

Modernization and Development of Arts Education: Spiritual and Worldview Alternative

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Abstract

In the field of artistic education, the issue of modernization is considered in different contexts. In this chapter, the modernization of artistic education is considered as improvement, advancing, updating, and changes in accordance with the requirements of time and the macro-process of transition from the traditional view of education to innovation and its relationship with spiritual-ideological traditions. The main purpose of the modernization of artistic education is to improve the quality of the system through transformations and enhance its ability to respond adequately to the challenges of the time. The main challenge is globalization. Two philosophical concepts are considered—the concept of anthropological pedagogy and the concept of living knowledge. The basis for the modernization of the content of artistic education is a synergistic approach, which involves the integration of scientific knowledge, in particular, natural sciences and humanities. The task of artistic pedagogy is to establish a holistic view of a person, and it cannot be compensated at the objective level by traditional technologies. Integrity is a measure of spirituality, humanity, and the creative fiction of education. In the content of modern artistic education, special values are acquired by integrated special courses designed to guide future specialists in the specificity of the development of the individual's spiritual potential, on the value basis to formulate conceptual positions aimed at preserving and enhancing spiritual and ideological values.

Keywords: arts education, modernization, development, spiritual and worldview alternative, interdisciplinary

1. Introduction

An important goal of modern education and a priority task of society and state is the formation of a responsible, enterprising, and competent citizen. The change of the educational paradigm requires a significant transformation of the entire pedagogical outlook, which means that pedagogical science is expected to have a fundamental breakthrough in the field of general scientific and philosophical and, in particular, spiritual and philosophical reflection.

Literature review, conceptual framework, hypotheses, etc. The theme of modernization of artistic education is supplied from various sources. These are the philosophical and culturological works of Vernadsky, Tsiolkovsky, Chizhevsky, Soloviov, and others. The ideas of pedagogical anthropology (Golovanova, Lipskaia,

Luzina, and others) are of great importance. The works of Samokhvalova, in which synergetic discourse involves a holistic and multidimensional perception of an unstable and complex world of art, are of considerable interest.

The works of Ovcharuk, Bermus, Schmais, Thagapsoiev, and Oleksiuk played a significant role in the modernization of artistic education, which reveals the redefinition of theoretical approaches to the emergence of a new settled paradigm. The spiritual interpretation of the text is highlighted in the works of Oleksiuk, Tkach, and Lisun.

The ideas of the ontology of art, revealed in the writings of Losev and Medushevsky, emphasize that it is possible to comprehend the ontological essence of music by penetrating the semantic basis of intonational energies. The purpose of the article is to highlight the conceptual approaches of the spiritual and ideological alternative in the context of modernization and development of artistic education.

1.1 Methodology of research

To achieve the goal, scientific methods have been applied. They create a unique methodology of the chosen research, namely, analytical ones, with reference to the research of the scientific fund, inductive-deductive and generalization to reveal the essential characteristics of the analyzed pedagogical phenomenon, and its regularities of functioning and development.

2. General material presentation

Against the background of the domination of spiritual values in higher education, new requirements for the quality of arts education are specified. It is important to take into account the fact that due to the recent changes in the picture of the world, understanding of a person, his or her formation and development, has been changing. Today it can be argued that the realization of the higher self is possible only through the person's cognition of one's own internal nature. The ideas of personality's self-development, their spiritual potential, and ability to creative realization are becoming more and more widespread. The focus of cognition is shifting from social structures to human individuality, to subjectivity. Society is rapidly moving toward anthropocentrism, and this principle managed to enter modern pedagogy only since it reflects profound changes in social reality [1].

Nowadays, the direction of the new educational paradigm is clearly defined, and the subject of the post-non-classical arts pedagogy is determined. Thus, in particular, based on the ideas of Bim-Bad, it can be argued that the new post-non-classical arts pedagogy should be built on the basis of axioms formulated in the priorities of individual's uniqueness and ambivalence. Within the limits of the pedagogical axioms put forward by the author, a person is considered as the unity of their inherited, inborn, and acquired characteristics. Such a system turns pedagogy to the channel of humanistic anthropological pedagogy. Thus, as Bim-Bad claims, post-non-classical pedagogy receives its first ideological conception—the conception of anthropological pedagogy [2].

Another worldview conception of post-non-classical pedagogy suggested by the author is called the conception of living knowledge. This concept, in the author's opinion, is fundamentally inseparable from the conception of anthropological pedagogy. The complementarity of the two worldview conceptions can turn anthropological pedagogy into the channel of a systemic transformation of a man from

the biological person *Homo sapiens* into a person gifted with a systemic worldview adequate to the process of a postindustrial society development.

The main purpose of the modernization of arts education is to increase the quality of the system by means of transformations and to enhance its ability to adequately respond to the challenges of the time. The main challenge is *globalization*.

Global education as a consequence of globalization starts to acquire the qualities of the new social and humanitarian paradigm of upbringing the younger generation. This means that it can influence the important issues of education modernization and training of future specialists for interaction in European and world social media [3].

In the end of the twentieth century, there were two models of global education popular in foreign pedagogy. The essence of the first is in the formation of an impartial view of the world, real awareness of the general condition of the planet, the formation of cross-cultural literacy, knowledge of global dynamics, and an informed choice. The second model dictates the need to move from unconscious adaptation to the world to the position of active and deliberate socialization, conscious prediction, and personal involvement. According to Kukushin [4], global education acts as one of the directions of modern pedagogical theory and practice development, which is based on the need to prepare a person for life in the context of growing global problems.

In this context, the most adequate requirements nowadays are the conceptual foundations of cognition characteristic of the philosophical school of unity (Vernadskyi, Tsiolkovskiy, Chyzhevskiy, Solovyov, et al.). Considering all the multifacetedness of these conceptual ideas, it is the ideas of *the philosophy of unity*, whose outstanding representatives were Vernadskyi, Tsiolkovskiy, Chyzhevskiy, Solovyov, and a lot of their followers that deserve special attention. The most important conclusion that follows from the consideration of these conceptions is that a man is the essence of the universe, the main value of the universe. The path to high spirituality lies through the merger of a man with the cosmos, through a new cosmic worldview. The leitmotif of the scientists' works was the idea of unity as a methodological basis for the cognition of nature and human society in their interaction. The idea of unity plays a significant role in educating a worldview of a person of the "noosphere type of civilization." Its basic essence is as follows: any human activity must be spiritualized and noble, carried out in accordance with the universal laws of the Nature and the Cosmos. Of great importance for solving the problem of educating a worldview of a person of a new noosphere civilization type are the works of Vernadskyi [5] on the versatility of the spatiotemporal states of matter, the structure and properties of time, and the nature of the scientific world outlook. In his opinion, the evolutionary process acquires a special geological significance due to the fact that it has created a new geological force—the scientific thought of a social mankind. Under the influence of the scientific thought and human work, the biosphere is transformed into a new state—the noosphere.

We should note that Vernadskyi made a significant contribution to the disclosure of general laws that are the basis for the three main branches of knowledge—on inanimate nature, living organisms, and people. The scientist has repeatedly emphasized that the spiritual power of society is created as a result of people's creative independent work in all branches of cultural life—science, philosophy, religion, and art. Therefore, education and upbringing should be oriented toward the training of culture creators. In his doctrine of the noosphere, Vernadskyi attempted to combine natural scientific and human knowledge by defining a thought as a peculiar form of energy. Consequently, unlike previous thinkers (their doctrines of unity were basically those of natural philosophy), Vernadskyi developed the idea

of “cosmos logos,” where a person performs a special cosmic function—creates a noosphere.

Equally important for the upbringing of a new type of worldview consciousness is another idea of the philosophy of unity, which was first elaborated by Soloviov and later developed by Zenkovskiy, Franko, Muravyov, and other scholars. This is the idea of “unity,” which in broad worldview terms means, first of all, the mutual attraction of people and is based on spiritual affinity. The first element of the collegiality is the personality. The very collegiality in its highest, cosmic manifestation lies at the heart of the culture of the past, the present, and the coming. The living person, as well as a particular collegial whole, is inextricably linked and mutually entrenched in one another and is mutually enriching. The idea of a collegiality is aimed at overcoming the antagonism between materialistic and idealistic and scientific and religious and, therefore, plays an essential methodological role in elaborating the foundations of post-non-classical pedagogy.

In the beginning of the third millennium, pedagogical science is becoming more and more aware of the fact that the solution of educational problems involves a new philosophical understanding of a person. Modern scholars (Holovanova, Lipska, Luzina, et al.) argue that various philosophical and anthropological trends (in particular, transcendental, phenomenological, and others) express a certain philosophical position on education. It is the anthropological aspects of philosophical knowledge that provide the pedagogical anthropology with a generalized notion of a person that underlies pedagogical anthropology and pedagogical views on the compatibility of pedagogy. Due to the organic unity of anthropological directions, one can reveal the pedagogical relations within which the formation of the human in humans occurs. Thus, Lipska in her conception [6] puts forward the idea of integration of pedagogical paradigms (objective and subjective) on the basis of philosophical and anthropological approaches. According to the author, such a paradigm is designed to unite different aspects of philosophical and pedagogical human studies into a single subject area. It proceeds from the principle of the integrity of a man as a unity of physical and mental, physical and spiritual, and social and individual and the construction of a modern anthropological model of education. Agreeing with this view, we shall note that modern pedagogy is only approaching the study of the laws of human development as integrity, but today it is known that person's spirituality and subjectivity depend on the integration of emotional, intellectual, motivational, cognitive, and other personality spheres.

It is clear that in today's conditions of rejecting the linear conception of progress and relevant to it classical philosophical interpretations, the scientific and pedagogical community is increasingly aware of the need for a new look at both musical art and its educational potential. At the same time, it results in a number of arising problems that require careful research in art studies, sociology, and cultural studies, as well as physics, biology, mathematics, etc. What unites these branches is the fact that they investigate the universal patterns of complex organizations, whose functioning is attempted to be explained by synergetics. Expanding the systemicity and dynamics of the surrounding world and introducing the vision of it as a universal unity, a synergistic approach can become the basis for modernizing the content of arts education through the integration of diverse scientific knowledge and, in particular, natural sciences and humanities.

Person's discovery and use of the organization laws in the nature in their artistic activity contribute to the closer connection of a man with the world and testify to the need for their mutual development (not the confrontation of a man with nature, but equal participation in the disclosure of the inherent potential of the movement toward beauty). Proceeding from the fact that any process of self-organization is capable of realizing only those potential opportunities that the

Nature possesses, it can be argued that the organization of the artistic language is based on those principles of nature self-organization, which predetermine the appearance of objects regarded as beautiful. According to Samokhvalova [7], the principles of symmetry, the rhythmic structure in spatial and temporal structures, certain qualitative correlations, etc., which underlie artistic forms of expression, constitute the essence of the principle of the manifestation of the structure-forming forces of the very universe.

Thus, synergetic discourse implies a holistic and multidimensional perception of an unstable and complex world of art and readiness to diversification of its development, to the emergence of an unpredictable and, at the same time, a programmed new. Synergetics enabled the scientific community to realize the nonlinearity, multifactority, and probability of the world of art, the multivariant pathways of its development. Thanks to the general mechanisms and laws of the processes of socio-natural systems' self-organization, one can illustrate the unity of all existing things and build a unified procedural model of the world, where the life and work of people, culture, and society are subject to common laws of the universe. The widespread introduction of the synergetic conception into the humanities is internally determined by the prototypes of self-organization ideas. Understanding of general trends in the development of complex structured systems and knowledge of limitations associated with their nature enable more realistic prediction of the result.

3. Modernization and development of artistic education in post: classical discourse

We consider post-non-classical arts education as the following: a value that preserves the person's individual view of the world, of art, and of themselves as the creators of artistic values and their creation; self-organized system, which integrates in its basis the self-development of musical art, and a person, which is in the conceptual field of intersubject relations; process of the person's values formation in the media space, which comprehends music values and creates new ones during creative activity; and the result of the value-based interaction of participants in the educational process, where education is a synergistic unity of time modes: past, present, and future.

Supporters of defining the specifics of the modern stage of science development with the help of the concept of "post-non-classical science," point to its key difference from the classical and non-classical science. This difference lies in the fact that knowledge no longer focuses on the reflection of reality. Post-non-classical science is aimed at creating knowledge, whose reception and application must necessarily include the answer to the question: what are the values of human existence? What are the prospects of human existence in the light of new technologies' application?

The new paradigm of education, the principal position of which is the hermeneutic interpretation of experience, involves the spiritual interpretation of the text, revealing its sense and meaning in the universe of culture. The intuitive processes involved in individual's subconscious provide them with the opportunity to comprehensively cover the whole text scope and comprehend its universal sense. In the end, it is the role of the value and sense intuition in the formation of the hermeneutic experience of the future teacher of musical art that is actualized [8, 9]. Thus, at the turning points in the life of society, there arises an objective need for new knowledge and new methodology. And the beginning of the twenty-first century is characterized by the beginning of the stage of rationalization, which is to end up with the definition of new values of arts education.

Non-classical understanding of arts education is that besides the process, the result, and the system, it is considered through the prism of the subject's active participation. This conditions the subjective nature of education—a phenomenon that possesses such traits as universality, generality, supersituativity, and supersociality.

Based on the law of psychology, the integration of theoretical knowledge is formed in the process of acquisition of invariant structures of the content, which made it possible to scientifically substantiate the system of spiritual values, which include the axiological triad: truth, in the cognitive; good, in the value orientational; and beauty, in esthetic activities. Value-based component of the subjectivity of the education content is enclosed in its sociocultural functions and the process of its assimilation, the result of which is general and functional literacy, professional self-identification, self-cognition, and adherence to culture, that is, socialization.

The twenty-first century has increased the demands for higher education and exacerbated the contradictions connected with the globalization of all aspects of the economic and sociocultural life of society. As a result of the deployment of these processes, the understanding of the person, their formation, and development change. It is possible to claim now that the realization of the highest self is possible only through the cognition of their internal nature.

Modern educational paradigm is aimed at intensifying the practical orientation and instrumental direction, at raising a skilled and mobile person who has not only a set of knowledge but also knows the methods and technologies for obtaining it in a fast-moving information flow [10]. The system of modern education is still aimed at memorizing as much recipe-like information as possible, but not at the conscious memorizing of significant connections and relations in the field under study. The result of this approach is a failure of systemic vision and thinking, which can give rise to unpredictable effects connected with uncontrolled accumulation of modern electronic means. This contributes to the emergence of a new paradigm of education, the necessity of which is conditioned, from our point of view, by the problem of overcoming the absolutism of the competency-based approach and the transition to interdisciplinary positions that ensure the holistic development of a person capable of realizing their spiritual and creative potential. The situation of paradigm changes in education is characterized by many scholars as transitive [11–14]. Transitive means transient, that is, the transition from one state to another. This determines the need to develop scientifically justified strategies and tactics of training a future specialist for entering the educational space, where transitive processes take place at the practical level and where student's further professional formation is to continue [15]. Herewith, it should be noted that the transition is characterized by the absence of clear boundaries. In this context, there is a need for a radical renewal of the constituent elements of education, rethinking of theoretical approaches, finding new organizational forms, methods, technologies, and teaching aids, and introducing innovations into broad practice. This process inevitably leads to the emergence of a new educational paradigm, based on the ideas and principles of fractal pedagogy: nonlinearity, openness, congruency, other dominance, holism, etc. [16].

Of great importance in the context of socioeconomic changes become human dimensions in education, directed at anthropocentrism. Thus, one can make a number of assumptions that each person is a unique multidimensional, multilevel, hierarchical, multi-deterministic structure that integrates actual-real and potentially possible; every person has a tendency to dynamics and development; people are characterized by a desire for self-organization, ordering from chaos; and the person's desire to be expressed in creativity and communication is natural.

Modern science has made the center of research a comprehensive interdisciplinary approach that integrates various branches of scientific knowledge (not

only social and humanitarian but also natural) around the problem of the holistic cognition of a man. The spiritual component, laid in the basis of arts education, will become the cornerstone that will raise education on the basis of integrity and interdisciplinarity, aimed at developing the spiritual potential of the individual. It is this peculiarity of post-non-classical arts education that makes it possible to hope that future professionals will be the bearers of creative initiative and civic activism.

It should be noted that discipline-based education contradicts its innovation, since new knowledge arises exclusively in the space of its general connections and relationships, in those interdisciplinary nodes where many scientific disciplines intersect. On the other hand, interdisciplinarity contradicts the paradigm of education, which was connected with the training of a professional of a special qualification and corresponded to a clear vertical structure of science, built on the basis of clearly separated, specialized, disciplinary forms of activity. An adequate contemporary science form of fundamental education becomes an interdisciplinary character. Interdisciplinarity characterizes the contemporary form of fundamentalism of both science and education. The interdisciplinary nature of education makes it necessary to rethink the content of educational activity. At the same time, it is necessary to take into account the requirements of the labor market, where the demand for specialists possessing not basic, but practical knowledge, is growing. The task of the teacher in these conditions is to form student's interactive thinking. It is this that provides modern education with the adequacy of training a professional to the requirements and challenges of modern science and modern professional growth.

Interdisciplinarity as a modern form of fundamental education is the main direction of the university modernization, and the development of fundamental interdisciplinary approaches in university education comes to the fore. The question of the inconsistency of the university space, divided into faculties and the department, which contradicts new realities and requirements for education, is becoming really urgent. As a result, it is necessary to form new professional orientations in education. Thus, the model of the specialist should have such characteristics as adaptability, flexibility, readiness for change, etc.

The introduction of spatial concepts in the study of the spiritual potential of personality caused the need to revise the linear ideas of the educational process as a causal determined process where specialist's personality develops. The basis for this is the post-non-classical type of rationality, which makes it possible to understand the person in education as the center, the purpose, and the value of cognition. The semantic field of the post-non-classical arts education is quite broad and multilevel, related to the scale of certain phenomena in social practice and media space. Such multifaceted nature involves creating the image of the desired future, formulating the goals and means for their achievement in research projects, and scientific and pedagogical schools taking into consideration the new educational paradigm.

The historical nature of the spiritual potential of arts education is based on the principles of the formation of structural changes in the classical paradigm, which, in today's conditions, undergoes a cardinal transformation. Instead of classical, post-non-classical education paradigm comes to the fore, but the final transition from one state to another has not yet happened. It should be emphasized that the classical educational paradigm forms the educational process in the traditional direction. And if such a paradigm met the needs of the twentieth century society, where the main goal was to transfer practical knowledge to the student, in the conditions of social needs of modern society, after the information revolution, the classical paradigm is already not sufficient. The post-non-classical educational paradigm forms the educational process through research, individualization, and variability. At the same time, sociocultural norms level out their canonical essence;

moreover, the modern students themselves must reproduce a new sociocultural reality, which will provide them with the spiritual development of creative self-esteem in the context of world educational standards of the twenty-first century.

In a situation where the spiritual and ideological role of science becomes more and more important, the educational process at university involves not only the formation of knowledge but also the transfer of the “spirit of science,” “traditions of science,” and “semantics of science.” First of all, these concepts include spiritual values and moral norms that are characteristics of science in general and of certain branches in particular. And although a student can acquire knowledge from educational and methodological literature, the bearer of traditions is always a teacher. It is worth noting that science is not the only way of cognizing the world. Over many years, the scientific form of cognition dominated in native education, the absolutization of which superseded other scientific ideas and related branches. This negatively influenced the quality of education at the level of development of spiritual and worldview awareness and self-awareness of the young generation of specialists. Since this was a logical process of the humanitarian science and education of the twentieth century, it also influenced the development of arts education.

Integrity of knowledge involves the combination of natural science with the dominant scientific method in the field of humanities, art, religion, etc. Nature and society are a holistic phenomenon, so the student must get objective knowledge about nature, society, and the role of a man (personality) in this process. The limits of our intervention in life processes are not determined only by the scientific and technical capabilities but also by ideas about the phenomenon and the essence of a man. This explains the need to consider the problem of integrating the spiritual potential of humanitarian education and natural science. Successful realization of the integration of humanitarian education and science spiritual potential is possible under the conditions of formation of the modern scientific picture of the world in students based on basic knowledge and universal educational actions of these branches.

Natural scientific literacy can be considered not only as the result of subject learning but primarily as a means of realizing the spiritual potential of natural sciences, which define the fundamentals of the nation's basic culture. The problem is insufficient realization of the spiritual potential of natural sciences as the basis for value orientations of needs, motives, interests, ideals, and beliefs. Formation of the worldview orientation of education in accordance with the vector of state policy will be achieved on the basis of the successful realization of the spiritual potential of natural science education. Mechanisms for realizing the spiritual potential of natural sciences should be considered in the context of the goals and objectives of the Law “On Higher Education” (2014). It is this law that provides the formation of socially active people, who respect their people, culture, and spiritual traditions.

Real ways of realizing the spiritual potential of natural science in humanitarian education lie in improving the content of education and the creation and modernization of new teaching methods and diagnostic materials. This is especially true of arts education at the present stage of its development, where one of the main trends is integration of modernization processes.

The key issue, and hence the main issue of the theory and practice of arts education, is the relations of universal values and human life's reality. The context of mastering the value space of arts education potentially involves the search for integrated knowledge based on the use of post-non-classical type of scientific rationality. In this respect, the possibility of the existence of non-humanitarian knowledge, based on the laws of classical natural science, is increasingly questioned.

It is well known that the cult of theoretical natural sciences of the twentieth century created the prerequisites for the growth of the rationalization of society and nihilistic sentiment, since at the same time the value-based approach was

completely excluded. Along with this, another possibility arose: the construction of scientific knowledge by incorporating a value-based approach with its simultaneous, more profound rational reflection. The significance of the value-based relationship accentuated by this direction must be taken into account in light of the tragic experience of nihilist rejection of eternal spiritual values. From our point of view, it is here where one of the options for solving the problem of *integrating the spiritual potential of humanitarian education and science* should be found. Denial of spiritual values means denial of humanity in general; therefore, the abovementioned integration should define its perception of values.

For the content of arts education, especially important is historical and cultural knowledge—historical data on the specifics of the scientific, artistic, and mythological ways of cognizing the world as phenomena of culture and, on the works of world art, outstanding historical figures—symbols of the era. Modernization of the content of arts education should include the methodological components of synergetic knowledge, as well as combine different ways of comprehending the world, dialog of science and art. The need to turn to natural science knowledge is conditioned by the fact that a man in art multiplies the beauty of life, gaining space in chaos.

The discovery and use of the laws of nature organization promote closer connection of a man with the world, which indicates the need for their parallel development (not the confrontation of a man with the nature, but equal participation in growth and expansion of the potential of beauty). Proceeding from the fact that any process of self-organization is capable of realizing only the potential possessed by the nature, it can be assumed that the basis of the artistic language organization is the principles of natural self-organization. Samokhvalova argues that the principles of the rhythmic construction in the spatial and temporal structures that underlie the artistic forms of expression are the essence of the principle of self-organization of the universe. For example, the principle of the “golden intersection” is not only the structural law of constructing forms in art (music, poetry, painting, etc.) but also the key law in nature, which characterizes all the geometric and astrophysical ratios of quantities in the solar system [17]. According to Losiev, the subject of musical art is the high-quality embodiment of the ideal digit in time. In his view, this is how music is created as an art of time, in the depths of which the perfectly immovable figurality of digits, which has external qualities of the materialized movement, is hidden. From the conception of music as a manifestation of the life of digits, its main categories emerge: rhythm, symmetry, musical meter, beat, musical tone, melody, harmony, tonality, timbre, dynamics, and sonar qualities of sound combinations. Modern understanding of the ontology of art concerns the consideration of human being in its cosmic dimension. The idea of the art ontology reveals the forms and multidimensional manifestations of a man in the world. Medushevskiy emphasizes that it is possible to comprehend the ontological essence of music by penetrating into the sense basis of intonational energies. Herewith, the author reveals negative tendencies that violate the purity of the spiritual forces of a man. The initial, living ontological sense of force, as Medushevskiy believes, is absorbed by combinatorics of ideas, logical skills, and knowledge. The author turns to the most elevated notion of humanity—the concept of eternity, the life of the spirit in the truth. It is here, in eternity, that the energy and sense of music converge [18].

4. Content of contemporary artistic education in the context of modernization processes

The modernization of arts education implies in its content integrative knowledge, which combines general scientific, specific scientific, and general cultural

disciplines of the humanities. Analyzed scientific approaches to the integration of the spiritual potential of humanitarian and natural sciences can become a conceptual basis for the development and implementation of theoretical, methodological, and diagnostic materials. The essence of the modernization of the content of arts education is to provide it with a purposeful, substantive, and procedural integrity. This involves the restructuring of teaching material; changes in interpretation, composition, commenting, and illustration; and its completion with value and sense elements. The culture study orientation of arts education is realized on the basis of the unity of functional and content components of the educational process. At the same time, this orientation implies integration of the spiritual potential of humanitarian and natural education in the context of the post-non-classical paradigm.

The globalization of modern society has greatly influenced the transformation of the essential foundations and structure of humanitarian knowledge and conceptual and functional relationships of the humanities—philosophy, sociology, history, psychology, pedagogy, law, etc. The consequences of globalization require an in-depth methodological analysis of the peculiarities of the formation of individual's spiritual potential in the field of education and socialization of the younger generation.

The tendencies of the modernization of arts education, which must reflect the social demand for value orientations, content, types, and ways of the activity of teachers and students—future specialists in the field of art—have been already quite clearly outlined.

Valuable orientations should be stable. They are the mastery of a common culture, inclusion to higher spiritual values, the development of spiritual potential, the value consciousness of a professional, etc. One of the obligatory conditions that determine the conceptual basis of arts education modernization is the creation of an innovative methodological basis for each subject of educational activity, taking into account progressive experience within the European space and individual regions of the country. All of this requires, first and foremost, a new humanitarian integrity of knowledge, which acquires an anthropological dimension due to the simultaneous coordination of related disciplines. In this context, the task of arts pedagogy is to establish a holistic view of a person, and this cannot be compensated at the objective level at the expense of traditional technologies. Integrity is a measure of spirituality, humanity, and the creative essence of education.

In the context of the abovementioned statements, the pedagogical principles of the integrated approach to the content of arts education are of particular interest. Thus, theoretical level of integration of students' knowledge is directed at understanding the essence of the concepts of artistic content and form, genre and style, artistic metaphor, symbol, and allegory. This requires the comparison of various art phenomena according to the principle of analogy and contrast, a comparative analysis of the means of artistic comprehension of the surrounding reality, finding the parallels between works close in subject, plot, styles, genre, and structural composition, etc. It should be emphasized that the theoretical level of knowledge integration should be complemented by the empirical level of integration of personality-sensitive impressions of artistic perception, which is based on the activation of psychological mechanisms of synesthesia.

The conception of Bondarevska considers the principle of interdisciplinary approach in modern university education. The author believes that this principle is realized in the content of psychological and pedagogical, scientific and methodical, subject, technological, educational, and other aspects of teacher's professional training [19–21]. "Interdisciplinarity," the author notes, "whose main purpose is to ensure the interaction of sciences and educational modules in the formation of teacher's integral personality, is a real manifestation of the system-forming role of

pedagogical education in the professional training of students of all specialties. In this regard, it is obvious that the factors contributing to the implementation of the interdisciplinary approach are, on the one hand, the introduction of the pedagogical component in the content of all areas of education, and on the other, enrichment of the content of the very pedagogical education by the necessary components of each of other directions of the university education” [21]. The conception of Bondarevska characterizes integrity as the orientation of the educational process on student’s personality, their features, interests and needs, value, and sense-based, personal, and professional development. It is also important that the author attributes support to subjectivity and individuality, career links, life plans, and self-development programs to student centeredness [22]. Thus, individuals’ integrity is irrevocably linked with the realization of self-worth of all their existence.

The foregoing acquires special value in the content of contemporary arts education in the form of integrated special courses. Thus, say, the author’s integrated special course “Pedagogy of individual’s spiritual potential” is intended to orient future specialists in the specifics of the development of individual’s spiritual potential, to formulate on the value basis conceptual positions aimed at preserving and enhancing national values.

The disclosure of the *content* of the course and its study involves three methodological levels. The first level—philosophical—enables getting acquainted with the world philosophical heritage, penetrating into the ideas of humanistic pedagogy. The second level—general scientific—helps to study the systematic sociocultural existence of personality, to form new ideas about the inclusion of personality in sociocultural space. The third level—specific scientific—makes it possible to understand the laws and humanistic principles of constructing and analyzing pedagogical phenomena.

The study of theoretical material is accompanied by a system of seminars and practical classes, which not only provide the traditional connection of theory and practice but also open the possibilities to develop future specialists’ pedagogical self-consciousness and form their psychological readiness for self-realization in socio-pedagogical activity. In the process of seminars and practical classes, students solve creative tasks and prepare self-guided written assignments. Some seminars and practical classes are held in the form of simulation and role games, didactic discussions, “brainstorming,” and various types of trainings.

The aim of the integrated special course is to form on the basis of knowledge integration in humanitarian disciplines the spiritual and ideological values of future artistic profile specialists. The task of the integrated special course is the acquisition of knowledge about the methodological foundations of the development of individual’s spiritual potential; the study of the essence, structure, and specifics of the formation of individual’s spiritual potential; awareness of the role of the system approach to the formation of individual’s spiritual potential; and stimulation of the need for professional self-education and creative self-realization.

As a result of the study of the integrated special course, the master student must gain knowledge about the nature and structural components of individual’s spiritual potential, directions of the development of individual’s spiritual potential pedagogy, the system of formation of individual’s spiritual potential, and a strategy for the development of technologies for students’ spiritual and moral upbringing.

The master student must be able to distinguish the specifics of the worldview and world comprehension of each cultural and historical epoch; identify the main stages of the development of spiritual culture; determine the main directions of world philosophical and cultural thought; use modern scientific terminology; work with texts (primary sources), write summaries and abstracts, and prepare abstracts;

classify, interpret, and systematize received information; reason to defend their own views on certain problem and tolerate the opposite views; apply the knowledge gained when solving professional problems and in personal life; enrich their spiritual potential by means of self-education; and transfer the processed information in the form of external processes, that is, practical implementation.

As a result of the study of an integrated special course, the master student forms the ability to interact with society, team, and individual; to control, analyze, and correlate the process and result of educational activity; to organize independent activity, etc.; to use new learning technologies; to perform the functions of a teacher of higher education; to supervise students' cognitive activity; to provide high-quality education; to organize students' research activities; to ensure their effectiveness; to develop technologies of pedagogical research; and to implement the obtained results in the educational process.

In this integrated special course, the interdisciplinary block of knowledge is clearly outlined by the philosophical, general scientific, and specifically scientific aspects. The main thing is to relate their cognitive discourse with corresponding determinants of the tasks set.

The current state of the world community is accompanied by the spontaneous emergence of contradictions and conflicts, a poorly expressed confidence in the stability of relations. In such conditions, the negative trends in the youth environment inevitably manifest themselves. In order to modernize the global society through a positive strategy of civilized communities' functioning, it is necessary to reach mutual understanding in assessing the principle of interdisciplinarity as a decisive and significant factor in the system of inter-subjective relations. The integrated construct of interdisciplinary has a spiritual potential, which helps to realize the reflection of the optimal variants for designing, choosing, and harmonizing mutual understanding. All this opens up a considerable resource in overcoming negative tendencies, reaching consensus in the context of modern social medium [23].

Undoubtedly, all this concerns the pedagogical process in higher educational institutions. Considering the problem of professional training of a modern teacher and musician, most scholars state that the boundaries existing in the pedagogy of arts education become a barrier for the formation of a person who seeks comprehension of the artistic space as an integral system.

From the standpoint of the non-classical humanitarian understanding, learning manifests itself in the interconnection of its content-activity and value-sense-based sides as part of the educational process. Thus, according to non-classical ideas of learning, there is not only a purposeful but also a value-oriented process of mastering the knowledge, the ways of activity, and the experience of creativity for individual's personal, professional, and cultural self-identification.

Important in this context is the statement about the necessity of understanding the key goal of the educational process. In modern conditions, this goal can be defined as the formation of a social subject of a holistic, autonomous activity and a rationally organized personality. Attempts to explain competency as a personality trait and identify the graduate's personality with the amount of "gained" competencies are conditioned by the same educational model—ideas about the comprehensive development of the individual. The content of this concept is that the subject is in the constant process of formation, subjection.

5. Conclusions

The system of artistic education and the changes taking place in it under the influence of globalization processes are studied in a spiritual and philosophical

alternative. This alternative does not merely serve as a semantic context, but as a real-life cloth, in which the educational process takes place, as a necessary measure of life's realities. Modernization in education turns out to be productive only if it is projected and implemented in the spiritual-ideological context. Globalization factors are of crucial importance. They are not merely components of the educational system, but determine the essence of education, expressed in its purpose and content, philosophy, and technology. The combination of the abovementioned guidelines is one of the key characteristics and strategic guidelines for the development of artistic education in Ukraine.

In full agreement with the authors of the abovementioned conceptions of integrative knowledge in arts education, we shall note that the problems of contemporary reality require the development of new scientific approaches aimed at identifying the main areas of scientific and pedagogical activity, taking into account the depth of radical changes that fundamentally change the human community. Emerged oppositional pairs of the problems of world space globalization—preservation of national cultures, acceleration of the pace of scientific and technological progress, and the value status of science and art, etc.—create a substantive field for integrative knowledge. A new, higher level of knowledge integration connected with the laws of the self-organization of the universe comes to the fore.

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