

How to Cite:

Tkach, M. M., & Oleksiuk, O. M. (2021). Value-based orientations as a normative-regulatory mechanism for the formation of professional worldview of future music teachers. *Linguistics and Culture Review*, 5(S2), 522-536.
<https://doi.org/10.37028/lingcure.v5nS2.1388>

Value-Based Orientations as a Normative-Regulatory Mechanism for the Formation of Professional Worldview of Future Music Teachers

Mariia M. Tkach

National Academy of Educational Sciences of Ukraine, Kyiv, Ukraine

Olga M. Oleksiuk

Borys Grinchenko Kyiv University, Kyiv, Ukraine

Abstract--The transition period of modern society can be observed in various aspects, particularly in the value-normative one. The study of the Genesis of the formation of personality's value-based orientations in the current conditions of reforming educational sector in Ukraine and its integration into the European Higher Education Area are becoming prioritized. The research methodology is complex, combining theoretical and empirical methods. Theoretical study of the problem of values in philosophical-historical and psychological-pedagogical discourses creates a methodological basis for expanding the subject field of interdisciplinary branches of scientific knowledge: pedagogical axiology and philosophy of music education. The interdisciplinary context of the conceptual range of these disciplines makes it possible to modernize the value-based orientation in the content of art education. The problem of spiritual and value-based formation of the personality by means of music is actualized, which creates the prerequisites for the formation of a phenomenon of holistic professional worldview of future music teachers. The analysis of structural components of the outlined phenomenon shows that the normative and regulatory basis of professional worldview is a system of value-based orientations of the individual. In order to study trends in the development of value-based orientations of music specialties students, a subject-oriented research was conducted at the leading universities of Ukraine. The results of the experiment showed that the most persistent were the students' orientations to professional values, which reflects the main focus of their interests and needs for future professional activity.

Keywords---music education, pedagogical axiology, post-nonclassical art education, professional formation, professional values.

Introduction

At the beginning of the third millennium mankind has entered a state of permanent global civilization crisis, which is caused, first of all, by the gradual loss of value-based ideological, spiritual and moral foundations of its existence. Modern society of consumption, based on the principles of pragmatic success, has chosen as the main leitmotif of its functioning the statement: “Take everything from life!”, that both does not correspond to the system of universal values and contradicts the very essence of a person who originally was striving to comprehend the meaning of his own existence and being of the Universe. After all, the history of mankind is perceived by people only because it has a value-based foundation.

It should be noted that the problem of values has historically arisen and continues to arise during the periods of radical social changes, reevaluation of values, devaluation of one or another cultural tradition, etc. It takes place due to the endorsement of a new value system for post-nonclassical science and culture. The post-nonclassics, which has emerged as a logical movement in the history of science from the classics – the nonclassics – the post-nonclassics, declares and affirms the humane value-based characteristics of being from the standpoint of “post-nonclassical rationality” (Stepin, 2009). Awareness of the crisis situation of society as a whole and of the education sector as a major public institution require adequate understanding of the ongoing processes in the context of the challenges and realities of today. This opens up fundamentally new opportunities for the value assurance of the educational process in institutions of higher education and the art education, in particular, since the value-based structure of society is filled with other social and spiritual content in the context of post-nonclassical reality.

The transition period of modern society can be observed in various aspects, in particular, in the value-normative one, which necessitates a radical updating of the content of higher education, where axiological priorities should become key in the professional training of future specialists. However, as practice shows, in recent years global trends in the development of vocational education have often demonstrated the orientation of the educational process to the formation of competencies in future professionals as indicators of the quality of their vocational training. At the same time, the importance of education as a sociocultural phenomenon and a personality as a key actor of this process is significantly diminished, which leads to the crisis phenomena related to the lack of culture and values in education. Meanwhile, the effectiveness of the educational process is directly related to the creation of such an educational environment, when education is considered as a purposeful way of mastering culture, where the individual is formed as a subject of culture, develops his spiritual and value-based sphere and so on (Topoğlu, 2014; Rolinska, 2021; Lasauskienė & Rauduvaitė, 2015).

In this regard, the study of the Genesis of formation of the individual's value-based orientations in the current conditions of reforming an educational sector in Ukraine and its integration into the European Higher Education Area is updated in a higher art education system. Identification of modern post-nonclassical imperatives on a new understanding of the goals and functions of higher art education as a way of transferring the axiological cultural continuum creates the prerequisites for the formation in future music teachers such a phenomenon as a holistic professional worldview, in which value-based orientations are an important normative and regulatory basis for its functioning.

The purpose of this article is theoretical substantiation of the outlined phenomenon in view of its value-based nature and experimental research of tendencies in the formation of value-based orientations of students of music specialties as a conscious choice of their own position in professional activity through the prism of musical and pedagogical values. The hypothesis of the research is the assumption that the formation of professional worldview of future music teachers will be effective if the following educational conditions are introduced into the educational process of higher art education institutions: implementation of an axiological component in the content of higher art education by introducing appropriate special courses; creating positive motivation for future professionals in their own professional activities; ensuring the systematic process of the acquisition of professional values, which manifests itself in the attitude of students to music as a value and value-based aspects of future professional activity (Vereshchahina-Biliavska et al., 2021; Nadera, 2015).

In order to accomplish the purpose and test the research hypothesis, a set of methods was used: theoretical (analysis of scientific sources on the research topic; systematization, comparison and synthesis of scientific data, etc.) and empirical (observation, questioning, diachronic analysis, conversation, testing, ranking, etc.).

Categorical Analysis of “Values” and the Concepts Derived from It

The scientific problem of “values” and the concepts derived from it, such as “value-based orientations”, “value-based consciousness”, “value-based attitude”, etc., were first identified in philosophical and sociological studies, from which they were extrapolated to psychology, cultural studies, pedagogy. Categorical analysis of these concepts, on the one hand, reveals their synonymous nature, and on the other – actualizes the diversity of their interpretations in different scientific fields relevant to human studies, considering the interdisciplinary context of this problem. Meanwhile, we note that in the above synonymous chain, the notion of “value” is paramount and system-forming.

We will consider the essence of this concept in philosophical and historical discourse. As it is known from reference sources, “value is a term that signifies the proper and the desirable as opposed to the real, the factual. ... Truth answers the question – what is the reality, value answers the question – what is the desirable or what it should be” (Shynkaruk, 2002). A special philosophical discipline that studies the theory of values nature, determining their place in the reality and structure of the value-based world, is axiology. “The theory of values is

formed in the nineteenth and twentieth centuries. Introducing the concept of values, the sphere of morality (freedom) contrasts with the sphere of nature (necessity) and thus outlines the main axiological issues – meaning, choice, duty, belonging, obligation, evaluation, attitude, etc” (Shynkaruk, 2002).

In the writings of the philosopher of Baden School of Neo-Kantianism – Lotze (1879), the doctrine of values acquires an independent transcendental value. According to this position, values are not only transcendental but also universal in nature, independent of the subject and collectively form spiritual culture. Thus, according to Lotze (1879), who is considered to be the founder of axiology, the key concept is meaningfulness of a value, since values do not “exist” but “mean” (Yaroshovets, 2012). Lotze’s (1879), ideas were further developed in Rickert’s (1998), philosophy of values, Scheler’s (1994), phenomenology of values, Weber’s (1990), “interpretative sociology” and others. In Rickert’s (1998), philosophical conception, value is a central concept, a special part of the world. According to this theory, understanding of values is formed as of especially significant ones, since the transcendental meaning of their world (“realm of values”) is in the plane above and before any being (Rickert, 1998).

The Neo-Kantians had a significant influence on phenomenology, in particular its ethical and anthropological orientation. Scheler (1994), the author of the theory of phenomenological axiology, is a striking representative of this direction. The quintessence of this doctrine was proclaimed by the philosopher’s principle of “ordo amoris” (“the order of love”), which is the true moral value of a person, group, community: “everything in a person or a group that we know as morally important must be... rendered down to the special arrangement of their acts and the potentialities of love and hatred” (Scheler, 1994). The transition from phenomenological and anthropological understanding of values to social and philosophical was carried out by Weber (1990), who laid the foundations of “interpretative sociology”, the main category of which is the category of “social action”. Distinguishing four types of social action: purposeful, value-based and rational, affective and traditional, the philosopher states that only value-based and rational action is determined by the orientation to established, socially significant values, regardless of the result (Weber, 1990).

The philosophical discourse on the nature of values had gradually been filled with new content in psychological research. The main focus of scientists was focused on the study of the dual nature of values, which, on the one hand, are social in nature and, on the other, are purely individual, personal. Thus, according to Spranger (1992), who is considered to be the founder of “understanding psychology”, value orientations are a cognitive basis of a personality. The soul of a person reflects objective values, since “these values, which have arisen in the historical life and which in their meaning go beyond individual life, we call spirit, spiritual life or objective culture” (Spranger, 1992). According to Dilthey (1996), another representative of this research area, the subject of analysis of “understanding psychology” is a “soulful life”. According to the scientist, “value arises only in the life of feelings and urges” (Dilthey, 1996), so “value is inseparable from feeling”.

Later, the theory of value orientations became fundamental in the writings of representatives of humanistic and existential psychology. These are: [Maslow's \(1970\)](#) – theory of personality motivation); [Allport's \(1955\)](#) – theory of personality formation; [Rogers \(1994\)](#), – phenomenological theory of personality; [Frankl \(1990\)](#), – sense bearing theory of a personality, and others. This theory gained significant development in the writings of American cultural anthropologists [Kluckhohn & Strodtbeck \(1961\)](#).

In the writings of Russian and Ukrainian psychologists, the problem of values also occupies a leading place. However, this problem is reviewed from different perspectives: the disclosure of psychological nature of values, identification of the dominant place of values in a personality's structure and their influence on the formation of the system of value-based orientations of a specialist and so on. A cross-cutting idea, expressed by [Rubinstein \(1973\)](#), is that “value is meaningfulness of something in the world to a person”, so “overcoming the “alienation” of values from a person ... is nothing more than overcoming dualism in the sense of ethical existence of humanity”. Having conceptualized [Rubinstein's \(1973\)](#), ideas creatively, Ukrainian scientist [Romenets \(2006\)](#), made up an original conception of an act that has a considerable heuristic value. According to this conception, “an act is a way of person's existence in the world” ([Romenets, 2006](#)). According to [Tatenko \(2006\)](#), “an act as a universal principle and a way of self-reproduction of being, which integrates its highest and most universal values, enables a person who commits all his life to become truly “immortal”, to join eternity”.

The Development of Pedagogical Axiology

Reviewing historical references, philosophical and psychological sources on this problem shows that the scientific views of foreign and domestic philosophers, sociologists, psychologists on the problem of values have mainly different interpretations. However, in general, they deepen and complement understanding of the essence of this phenomenon. Taken together, they boil down to defining values as universal meanings, the basis for world cognition, the most important functional in the structure of a personality, the object of a personality's orientation, conviction to achieve a goal, clearly structured systems with a hierarchy and so on. Moreover, it is emphasized that the transformation of values into universal meanings is “experiencing” values by a person, revealing their subjective significance, after which their “acquisition” takes place, giving them the status of individual, distinct, special and “unique”.

Studying a value-based sphere of the individual in theoretical concepts of the second half of the twentieth century and the extrapolation of this problem into the field of pedagogy led to the development of an independent interdisciplinary field of scientific knowledge – pedagogical axiology, the general outlines of which began to be outlined in the course of philosophy. This is evidenced by the works of both foreign and domestic scientists. Pedagogical axiology, the subject of which is the formation of value-based consciousness, value-based attitude, value-based behavior of the individual, determines the value-based priorities of the educational sphere in different directions: the theory of a personality's orientation in the world of values ([Kyriakova, 1996](#)); values as a moral principle of education

and upbringing (Sukhomlynska, 1997); educational values from the standpoint of human self-worth and value-based approaches to education processes based on recognition of the value of education itself (Slastenin & Chizhakova, 2003); conceptual foundations of pedagogical axiology as a methodological guideline for modernization of vocational and pedagogical education in Ukraine (Kaliuzhna, 2012) and others.

In the monograph of Ukrainian scientist Kaliuzhna (2012), it is researched that “the personal dimension of pedagogical axiology allows to emphasize in a unique way, through the value-based priorities in education, the central position of a person, his inner world in the pedagogical system by considering dependence of the state of educational sphere, its development and perspectives on the axiosphere of a teacher” (Kaliuzhna, 2012). In this connection, the researcher determines that “the praxeological aspect of pedagogical axiology is connected with the subjective philosophical understanding of the qualitative level of professionalism and professional maturity of a teacher – ideological culture of the personality, which is the result of value-based, creative, empirical sources of his professional formation and growth” (Kaliuzhna, 2012).

Ukraine’s accession to the European Higher Education Area within the Bologna process leads to increased research interest in the study of international experience in reforming the education systems of European countries, in which axiological priorities become key in the professional training of future professionals. The analysis of current sources on the problems of pedagogical education in developed European countries allows to highlight new approaches in foreign studies on the reform of European educational systems in the context of changing educational paradigms. Thus, the humanistic paradigm of education, which is focused on the affirmation of unique personal knowledge as a value, has become a theoretical and methodological basis for the reform of pedagogical education in leading European countries. Using the example of Great Britain and Germany, we will consider the main provisions of the axiological approach in the field of pedagogical education in order to study this experience and to introduce its best ideas in the educational space of Ukraine (Lage-Gómez & Cremades-Andreu, 2019; Iordăchescu, 2013).

Research on the development of pedagogical education in the United Kingdom, that has valuable experience in reforming the educational field, confirms recognition of the importance of the axiological approach of British scientists in training of specialists in the educational field. In support of this view, we cite a document issued in Scotland by the Curriculum Advisory Board, which recognizes “that values should permeate all educational activities”. According to Bonnet (1996), “at the heart of educational process there is a teacher-student relationship, so the English community has come to understanding that educators and all school staff convey their values to students, so it is essential that they should be in line with the values accepted by school and approved by the society”. Formation of professional values of a teacher directly influences on positive changes not only in the educational sphere, but also in the society as a whole.

Recently, the problem of value-based orientations for the development of higher education in Germany has been updated, which is connected with the transition of higher education institutions to a new level in the European Higher Education Area. In our opinion, the cultural concept of value-based education that is being implemented in German educational institutions deserves special attention. The works of German researchers reveal the importance of pedagogical activity in the context of the formation of value-based orientations of a younger generation, emphasizes the personal role of a teacher with professional values, for whom a student is both an object and a subject of value-based education (Marjanovic-Shane et al., 2019; Cojocariu, 2015; Bakker, 2005).

In our opinion, the outlined change in the priorities of educational development in the world is conditioned by a number of factors that have a cause-and-effect relationship. These are: updating of value-based strategies of scientific knowledge, which is connected with a general tendency of axiologicalization of the world education area; approval of a new system of values of post-nonclassical science and culture, which declares the humane, value-based characteristics of being; humanization of educational process, transition from authoritarian pedagogy to humanistic (subjective) one, which is caused by the formation of the personal in a person; search for new approaches to human understanding as knowledge itself becomes “human” and so on. It is difficult to disagree with view that “humanity is able to survive only by reproducing and putting into the center of its existence a system of absolute values. The 21st century should be the “age of a human”, in which the priority of the spiritual prevails over the material. In order to overcome the spiritual value-based crisis and preserve human essence, a new philosophy is needed – the philosophy of human-centrism, where humanity is the main parameter of being. ... The extrapolation of these philosophical ideas into the educational plane necessitates a human-centric dimension of the educational process that is built around a Person as the highest value” (Kevishas & Otych, 2019).

Therefore, the value-based dimension of a normative aspect of human being is closely linked to the human’s value-based orientations. It should be recalled that value-based orientations are reflections in a person’s consciousness of values that are recognized by him as strategic life goals and worldviews. Being a complex socio-psychological phenomenon, the most important functional in the structure of personality, the system of value-based orientations creates a platform on which the person’s views about the world, his worldview, attitudes towards others and himself are formed. The system of value-based orientations is formed in the process of socialization of the individual. It is the central link of consciousness and the most important regulator of both the behavior and professional activity of a person. It is proven by modern science that professional activity of a person is regulated by the system of its value-based orientations (Bonnett, 1996).

According to our scientists: Bekh (2006); Satanovska (2016), etc., the leading place in the system of value-based orientations of the individual is occupied by the orientation to professional values, formation of which is not only an important condition for professional self-determination, but also for the development of a personality as a whole. According to Satanovska (2016), formation of students’ professional values should be considered as a process of progressive changes,

which is carried out in stages in the process of mastering their respective activities, ensuring the fulfillment of each of its stages (formation of motives and goals, planning and decision making, actions, verification of results). Since in the structure of value-based orientations, both individual and social values are integrated, the effectiveness of professional activity is directly related to the necessity of choosing the values a future specialist will use in his/her future work.

The Phenomenon of Music in Education Philosophy

Analysis of the value-normative sphere of a personality, which integrates both higher (sense of life) values and regulatory ones (norms, goals, methods of activity, etc.), shows that the problem of value choice is at the core in the axiogenesis of a personality. In this connection, the conceptual provisions of [Karpenko's \(2009\)](#) theory, in which the axiogenesis of the individual is regarded as the revealing of a person's spiritual abilities in a holistic situation of being, "achieved by the spiritual practice of a person as an absolute subject oriented toward the common good", are important for our research. We emphasize that the unique product of the spiritual practice of mankind is art, in which the centuries-old experience of discovering by a personality the outside world is concentrated. The spiritual potential of art is based on the unity of higher spiritual values such as Truth, Good and Beauty. A person in art multiplies the existence of beauty in the world, cultivates the ability to harmonize the environment, generates new senses and meanings for the attitude to life and himself, finds in it a spiritual support for personal "ascent to spirituality" ([Bekh, 2006](#)). In this regard, scientific and pedagogical thought is increasingly aware of the need for a new perspective on the educational potential of art, which implies the modernization of the content of higher art education, especially in the axiologicalization of the educational process. In particular, introduction of special courses in music philosophy and axiology into educational process for a deeper understanding of the phenomenon of musical art as a value in the context of the holistic worldview.

Under these conditions, a new vision of higher art education is formed, in which a person becomes the center, purpose and value of knowledge. We regard post-nonclassical art education "as a value that preserves a person's view of the world, art, himself as the creator of artistic values and their creations; a self-organized system that integrates the self-development of music art and a person at its core...; the process of value-based development of a person in the media space, which comprehends musical values and creates new ones in creative activity; the result of the value-based interaction of the educational process participants in which education carries the synergistic unity of time modes: Past, Present and Future" ([Oleksiuk, 2019](#)). In this regard, according to [Shcherbakova \(2012\)](#), "the system of music education should create such pedagogical conditions in which knowledge-experiences are formed, artistic channels of spiritual communication are developed, and the space of "shared life" is created, which is necessary for understanding the mystery of music influence on a person".

The phenomenon of music as a subject of scientific and philosophical reflection at the level of interaction "culture – music – individual – world" reveals an interdisciplinary component of this problem, since music becomes the object of

study at the intersection of different branches of knowledge: philosophy, cultural studies, musicology, psychology, music, aesthetics and music education, etc. At present, especially valuable experience has been accumulated in the field of modern philosophy of music. However, in the opinion of [Kolomiets \(2006\)](#), and [Uchyla-Zroski \(2008\)](#), it is important to find “wartości w muzyce”, because precisely “through a piece of music one tries to approach the cognition of the world and himself”. The presented above experience makes it possible to extrapolate philosophical ideas at the intersection of axiology, aesthetics, psychology, sociology, cultural studies, art criticism into the field of music education pedagogy in order to expand its subject field.

As noted by [Abdullin & Nikolaeva \(2010\)](#), the subject of music education philosophy is seen in determining the purpose of music education to reveal the holistic picture of the world, Genesis, and in accordance with this picture the philosophical foundations of the formation of the spiritual culture of a person by means of music. ... There are reasons to consider first of all, the category “outlook”, as well as “worldview”, “world perception”, “attitude” as the central categories of music education philosophy ([Abdullin & Nikolaeva 2010](#)). [Padalka \(2008\)](#), in her study also emphasizes the importance of providing worldview fundamentals for aesthetic appreciation activity of future music teachers through the application of philosophical laws and categories when teaching music subjects.

The interdisciplinary context of the conceptual circle of music education philosophy actualizes the problem of the spiritual value-based, worldview formation of the individual, “which comprehends musical values and develops new ones in creative activity” ([Oleksiuk, 2019](#)). It creates the prerequisites for forming such a phenomenon as a holistic professional worldview in future music teachers. As we have identified in our previous research, “the concept of professional worldview of future music teachers is a holistic dynamic systemic formation that integrates and synthesizes professional knowledge, attitudes and beliefs, emotional and value-based judgments and practical experience of future professionals, defines their attitude to the profession and to themselves as actors of professional activity, determines their understanding of the world of musical-pedagogical values and their creative work in the musical-pedagogical sphere. The concept of professional worldview of future music teachers is determined by the humanistic orientation and reveals an organic connection with the universals of pedagogical culture: pedagogical picture of the world, artistic worldview and self-concept of a music teacher. The integrity of the professional worldview of future music teachers is ensured by the fact that it is projected on each of the mentioned above universals, finds a specific reflection in them and acts as a result of reflection over them in the system of ontological, value-based semantic and methodological coordinates” ([Tkach, 2019](#)).

The architectonics of this phenomenon is determined by the dialectical unity of its structural components: cognitive (self-understanding), emotional and value-based (self-attitude), activity-oriented and practical (self-behavior), professional and reflexive (self-reflection). The cognitive component (self-understanding) of the phenomenon under study reflects the character of cognitive activity of future music teachers regarding the values of the profession and manifests in the

awareness and understanding of themselves as a professional in their professional activity. The emotional and value-based component (self-attitude) of the professional worldview acts as a leader in axiogenesis of the individual (Karpenko, 2009) term because it is related to the emotional evaluation and attitude of a future specialist to his profession and to himself in it. The activity-oriented and practical component (self-behavior) characterizes the behavioral aspect of professional worldview in the context of integrating different types of music activity and reflects the level of practical readiness and creative activity of future music teachers. The professional and reflexive component (self-reflection) of the professional worldview reflects the ability of future music teachers to pedagogical reflection, arises in the process of their unique experience formation, and directs to the value-based aspects of musical-pedagogical activity (Karpenko, 2009).

Analysis of the structural components of this phenomenon shows that the normative and regulatory basis of professional worldview is a system of value-based orientations of the personality, which manifests itself in the attitude of future specialists to music as a value and actually to the value-based aspects of professional activity. In this connection, it is important to define the pedagogical meaning of the term “orientation”, which covers two aspects: process and result. The orientation as a result is the basis for the constant search, development, improvement and deepening of knowledge that a person already possesses. The orientation as a process is a personal development in which “the accumulation of components of development, their preservation, enrichment and reorganization, distribution of their functions, hierarchy and integration ensure the emergence of new structures and new functions of the value-based Image of the world, the Image of “I”, the Image of the future” (Kyriakova, 1996).

According to this definition, if we consider orientation as a process and result, then the formation of the professional worldview can be considered as a process of personal development of the individual on the way to understanding the “value-based Image of the world, the Image of “I”, the Image of the future” both in the field of music art and in musical and pedagogical activity. As a result, a coherent professional worldview should ensure the ability and willingness of future professionals to identify unique values of the profession, will allow them to generate new ideas and to implement them faster, to experiment, to manage flexible interdisciplinary projects and design the musical-pedagogical space in accordance with the developed worldviews and ideals in the context of the values of post-nonclassical art education.

Analysis of Musical Tastes and Motivation of Musical Specialties Students

In order to study trends in the development of students' value-based orientations as a conscious choice of their position in professional activity through the prism of musical and musical-pedagogical values, as well as to test the hypothesis regarding the effectiveness of the proposed pedagogical conditions, we conducted a special research during 2018-2019 academic year. About 500 students of I-IV courses of musical specialties at higher art education institutions of Ukraine took part in it: Institute of Arts at Borys Grinchenko Kyiv University, Faculty of Arts at Pavlo Tychyna Uman State Pedagogical University, Institute of Arts at Rivne State

University of Humanities. In the course of the experiment we used empirical research methods: observation, questioning, analysis, conversations, testing, ranking, etc.

Based on the diachronic (diachrony – from Greek *dia* – through + *chronos* – time) analysis of the research data and the diagnostic stage of the experiment, we determined that an important indicator of the level of formation of the general aesthetic culture of student youth is the nature of preferences in genres of music art. It should be noted that this indicator is extremely important for the formation of professional worldview of future specialists in music art and reveals the degree of realization of an axiological component in the content of higher art education. In order to find out students' tastes and preferences, the main genres of music were divided into two groups: classical music (symphonic works, vocal and chamber-instrumental music) and variety music (jazz, pop and rock music). The results of the survey were as follows: 82.5% of students preferred classical music, which reflects the main focus of interests and needs of students of musical specialties. The rest of these respondents (16.5%) preferred light music, in particular pop music, though. The analysis of the questionnaires of student youth's value-based orientations concerning classical music's value, its ability to go beyond a certain historical period and to become contemporary for people of another age made it possible to draw relevant conclusions in the context of our research. In particular, we were interested in the attitude of students to the concept of "modernity of music". The results of the questionnaire were as follows: the vast majority (63.2%) considered this concept as "a modern music language"; 30.0% – "the ability of music to reflect the inner world of a personality"; 7.0% – "correspondence to the modern fashion direction"; 4.3% – "the embodiment of high aesthetic ideals". The above data from the questionnaire survey showed that high aesthetic ideals of music in the content of the concept of "contemporary music" took the last place. This testifies to the validity of our judgments regarding the further axiologicalization of the educational process in the content of higher art education through the introduction of special courses in "Philosophy of Music", "Axiology of Music", "Philosophy of Music Education", "Methods of Forming Professional Worldview of a Future Music Teacher" and others.

In the following questionnaire we tried to analyze the motivational sphere of musical specialties students in the context of creating positive motivation for future professionals in their own professional activity according to the following indicators: motivation to work in musical-creative groups (identified 7 groups of motives); identifying the most important professional qualities of a future music teacher; acquisition of professional skills. In the course of the research, due to the ranking, we have identified the motives of the students' attitude to learning and the motives of their behavior in the activity of musical-creative groups (Ballantyne & Zhukov, 2017; Rauduvaitė & Lasauskienė, 2013).

Here are the results of the ranking: 26.3% of students preferred the creative and business style of the group and the importance of learning for themselves; 17.9% – interest in training; 13.6% – group requirements; 11.2% – importance of educational activity for society; 9.8% – love for learning; 7.9% – moral incentives; 6.2% – sense of responsibility. It should be noted that conscientiousness (4.8%) and demands of the leader (2.3%) occupy the last place in the rating of motives. It

should be separately pointed out that overwhelming number of students (63.2%) determined the value of aesthetic communication in different situations of musical co-creation as one of the most important values in the activity of musical-creative groups.

Therefore, among the priority factors, students in 2018-2019 chose a creative and business style of communication, the importance of learning for themselves, and separately emphasized the value of aesthetic communication in the process of collective music and creative activity. The experimental data on the students' value-based attitude to the activity of educational musical-creative groups (choral and orchestral) have been somewhat contradictory. On the one hand, there is an increase in the value of aesthetic communication in the students' collective musical-creative activity, and on the other, there is a tendency towards a decrease in the value-based prestige of this activity for the society on the background of strengthening business and selfish motives of students in the group. These contradictions, apparently, reflect the changes that are taking place in the activity basis of the society and caused by its general crisis, as noted above.

It should be noted that at all stages of the experiment, the most valuable of the behavioral motives remains the motive for "acquisition of professional skills", whose priority was determined by 88.9% of students. This testifies to ensuring the systematic process of the acquisition of professional values, the desire to develop, to improve their professional skills, which is caused by the growth of the value of the individual in the society and his professional competence, and manifests in the students' attitude to music as a value and value-based aspects of future professional activity. In this regard, it is important to disclose the necessary qualities of a future music teacher. Among the professionally significant and personally significant values the students identified the following qualities (indicated in the order of importance): creative abilities, experience (7.8%), responsiveness (4.2%), modernity (12.2%), professionalism (32.2%), creativity (7.8%), perseverance (4.2%), patience (4.2%), kindness (4.2%), tolerance, culture (4.2%), discipline (4.2%), no answer (14.8%). The survey data indicate that modern students in their orientations prioritize professionally-significant values in contrast to personally-significant ones.

Conclusion

Thus, the theoretical substantiation of the problem of values in the philosophical-historical and psychological-pedagogical discourses became the methodological basis for expanding the subject field of interdisciplinary branches of scientific knowledge: pedagogical axiology and philosophy of music education. The multidisciplinary context of the conceptual range of these disciplines makes it possible to modernize the value-based orientation in the content of higher art education. Therefore, the problem of spiritual and value-based formation of a personality by means of music is actualized, which creates the prerequisites for the formation of a phenomenon of holistic professional worldview of future music teachers. The analysis of structural components of the outlined phenomenon shows that the normative and regulatory basis of professional worldview is the system of value-based orientations of the individual.

The results of the conducted experimental study of trends in the formation of value-based orientations of students obtaining musical specialties showed that the most stable were the students' orientation to professional values, which reflects the main focus of their interests and needs for future professional activity. This confirms the hypothesis of our study that the effectiveness of forming a professional worldview of future music teachers depends on the introduction in the educational process of institutions of higher art education offered by us pedagogical conditions: implementation of the axiological component in the content of higher art education; creating positive motivation for future professionals in their own professional activities; ensuring the systematic process of the acquisition of professional values, which will effectively affect the success of future professionals in music-performing or music-pedagogical fields. It should be noted that the conducted research does not cover all aspects of the problem and requires further scientific deepening into its essence, experimental verification of theoretical data, etc. Pedagogical diagnostics of the outlined phenomenon and coverage of the results of the second stage of the experiment will be reviewed in our next works.

References

- Abdullin, E. B., & Nikolaeva, E. V. (2010). On the philosophy of music education: Essence, purpose, orientation. *Philosophical Sciences*, 1, 144-153.
- Allport, G. W. (1955). *Becoming: Basic considerations for a psychology of personality* (Vol. 20). Yale University Press.
- Bakker, A. B. (2005). Flow among music teachers and their students: The crossover of peak experiences. *Journal of vocational behavior*, 66(1), 26-44. <https://doi.org/10.1016/j.jvb.2003.11.001>
- Ballantyne, J., & Zhukov, K. (2017). A good news story: Early-career music teachers' accounts of their "flourishing" professional identities. *Teaching and teacher education*, 68, 241-251. <https://doi.org/10.1016/j.tate.2017.08.009>
- Bekh, I. (2006). Education of personality: Ascent to spirituality.
- Bonnett, M. (1996). 'New'ERA values and the teacher-pupil relationship as a form of the poetic. *British Journal of Educational Studies*, 44(1), 27-41.
- Cojocariu, V. M. (2015). The evolution of the axiological system of students training for a teaching career. *Procedia-Social and Behavioral Sciences*, 191, 2382-2386. <https://doi.org/10.1016/j.sbspro.2015.04.274>
- Dilthey, V. (1996). *Descriptive psychology*. Saint Petersburg: Aleteia.
- Frankl, V. (1990). *Man's search for meaning*. Moscow: Progress.
- Iordăchescu, G. D. (2013). Socio-pedagogical paradigm of teachers' educational autonomy competence (EAC). *Procedia-Social and Behavioral Sciences*, 76, 398-402. <https://doi.org/10.1016/j.sbspro.2013.04.135>
- Kaliuzhna, T. H. (2012). Pedahohichna aksiolohiia v umovakh modernizatsii profesiino-pedahohichnoi osvity [Pedagogical axiology in the conditions of modernization of professional and pedagogical education]: monohrafiia. *Kyiv: Vyd-vo NPU imeni MP Drahomanova [in Ukrainian]*.
- Karpenko, Z. S. (2009). Aksiolohichna psykholohiia osobystosti [Axiological psychology of personality]. *Ivano-Frankivsk: Lileia-NV [in Ukrainian]*.
- Kevishas, Yo., & Otych, O. (2019). *The horizon of spirituality of education*. Vilnius: Žuvėdra.
- Kluckhohn, F. R., & Strodtbeck, F. L. (1961). *Variations in value orientations*.

- Kolomiets, G. G. (2006). *The concept of the value of music as a substance and a way of value interaction of a person with the world* (Doctoral dissertation, dissertation. Moscow).
- Kyriakova, A. V. (1996). The theory of personality orientation in the world of values. Orenburg: Publishing house of the OSPI.
- Lage-Gómez, C., & Cremades-Andreu, R. (2019). Group improvisation as dialogue: Opening creative spaces in secondary music education. *Thinking Skills and Creativity*, 31, 232-242. <https://doi.org/10.1016/j.tsc.2018.12.007>
- Lasauskienė, J., & Rauduvaitė, A. (2015). Characteristics of future music teachers' experience in teaching practice. *Procedia-Social and Behavioral Sciences*, 177, 122-126. <https://doi.org/10.1016/j.sbspro.2015.02.358>
- Lotze, R. H. (1879). *Metaphysik*: Leipzig: Hirzel.
- Marjanovic-Shane, A., Meacham, S., Choi, H. J., Lopez, S., & Matusov, E. (2019). Idea-dying in critical ontological pedagogical dialogue. *Learning, Culture and Social Interaction*, 20, 68-79. <https://doi.org/10.1016/j.lcsi.2017.10.001>
- Maslow, A. H. (1970). *Motivation and personality*. New York: Harp and Row.
- Nadera, B. (2015). Promoting student motivation in EFL classroom: Through extended music education. *Procedia-Social and Behavioral Sciences*, 199, 368-371. <https://doi.org/10.1016/j.sbspro.2015.07.520>
- Oleksiuk, O. M. (2019). Rozvytok dukhovnoho potentsialu osobystosti u postneklasychnii mystetskii osviti [Development of Spiritual Potential of Person in Post-non-classical Artistic Education]. *Kyiv: Borys Grinchenko Kyiv University (in Ukrainian)*.
- Padalka, G. (2008). *Pedagogy of art (Theory and methods of teaching art disciplines)*. Kyiv: Osvita Ukraïny.
- Rauduvaitė, A., & Lasauskienė, J. (2013). Factors determining personal career planning and choices of profession among future teachers of music. *Procedia-Social and Behavioral Sciences*, 83, 175-179. <https://doi.org/10.1016/j.sbspro.2013.06.034>
- Rickert, H. (1998). *Nauki o prirode i nauki o kulture [Nature Sciences and Cultural Sciences]*. Moscow: Respublika.
- Rogers, C. (1994). *Vzgliad na psikhoterapiiu. Stanovlenie cheloveka [On Becoming a Person: A Therapist's View of Psychotherapy]*. Moscow, Progress Publ. 233 p.
- Rolinska, H. H. (2021). Using project method for the purpose of educating future music teachers. *Linguistics and Culture Review*, 5(S2), 387-400.
- Romenets, V. A. (2006). *Act and uprising of canonical psychology. Person. Subject. Act: Philosophical and psychological studios*. Kyiv: Lybid.
- Rubinstein, S. L. (1973). *A person and the world*.
- Satanovska, LA (2016). Formuvannya tsinnostey ta tsinnisnykh profesiynykh oriyentatsiy studentskoyi molodi u vyshchykh navchalnykh zakladakh Ukrainy [Formation of values and value professional orientations of students in higher education of Ukraine]. *Visnyk Kyivskoho natsionalnoho universytetu im. Tarasa Shevchenka. Pedagogika-Bulletin of Taras Shevchenko National University of Kyiv. Pedagogy*, 1, 58-65.
- Scheler, M. (1994). *Izbrannye proizvedeniya [Selected works]*. Moscow: Gnozis.
- Shcherbakova, A. I. (2012). Scientific school "Philosophy of music and music education: problems, trends, prospects". *Science and Modern Times*, 5-2, 94-199.
- Shynkaruk, V. (2002). *Filosofskiy entsyklopedychnyi slovnyk [Encyclopedic Dictionary of Philosophy]*. Kyiv: Abrys.

- Slastenin, V. A., & Chizhakova, G. I. (2003). Introduction to pedagogical axiology. *Moscow: Publishing Center "Academy*.
- Spranger, E. (1992). Two types of psychology. History of psychology of the open crisis period (early 10s – mid 30s). Moscow: Publishing House MGU.
- Stepin, V. S. (2009). Classics, Nonclassics, Postnonclassics: Criteria for Distinguishing. *Postnonclassics: philosophy, science, culture. St. Petersburg: Publishing House «Mir*, 249-295.
- Sukhomlynska, O. V. (1997). Values of education and upbringing.
- Tatenko, V. O. (2006). Subiektno-vchynkova paradygma v suchasni psychologii [Subject-acting paradigm in modern psychology]. *Liudyna. Subiekt. Vchynok: Filofofsko-psychologichni studii-Man. Subject. The act: Philosophical and psychological studies*.
- Tkach, M. (2019). Formation of The Professional Worldview of Future Music Teachers at Universities: A Theoretical and Methodological Analysis of The Problem. Individual Spirituality In Post-Nonclassical Arts Education, 31. *Individual Spirituality in Post-nonclassical Arts Education*, 31.
- Topoğlu, O. (2014). Critical thinking and music education. *Procedia-Social and Behavioral Sciences*, 116, 2252-2256. <https://doi.org/10.1016/j.sbspro.2014.01.554>
- Uchyła-Zroski, J. (2008). Understanding music as a process leading to values. *Values in Music*, (1), 24-34.
- Vereshchahina-Biliavska, O. Y., Cherkashyna, O. V., Moskvichova, Y. O., Yakymchuk, O. M., & Lys, O. V. (2021). Anthropological view on the history of musical art. *Linguistics and Culture Review*, 5(S2), 108-120.
- Weber, M. (1990). Selected works. Moscow: Progress Publ.
- Yaroshovets, VI (2012). Istoriya filosofiyi. *Slovnnyk [History of Philosophy]*.