

THE AXIOLOGICAL DYNAMICS OF MODERN EDUCATIONAL CULTURE

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Abstract. A strange phenomenon is being observed in today's educational system: despite the increase in technological capabilities, human values are facing a crisis. This article analyzes value changes in modern education from a socio-philosophical perspective. During the research, three main contradictions were identified: first, the conflict between material gain and human development; second, the inconsistency between technology and spirituality; and third, the gap between global standards and national identity. The results indicate that technology alone is insufficient for the development of education; rather, a re-evaluation of values is necessary.

Keywords: *Educational culture, social philosophy, axiology, humanism, modernization, value crisis.*

Introduction. Historically, education has functioned as the primary mechanism for cultural reproduction and the transmission of societal values. However, in the 21st century, the concept of "educational culture" has become a controversial field of philosophical research. The rapid pace of globalization and digitalization has brought about complex axiological problems, forcing societies to reconsider the teleological purpose of education [Biesta, 2010]. While political documents prioritize competencies and skills, the fundamental question of what kind of human being education aims to cultivate often remains unanswered.

The core problem raised in this study is the axiological vacuum in modern educational culture. Despite advances in pedagogical technologies, there is a growing disconnect between educational practice and its value foundations. This article aims to analyze the socio-

philosophical dimensions of this crisis. Specifically, it explores how conflicting value systems influence the development of educational culture.

Theoretical Framework. Education as a value-rich praxis. From a socio-philosophical perspective, educational culture is not merely a collection of institutional practices, but an axiological system. It operates through the interaction of three dimensions:

1. **Axiological Dimension:** The hierarchy of values prioritized by the system (truth, justice, profit, conformity).
2. **Praxiological Dimension:** The actual practices and pedagogies that implement these values.
3. **Ontological Dimension:** The ideal image of the “educated person” formed as a result of the process.

Scholars note that modern education often suffers because the axiological core is pushed aside, while the praxiological dimension (tests, ratings, funding) takes precedence [Nussbaum, 1997]. When efficiency becomes the primary value, there is a risk that education turns into mere instruction rather than upbringing (nurturing).

Analysis: Main Contradictions in Education:

Profit and Humanism: Currently, education is often viewed from an economic perspective. For states and organizations, the priority is increasing Gross Domestic Product and reducing unemployment through education. Consequently, the student is often seen as a “future employee” or “human capital.” In other words, investment is made in education because it is expected to generate money in the future. While this approach may be beneficial for the economy, it carries a risk: the student may become a mere “tool.” In contrast, the idea of humanism understands education differently. According to it, the goal of education is not just teaching a profession. The true goal is to raise a human being who is versatile, intelligent, virtuous, and a possessor of wisdom. Education should enrich the student’s inner world, not just prepare them for an employer.

Technology and Spirituality: Artificial intelligence, the internet, and digital programs have made education much easier. Acquiring knowledge has become faster and more convenient. However, from a philosophical standpoint, technology is not just a “neutral tool.” It influences a person’s worldview. As certain philosophers (e.g., Martin Heidegger) warned, technology can make a person dependent and narrow their scope of thinking. If we entrust everything to technique, spirituality, human relationships, and deep reflection may be sidelined.

Efficiency is good, but in education, technology must serve human values, not the other way around. We must not become slaves to technology and lose our spiritual depth.

Global Rules and Our Identity: In the era of globalization, uniform educational standards and skills are being introduced worldwide. This is good for knowledge exchange. However, uncritically copying the standards of others is dangerous. If we follow international rules without considering our own national culture, it can lead to “educational imperialism.” That is, a foreign educational system may erode our identity. Every nation has its own history, culture, and values. While meeting global requirements, the educational system must preserve national identity. Forgetting our own and only following others is not the right path.

At the heart of modern educational culture lies a complex interplay of competing values. Traditional educational systems have often emphasized knowledge acquisition, standardized testing, and rote memorization, reflecting a utilitarian approach that prioritizes measurable outcomes. However, this paradigm is increasingly being challenged by a more holistic understanding of education that values critical thinking, creativity, and emotional intelligence. The shift toward learner-centered approaches emphasizes the importance of developing skills that prepare students for an unpredictable future. This dynamic reflects a growing recognition that education should not merely serve economic interests but also foster personal growth, social responsibility, and civic engagement.

One significant aspect of the axiological dynamics in education is the emphasis on inclusivity and equity. As societies become more diverse, educational institutions are called to reflect this diversity in their practices. This involves recognizing and valuing different cultural perspectives and ensuring that all students have equitable access to quality education. The promotion of multicultural education and anti-bias curricula aims to cultivate an environment where every learner feels valued and empowered. By integrating diverse voices and experiences into the educational narrative, schools can foster a sense of belonging and community among students.

Furthermore, the rise of digital technology has profoundly influenced the axiological landscape of education. The integration of technology in classrooms has reshaped teaching methodologies and learning experiences. While technology offers unprecedented access to information and resources, it also raises ethical questions regarding data privacy, digital equity, and the impact of screen time on mental health. Educators must navigate these challenges while instilling values related to responsible digital citizenship. Teaching students how to critically

assess information sources, engage respectfully online, and understand the implications of their digital footprints is essential in fostering a conscientious educational culture.

Another critical dimension of the axiological dynamics in modern education is sustainability. As global challenges such as climate change and social injustice become more pressing, educational institutions are increasingly tasked with preparing students to address these issues. Education for Sustainable Development (ESD) promotes values that emphasize ecological awareness, social equity, and economic viability. By embedding sustainability into curricula, educators can inspire students to become active participants in creating a more just and sustainable world. Moreover, the role of educators themselves is evolving within this axiological framework. Teachers are not only knowledge transmitters but also facilitators of learning who embody the values they seek to instill in their students. Professional development opportunities that focus on reflective practice, cultural competence, and ethical decision-making are essential for empowering educators to navigate the complexities of modern educational culture.

Discussion. Toward a Model of Axiological Harmony. To resolve these contradictions, this article proposes the concept of axiological harmony. This model shows that modernization and tradition are not two opposites but can be synthesized.

- **Value-Oriented Curriculum:** Ethical reflection should not be limited only to philosophy classes.
- **Dialogic Pedagogy:** Moving from monologic teaching to dialogue allows students to actively discuss values.
- **The Teacher as a Value Mediator:** Educators should be competent not just as content deliverers, but as philosophical guides managing value conflicts in the classroom.

Conclusion.

Socio-philosophical analysis shows that the development of modern educational culture is primarily a value-based problem rather than a technical one. Forgetting values distances the youth from their identity. Future educational reforms should prioritize the philosophical literacy of teachers and the open discussion of values in policy. By striving for axiological harmony, societies can shape an educational culture that is both technologically advanced and deeply humanistic.

The axiological dynamics of modern educational culture encompass the values and principles that shape educational practices, curricula, and the overall learning environment. In an era marked by rapid technological advancements, globalization, and social change,

understanding these dynamics is crucial for educators, policymakers, and learners alike. Values in education not only influence what is taught but also how it is taught, who gets to learn, and the purposes of education itself.

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