear proliferation, and cyber-attacks. However, it should be noted that it is precisely globalization, in its understanding as the global spread of the capitalist economic system with an ideology called neoliberalism [48], that is responsible for the emergence of these global challenges.

Can the cause of the crisis itself lead to its resolution? Will it not lead to even greater conflict and crisis ahead?

It seems that the answer is obvious. However, most scientists still adhere to the established line, unwilling to change the basic paradigm underlying it. They think about how the market will survive the pandemic, how the digital industry will develop after it, how to restore the pre-pandemic state of stability and comfort to the world, how to strengthen globalization and make the global labor market even more diversified. But all of this, without a profound transformation of consciousness and attitude towards the world, is superficial and will not yield results. In this regard, scientists are right to insist on a reassessment of the values that underlie the harmful globalized neoliberal culture.

“A collective human consciousness shake has occurred, but the task at present is to follow it with a change in the essence of values. It is difficult to say how possible this is in a world of technological determinism, but without it, catastrophes will pursue humanity at an even more intense pace” [42].

### Conclusions. Discussion

The modern era is experiencing a protracted pandemic, migration problems, conflicts, and other global cataclysms. Many researchers see the reason for this in the crisis of traditional values, which is becoming increasingly apparent today. That life has value is a tenet eliciting all but universal agreement, be it amongst philosophers, policy-makers, or the general public. Yet, when it comes to its employment in practice, especially in the context of policies which require the balancing of different moral choices—for example in health care, foreign aid, or animal rights related decisions—it takes little for cracks to appear and for disagreement to arise as to what the value of life actually means and how it should guide our actions in the real world [49].

The main goal of this study was to determine which values underlie modern globalizing society and how they have been transformed in recent years. Using the universal classification of values proposed by S. Schwartz as a basis, scientific articles from the Web of Science database for the period from 2017 to 2022 were analyzed.

The main results of the study include: 1) the frequency and use of all types of values are increasing from year to year, 2) the study shows the dominance of individual selfish values over public collective values, 3) the most common categories of values are independent, healthy, successful, responsible, capable. The least common are broadminded, reciprocation of favors, self-indulgent, honoring elders, mature love, true friendship, 4) despite the social cataclysms of recent years, the main values of society have not changed.

Thus, it can be concluded that spiritual values do not generate as much scientific interest as material ones. While the pandemic was able to make people reflect on the moral foundations of life, it did not significantly influence a

reassessment of modern values. The degradation of traditional values continues. “Morals and values that are highly valued are now being eroded along with the progressive trend of modern civilization. This decline has taken a dangerous turn” [50].

However, researchers emphasize that within a disintegrating culture, there are some embryos, prototypes of another (post-technocratic) period of cultural development. According to them, the new worldview will be built on overcoming anthropocentric attitudes. “At the center of the humanistic worldview should be not a person by himself, but the existence of a person in the world. Changes in the core of New European cultural values are reflected in philosophical reflection on them, which serves as the subject of further analysis” [38].

In the perspective of the future development of being, such methods and forms of it will become relevant, which will offer not only technological progress, but also real changes in people's lives aimed at feelings, those “who can and will be sensitive to everything that is happening in the world and not only react but also feel the pulse of change” will triumph [42].

This study will complement the understanding of the transformation of modern values under the influence of the pandemic, globalization, cataclysms, and other factors. Its results will be useful for educators in higher education institutions, educational philosophers, and all those interested in higher education issues.

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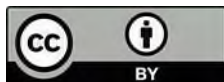
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## Ценности в основании современного глобализирующегося общества: исследование трансформаций

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**Проблема и цель.** Современная эпоха переживает затяжную пандемию, проблемы миграции, конфликты и другие глобальные катаклизмы. Причину многие исследователи видят в кризисе традиционных ценностей, который сегодня всё более явственен. Ценности и ценностные ориентации являются неотъемлемой частью жизни и культуры человека и общества, они определяют жизненные цели, а также пути и способы её достижения. Глобальные катаклизмы и непрерывные социальные изменения влекут за собой трансформацию системы ценностей, что находит отражение и в научно-исследовательской литературе, поскольку ученые, прежде всего, реагируют на особо острые и актуальные проблемы современности.

Основная цель исследования – определить, какие ценности сегодня лежат в основании современного глобализирующегося общества и каким трансформациям они подверглись в последние годы.

**Методология.** В связи с этим, был проведен анализ научно-исследовательской литературы, посвященной вопросам ценностей. За основу анализа была взята универсальная классификация ценностей, предложенная Ш. Шварцом. Основная методология – контент-анализ научно-исследовательской литературы на предмет употребляемости и встречаемости основных видов ценностей в научных работах базы Web of Science за период с 2017 по 2022 годы.

**Финансирование проекта:** Исследование выполнено в рамках научно-исследовательского проекта ИРН AP09058341 «Трансформация ценностей казахстанской системы высшего образования в условиях поликультурного и глобализирующегося мира» и выполняется в рамках грантового финансирования Министерства образования и науки Республики Казахстан.

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**Результаты.** Результаты исследования: 1) встречаемость и употребляемость всех видов ценностей растет из года в год;

2) исследование показывает доминанту индивидуальных эгоистических ценностей перед общественными коллективными; 3) наиболее распространенные категории ценностей: *independent, healthy, successful, responsible, capable*. Наименее: *broadminded, reciprocation of favors, self-indulgent, honoring elders, mature love, true friendship*; 4) несмотря на социальные катаклизмы последних лет, основные ценности общества не изменились.

Таким образом, можно сделать вывод, что духовные ценности не представляют столь большого научного интереса, как материальные. Пандемия хоть и смогла заставить на время задуматься о моральных основаниях жизни, однако существенно на переоценку современных ценностей не повлияла. Тем не менее, исследователи подчеркивают, что внутри распадающейся культуры вызревают некоторые зачатки, прообразы другого (посттехнократического) периода культурного развития. Новая картина мира, по их мнению, будет строиться на преодолении антропоцентристских установок.

**Заключение.** Настоящее исследование дополнит представления о трансформации современных ценностей под воздействием пандемии, глобализации, катаклизм и других факторов. Его результаты будут полезны педагогам высших учебных заведений, философам образования и всем, кто интересуется проблемами высшего образования.

**Ключевые слова:** философия образования; пандемия; ценности образования; аксиология; цель образования; трансформация образования; кризис ценностей.

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