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Value intelligence as a means of installation of theoretical axiology in the modern social and cultural space and in education

Inteligencja wartościowa jako środek ustanowienia aksjologii teoretycznej we współczesnej przestrzeni społeczno-kulturowej oraz edukacyjnej

Abstract. The purpose of the presented work is to reveal the scientific and methodological potential of a new concept of "value intelligence". Achieving this goal caused necessity to solve a number of problem tasks: 1) to outline the content of value intelligence, 2) to demonstrate the theoretical prerequisites for conceptualizing this type of intelligence, 3) to substantiate the meaning of value intelligence for modern axiology; 4) to present the interdisciplinary nature of value intelligence.

The methodological basis of the research is determined by its theoretical nature and predicts the use of general theoretical and analytical methods of scientific research in combination with historical and systemic approaches that provide the opportunity to solve the formulated scientific tasks.

The first part of the article indicates that value intelligence is a characteristic of human consciousness and appears as a specific cognitive quality of the individual. At the same time, value intelligence, which implies the presence of certain skills and abilities, is a dynamic phenomenon and correlates with a certain social and cultural space, its values and value hierarchies in its

development. In accordance with the logic of our research, the second part of this research is focused on the philosophical and theoretical connection of value intelligence with important concepts of modern science: "social intelligence" and "emotional intelligence". The article also determines the importance of value intelligence for modern axiology and substantiates the position that ideas developed within the limits of axiological knowledge can be implemented in various fields precisely with the help of the concept of "value intelligence". This position is based on the thesis about the normative and constructive content of values for the personality and society. At the final stage of the research, the specific status of value intelligence and its belonging to the spheres of axiology and pedagogics are shown, since the specified type of intelligence is a complex integral formation, the important elements of which are cognitive, motivational and activity components.

As a result, the research states that (1) the phenomenon of intelligence and its various forms as a trend of modern social and humanistic knowledge deserves special attention, (2) it is possible to introduce the concept of "value intelligence", which is based on the idea of the multiplicity of manifestations of the phenomenon of intelligence, (3) the importance of value intelligence for adequate and effective response to the challenges of the social and natural environment, (4) the need for the synthesis of axiological knowledge and pedagogical practice for the effective formation of value intelligence.

Value intelligence: the content of the concept

Value intelligence, being a characteristic of human consciousness, is manifested in the ability to think and act (in a considered and purposeful way) taking into account the axiological context of a certain situation and with the simultaneous formation of value experience (assimilation or affirmation of certain values and value orientations). From a socio-philosophical point of view, value intelligence appears as the ability to identify, understand and tolerantly perceive different values (personal, group, social). "Values, being elements of the cultural system and at the same time internalized in individuals, acquire the status of phenomena that significantly influence the behavior of an individual and the society as a whole. At the same time, values can be the key to integration into the society, and the cause of disintegration" (Matwijczuk, 2021, p. 338). In connection with the above-stated, the need for the formation of value intelligence is determined by both the interests of an individual and the society in general. In addition,

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value intelligence can be reasonably defined as "the ability to think in the system of value coordinates (taking into account universal human and, when necessary, professional values), respond adequately to challenges (in particular, of the value character) of the social and natural environment, make effective decisions in a timely manner and take responsibility" (Pelekh, 2021, p. 351). A person with a developed value intelligence has the ability to identify, understand and tolerantly perceive different values, which gives such a person the opportunity to make correct (non-conflicting) decisions in a certain value discourse.

Terminologically, *value intelligence can be reasonably defined as a specific cognitive quality of an individual, which is evidenced by a set of mental intellectual processes that provide a person with the possibility of value-oriented self-determination based on internalized axiological knowledge and a hierarchical individual-personal values, which act as the basis for solving life (value) conflicts*. At the same time, value intelligence presupposes the presence of certain skills and abilities: verbal and non-verbal value-oriented communication skills; the knowledge of values and priorities of different social groups; the ability to perceive other (different) values; understanding of ways of realizing values and value orientations by representatives of different social groups; effective activity in connection with certain value discourses.

It should be stressed that value intelligence is a dynamic phenomenon that develops and undergoes meaningful changes under the influence of a certain socio-cultural space, its values and value hierarchies, which are the basis of typical socio-behavioral interaction within this environment. Value intelligence is also influenced by individual life experience, personal communication practices, sometimes contrary to the established and socially accepted value attitudes.

Therefore, we consider a developed value intelligence as an important prerequisite for finding the right solution in the value discourse, which can be maximally used by different parties of potential interpersonal or social conflicts, which, as a rule, have a value nature. In other words, value intelligence can be considered as a promising means of solving current problems of interpersonal (and intercultural) communication. In addition, the consideration of the concept of value intelligence is relevant due to the fact that a condition for the social progress and preservation of the cultural foundations of the society is to ensure a kind of balance of traditional and innovative values. This allows (1) to preserve own cultural (in particular, value) identity and at the same time (2) to find grounds for the dialogue with other cultures (and values).

Understanding the phenomenon of intelligence as a theoretical pre-requisite for the conceptualization of value intelligence

The concept of value intelligence originates from the phenomenon of intelligence, so the theoretical and methodological prerequisites for the conceptualization of value intelligence are related to the general scientific trend of research attention to intelligence and its various forms. The very understanding of intelligence has undergone changes. The concept of "intelligence" was introduced into the space of scientific research by English psychologist and anthropologist Francis Galton at the end of the 19th century. Initially, intelligence was interpreted as a psychophysical phenomenon – the ability for mental activity, which reflects intellectual differences between people. Subsequently, intelligence was associated with the ability for (1) cognitive activity and (2) effective resolution of life conflicts.

The nature of intelligence is rooted in the processes of formation of the individual's psyche, which is connected with the practical activity of a person and the adaptation of their rational consciousness to certain social contexts. In the ontological plan, intelligence can be justified as a specific cognitive quality, an attributive characteristic that has an individual or social dimension. In the functional sense, intelligence is determined as a set of mental cognitive processes that provide a person with the opportunity to understand and change the world. At the same time, the multi-faceted study of intelligence has formed a rather wide range of approaches to its understanding: from biological and procedural-activity to regulatory and metacognitive. Clarifying the understanding of intelligence as an individual's ability for effective cognitive activity and logical thinking in combination with the ability to develop and implement certain life strategies led to the emergence of the concept of "cognitive (or academic) intelligence".

The plural approach to understanding intelligence resulted in the formation of ideas about the multiplicity of manifestations of the phenomenon of intelligence and its functions. Louis Leon Thurstone, Joy Paul Guilford, and Howard Gardner are among the leading adherents of this idea. In particular, Thurstone, based on the considerable empirical material, proposed a multifactorial (12 factors) model of intelligence (Thurstone, 1969). In his reasoning, various aspects of general intelligence acquired the definition of primary mental potentials. In addition, Thurstone pointed out the differences between the analytical and operational abilities of an individual. In turn, Joy Guilford developed the idea of multiple intellectual abilities. Using the method of factor analysis, the scientist outlined the structure of human

intelligence (Guilford, 1959). Guilford's conclusion about the existence of four types of intelligence – concrete, abstract (symbolic or semantic) and social – is fundamental for this research.

American psychologist Howard Gardner made a significant contribution to the affirmation of the idea of multiple intelligence. He advocated the position that different types of intelligence are characteristic of humans, and this creates space for the realization of different social (especially professional) roles. At the same time, intelligence, according to his definition, appears as the ability to solve life tasks (intellectual or practical) determined by certain socio-cultural features (Gardner, 2011). Gardner's position regarding intelligence as an individual and social phenomenon that is influenced by contextual (social, political and cultural) circumstances, which determine the vector of its evolution, is of great importance. Probably, it is appropriate to include value hierarchies and orientations inherent in a certain society to such contextual circumstances, which indicates an important connection between values and intelligence.

It should be emphasized that understanding of the idea of the multiplicity of manifestations of the phenomenon of intelligence and its functions contributed to the conceptualization of social intelligence as one of the forms of its manifestation. John Dewey was one of the first to use the term "social intelligence" to denote the ability to adequately perceive and evaluate social situations (Landy, 2006). An in-depth consideration of social intelligence was initiated by American psychologist Edward Lee Thorndike, in whose interpretation the specified type of intelligence actually acts as a means of ensuring positive interpersonal communication (Thorndike, 1920). Over time, which is characteristic of humanitarian knowledge, the meaningful content of the concept of "social intelligence" increased, and the concept itself was interpreted as (1) a variety of knowledge about social reality, and as (2) the ability to control human reactions, and as (3) the ability to imagine the possible consequences (Olport, 1998). Nowadays, social intelligence is reasonably interpreted as the basis of individual's social practices, a condition for adaptation to dynamic life, as well as a means of resolving life conflicts at the intellectual level as the basis of further practical actions. Social intelligence is the basis of a person's practical activity in the society, adaptation to changing life circumstances, mental resolution of life conflicts with the conclusion of an intellectual plan as a basis for further practical actions. At the same time, Individual's social intelligence develops within a certain socio-cultural (and communicative – *authors*) space, with its inherent norms of behavior and social interaction (Charczenko, 2016).

Meanwhile, the study of the problems of developing a positive communicative space resulted in the emergence of the concept of "emotional intelligence". Already mentioned by us Howard Gardner interpreted this type of intelligence as (1) a means for a person to form a model of behavior adequate to circumstances and personal preferences and (2) a person's ability to interact with others through understanding the emotions, motives and aspirations of these people (Gardner, 2011). American psychologist Daniel Goleman, an active popularizer of the concept of emotional intelligence, emphasizes that it is emotional intelligence that plays a significant role in thinking, decision-making and achieving success. In fact, it is a combination of the ability to control emotions, internal resistance to disappointments, the ability to self-regulate one's mood, the ability to control desires and not to allow experiences to interfere with thinking, empathy and hope (Goleman, 1995). In turn, Israeli psychologist Ruven Bar-On substantiates the phenomenon of emotional-social intelligence through a combination of interrelated emotional and social competences that determine how effectively a person understands and expresses him/herself, perceives others and relates him/herself to them (Bar-On, 1997).

Thus, the supporters of the idea of developing emotional intelligence in a person, as well as adepts of the special importance of social intelligence, consistently defend the position that being emotionally and socially intelligent means the ability of an individual to realize and understand him/herself, constructively express own thoughts and organize emotional reactions in the process of communication with the outside world. The ability to understand others and act wisely (as functions of emotional and social intelligence) are today recognized as essential in many professional fields, which by their nature involve active interpersonal communication and interaction in social space. At the same time, for modern post-non-classical science, a person appears as a special subject of many variants of social relations, an actor of social processes, the content and character of which are directly correlated with the content of personal intellectual and emotional activity, at the basis of which a special place is occupied by the value component.

It is also necessary to emphasize that the matter of social space exists as an infinite set of integrated (to a greater or lesser extent) individual spaces of people who are guided by certain values and value orientations in their activities and life strategies (Matwijczuk, 2021). Values are of decisive importance for the formation of human ideas about the world; they determine the content of moral principles, rules and norms, as the basis of interaction with the social and natural surrounding world. We are convinced that the

ability to be guided by values and to realize value orientations presupposes the presence of value intelligence. The theoretical substantiation of the concept of "value intelligence", as well as the development of technologies for its formation and improvement, opens up significant prospects for the realization of the idea of creating a space of positive communication as a prerequisite for the progress of the modern society and personal self-development and self-improvement.

Value intelligence as a way of interiorization the ideas of modern axiology

In modern science, it is universally recognized that the fundamental importance for the content and character of an individual's vital activity is the formation of value-semantic sphere, developed value consciousness and high-level axiological culture (Inglehart, 1977; Hofstede, 1980; Calman, 2004; Lovat, Schofield, 2004; Roothaan, Nullens & van den Heuvel, 2019). This position is based on the fundamental thesis of axiology that it is values that express culture (in the spiritual and material sense) and at the same time testify to culture (individual and social), because they are the basis of value and moral-ethical choices, the basis of value judgments, and the motive of specific patterns of behavior. "Mastering the world in practical and cognitive contexts, a person forms own value attitude towards it in general and its specific manifestations in particular" (Pelekh, 2021, p. 342). This brings special importance to values and phenomena related to them (value orientations, value-semantic sphere, value consciousness, axiological culture, etc.) and it is precisely in connection with this that the active involvement of the axiological approach is currently observed in order to understand various everyday problems and conflicts.

It should be noted that today the value theory has acquired considerable importance for praxeology studies focused on the study of human activity, primarily the factors affecting its effectiveness. Such factors rightly include moral and ethical principles, values and value attitudes of the subject of activity, since they determine the directions of human activity. At the same time, values play a fundamental role in the formation of an individual "mental model", influence how the world is understood, and how certain actions are carried out by an individual (Senge, 1990, p. 8). The connection of value phenomena with the problems of praxeology studies is also based on the position of German philosopher Franz von Kutschera, who interpreted values as the ultimate basis of human behavior and consciousness (Kutschera, 1982, p. 76). After all, values are among the fundamental elements of our perception

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and response to the environment (Semple, 2019). At the same time, it is about the desire for an adequate response to the challenges of objective reality and creation of prerequisites for a conscious value choice, which, without losing the human nature, provides a person with opportunities to move forward. The currently recognized and acceptable situation of the plurality of ideas, worldviews and individual modes of life does not reject the need to search for universal values as the basis for the existence and successful functioning of the society, which serves as a significant stimulus for the development of axiological research and axiological knowledge and, in addition, draws attention to the concept of "value intelligence". This is even more relevant if we take into account the fact that the values and value attitudes of the subject of cognitive and practical activity are of decisive importance for solving various problems of natural and social reality, because value phenomena determine the direction of person's cognitive and practical action.

The fact that the ideas developed within the limits of axiological knowledge are now finding their practical implementation in various spheres is fundamental to the prospects for the development of the concept of "value intelligence". In particular, such a sphere is the sphere of culture, because the solution of socio-cultural tasks, which is an indispensable component of the life of a person and the society, presupposes the formation of axiological culture, the ability to make value choices, and the presence of axiological competences. Meanwhile, within the limits of modern axiology, the conviction of direct correlations between cultural and social changes and the value world of a modern person has been established. Thus, American researchers Florence Kluckhohn and Fred Strodtbeck defended the position that values and value orientations of a certain ethnic group, their content and hierarchy are the main direction of the manifestation of a certain culture, its central theme (Kluckhohn & Strodtbeck, 1961, p. 9). In turn, sociocultural transformations are reflected in the content of socialization processes, features of personality formation and development, and behavior in new life circumstances (Greenfield, 2016). To a no lesser extent, sociocultural transformations are reflected in the value preferences and orientations of an individual. In fact, there are internal value transformations that have an individual character, because "the formation of values and their certain hierarchy is a purely individual matter" (Pelekh, 2014, p. 47).

Another aspect of the discourse of "culture and values" was marked by the French philosopher Jean Baudrillard, who, analyzing modern world economic systems and globalization processes, concluded that the modern society is experiencing a situation, in which values lose their usual

fundamentality as they become less functional, and a person, accordingly, loses value orientations (Bodrijiar, 2000). Meanwhile, value disorientation obviously leads to negative consequences for an individual and, moreover, threatens to turn into anti-values. Therefore, in the specified cultural discourse, there is a significant field for the practical application of the findings of modern axiology, which, in turn, is an incentive for the theoretical formulation and practical application of the concept of "value intelligence".

Another perspective field of practical application of the achievements of the theory of values can be considered the political and legal sphere. Thus, attention to the value aspects of modern politics is conditioned by the inevitable urgency of affirming such values as human dignity, freedom, democracy, equality, the rule of law, and human rights. Against the background of the general recognition of the special role of the specified values, which, in particular, are defined as fundamental for the European Union, there are now grounds for asserting that they are ideal values rather than normative values. This, in particular, confirms the concern of Arno Metzler, the president of the European Economic and Social Committee "Diversity of Europe", who noted the lack of a common interpretation of the mentioned values, which leads to numerous crises and increased confrontation between EU member states (Finding a new consensus on European, 2020, p. 3). In turn, the value/anti-value dichotomy is especially clearly manifested in the social and legal context. In particular, here, anti-values are associated with (1) beliefs that allow violations of laws (Kagan, 1997, p. 133) and also with (2) ideas and representations, the implementation of which is accompanied by contempt for an individual and the society as a whole (Rohoza, 2020, p. 42). Counteraction to the spread and establishment of anti-values is also a fundamental problem of the modern world. In our opinion, the formation of humanistic values in the modern society is impossible without the development of value-based intelligence, which appears as the basis of social engineering. Here we proceed from the fact that by focusing on values that actually have a normative meaning for an individual and the society in general, social reality, social, political and economic contexts are developed, under the conditions of which a person can satisfy own needs, aspirations and ideals. On the other hand, many years ago, Kant substantiated the position that freedom and the moral law, which are independent of time and the necessary cause-and-effect relationship of the phenomena of the sense world, are grasped with the help of the mind (Kant, 1965). In this way, Kant actually argued the objective nature of freedom and the moral law, as

well as the objectivity of the corresponding values, the understanding of which requires the work of intelligence, particularly of value intelligence.

In view of the above, value intelligence becomes an important prerequisite for an adequate and effective response to challenges (in particular, of the value character) of the social and natural environment. At the same time, value intelligence is extremely connected with axiological knowledge, its theoretical and practical developments. "A necessary condition for value intelligence is the person's understanding of the essence of values and the value phenomena associated with them, and the result of the application of value intelligence is decision-making based on the reflection and understanding of value phenomena inherent in other communication participants" (Pelekh, 2021, p. 352). After all, the appropriate level of personal adaptability and effectiveness in social or professional communication is determined by the level of intelligence development, in particular, of such its forms as social, emotional and value-based intelligence, which integrally determine a person's ability to understand and manage a life situation (Fig. 1).
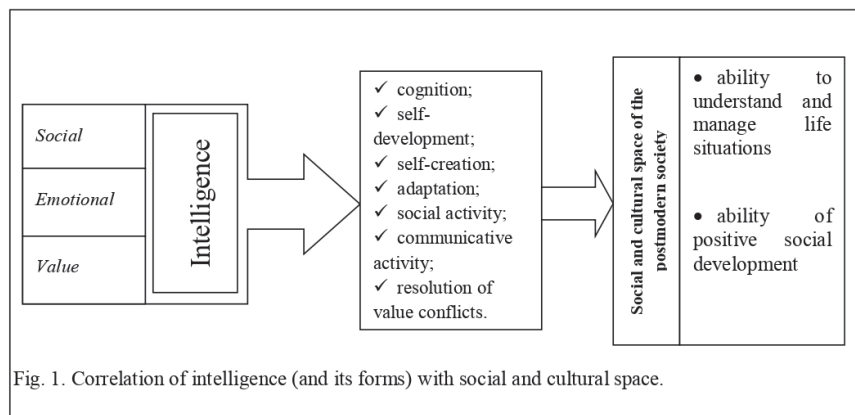
Figure 1.

Fig. 1. Correlation of intelligence (and its forms) with social and cultural space.

Source: authors' own development

Value intelligence: on the border of practical axiology and pedagogy

Above, we indicated our scientific position that the formed (developed) value intelligence is of extreme practical importance, because it forms the basis of the ability to resolve life value conflicts, and also correlates with the needs of a personal character – value searches, value experiences, the formation of individual value hierarchies and value orientations. It would not be an exaggeration to say that a person is in a permanent situation of value choice, which is related to values and anti-values. Immanuel Kant in

the treatise "Religion within the Limits of Reason Alone" emphasized the internal struggle inherent in an individual and caused by the tendency to evil as an anthropological characteristic of a human being. Metaphorically, this internal struggle is a dispute between good and evil for domination over a person, but in practice it is not only a moral, but also a value conflict, the solution of which requires a developed value intelligence.

The specific status of value intelligence and its belonging to the spheres of axiology and pedagogy comes from the fact that value intelligence is a complex integral formation, important elements of which are cognitive, motivational and activity components. The cognitive component is formed by a set of axiological knowledge of an individual, methods and mechanisms of their understanding, improvement and retransmission. The motivational component consists of the values of an individual (ideal (spiritual, mental, vital); cultural (social, industrial, technological); political (doctrinal, legal, economic) (classification of values according to Adolf Szołtysek (Szołtysek, 2003, p. 285-286)). The activity component includes capabilities (skills and abilities) to think and act taking into account the axiological situational context. At the same time, the specified component organization of value intelligence is important not only for understanding this phenomenon, but also creates methodological prerequisites for determining pedagogical conditions and the development of pedagogical technologies aimed at the formation of value intelligence by involving the subject of value education in axiological knowledge and the space of value phenomena.

It should be noted that the subject connection between modern pedagogy and axiology is indicated by famous Ukrainian philosopher and teacher Viktor Andrushchenko, who advocates the position that the formation of the value sphere of an individual is possible if the potential of humanitarian knowledge is involved, in particular philosophy, axiology and cultural studies (Andrushchenko, 2015, p. 10). This position is consistent with the opinion of Kazimierz Denek, a Polish expert in the field of value issues, who insisted that education has no meaning outside the system of values (Denek, 2000, p. 21). In turn, German philosopher Karl Jaspiers (Jaspiers, 1986) saw the creation of a new social consciousness with a significant value load as the task of education. It is important to note here that values not only organize a person's life, but also characterize it, because "striving for values shapes a person and can also predict person's inner development, experiences, activities and life principles" (Homplewicz, 1996, p. 142).

Conceptually, the process of forming value intelligence can be represented as a process of acquiring and mastering the skills to find

optimal value patterns of relationships with other people or social entities in the process of interpersonal interaction, which will create a situation of security and peace in the respective relationships. It should be noted that modern British researcher Simon Lygo-Baker points out that the nature and intensity of an individual's perception of values correlates with the content of the educational context within which the personality is formed. At the same time, there is a kind of "diffusion" of the values of the student and the values that are inherent (encouraged) in the new educational environment. The consequences of such interpenetration are internal changes, including value changes, which does not exclude the parallel practice of different values depending on the life situation (Lygo-Baker, 2017, p. 80). At the same time, for the development of value education with the purpose of forming value intelligence, Kant's thesis about moral dualism embedded in a person is of fundamental importance, which necessitates the need for special attention to ways of actualizing the positive qualities of an individual (and the corresponding values that oppose anti-values). In other words, achieving the main goal of education, which is the formation of stable moral virtues in a person, actualizes special attention to the development of value intelligence, as a kind of guarantee of a person's choice of moral virtues (as positive values).

We also consider the formation of value intelligence as an important prerequisite for positive communication with others, because this will be facilitated by the ability to correctly interpret the value aspects (value basis) of their life position and behavior. Here, we proceed from the generally accepted position that it is values that determine the vector of life movement, and values are also determining factors in person's understanding of happiness and well-being, defining own role and place in the social and cultural space. Lack of spirituality, immorality, value disorientation and undeveloped value intelligence are interrelated circumstances resulting in individual spiritual degradation and social disharmony, which can ultimately lead to tragic consequences.

Conclusions

Summing up the above, we should note a number of fundamental points that allow interpreting value intelligence as a means of installing theoretical axiology in the modern social and cultural space.

One of the significant trends of modern socio-humanitarian knowledge is special attention to the phenomenon of intelligence and its various forms. The nearly century-old history of intelligence research results

in a multiple system of approaches to its understanding, which depends on the subject area within which intelligence is studied. The substantiation of the connection between intelligence and the ability to (1) cognitive activity and (2) effective resolution of life conflicts is relevant to our consideration. It is also fundamental that, in the functional sense, intelligence is defined as a set of mental cognitive processes that provide a person with the opportunity to understand and change the world.

The possibility of the concept of "value intelligence" is based on a rather deeply developed idea about the multiplicity of manifestations of the phenomenon of intelligence and its functions. First, we have in mind the position about different types of intelligence inherent in a person, which creates space for the realization of different social roles. It should be noted that this idea became the basis of such concepts as "social intelligence" and "emotional intelligence". Nowadays, social intelligence is interpreted as the basis of individual's social practices, a condition for adaptation to a dynamic life, as well as a means of solving life conflicts on an intellectual level. In turn, emotional intelligence is defined as a set of abilities to control emotions, internal resistance to disappointments, the ability to self-regulate one's mood, and the ability to control desires and not to allow experiences to interfere with thinking, empathizing and hoping.

The success of the theoretical justification and practical application of the concepts of "social intelligence" and "emotional intelligence" is obviously related to the fundamental nature of the ability to understand others and act wisely (as functions of emotional and social intelligence) in many professional fields that involve active interpersonal communication. Therefore, the situation of insufficient attention to the concept of "value intelligence" is paradoxical, especially taking into account the current active involvement of the axiological approach in various scientific fields, which is based on the general scientific recognition of the fundamental importance of values and value phenomena related to them. We are convinced that without a developed value intelligence, it is doubtful to expect from a person the effective practice of realizing values and value orientations, the ability to resolve value conflicts, to build positive communicative spaces based on the principles of tolerating different values.

The study of the concept of "value intelligence» is relevant due to the substantiated scientific fact that the appropriate level of personal adaptability and effectiveness in social or professional communication is determined by the level of intelligence (in its various forms) development, which determines a person's ability to understand and manage life situations. In view of the

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above, value intelligence becomes an important prerequisite for an adequate and effective response to challenges (in particular, of the value character) of the social and natural environment. At the same time, value intelligence, which is extremely connected with axiological knowledge, actually appears as a means of installing theoretical axiology in the modern social and cultural space.

Conceptually, the process of forming value intelligence can be represented as a process of acquiring and mastering the skills to find optimal value patterns of relationships with other people or social entities in the process of interpersonal interaction, which will create a situation of security and peace in the respective relationships. At the same time, the formation of value intelligence requires the development of value education (as a synthesis of axiological knowledge and pedagogical practice), within which special attention should be paid to the practice of actualizing positive personality qualities (and corresponding values that oppose anti-values).

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