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Structure and Content of Values in the Context of Humanization of the Educational Environment of the Institution of Higher Education

Abstract

The article examines the structure and content of values in the context of humanization of the educational environment of a higher education institution. The importance of humanistic values in the formation of academic space is revealed. It is shown that values are the basis of the world outlook, determine behavioral attitudes and are a major factor in the interaction between all participants in the educational process. The authors presented the hierarchical pyramid of values. Particular attention is paid to the typologies of educational values, which covers normative-legal, intra-institutional, pedagogical, managerial, didactic, upbringing, social, reflecting the needs of modern society and the labor market. The results of experimental research are presented that demonstrate the values of modern higher education. It is emphasized that values have a dynamic nature, change under the influence of individual experience, social environment and global events. It is concluded that the humanization of the educational process is possible only in the conditions of conscious management, which relies on the system of values aimed at the development of a human -centric organizational culture of further scientific search requires justification of modern methods of formation of humanistic values during the educational process.

Keywords: humanism, management, educational process, higher education institution, value.

Introduction

The problem of development and formation of values in the 21st century is becoming more in demand in research among scientists of different industries. Under the influence of the challenges and variability of the environment, the perception of the values of humanity and their role in the life and consciousness of each individual are transformed. In the face of uncertainty, transformation of social consciousness, dissonance of political interests, human virtues become fundamental norms of behavior, determine the priorities of functioning of organizations, determine the motives of human actions and form the attitude of personality to life in modern society and change their humanistic views. Values reflect a person's life philosophy through the lens of principles, beliefs that an individual uses for personal orientation in the world and making important decisions.

Humanistic values play an important role in managing the educational process in higher education institutions, as they must be formed in a managed and managed subsystems. The study of such values will contribute to the implementation of the principle of human - centricity, which will increase management efficiency.

The problem of harmonious development of personality, taking into account individual interests, is exacerbated every year, because the globalization of social processes leads to life in a multinational environment, in which it is important not to lose their own identification. Therefore, such humanistic values as: self-expression, respect for the dignity of each person, freedom of choice, equality, justice, integration, adaptation – should become key features of effective management, taking into account the values of all subjects of the educational process.

Separate scientific approaches to the formation of values

For centuries, humanistic ideas have permeated philosophical and social concepts. They help to understand the vectors of the development of society, reflected in works of art, change values in human cultures of different nations, influence the formation of scientific views of many researchers from different fields of knowledge. It is humanistic ideas that have become a catalyst for the development of education in different historical epochs, and humanitarian knowledge became the basis for scientific search for solving scientific problems.

During the first decades of the 21st century, scientists in educational management have been able to solve many problems in the management of educational process in higher education institutions.

According to humanists, education should be a process of development of a free, self-actualized personality, and its values should be formed on the principles of anthropology: equality and freedom (Aung, 2020). At that time, Polish scientist N. Wróblewska notes that the modern model of education should develop on the basis of “tutoringu akademickiego” (academic mentoring), which allows to focus on the needs of a particular student (Wróblewska, 2024). Given these humanistic positions of scientists, we can conclude that the formation of a motivational and safe educational space, where each person has the opportunity to realize his academic and creative potential, and values are the basis of interaction between all participants in the educational process.

In particular, Sh. Gill, emphasizes that education should be dialogic and transformative, where every participant in the educational process is recognized as a full-fledged subject with his / her unique experience (Gill, 2016). Such education is aimed at developing compassion, mutual respect and dignity, which is the basis of a humanized society.

In the same context, J.P. Miller emphasizes the importance of a holistic approach to education, where intellectual development is harmoniously combined with the emotional, spiritual and social maturity of the individual. He believes that only in the conditions of education that promotes self-knowledge and internal growth, is the real disclosure of the potential of every higher education applicant (Miller, 2005) is possible. The humanistic approach in education focuses on the development of personality as a holistic, free and capable of self-realization of the being. Creating a safe, ethical and value-oriented educational environment is a key condition for forming a society based on respect, dignity and cooperation.

From our point of view, the humanization of the educational process management system in a higher education institution is explained as a subjective-subjective interaction between all participants in the educational process on the principles of tolerance, equality and social responsibility. This approach not only contributes to the formation of partnerships, but also asserts values of respect, trust and responsibility as the basis of effective interaction in the educational environment.

The principles of human-centrism are priority in the face of today, because a person, as a person, with his unique worldview and value system, is the object of comprehensive research. It should be emphasized that today the priority in the education of higher education applicants and the formation of their educational trajectory is preferred by a personality-oriented approach.

The formation of values and their ordering in the system, according to J. Marteney, occurs in the process of teaching and upbringing of young people, on the basis of the following methods: moralization – the transfer of personal experience from the older generation to the younger; modeling – imitation of

models, standards of behavior in the family; experimentation – the process of opening your own values by the method of attempts and errors, experience and sorting of available options; explanation – reveals positive and negative aspects of the consequences of acceptance or denial of a certain value (Martey, 2025). Becoming a system of values is an active process in which the person not only learns ready-made samples, but also independently rethinks them in his own experience. Values arise as a result of a combination of the influence of the social environment and personal choice, which shapes the unique moral orientation of each person.

Together, these methods not only help a person to form a personal moral compass, but also emphasize the important role of parents, teachers and society in the education of responsible, thoughtful and value-oriented personalities.

Philosophical context of values

In the philosophical context, the concept or theory of values begins its development from the works of ancient philosophers. Socrates emphasizes the universality of moral values, and integrity, the thinker, considers the pinnacle of benefits (Plato, 2000, p. 112, Chapter IV). Plato considers tolerance, virtue, grace and happiness through the prism of social justice. In his treatise, the state (*lat.* Politeia), he distinguishes the concept of good as what “what the soul seeking truth seeks, and therefore every knowledge and existence is possible” (Plato, 2000, p. 278, Chapter VI). In addition, Plato lays a hierarchy of values: bodily (lower level) and spiritual (higher level) (Plato, 2000, p. 279, Chapter VI). Unlike Plato, who understands good as an abstract idea, Aristotle B is a specific goal in a person’s life. “So, if there is some good, according to Aristotle in “Nicomachean Ethics”, which we wish for ourself, and not for the sake of something else, and all other benefits we wish for him – this is the highest good and it is the purpose of human life.” (Aristotle, 1999, p. 1, Book I, Chapter 2).

Researchers emphasize that E. Kant combines personal virtues with morality, in particular in the fields of ethics, metaphysics and epistemology, and the authors R. Johnson and A. Cureton note that E. Kant believes that moral principles develop on the basis of personal values such as freedom of action, self-determination, morality and respect (Johnson & Cureton, 2024). Thus, morality is not just an external set of norms, but a deeply personal manifestation of internal values, such as freedom, dignity, self-determination, and respect for others, which determine a person’s autonomous and conscious choice.

American scientist J. Robson, researcher of the works of the British philosopher J.S. Mill emphasizes that the most valuable good, from the point of view of this utilitarian is that it brings maximum happiness to the largest number of peo-

ple, it is their main criterion for correct actions and decisions. All other values and moral norms should be evaluated through the lens of their ability to bring usefulness and happiness for society as a whole (Robson, 1968). On the basis of the analysis of this work, we conclude that happiness lies not only in meeting the material needs of a person, but also in the development of his intellectual and spiritual abilities that provide long-term well-being.

J.-P. Sartre is convinced that personal virtues and values are not innate. They are acquired throughout life in the decision-making process of an individual. According to his theory, each choice not only determines its present, but also projects the future, since man is the creator of his own essence because of his freedom and responsibility (Sartre, 1994). His concept emphasizes that because of his own values, a person defines his own future.

M. Weber emphasizes the connection between human activity and values, which form motivation and are determinants of change and transformation in society (Weber, 1949). Values are not only the driving force behind individual actions, but also the basis for social change and transformation. The motivation shaped by these values determines the direction of development of society and institutions, influencing their structure and functioning.

It is well known that reality cannot exist outside of human perception, since it is in the process of comprehending existence that people form an idea of its essence. The understanding of objective reality is based on the value guidelines of good and evil, beautiful and disgusting, justice and bias. That is why the researcher E. Halas refers to the views of the Polish philosopher F. Znaniecki, who considers values in the context of the development of society's culture and political processes. This philosopher characterizes the humanistic approach as culturalism; he emphasizes the humanistic factor, which implies the need to take into account human experience, meanings and motivations when analyzing social phenomena that form human value systems and determine the further development of society. The concept of social values makes this approach unique. Cultural logic and ethos of thinking by F. Znaniecki, from the point of view of E. Halas, are an integral part of the principle of creative evolution of culture, complementing his idea of a new civilization of the future and a global cultural society (Halas, 2010).

The statement of the German philosopher M. Heidegger, who is convinced that personal values are not subject to general social norms and dogmas, but are produced by a person in the process of self-reflection based on the understanding of inevitable mortality (Heidegger, 1962). In other words, the author is of the opinion that a person, analyzing previous experience, creates his or her own guidelines that determine his or her existence in the context of limited time.

The Polish philosopher P. Czarnecki was also interested in the value context of human life. The author focuses on the scientific search for the works of

M. Ossowska, who studied moral values associated with emotional attitudes “protecting peaceful coexistence,” that is, the principle of mutual kindness, love for one’s neighbor, tolerance for the behavior of others, or the attitude she calls humanism and solidarity (Czarnecki, 2006). We agree with these thoughts, as we consider her views to be important for the coexistence of students in groups during the period of study.

Another researcher of M. Chałubiński’s works, M. Ossowska, emphasizes the following important theses: “society needs people with strong moral convictions, which are conditioned by the existence of a clear hierarchy of values”; “persistent defense of these values forms a moral attitude called dignity” (Chałubiński, 2006). In our opinion, this study is important for higher education students because it demonstrates the great attention of scientists to the study of values as the basis of human existence, and also confirms the commonality of views on the content and structure of values of philosophers from different countries.

Structural and content components of values

Values are concepts that reflect interests, preferences, duties, moral obligations, and other forms of selective orientation. They are manifested in selective behavior that expresses the inclinations and preferences of individuals or groups. Values can be moral, aesthetic, economic, or cultural, and they play a key role in shaping social norms and behavior (Encyclopedia.com. (n.d.)).

One of the first researchers of the phenomenon of values, Max Scheler, considers them not as subjective experiences, but as objects of the real world with a hierarchical universal structure, which are formed on the basis of internal experiences and the individual’s own experience. The scientist structures values into four levels from the lowest to the highest: sensory experiences; vital; values as an object of cognition; religious or absolute (Scheler, 1973, p. 43).

While M. Scheler studies values and their structure from the philosophical perspective and ethical and moral goods, the social scientist P. Bourdieu analyzes their impact on social groups. In the context of sociological research, values lose their universality, are transformed in accordance with environmental conditions, their structure may reflect class inequality, and the socialization of an individual determines their content. The author notes that values are not just abstract moral concepts, but what is important and desirable for people. They are the result of interactions between the individual and society, which changes in the context of the historical development of society. Their structure depends on the type of environment: educational, cultural, economic, in which a person lives (Bourdieu, 1977). Summarizing the views of the above authors, we can conclude that people from different social groups have different values.

Through the prism of social processes, M. Rokeach considers values to be universal. The scientist argues that people have the same set of 36 values, which consists of 18 terminal and 18 instrumental values. However, each of us has our own unique hierarchy of values. For example, two people may consider tolerance and freedom important, but for one of them they may be a higher priority and will influence the formation of a worldview and important decisions. According to M. Rokeach, it is the hierarchy of values that shapes a person's personality (Rokeach, 1973). Each of the students of higher education institutions has a common set of basic values, and it is their individual hierarchy that determines the uniqueness of the personality, influences behavior and the formation of life guidelines.

The question of the hierarchy of values is considered through the prism of two basic postulates: the definition of good and evil and the establishment of the relative superiority of some values over others. R. Wiśniewski emphasizes that it is important not only to find out which value is superior or a priority, but also to determine its place in a holistic system based on a typological division of values, i.e. a kind of classification of values (Wiśniewski, 2009, p. 93). Thus, the hierarchy of values appears as an ordered system in which each value takes its place depending on its moral weight and typological significance.

Analyzing the aspects of personality formation, V. Blihar identifies the hierarchy of values through the prism of human socialization and free choice of values based on his or her life experience (Blihar, 2010, p. 202). Thus, the hierarchy of values is the result of socialization and individual life experience, which determines the choices and priorities of each individual.

S. Schwartz & W. Bilsky prove the existence of dynamic relationships between different types of personal values. They have created a model that describes how these values interact with each other depending on the motivational types and goals of a person (Schwartz & Bilsky, 1990). Personal values are interdependent and form a dynamic system where each value influences the others in accordance with a person's motivational goals. This emphasizes the importance of taking into account the context and internal aspirations of an individual when analyzing his or her value orientations.

This fact is emphasized by S. Steinert emphasizes that value interactions are important for understanding psychological and social processes. Values are both deeply personal and have a social dimension (Steinert, 2023, p. 6). They are formed under the influence of the immediate environment, in the form of traditions and beliefs, are inherited from generation to generation, and serve as a basic tool for identifying and self-realizing a person in the world.

Typology of humanistic values

From our point of view, values are primarily inherent in a person and his or her activities. Their structure depends on the level of intellectual development of an individual, his or her professional sphere, the philosophical context of society's development, and the perception of people who profess or study these values.

Based on the analysis of the works of many scholars, we propose to distinguish the following types of values: personal, family, mental, institutional, geopolitical, and historical. The hierarchical structure of these values is shown in the following pyramid (Fig. 1).

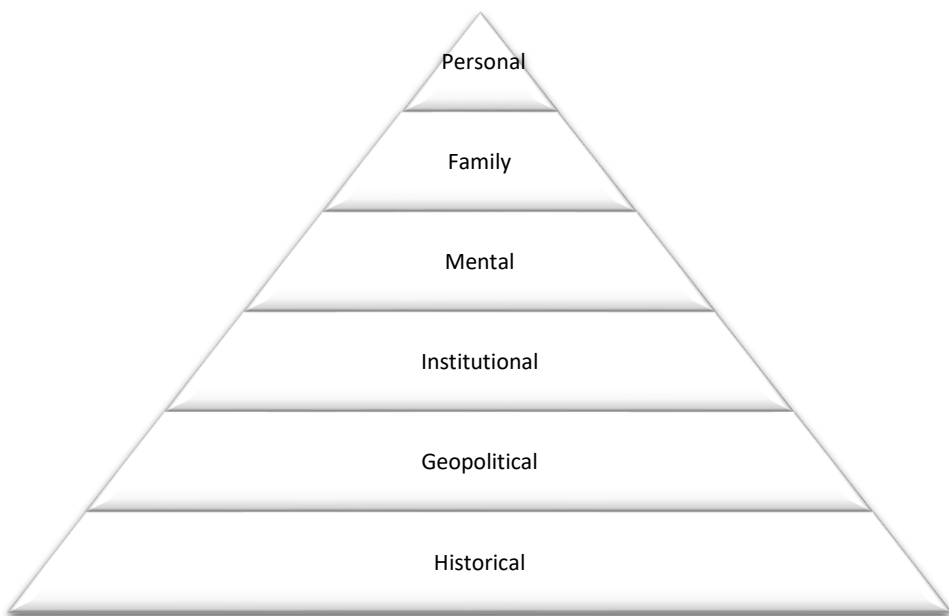


Figure 1

The pyramid of humanistic values

Our hierarchical pyramid of humanistic values emphasizes the fact that the development of personal guidelines is influenced by general trends in economic, social and political life in society.

We consider institutional values by the sphere of social development, among which we can distinguish the following: educational, economic, legal, environmental, technical and medical.

Let us focus on educational values that determine the peculiarities of the functioning and development of educational institutions (Fig. 2).

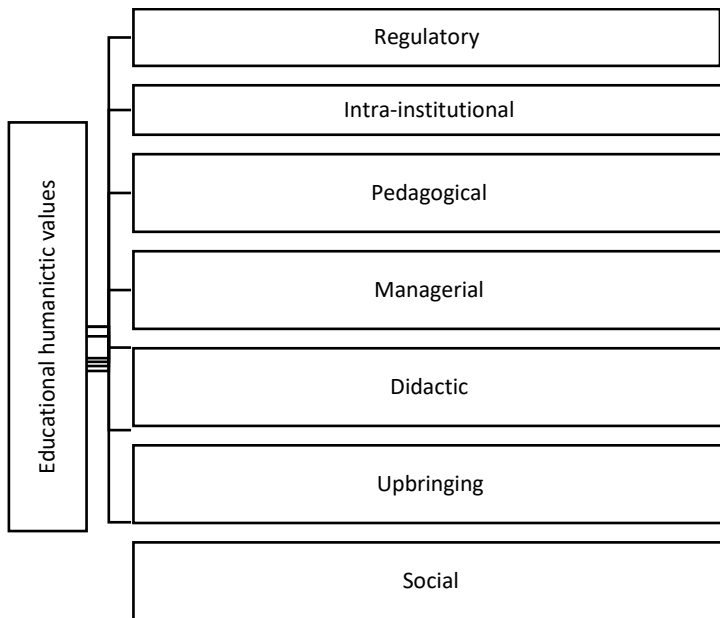


Figure 2

Typology of educational humanistic values by sphere of influence

Let us consider the essence of the above humanistic values that are formed in the field of education in Figure 2: regulatory and legal (respect for laws, recognition of the rule of law, the right to education, etc.); intra-institutional (following the rules of organizational culture), support for traditions, academic integrity, etc.); pedagogical (mutual respect and mutual support in the learning process, performance discipline, sociability, etc.); managerial (responsibility, respect of management for subordinates, partnership and cooperation); didactic (accessibility of knowledge, ability to succeed in learning, awareness of one's own strengths, etc.); educational (dignity, patriotism, tolerance, honesty, mercy); social and public (respect for the principles of democracy, equality, social justice, voluntarism and volunteering, responsibility to the community).

Humanistic values in the educational process are formed through individual and group interaction between academic staff and students, the management system, forms and methods of education and upbringing, organizational culture, as well as ideas promoted by the educational institution.

Identifying the development of values in students

For a deeper understanding of the essence and importance of values in the professional and personal spheres of human life, we conducted an experimental

study among graduate students of a Ukrainian university. The purpose of the experiment was to study the transformation of young scientists' own beliefs and priorities in the face of crises and uncertainty. The survey involved 100 respondents.

There are many interpretations of the concept of *value* in scientific thought, which are analyzed in different philosophical and social concepts. However, taking into account the diversity of views, we asked respondents to define the essence of values in their lives. As a result, it was found that 52% of respondents consider values as priority phenomena or qualities of a person that determine his or her worldview. One's own views and vital principles can project the way a person interacts in society. For the other 21% of respondents, values are internal beliefs that determine what is right and wrong in society, that is, they are the driving forces behind the perception of dissonance of concepts: good and evil, beautiful and disgusting, tolerance and intolerance, freedom and slavery, individualism and collectivism. In addition, 13% of postgraduate students are impressed by the idea that values are unique visions that emphasize the identity of the human nation. Among the remaining 14% of respondents, opinions were equally divided: standards or models of behavior and ideas that reflect tolerance, virtue, and equality in society.

Values are dynamic and situational phenomena that change in the process of gaining new social experience, as confirmed by 94% of young scientists surveyed. However, each person independently chooses priorities in their personal and professional life and forms their own unique system of humanistic values, including the following groups: moral (53%); emotional (11%); motivational (21%); secular (6%); spiritual (9%).

In the next question, respondents specified their values in accordance with the priorities identified in Figure 3.

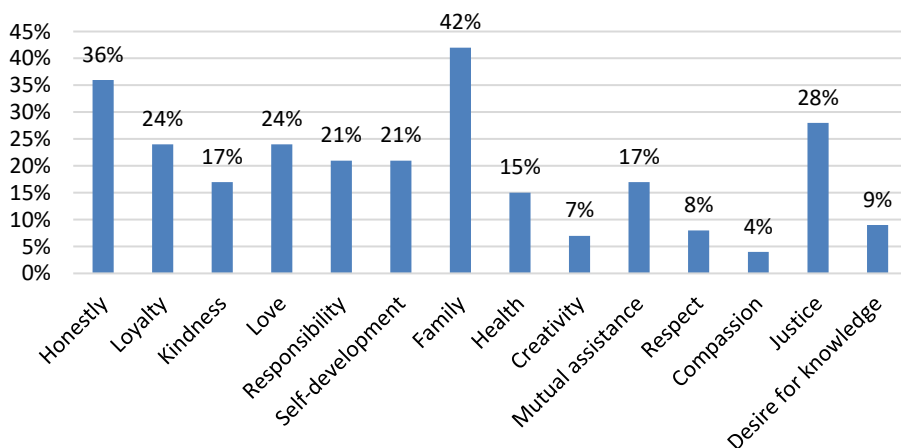


Figure 3
Prioritization of values

According to the survey results, we can state that family (42%), honesty (36%), justice (28%), responsibility (28%) are the basic priorities in the value system, while compassion (4%), respect (8%), and creativity (7%) are individual values that are characteristic of a particular group of people.

Values are phenomena inherent in movement, they are born out of beliefs, individual views and are formed throughout the entire period of development of the human race. They change in accordance with the challenges and conditions of society, Fig. 4.

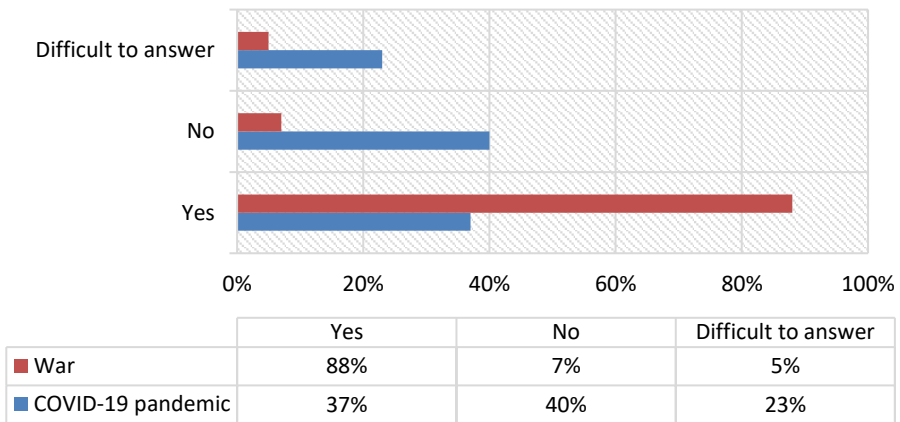


Figure 4

Dynamics of values in crisis situations

In recent years, Ukrainian society has been functioning in the face of challenges and crises. The study proves that the higher the level of threat to the life and safety of an individual, the faster the system of values will be reformatted, as 88% of respondents change their priorities during martial law, and only 37% during a pandemic.

The experimental study proves that a person's value orientations outline the trajectory of his or her personal development, form the standards of perception of the environment, are realized through the individual's thinking, reflect his or her worldview and methods of communication in society.

The educational process management system should be guided by the value-based humanistic beliefs of the team and society. If quality education is one of the conditions for democratization and development of society, then modern managers need to pay attention to the formation of a humane working and learning environment, promote the involvement of each team member in a productive discussion, and support teamwork, which cannot be realized without management based on humanistic values. One of the most important tasks

of the manager will be to ensure the transformation of individual beliefs and ethical rules of behavior into organizational ones that would be followed by all subjects of the educational process.

Our research has shown that people's values can change depending on social, economic and cultural conditions. General priorities can shift from security and tradition to self-expression and personal growth in response to changes in the environment. Such changes reflect the desire to adapt to new challenges in society while maintaining a certain universal structure of value orientations.

Changes also depend on life circumstances: for example, education, migration, or social upheaval can reorient value priorities. At the same time, values do not change chaotically - there is a certain structure in which the strengthening of some values is accompanied by the weakening of the opposite, which is consistent with theoretical models of the systemic organization of values.

Under the influence of military operations on the territory of Ukraine, universities are forced to adapt to the new realities of their functioning. Educational institutions have become not only a center for the development of students' professional competencies, but also a place for the formation of a new type of socially conscious personality who wants to live in a humane environment. Among the daily challenges, it is extremely important for universities to preserve their value guidelines, including: academic integrity; social justice; support for an inclusive environment; adaptation of curricula and programs; emotional and physical safety; tolerant management; pluralism in making important decisions for the development of the country's scientific potential. Integration of universal values into the management systems of higher education institutions will facilitate effective interaction between the administration, academic staff and students. However, management focused on human values requires the introduction of new approaches that would ensure the formation of humanistic trends in the functioning of the institution and become vectors of its sustainable development, which can be covered in further research.

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Struktura i treść wartości w kontekście humanizacji środowiska edukacyjnego instytucji szkolnictwa wyższego

Streszczenie

Artykuł analizuje strukturę i treść wartości w kontekście humanizacji środowiska edukacyjnego uczelni wyższej. Ujawnia znaczenie wartości humanistycznych w kształtowaniu przestrzeni akademickiej. Pokazuje, że wartości są podstawą światopoglądu, determinują postawy behawioralne i są głównym czynnikiem interakcji między wszystkimi uczestnikami procesu edukacyjnego. Autorzy przedstawili hierarchiczną piramidę wartości. Szczególną uwagę poświęcono typologii wartości edukacyjnych, która obejmuje wartości normatywno-prawne, wewnątrzinstytucjonalne, pedagogiczne, menedżerskie, dydaktyczne, wychowawcze, społeczne, odzwierciedlające potrzeby współczesnego społeczeństwa i rynku pracy. Przedstawiono wyniki badań eksperymentalnych, które pokazują wartości współczesnego szkolnictwa wyższego. Podkreślono, że wartości mają charakter dynamiczny, zmieniają się pod wpływem indywidualnych doświadczeń, środowiska społecznego i wydarzeń globalnych. Stwierdzono, że humanizacja procesu edukacyjnego jest możliwa tylko w warunkach świadomego zarządzania, opartego na systemie wartości ukierunkowanym na rozwój kultury organizacyjnej skoncentrowanej na człowieku. Dalsze badania naukowe wymagają uzasadnienia nowoczesnych metod kształtowania wartości humanistycznych w procesie edukacyjnym.

Słowa kluczowe: humanizm, zarządzanie, proces edukacyjny, uczelnia wyższa, wartość.