

**FUTURITY
PHILOSOPHY**

DOI: <https://doi.org/10.57125/FP.2023.12.30.05>

How to cite: Skakun, I. (2023). Values and Ideals in Modern Philosophy: A Bibliometric Study. *Futurity Philosophy*, 2(4), 75-86. <https://doi.org/10.57125/FP.2023.12.30.05>

Values and Ideals in Modern Philosophy: A Bibliometric Study

Ihor Skakun

*PhD in Philosophy, Associate Professor, Department of Psychology and Philosophy
Bukovynian State Medical University, Chernivtsi, Ukraine, <https://orcid.org/0000-0001-9028-9538>*

Corresponding author: skakun.igor@bsmu.edu.ua

Received: September 21, 2023 | **Accepted:** December 17, 2023 | **Published:** December 30, 2023

Abstract: The purpose of the article is to highlight the axiological case in modern philosophical thought. Values can be positioned in the picture of the world in the conceptual (philosophical and worldview) sense and in the functional (cultural and practical) aspect. Values and ideals are a dynamic constant in the socio-cultural dimension, so their interpretation is constantly being rethought and transformed. The tasks of scientific research are focused on identifying methodological approaches to building a value system in modern society at the global (civilisational values) and local (human or community values) levels. The scientific and philosophical discourse responds to the changes that cause a crisis or instability of the value paradigm by defining ideas that reflect individual and social needs for value ideals. The methodological arsenal of the current review article is represented by the analysis of philosophical works since 2020 (the period of fundamental shifts in the global value matrix), which identify the problems of the existing value paradigm and identify ways to overcome these problems. The results of the study indicate that modern society, in the axiological sense, is at a transitional stage of civilisational progress: between the paradigm of sustainable development and socio-cultural turbulence. Therefore, value principles are becoming a kind of factor in determining society's existential development. The analysis of the sources of the last five years indicates that the balance between the functionality and conceptuality of axiology in contemporary philosophy is virtually equal. The prospects of the study are aimed at differentiating philosophical views on the actualisation of axiological topics in the modern scientific and worldview picture of the world. Thus, values and ideals, which are integral characteristics of social development, in modern philosophical thought balance between a dialectical

and synergistic approach, defining contradictions and interaction as key factors of the axiological paradigm. Philosophy offers ways to develop principles and ideals, stating the choice of society at the global and local levels regarding the system of material and spiritual values. According to the analysis of modern philosophical ideas or interpretations of the classics, the value paradigm is a dynamic structure that requires both fundamental factors of sustainability (law, morality, welfare) for its existence and innovative dimensions (progress, transformation) for further development.

Keywords: axiology, value paradigm, philosophy, synergetics, dichotomy, socio-cultural development, standard.

Introduction

Since the early 20s of the twenty-first century, scientific and philosophical discourse has been preparing a new value paradigm that will correlate with the turbulence of civilisational development. The COVID-19 pandemic and the military and political crisis associated with the war in Ukraine are global events that not only exacerbate the current practical issues of the global community's development, but also disrupt the strategic value system. The turn of the twentieth and twenty-first centuries was marked by the actualisation of the trend of integration for sustainable development in the socio-cultural development of mankind. The creation of sustainable international institutions, a pragmatic focus on socio-economic progress based on interaction - all this gradually established synergistic values in the public consciousness.

In line with the trends in the development of society, a value paradigm was established, in which the following constants were set as the benchmark: pragmatism, efficiency, innovation, and sustainability. Based on these concepts, a system of normative and value principles was built, which became a guideline for social development. Confidence in the right system of value principles was boosted by the overcoming of the global financial crisis of 2008. International cooperation helped to avoid potentially critical consequences for the global economy.

However, since the events of the COVID-19 pandemic, the global value system based on the synergistic model has begun to collapse. The trend of interaction has gradually shifted to confrontation. In philosophy, the trend towards synergistic value orientations has been replaced by dialectical and dichotomous principles of coexistence.

While the general existential understanding of values in the philosophical community remains, the specifics of axiological issues are changing. The current philosophical thought is on the verge of a new problem of demarcation in the axiological sphere (Holman & Wilholt, 2022). The usual algorithms of value identification have proved to be unable to adjust the real problems of man and society to a certain matrix of ideals and standards (Fazelpour & Danks, 2021). The post-philosophical period has been deepened by the post-scientific understanding of values in the modern world (Rudenko & Kharkov, 2023) and the rapidity of post-digital innovations that are destroying established value standards (Johnson, 2023). All of this has led to the need for a new interpretation of axiology in the context of the demand for the value paradigm in conceptual and functional contexts.

Research Problem

The research problem of the article is focused on identifying the socio-cultural factors that have determined changes in the philosophical approach to the formation of value constants of global development. Drivers of transformation of value beliefs at the planetary level have a powerful force that is guided by the existential dimensions of social and individual existence. These dimensions in the

modern world are: the contradiction between democracy and authoritarianism, globalisation and identity, fundamentalism and innovation. The problem of modern philosophical axiology is the incompatibility of existing value standards with the capabilities and willingness of society to comply with them.

In the axiological philosophical discourse, unjustifiably little attention is paid to the issue of the dynamism of value transformations. Usually, philosophical works focus on value constants or on the statement of changes in axiological paradigms. In the current research, it is proposed to fill the gap related to the expediency of considering value orientations in the context of the dynamics of socio-cultural development.

Research Focus

The focus of the research is on the problem of the demand for value constants in modern society, in which the principles of moral and legal nihilism and the general blurring of the standards of material and spiritual culture are gaining popularity. Although the destructive postmodernist ideas of the late twentieth century did not take root in the global worldview, they did lead to the actualisation of the concepts of social disobedience and protest. Values, on the other hand, require an appropriate level of perception and adherence to their foundations.

Research Aim and Research Questions

The purpose of the article is to provide a philosophical understanding of the formation of a short-term (situational) and long-term (strategic) system of values and ideals at the global civilisation level and in the context of the local and everyday dimension. The objectives of the article are to reflect the philosophical discourse on the axiological cluster based on the balance of conceptual and functional meanings.

The key research question of the article is to determine the priority of the concepts of strategic expediency and practical relevance of value orientations in the modern world. Philosophy has always defined these priorities through the prism of the balance between critical and heuristic thinking, providing a guide for the development of ideas, principles and worldview and mental dimensions for individuals and society.

Literature Review

The problem of values and ideals occupies one of the key positions in philosophy. Historically, philosophical discourse has established a certain balance in the study of existential and human problems. Axiological topics are specific, as they serve as a kind of common denominator for all philosophical clusters. Therefore, in the philosophical tradition, the problem of values was taken out of the framework of the general trends of the worldview paradigm.

A new stage of the axiological dimension of research in contemporary philosophy began in the 20s of the twenty-first century. As it turned out, neither postmodern trends towards the blurring of value foundations nor the principles of global sustainable development had a decisive impact on the value system. Instead, the global events associated with the threats of a pandemic and a military-political crisis have defined new value orientations for today's society.

Axiological topics are one of the important clusters of the philosophical tradition in the cultural and historical context (Bhat & Kandasamy, 2023). Axiological topics are considered in modern conditions in the context of the method of philosophy, which involves the actualisation of a synergistic approach to the formation of a value model (Tesar, 2021). The interpretation of values in the format of

the first “contemplative” philosophy, which defines the simplest constants of ideals and standards, remains in demand (Wardle, 2023). Axiology is often used as an educational guide for philosophy (Edelheim et al., 2022). The future of value standards is described in the concept of axiological futurism as an algorithm for actualising the necessary values (Danaher, 2021).

The conceptual characteristics of ideals have been studied in various interpretations of key value aspects, in particular:

- dogmatic mission of the value paradigm (St. Pierre, 2021);
- post-philosophical understanding of the concept of values (Fontanella-Nothom & Newfield, 2023);
- prospects of posthumanist ideals in contemporary philosophy (Pratt & Rosiek, 2023);
- rationalist interpretation of modern values through the prism of Enlightenment ideas (Francis Badley, 2023);
- the intellectual aspect of the level of perception of values in society (Hannon & Nguyen, 2022);
- preserving the position of analytical philosophy in interpreting the value dimension as normative and legal supremacy (Leś, 2020);
- value system within the centralised (state, international) social order (Pourvand, 2021);
- actualisation of trust in the existing system of values and ideals (Branch, 2022).

The functional cluster of axiology in modern philosophical thought is studied in the context of various dimensions, among which are:

- the creative nature of values (Glăveanu & de Miranda, 2022);
- the emergent nature of the value dimension (Harris & Holman Jones, 2022);
- the household materialistic dominance of the ideals of the current society (Henriksen et al., 2022);
- axiological issues in the context of “field” practical philosophy (Frodeman, 2020);
- the correlation of the value system with the intensity (as opposed to dogmatism) of modern social development (Kuntz & St. Pierre, 2021);
- extrapolation of the potential of the individual (Clack, 2020) and interpersonal relationships (Jackson & Park, 2022) to value statements;
- rethinking the systematic nature of the value paradigm in a dynamic environment in favour of flexibility (Clay & Boeker, 2023).

The supporters of ideas in which axiology appears in the format of uncertainty and is characterised by vagueness, doubt, criticism, etc. retain a minor position in philosophical discourse. Axiological neutrality (Heinich, 2020) reduces the topic of values to the maintenance of the socio-cultural order. A separate cluster of axiological research is the work of supporters of the postmodernist trend. Kien (2021) emphasises the displacement of values by individual and social demand. Such a strategy of value perspectives threatens to marginalise axiology in general (Stewart et al., 2021).

The value priorities of experimental philosophy (“x-phi”), which are reduced to the meta-philosophical synergistic understanding of the ideal, can be considered an innovative approach to the interpretation of axiological topics (Symons, 2020). The influence of the philosophical understanding of value in the new bioethical realities of today is becoming more relevant (Blumenthal-Barby et al., 2021) with the introduction of such elements as AI, VR and the need to introduce them into the existing value paradigm.

In general, the contemporary philosophical and axiological discourse is at the stage of actualising new thematic clusters of value constants. The drivers of the new value positioning of ideals and standards are the rapid transformations of the current socio-cultural space. Therefore, the correlation of dogmatic and innovative value dimensions is a crucial problem for axiology. At the same time, the issue of value standards is becoming more relevant, as they are changing in the context of the emergence of new individual, social and civilisational priorities. The consideration of values and ideals in modern philosophy is permeated with conceptual transformations and functional changes in the world picture.

Research Methodology

The methodology of scientific research is based on a bibliometric study of the problem of axiological realities in the modern scientific and worldview picture of the world. The current philosophical tradition offers a diverse approach to the problem of values and ideals. On the one hand, the dialectical method is being updated, according to which the problem of values should acquire a traditional fundamental certainty with a clear distinction between positive and negative experience. On the other hand, the author proposes a synergistic methodological approach, thanks to which the value field acquires a flexible dynamic character, according to which the concept of a standard is constantly transformed, depending on socio-cultural realities.

The article offers a qualitative study in the form of a review article, which focuses on the analysis of ideas and concepts of an axiological nature inherent in modern philosophical thought. The analysis of scientific sources was carried out taking into account the specifics of the formation of axiological ideas in society.

Given that the COVID-19 pandemic has become a kind of milestone that has determined the value guidelines before (the end of the cycle of a stable value paradigm) and after (the beginning of value transformations in a period of instability) this socio-cultural event, we have selected philosophical works from 2020 (the specified cultural and historical milestone).

The search criteria were reduced to the keywords: modern philosophy, axiology, value paradigm. In the process of selecting sources, we used scientific and metric databases: GoogleScholar, Springer, Taylor & Francis and SageJournals. The restrictions in the search for sources concerned only the time period (from 2020), but did not have geographical or regional features.

The study analyses 53 sources that cover axiological issues in the context of the development of modern philosophy. The generalised conclusions allow us to divide the problem of values into two key clusters: functional and conceptual.

Among the main general scientific research methods used in the current article, the analytical cluster (analysis, comparison) and the prognostic dimension of philosophical ideas (modelling and forecasting) were used. Among the purely philosophical methodological approaches, dialectics and synergetics have become relevant.

Research Results

Cultural and historical experience shows that value orientations have been a factor in stabilising the socio-cultural situation in times of turbulence and a factor that has led to innovative progress in times of stagnation. Value constants have two ways of formation in the public consciousness:

- active, according to which values determine the type of new social order;
- passive, as a result of which values become an accompaniment to the social order.

An active model of value assertion in the social paradigm allows for the formation of a holistic society with ideals that are perceived by the community and determine the regulatory framework of life. Values are the unshakable foundation of social processes and form the institutional understanding of the state, nation, society, family, etc. The active model of value positioning forms the conceptual essence of axiology.

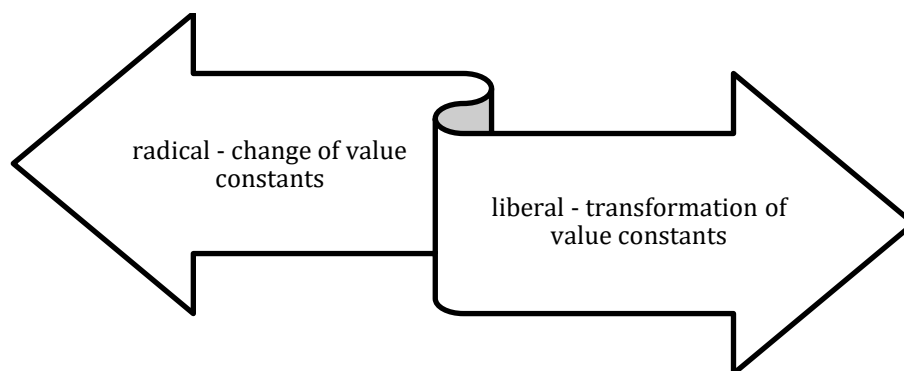
The realities of the passive formation of values determine the accompanying nature of their status in civilisational development. Such a model of values creates contradictions at the horizontal level, since at the vertical level (between the state and the individual, society and the individual) these contradictions are reconciled by conceptual imperative norms that have no alternative.

To solve the problem of prompt and comprehensive involvement of the value paradigm in socio-cultural development, a new methodology of value design is proposed (Stone, 2021). The task of the new value structure is to overcome stereotypes associated with outdated and irrelevant value statements (Begby, 2023). The “field” philosophy is designed to provide dynamics and flexibility to the value priorities of society (Lu, 2020).

As a result of the constant confrontation between the conceptuality and functionality of the value system, two formats of value identification have emerged (Figure 1).

Figure 1

The Format of the Value Paradigm in Modern Society



Source: author's development.

On the one hand, a fundamental change in the value dimensions at the global civilisation level leads to radical transformations of the existing world order. Another option is the transformation of value constants - fluctuations in the level of perception and adherence to the ideals and standards of spiritual and material culture.

There is a false stereotype in the public consciousness about the task of philosophy in the axiological dimension. It is usually believed that philosophy is called upon to justify the choice made in favour of one of the formats of the value system. Instead, philosophical and axiological activity is intended to determine the best way to establish value constants. Philosophy is guided by concepts, not socio-cultural realities

In this context, it is relevant to analyse the philosophical sources of the last five years, which focus on the changing status of axiology in the modern philosophical and worldview paradigm (Figure 2).

Figure 2

Thematic Orientation of the Axiological Problem in Contemporary Philosophical Discourse



Source: compiled by the author based on the analysis of 53 works on axiological topics published in 2020-2024.

From this diagram, we can draw an obvious conclusion about the alignment of axiological topics in the context of the dichotomy: conceptuality-functionality. The growing instability of the socio-cultural space actualises the need for the functional potential of the value system. Therefore, the positioning of values as an instrument of normative and regulatory is increasingly established in contemporary philosophy.

In general, values are usually studied in two fundamental clusters:

- *strategic*, which defines the civilisational aspects of the functioning and institutional development of society;
- *practical*, which refers to the system of existence and development of material and spiritual culture.

If we consider the conceptual dimension of the value paradigm, it implies the positioning of values in a potential sense. In other words, value constants are a kind of safety margin of society, which is used only in case of urgent need. Socially constructed expectations become an expression of society's aspirations for ideals (Tsirogianni et al., 2021). However, everyday processes are regulated at the regulatory level and do not require constant appeal to value parameters. In fact, the value system is an existential dimension that is perceived by individuals and society at a globally conscious level.

The philosophical interpretation of ideals and standards is used in various spheres of social activity. In particular, in socio-political life, the system of values is quite controversial and is interpreted differently by both political actors and the society that evaluates them (de Shalit, 2020). The conceptual and functional characterisation of values is important in socio-economic life when allocating resources (Lovett, 2023).

Discussion

A key axiological issue is the distinction between the socio-cultural and philosophical understanding of value and ideal. For the cultural and historical dimension, a value has an already formed character, which is presented to a person or society as an imperative. In other words, a value or ideal has clear characteristics that are understandable to a person and can be identified as a standard.

The results of the study of philosophical works of the last five years indicate that parity in the axiological question of the relationship between functionality and conceptuality has been achieved. The postmodernist thesis that “philosophy is dead” in the modern world is partially confirmed in the

scientific discourse. However, the situation is not so clear in the worldview realities of today. The emphasis on social institutionality and functionality has not stood the test of time. As cultural and historical experience shows, no social model has been able to manage society within the existing system of values. There has always been a need to change the levers of influence in accordance with the situation and processes that have developed.

Today, a number of philosophical concepts actualise the functional nature of values in modern society, which correlates with the trends found in the current study. The “philosophy of affairs”, although rather superficial, determines the pragmatism of the value model (Carleo & Liangjian, 2021). The processes of socio-cultural identification also contribute to the functional dimension of axiology, in particular: the dominance of the material context of the worldview forms a clear structure of values (Karakas & Tuboly, (2024); the moral niche traditionally separates value standards in favour of the spiritual dimension (Elster & Holst, 2024); the national character of the social order requires specific value categories (Angus, 2021).

The results obtained regarding the thematic focus of axiological research in contemporary philosophy are consistent with the idea of Hanna and Paans (2020), who argue that the cycle of value constants characteristic of the last century has come to an end and identifies the need for a new axiological paradigm. The synergy between human and social potential should become a new value orientation in this system (Nerubasska et al., 2020). The focus on humanistic and socially-oriented systems has revealed significant contradictions in the system of values and ideals, which ultimately proved to be false and led to crisis phenomena.

A new methodological approach in axiology is the path of synergy of value potential. In particular, it is proposed to choose the concept of universal values (Abdullaeva et al., 2021), but given the imperfect influence of these values on dynamic crises, they should be supplemented by functional innovative axiological dimensions (Gabriel, 2020). Innovative manifestations in modern society generally require the transformation of the value system through the introduction of qualitatively new forms of activity - artificial intelligence, virtual activity, bioengineered products, etc.

At the same time, modern philosophy retains traditional views that axiology, along with ontology, should retain dogmatism in their guidelines. In particular, the results of the current study on the alignment of the positions of conceptuality and functionality in axiology contradict the views of Wardle (2023), who identifies existential and value dimensions, determining their inviolability in the context of “first, contemplative, true” philosophy. Important are the warnings against the superficiality of interpreting values exclusively in functional terms (Cooper, 2023), which can lead to global chaos in the absence of a moral and legal standard. The sustainability of values correlates with the principles of the cultural spirit of the era (Rajan, 2023) and the scientific paradigm (Nagatsu et al., 2020).

Verharen (2020) emphasises that civilisation is facing an existential crisis of values. On the one hand, scientific innovations are destroying opportunities for philosophical reflection; on the other hand, socio-cultural cataclysms at the level of public consciousness confirm the ineffectiveness of the value system. Therefore, philosophy should respond to such pressure on axiological perspectives by forming new formats of demand for values and ideals in society.

The strategy of intercultural development (Chimakonam & Ofana, 2022), in which values are unified and universalised, can be considered a promising model for building axiological constants, making them in demand at the global level without provoking contradictions in the context of identification (individual, social, national or state). The humanistic reorientation of modern society will also contribute to a new understanding of value factors (Melnik et al., 2022). The new humanist paradigm reinterprets not only human rights and freedom, but also human potential, which certainly

transforms value constants. Grünberg (2021) even proposes the concept of the axiocentricity of human existence as a new basis for the value paradigm of the future.

It should be noted that the data obtained will continue to change in line with socio-cultural changes. In general, the tendency to transform philosophical views on axiology is common in scientific discourse. A study conducted by Bourget and Chalmers (2023) notes that under stable conditions, axiological philosophical trends change within a decade. Given the instability of the socio-cultural situation in the world, changes in axiological interpretations will occur even faster, which creates the need for further research of this type.

Conclusions and Implications

The conceptual nature of axiology prevails in scientific and philosophical works in periods of stability of socio-cultural development. It is clear that in the period of steady progress and the absence of crisis conditions in society, the theoretical cluster of value characteristics is actualised. During this period, ideas for improving the existing system of values are formed and innovative views on axiological transformation are actualised. At the same time, as soon as society finds itself in crisis conditions, philosophical interpretations of the axiological cluster change towards a socio-cultural character and acquire functional features. This is understandable, since in periods of cultural and historical turbulence, the value system operates within clearly defined functional parameters to prevent chaos on a global or local scale. Values become an element of control over the situation, so they play the role of accompanying social activity rather than its ideal dimensions.

According to the analysis of philosophical sources of the last five years, the current manifestations of social instability (the COVID-19 pandemic, the military-political crisis in Europe) have influenced the thematic focus of axiology. While the turn of the twentieth and twenty-first centuries was dominated by the theoretical and ideological dispute between the postmodern and traditional interpretation of value as a conceptual element, the 20s of the twenty-first century actually levelled the indicators of conceptuality and functionality of axiology. This indicates that society is in a state of uncertainty and can either continue its sustainable development (with certain value constants) or begin the process of fundamental changes in the global social order (with the transformation of the value paradigm).

Acknowledgements

None.

Conflict of Interest

None.

Funding

The Author received no funding for this research.

References

- Abdullaeva, M., Jalolova, S., Kengboyeva, M., & Davlatova, K. (2021). Universal human values as axiological values. *Revistageintec*, 11(2), 802-816. <https://revistageintec.net/old/wp-content/uploads/2022/02/1715.pdf>.
- Angus, I. (2021). Knowledge, spirit, reason: An essay in comparative philosophy. *American Review of Canadian Studies*, 51(3), 443-457. <https://doi.org/10.1080/02722011.2021.1942941>
- Begby, E. (2023). The precis of prejudice: A study in non-ideal epistemology. *Inquiry*. <https://doi.org/10.1080/0020174X.2023.2269228>

- Bhat, R. M., & Kandasamy, S. A. S. (2023). Concepts and contexts: The interplay of philosophy and history in understanding human society. *East Asian Journal of Multidisciplinary Research*, 2(6), 2581-2590. <https://doi.org/10.55927/eajmr.v2i6.4052>
- Blumenthal-Barby, J., Aas, S., Brudney, D., Flanigan, J., Liao, S. M., London, A., Sumner, M., & Savulescu, J. (2021). The place of philosophy in bioethics today. *The American Journal of Bioethics*, 22(12), 10-21. <https://doi.org/10.1080/15265161.2021.1940355>
- Bourget, D. & Chalmers, D. J., (2023). Philosophers on philosophy: The 2020 PhilPapers survey. *Philosophers' Imprint*, 23(11). <https://doi.org/10.3998/phimp.2109>
- Branch, T. Y. (2022). Enhanced epistemic trust and the value-free ideal as a social indicator of trust. *Social Epistemology*, 36(5), 561-575. <https://doi.org/10.1080/02691728.2022.2114114>
- Carleo, R. A., & Liangjian, L. (2021). The philosophy of affairs. *Contemporary Chinese Thought*, 52(3), 125-136. <https://doi.org/10.1080/10971467.2021.1977073>
- Chimakonam, J. O., & Ofana, D. E. (2022). How intercultural philosophy can contribute to social integration. *Journal of Intercultural Studies*, 43(5), 606-620. <https://doi.org/10.1080/07256868.2022.2063824>
- Clack, B. (2020). Wisdom, friendship and the practice of philosophy. *Angelaki*, 25(1-2), 141-155. <https://doi.org/10.1080/0969725X.2020.1717797>
- Clay, G., & Boeker, R. (2023). Rethinking early modern philosophy. *International Journal of Philosophical Studies*, 31(2), 105-114. <https://doi.org/10.1080/09672559.2023.2250186>
- Cooper, D. E. (2023). Postmodernism, quietism, and philosophy. *International Journal of Philosophical Studies*, 32(1), 45-58. <https://doi.org/10.1080/09672559.2023.2287652>
- Danaher, J. (2021). Axiological futurism: A systematic study of the future of values. *Futures*, 132, Article 102780. <https://doi.org/10.1016/j.futures.2021.102780>
- de Shalit, A. (2020). Political philosophy and what people think. *Australasian Philosophical Review*, 4(1), 4-22. <https://doi.org/10.1080/24740500.2021.1876411>
- Edelheim, J., Joppe, M., Flaherty, J., Höckert, E., Boluk, K. A., Guia, J., & Peterson, M. (2022). Axiology, value and values. In J. Edelheim, M. Joppe, & J. Flaherty (Eds.), *Teaching tourism* (pp. 12-20). Cheltenham, UK: Edward Elgar Publishing. <https://doi.org/10.4337/9781800374560.00009>
- Elster, J., & Holst, C. (2024). Philosophy, policy, and moral expertise. *Res Publica*, 30, 1-9. <https://doi.org/10.1007/s11158-023-09651-x>
- Fazelpour, S., & Danks, D. (2021). Algorithmic bias: Senses, sources, solutions. *Philosophy Compass*, 16(8), Article e12760. <https://doi.org/10.1111/phc3.12760>
- Fontanella-Nothom, O., & Newfield, D. (2023). Pursuing the post philosophical new: Taking our thoughts for a walk. *Qualitative Inquiry*, 29(1), 223-231. <https://doi.org/10.1177/10778004221099969>
- Francis Badley, G. (2023). Heirs of the enlightenment? *Qualitative Inquiry*. <https://doi.org/10.1177/10778004231186583>
- Frodeman, R. (2020). Field philosophy: Practice and theory. *Social Epistemology*, 35(4), 345-357. <https://doi.org/10.1080/02691728.2020.1752325>

- Gabriel, I. (2020). Artificial intelligence, values, and alignment. *Minds & Machines*, 30, 411-437. <https://doi.org/10.1007/s11023-020-09539-2>
- Glăveanu, V. P., & de Miranda, L. (2022). Co-creating the real: A transdisciplinary dialogue. *Qualitative Inquiry*, 28(5), 476-485. <https://doi.org/10.1177/10778004211063617>
- Grünberg, L. (2021). *The mystery of values*. Leiden, The Netherlands: Brill. <https://doi.org/10.1163/9789004494756>
- Hanna, R., & Paans, O. (2020). This is the way the world ends: A philosophy of civilisation since 1900, and a philosophy of the future. *Cosmos and History: The Journal of Natural and Social Philosophy*, 16(2). https://d1wqtxts1xzle7.cloudfront.net/64595090/hanna_and_paans_this_is_the_way_the_world_ends_cosmos_and_history_authors_proofs_oct20-libre.pdf
- Hannon, M., & Nguyen, J. (2022). Understanding philosophy. *Inquiry*. <https://doi.org/10.1080/0020174X.2022.2146186>
- Harris, D., & Holman Jones, S. (2022). A manifesto for posthuman creativity studies. *Qualitative Inquiry*, 28(5), 522-530. <https://doi.org/10.1177/10778004211066632>
- Heinich, N. (2020). Towards an axiological sociology. *Cultural Sociology*, 14(3), 308-321. <https://doi.org/10.1177/1749975520922187>
- Henriksen, D., Creely, E., & Mehta, R. (2022). Rethinking the politics of creativity: Posthumanism, indigeneity, and creativity beyond the Western Anthropocene. *Qualitative Inquiry*, 28(5), 465-475. <https://doi.org/10.1177/10778004211065813>
- Holman, B., & Wilholt, T. (2022). The new demarcation problem. *Studies in History and Philosophy of Science*, 91, 211-220. <https://doi.org/10.1016/j.shpsa.2021.11.011>
- Jackson, L., & Park, J. (2022). Humility in educational philosophy and theory. *Educational Philosophy and Theory*, 55(2), 153-157. <https://doi.org/10.1080/00131857.2022.2122439>
- Johnson, M. W. (2023). Postdigital practical axiology. In P. Jandrić, A. MacKenzie, & J. Knox (Eds.), *Postdigital Research* (pp. 129-151). Cham: Springer. https://doi.org/10.1007/978-3-031-31299-1_8
- Karakas, A., & Tuboly, A. T. (2024). Materialising values. *Synthese*, 204, Article 5. <https://doi.org/10.1007/s11229-024-04663-3>
- Kien, G. (2021). Postmodernism trumps all: The world without facts. *Qualitative Inquiry*, 27(3-4), 374-380. <https://doi.org/10.1177/1077800420918892>
- Kuntz, A. M., & St. Pierre, E. A. (2021). Proclaiming the new: An introduction. *Qualitative Inquiry*, 27(5), 475-479. <https://doi.org/10.1177/1077800420939125>
- Leś, T. (2020). The role of philosophical analysis in contemporary educational research. *Educational Philosophy and Theory*, 53(2), 140-150. <https://doi.org/10.1080/00131857.2020.1777850>
- Lovett, A. (2023). Property and non-ideal theory. *Inquiry*. <https://doi.org/10.1080/0020174X.2023.2206846>
- Lu, W. (2020). Field philosophy and its institutions in the East and West. *Social Epistemology*, 35(4), 405-415. <https://doi.org/10.1080/02691728.2020.1752326>

- Melnyk, O., Shakun, N., Herasymenko, O., Nitchenko, A., & Kolievatov, O. (2022). Theoretical and methodological aspects of the humanistic reorientation of modern society. *WISDOM*, 22(2), 59-67. <https://doi.org/10.24234/wisdom.v22i2.756>
- Nagatsu, M., Davis, T., DesRoches, & C. T. (2020). Philosophy of science for sustainability science. *Sustainability Science*, 15, 1807-1817. <https://doi.org/10.1007/s11625-020-00832-8>
- Nerubasska, A., Palshkov, K., & Maksymchuk, B. (2020). A systematic philosophical analysis of the modern society and the human: New potential. *Postmodern Openings*, 11(4), 275-292. <https://doi.org/10.18662/po/11.4/235>
- Pourvand, K. (2021). The function of the ideal in liberal democratic contexts. *Critical Review of International Social and Political Philosophy*, 27(5), 762-785. <https://doi.org/10.1080/13698230.2021.1995667>
- Pratt, S. L., & Rosiek, J. L. (2023). The logic of posthuman inquiry: Affirmative politics, validity, and futures. *Qualitative Inquiry*, 29(8-9), 897-913. <https://doi.org/10.1177/10778004231162075>
- Rajan. (2023). Critique of contemporary civilisation ethos and public leadership crisis: A dystopian interpretation and philosophical perspectives. *Journal of Indian Council of Philosophical Research*, 40, 35-64. <https://doi.org/10.1007/s40961-023-00297-x>
- Ratchford, J. L., Pawl, T., Jeffrey, A., & Schnitker, S. A. (2023). What is virtue? Using philosophy to refine psychological definition and operationalisation. *Philosophical Psychology*. <https://doi.org/10.1080/09515089.2023.2203157>
- Rudenko, O., & Kharkov, S. (2023). Philosophical studies of the future in the context of postmodern knowledge: Theory, methodology. *Future Philosophy*, 2(3), 4-16. <https://doi.org/10.57125/FP.2023.09.30.01>
- Stewart, G. T., St. Pierre, E., Devine, N., & Kirloskar-Steinbach, M. (2021). The end of the dream: Postmodernism and qualitative research. *Qualitative Inquiry*, 27(8-9), 1051-1058. <https://doi.org/10.1177/1077800420971867>
- Stone, T. (2021). Design for values and the city. *Journal of Responsible Innovation*, 8(3), 364-381. <https://doi.org/10.1080/23299460.2021.1909813>
- St.Pierre, E. A. (2021). The lure of the new and the hold of the dogmatic. *Qualitative Inquiry*, 27(5), 480-490. <https://doi.org/10.1177/1077800420939133>
- Symons, J. (2020). Experimental philosophy within its proper bounds. *Inquiry*, 65(5), 586-606. <https://doi.org/10.1080/0020174X.2020.1804173>
- Tesar, M. (2021). Philosophy as a method: Tracing the histories of intersections of philosophy, methodology, and education. *Qualitative Inquiry*, 27(5), 544-553. <https://doi.org/10.1177/1077800420934144>
- Tsirogianni, S., Kostas, M., Sammut, G. (2021). Social Values and Good Living. In F. Maggino (Ed.), *Encyclopedia of Quality of Life and Well-Being Research* (pp. 1-8). Cham: Springer. https://doi.org/10.1007/978-3-319-69909-7_3666-2
- Verharen, C. C. (2020). The future of ethics and education: Philosophy in a time of existential crises. *Ethics and Education*, 15(3), 371-389. <https://doi.org/10.1080/17449642.2020.1774718>
- Wardle, D. (2023). Existence as first philosophy. *South African Journal of Philosophy*, 42(4), 338-347. <https://doi.org/10.1080/02580136.2023.2288759>