

## VALUE EDUCATION IN THE CONTEXT OF PROVIDING MODERN PROFESSIONAL TRAINING FOR FUTURE SPECIALISTS IN THE FIELD OF CULTURE AND ARTS

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### INTRODUCTION

The field of culture and arts has always been a special space for the formation of an individual's ability to think and act based on a developed individual spiritual culture and aesthetic sense. Literally, during lifetime, an individual exists in the world of culture, through which he/she develops and acquires the opportunity to understand the principles of being in the world and about own place in it. At the same time, "cultural heritage (works) and artifacts become real culture only when they are adopted by people, enter their lives, and finally, in their social and cultural creativity"<sup>1</sup>. On the other hand, the content of the perception of the world and behavior patterns in it are determined by the basic categories and standards of culture, which form a certain organized system, more or less limited in relation to the actual set of natural and human manifestations. As culture expert M. Naidorf emphasizes, the world of culture develops within the life of many generations of people, that is, it is an open system, which is being constantly filled with new content<sup>2</sup>. At the same time, the life of an individual includes concretization and objectification of formed ideas and perceived cultural values, which actually determine the nature of human relationships inherent in a particular society at a given time.

Meanwhile, if we recognize the dynamic nature of the world of culture and the temporality of its content, the question arises about the possibility of preserving the humanistic pathos of the value and meaning content of human life and society in general in the situation of world cultural transformations in recent decades. The relevance of this issue is

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<sup>1</sup> Мельник В.В. Культура буття людини як соціокультурний феномен. *Гуманітарний вісник Запорізької державної інженерної академії*. 2015. Вип. 60. С. 253.

<sup>2</sup> Найдорф М.И. *Введение в теорию культуры. Основные понятия культурологии*. Одесса : Друк, 2005. 192 с.

confirmed by the results of special studies, such as the World Values Survey of R. Inglehart, which covered 75% of the world's population, clearly proved the trend of mass cultural and value changes<sup>3</sup>. P. Greenfield's research indicates that the world is becoming more urbanized, formally educated, commercialized, richer, interconnected and technological, and at the same time, cultural values are changing in the globalized world, and this affects the content of socialization processes and causes changes in human development and behavior in new living conditions<sup>4</sup>. D. Rashkoff emphasizes that modern art forms, language, level of education, mass media and mass culture, which collectively generate hyper-reality, have a decisive influence on the cultural environment<sup>5</sup>. Against this background, A. Matviichuk notes that "the postmodernist thesis that modern societies are experiencing a crisis, the manifestations of which are de-solidarity, loss of identity and sources of legitimacy, and destruction of common values, is gaining general recognition"<sup>6</sup>.

It follows from the above that against the background of cultural and related value transformations, the problem of preservation and development of the human features in an individual, as the basis of cultural life, and of the whole set of relationships between individual and social life is relevant. We consider the field of culture and arts to be an effective means of solving the relevant tasks, as this field traditionally creates a space (intellectual and sensual) for the development of the abilities of spiritual self-improvement and of the ability to preserve cultural identity. Meanwhile, the current social and cultural situation imposes a significant value and sense load on this field. It is not just about the perception of the field of culture and arts as a social and economic mechanism, the main purpose of which is the creation, preservation, dissemination and use of cultural values (spiritual and material plan). Today, the emphasis should be on the idea of meeting the cultural needs of an individual through creative activities focused on the creation and assimilation of humanistic values of culture, their

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<sup>3</sup> Inglehart R., Baker W. Modernization, Cultural Change, and the Persistence of Traditional Values. *American Sociological Review*. 2000. Vol. 65. №. 1. P. 19–51.

<sup>4</sup> Greenfield P.M. Social change, cultural evolution, and human development. *Current Opinion in Psychology*. 2016. № 8. P. 84–92.

<sup>5</sup> Рашкофф Д. Медиавирус. Как поп-культура тайно воздействует на ваше сознание. Москва : Ультра. Культура, 2003. 368 с.

<sup>6</sup> Матвійчук А.В. Екологічна деонтологія: філософсько-методологічне осмислення наукових перспектив : монографія. Рівне : О. Зень, 2014. С. 34.

preservation, promotion and involvement in individual and social cultural life. It means that for the development of culture and arts, the introduction of value education into the system of professional education of specialists of the relevant profile becomes fundamental, thus determining the formation of a corps of specialists who will be active subjects of cultural, value-filled processes. Involving value education in the system of professional training of specialists in the field of culture and arts will provide the development of the ability to effectively carry out cultural activities, as well as create the potential for such activities in the value discourse. Further, we suggest a philosophical and theoretical justification of our scientific hypothesis. The logic of our study will include (1) determining the features of the current cultural situation, (2) its impact on the phenomenon of culture and arts, (3) demonstrating the potential of value education for training future professionals in culture and arts.

### **1. Contemporary cultural situation and axiological discourse**

First, it should be noted that attention to the cultural situation is due to the special existential significance that culture has for an individual and society. M. Halytska, a Ukrainian researcher, points out that the specificity of culture as a qualitative characteristic of spiritual and practical mastery of the world (external and internal) by a person is that culture testifies to the extent to which an individual has become for him/herself and others a person in the humanistic sense, and also whether an individual actually feels and realizes him/herself as such a person<sup>7</sup>. M. Varnum and I. Grossman, the American-British tandem of scientists, believe that culture is phenomenally emerging as a set of ideas, beliefs, norms and behavior common to a group living in a particular geographical location. However, based on special studies, they indicate that human societies differ within a number of psychological and behavioral trends<sup>8</sup>. Culture is a container for archetypes, social and historical meanings, and the foundation of sociality. At the same time, culture provides society with a spiritual and ideological resource for progress and development. In terms of a systems approach, culture is a complex system. The systemic nature of culture is represented by the

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<sup>7</sup> Галицька М.М. «Культура» та «Освіта»: взаємозумовленість понять. *Педагогічний процес: теорія і практика*. 2013. Вип. 4. С. 30.

<sup>8</sup> Varnum M.E.W., Grossmann I. *Cultural Change: The How and the Why. Perspectives on Psychological Science*. 2017. Vol. 12 issue 6. P. 958.

cultural triad: individuals (individual culture), social community (group, corporate, national culture), and society as a whole (social culture).

The versatility of the phenomenon of culture has led to different approaches to its understanding, in particular in social philosophy and philosophy of history there are such approaches to understanding the concept of “culture” as: 1) educational – culture as a world of mind: a) a means of glorifying culture; b) the real way of life of people); 2) axiological approach has the effect of understanding culture: a) as the world of values; b) as the set of the best creations of the human spirit; c) as the set of various and sometimes opposite values; 3) anthropological approach involves understanding culture as a human world, so culture encompasses everything that distinguishes the life of human society from the world of nature<sup>9</sup>.

Meanwhile, for this study, the principle position is that culture is interpreted as a source of meaningful values and patterns of activity, behavior and communication of people. At the same time, culture is an important area for the implementation of the need for self-realization, self-affirmation and recognition by others. However, as Russian researcher I. Leskova emphasizes, in the conditions of cultural and value relativism, which is inherent in the current cultural situation, there are some difficulties in orienting and determining patterns of behavior and content of life strategies, which is “primarily due to the inability to distinguish the main things in the surrounding and inner world”<sup>10</sup>.

These theoretical approaches to understanding the phenomenon of culture meaningfully correlate with the definition of culture and its understanding, which was formulated at the World Conference on Cultural Policy in Mexico City in 1982. In the Mexico City Declaration on Cultural Policies, the international community defined that in the broadest sense “culture can be seen as a set of pronounced features, spiritual and material, intellectual and emotional, which characterize a society or social group”<sup>11</sup>. The Mexico City Declaration on Cultural Policies also states that culture encompasses, in addition to art and

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<sup>9</sup> Мельник В.В. Культура буття людини як соціокультурний феномен. *Гуманітарний вісник Запорізької державної інженерної академії*. 2015. Вип. 60. С. 253.

<sup>10</sup> Лескова И.В. Проблема культурной идентичности в ситуации кризиса ценностей. *Вестник РГГУ*. 2009. № 2. С. 180.

<sup>11</sup> Декларація Мехіко щодо політики у сфері культури. Законодавство України. URL: <https://zakon.rada.gov.ua/laws/show/2145-19> (дата звернення: 28.11.2020).

literature, the way of life, fundamental human rights, value systems, traditions and faith. At the same time, this document recognizes the procedural aspect of culture, as well as recognizes the ability of a person to think, analyze him/herself and the environment. “It is culture that transforms us into humane, intelligent, critical beings with moral responsibilities. It is through culture that we distinguish values and make choices. Through culture, a person knows him/herself, realizes him/herself as an incomplete product of nature, critically comprehends own achievements, tirelessly seeks a new meaning of existence and creates something that reflects his/her essence”<sup>12</sup>.

At the same time, philosophers, culture experts, sociologists and politicians recognize that the phenomenon of culture, both in the minds of people and in theoretical ideas, is related to the dynamics of human communities. In fact, it is about the already mentioned dynamic and changing nature of the world of culture and the temporality of its content. “The categories “culture” and “activity” are in a historical relationship and certain determination, because culture as a characteristic of the activity sets the socio-humanistic program and determines the direction of a particular type of activity”<sup>13</sup>. Ukrainian researcher O. Borshch rightly notes that despite numerous approaches to the definition of culture, its universal characteristic is movement, the main property of which is the transfer and transmission of all cultural and historical experience of humankind. “Changes become an inherent property of culture; they combine both internal temporary and external transformations of cultural phenomena, which interact with each other. They occur at unprecedented speed and construct the area of cultural dynamics in the most important sections of cultural studies”<sup>14</sup>. The validity of this statement is proved by the deep cultural transformations, which we have witnessed in recent decades.

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<sup>12</sup> Декларація Мехіко щодо політики у сфері культури. Законодавство України. URL: <https://zakon.rada.gov.ua/laws/show/2145-19> (дата звернення: 28.11.2020).

<sup>13</sup> Фалеева Л.В. Культура, професійна культура и культура самоорганізації личности (методологічний обзор). *Казанская наука*. 2012. № 4. С. 338.

<sup>14</sup> Борщ О.В. Концептуальні підходи до проблеми культурної динаміки у культурологічних дослідженнях. *Вісник Маріупольського державного університету. Серія : Філософія, культурологія, соціологія*. 2014. Вип. 7. С. 40–41.

Special studies show that over the last century, many social and cultural changes have taken place in industrialized countries, some of which have led to the relevance of personal self-development and self-improvement throughout life. This is explained, in particular, by changes in life circumstances (for example, a change in parenting style in favor of children's autonomy and self-expression; increase in the quality and volume of accessible education, etc.)<sup>15</sup>. In addition, "cultures are mutually enriched in global dialogue, and those cultural forms and elements that become incapable of performing their functions are outlived and replaced by new, more appropriate and useful ones"<sup>16</sup>. Cultural changes also mean "changes in the ideas, norms and behavior of a group of people (or changes in the content or themes of their products that reflect such changes) over time, usually over decades or centuries"<sup>17</sup>. Against this background, thinking processes mostly move from tradition to innovation, from contextualized cognition to abstraction. In metacognition, values shift from postulating a single correct point of view to recognizing the possibility of multiple positions<sup>18</sup>.

Considering the phenomenon of changes in culture in the context of new requirements for the field of culture and arts, it is worth noting that the nature of these changes can be quite different. The 29 models of cultural change proposed by Spanish culture expert R. Panikkar are classic now. Thus, cultural changes can be caused by such processes as: growth, development, evolution, involution, repair, reconception, reform, innovation, revival, revolution, mutation, progress, diffusion, osmosis, borrowing, eclecticism, syncretism, modernization, indigenization, adaptation, placement, adoption, translation, conversion, transformation, fruiting, acculturation, enculturation, interculturalization<sup>19</sup>. The analysis of the characteristics of each model suggests that cultural changes are not

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<sup>15</sup> Hülür G. Cohort differences in personality. *Personality Development across the Lifespan*. Academic Press, 2017. P. 521.

<sup>16</sup> Малімон В.І. Стан культурної сфери та особливості здійснення державної політики у сфері культури в умовах глобалізації. *Актуальні проблеми державного управління*. 2009. № 1 (35). С. 248.

<sup>17</sup> Varnum M.E.W., Grossmann I. Cultural Change: The How and the Why. *Perspectives on Psychological Science*. 2017. Vol. 12 issue 6. P. 958.

<sup>18</sup> Greenfield P.M. Weaving Generations Together: Evolving Creativity in the Zinacantan Maya. Santa Fe, NM : SAR Press, 2004. 224 p.

<sup>19</sup> Panikkar R. Indic Christian Theology of Religious Pluralism. *Religious Pluralism: An Indian Christian Perspective / ed. Kuncheria*. London : ISPCCK, 1991. P. 252–299.

always related to social progress, sometimes even vice versa. At the same time, in the context of this study, it should be noted that the models proposed by Panikkar are in one way or another related to values, the nature of perception and assimilation of which, in the end, determines the characteristics of certain cultural changes.

Changes in the cultural situation, that is changes in lifestyle, ways of solving life problems and achieving important results, changes in the ways of thinking and in the content of emotional reactions, and finally changes in values and value hierarchies, all significantly affect individual and social life, political and economic picture of modern society. The influence of cultural processes on economic ones was described by American sociologist P. Dimaggio, who emphasized that all economic processes contained a deep cultural component or, in his words, “an unreduced cultural component”<sup>20</sup>. C. Rapaille, an American psychologist and marketing consultant, in a clear and popular form proved the importance for economic processes of “cultural codes” as a system of standardized or normative conventions, meanings and their combinations that have an obvious value dimension and determine the behavior of an individual (for example, consumption culture), who has accepted these codes<sup>21</sup>.

At the same time, each new generation chooses its own model of further cultural change: extensive and conservative (for example, models of involution, re-conception, syncretism, revival) or models of intensive and progressive content (growth, reforms, innovation, progress). At each historical stage, taking into account the implemented model of cultural change, as well as the peculiarities of the functioning of culture at all levels – procedural, material, ideal and institutional, a certain cultural situation can be stated. In particular, Ukrainian researcher D. Shevchuk correlates the current cultural situation with the postmodern era, which is characterized by decentralization, de-hierarchy and deconstruction in general<sup>22</sup>. German philosopher W. Welsch points out that postmodernism as a special intellectual and cultural phenomenon corresponds to cultural pluralism, syncretism, relativism, conditionality of cultural norms, lack

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<sup>20</sup> Dimaggio P. Culture and economy. Handbook of Economic Sociology. / ed. Neil Smelser; Richard Swedberg. Princeton and New York : Princeton University Press and Russell Sage, 1994. P. 27–57.

<sup>21</sup> Рапай К. Культурный код. Как мы живем, что покупаем и почему. Москва : Альпина Бизнес Букс, 2008. 168 с.

<sup>22</sup> Шевчук Д. Культурна ідентичність та глобалізація. *Наукові записки. Серія «Культурологія»*. 2010. Вип. 5. С. 5.

of visible framework of national traditions and restrictions, the possibility of synthesis of different cultural forms, languages and styles. The mosaic of historically local cultures is typical for the postmodern cultural situation; each of these cultures, at the same time, despite the presence of distinctive features, has an unstable, changeable (due to external influences) character<sup>23</sup>.

A. Matviichuk, a Ukrainian philosopher, also supports the position that we now live in the postmodern era. At the same time, in his opinion, one of the manifestations of this should be considered the fact that the problems of objective reality are now solved “through the subjectivity of an individual – moral and ethical principles, values and value orientations of the subject as such that determine the direction of cognitive and practical action”<sup>24</sup>. He also notes that for the postmodern situation, various psychological and axiological studies are relevant, and the social and cultural conditions of an individual’s activity become the subject of mandatory research.

It should be noted that in the context of cultural pluralism, as well as the multiplicity of interpretations of the world and the place of a human in this world and the unique nature of human relationships, there is a situation of worldview, moral, ethical and behavioral uncertainty and disorientation. In this situation, the developed value-sense sphere is a kind of safeguard against cultural and moral “confusion”. It is formed not so much in terms of learning specific values and their hierarchies (because values are also dynamic and changeable), but in terms of ability to value self-creation and self-improvement. in order to create a balanced “program” of behavior with the aim to provide, in terms of D. Garcia, “the best performance of personal and public life in the forms of humanity”. The attention to the value-sense sphere seems quite justified, if we take into account the position of American sociologist and political scientist S. Huntington on the belonging of value to the basic elements of culture<sup>25</sup>, as well as the interpretation of values by German philosopher F. Kutschera as the ultimate basis of human behavior and consciousness<sup>26</sup>.

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<sup>23</sup> Вельш В. «Постмодерн». Генеалогия и значение одного спорного понятия. *Путь. Международный философский журнал*. 1992. № 1. С. 129–130.

<sup>24</sup> Матвійчук А.В. Екологічна деонтологія: філософсько-методологічне осмислення наукових перспектив : монографія. Рівне : О. Зень, 2014. С. 32.

<sup>25</sup> Хантингтон Самюэль. *Столкновение цивилизаций* / пер. с англ. Т. Велимеева. Ю. Новикова. Москва : Издательство АСТ, 2003. С. 47.

<sup>26</sup> Kutschera, Franz von: *Grundlagen der Ethik*. Berlin; New York : de Gruyter, 1982. S. 76.



When analyzing the current cultural situation, it is necessary to pay attention to cultural globalization, which is one of the main features of modernity. In particular, it should be noted that cultural globalization is characterized by a focus on the unification of national cultures, which exacerbates the problem of preserving their identity, and, at the same time, globalization provides the formation of a new spiritual reality. Globalization processes determine changes in the field of culture and arts through the promotion of a unified and standardized global market for cultural services and goods. Along with the traditional ones, the latest “global flows of cultural goods, symbols, signs and ideas related to new forms of cognition, distribution and use have been established here. They are new technologies that are a major part of the new complex social and economic system in the culture industry”<sup>27</sup>. The communicative space available today makes the scale of intercultural dialogue boundless (and unlimited). Today, there is a historically new situation when “a modern educated person, an “average” intellectual, is interested (as at all times) in supporting culture, and is a resident of two worlds: a sufficiently predictable world of everyday life and a fantastic, unpredictable world of modern high-tech changing with growing the speed culture”<sup>28</sup>.

It is noteworthy that British thinker S. Toulmin once stated, “human variability is limited only by the limits of our genetic constitution and cultural experience, which are slowly changing”<sup>29</sup>. However, today the situation has changed radically. Despite the limitations of our genetic constitution, humanity due to modern communication technologies has extraordinary opportunities to gain cultural experience, engage in cultural processes and be not only a passive consumer but also an active creator of new cultural values. In this regard, the opinion of Spanish researcher D. Garcia acquires a new meaning; he points out that “culture is something personified, and it is embodied not just in dead objects, but in some living people who own these objects and who are able to detect ethically high and aesthetically beautiful individual life. This is a high

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<sup>27</sup> Малімон В.І. Стан культурної сфери та особливості здійснення державної політики у сфері культури в умовах глобалізації. *Актуальні проблеми державного управління*. 2009. № 1 (35). С. 252.

<sup>28</sup> Пугачева Л.Г. Парадигмальний сдвиг: от классической культуры «интерпретации» к постнеклассической культуре «понимания». *Вестник МГУКиИ*. 2019. № 1. С. 18.

<sup>29</sup> Тулмин С. Человеческое понимание. Москва, 1984. С. 41.

culture, and such people carry it with them to any “sphere” of existence<sup>30</sup>.

Accepting the position of D. Garcia, we should note that today the openness of the cultural space, in particular of its information component, multiplies the requirements of the subjects of the relevant cultural activity, but in practice, there are more questions than answers. At the same time, the function of promoting samples and standards of high culture can and should obviously be taken over by professional representatives of the field of culture and arts. Moreover, modern communication technologies act as a catalyst for the spread of not only cultural values but also anti-values. Ukrainian researcher V. Rohoza defined anti-values as “the motive of personal attitude to the world, which is based on anti-humanity, anti-humanism, immorality, and is associated with neglect of the world in order to meet own needs and desires, as well as extreme forms of expression of destructive life strategies”. In addition, the researcher rightly notes that “it is reasonable to consider anti-values ideals, ideas and norms, the implementation of which is accompanied by contempt for specific people and entire social groups, which are sacrificed to abstract ideals”<sup>31</sup>.

It is dangerous to underestimate this situation, because as Georgian philosopher M. Mamardashvili once noted humankind has long faced the task of curbing savagery, rage and selfishness of own nature, but instincts, greed, darkness of heart, heartlessness and ignorance can still control a person<sup>32</sup>. In other words, if a person does not oppose anti-values, they easily displace values, poisoning the value-sense sphere of an individual and society.

The impact of globalization trends on culture is not unequivocally assessed, but the common view of many researchers is the recognition that the cultural situation in the context of globalization determines the need to expand international cultural cooperation and solidarity in order to preserve national cultural heritage (and cultural value codes), and on

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<sup>30</sup> Гарсия Д. О понятиях «культура» и «цивилизация». *Вопросы философии*. 2002. № 12. С. 233.

<sup>31</sup> Рогоза В.В. Концепт антицінностей як елемент теоретичної основи аксіологізації професійної підготовки. *Проблеми та перспективи розвитку сучасної науки в країнах Європи та Азії* : матеріали ХХІХ Міжнародної науково-практичної інтернет-конференції (31 серпня 2020 р.). URL: <http://conferences.neasmo.org.ua/uk/art/5841> (дата звернення: 28.12.2020).

<sup>32</sup> Мамардашвили М.К. Сознание и цивилизация. *Как я понимаю философию*. Москва : Прогрес, 1992. С. 117.

the other hand – to work on the creation of a global cultural space, which is presented by a new “globalized” cultural content and values in all meanings of this word.

The dynamic nature of modern culture, the multiplicity of its content and values complicate and sometimes do not provide for the possibility of forming unambiguous and correct models of activity, behavior and communication of people. In addition, cultural pluralism, with its typical elimination of the boundaries between high and low, mass and elitist, ultimately also leads to the already marked cultural and moral “confusion”, and makes relevant the appeal to axiological knowledge as a means of value self-determination in the context of existential conflicts. However, it is difficult to deny the fair statement that culture is not a static phenomenon in general, and its changes correlate with value changes in the cultural life of society and an individual. “Rethinking of spiritual values and priorities, the emergence of new ones that would meet the demands of today and adapt to familiar values and pass a certain test is a complex, long, and most importantly, objective and inevitable process”<sup>33</sup>. Cultural changes themselves are reasonably interpreted in the discourse of the evolutionary approach (changes are gradual and occur under the influence of a system of factors that create a cumulative effect) and of the socio-ecological approach (cultural changes are determined by the social environment and its specific features)<sup>34</sup>. This research considers fundamental a sound scientific position that changes in cultural characteristics are inextricably linked with changes in human activity and cognition<sup>35</sup>. At the same time, the changes, which traditional societies eventually adopted, provided some cognitive benefits for people who grew up and continued to live in traditional societies.

Swiss researcher G. Hülür states in her works that the social and cultural environment around us, including living conditions, views, values and material standards, today is different from what it was years, decades and centuries ago, and is likely to be different in the future.

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<sup>33</sup> Стасевська О.А. Духовні цінності і соціокультурна ідентичність: проблема взаємообумовленості. *Вісник Національного університету «Юридична академія України імені Ярослава Мудрого»*. Серія : Філософія. 2016. № 4. С. 115.

<sup>34</sup> Varnum M.E.W., Grossmann I. Cultural Change: The How and the Why. *Perspectives on Psychological Science*. 2017. Vol. 12, issue 6. P. 956–972.

<sup>35</sup> Gauvain M., Munroe R.L. Cultural Change, Human Activity, and Cognitive Development. *Human Development*. 2012. № 55. P. 219–220.

Based on a significant research base, Hülür argues that with each new generation, individual life develops and forms in a broader social and cultural-historical context, and the average levels of human cognitive performance have increased significantly over the past century<sup>36</sup>.

This process received theoretical explanation within the concept of German sociologist G. Klages, who advocates the idea of value synthesis, according to which old and new values are not necessarily in opposition to each other<sup>37</sup>. The synthesis of diverse values can create a new cultural and value reality, positive and constructive in terms of personal life strategies. At the same time, value synthesis presupposes the existence of a certain level of culture – in spiritual, emotional and value aspects. The formation of such a culture and the development of its individual elements is a fundamentally important goal for any society, because culture is the basis of social progress in all spheres. In such a situation, the field of culture and arts acquires special significance, which functions as a space for the formation of the individual's ability to think and act on humanistic principles.

Therefore, in a situation of obvious and fundamental changes in the cultural life of society, its values and orientations, in the field of practical organization of culture and arts, in particular in terms of training for it, the need for new approaches is also relevant, taking into account the influence of all factors on the current cultural situation. In this statement, we proceed from the following considerations:

1. Culture is of fundamental importance to an individual and society. The worldview of an individual is directly determined by the basic categories and norms of culture. At the same time, culture testifies to the extent to which an individual has become for him/herself and others a person in the humanistic sense and to what extent the society realizes the potential of humanistic ideas. In addition, culture, as a container of social and historical meanings, provides the society with a spiritual and ideological resource for progress and development. The significance of the phenomenon of culture and cultural phenomena is recognized both at the level of theory and in international legal and administrative practice.

2. The versatile phenomenon of culture reflects the essence of the spiritual and material values achieved by an individual, as a result of

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<sup>36</sup> Hülür G. Cohort differences in personality. *Personality Development across the Lifespan*. Academic Press, 2017. P. 519–536.

<sup>37</sup> Ручка А. Цінності та ціннісна зміна у сучасному суспільстві. *Культурологічна думка. Щорічник наукових праць*. 2013. № 6. С. 176.

studying the world, as well as of the corresponding value orientations of a person in the world. With the help of culture, we distinguish between values and make value choices. The value aspect is present at virtually all levels of functioning (procedural, material, ideal and institutional). This, in turn, has led to the formation of an axiological approach to understanding and studying culture.

3. Culture is a dynamic phenomenon, and the categories “culture” and “activity” are in a historical relationship and a certain determination. Recognition of changes (variability) as an inherent property of culture encourages permanent attention to the cultural situation, changes in the spiritual and psychological life of an individual and society, in particular to value transformations. Social and cultural changes, confirmed by theory and practice, determine, on the one hand, attention to the nature of these changes, and on the other hand, motivate the desire to control their vector, because cultural changes are not always associated with social (humanistic in content) progress. This is especially relevant today, as the postmodern era, which we are experiencing, corresponds to cultural pluralism, syncretism, relativism, the conditionality of cultural norms, and the absence of a visible framework of national traditions and restrictions. In this situation, it is reasonable to consider the formation of a high-level culture, which is the main goal of the field of culture and arts, a relevant and effective means of preserving the cultural identity, as well as a means of preserving humanistic pathos of value-sense content of individual and social life.

4. The importance of the field of culture and arts is growing today due to the significant impact on the cultural environment of modern art forms, media and mass culture. In the situation of cultural globalization in the field of culture and arts, there is a unification and standardization of the world market of cultural services and goods with simultaneous leveling of national cultures and loss of their identity. We are convinced that the current openness of the cultural space multiplies the requirements for the subjects of the relevant cultural activity; in particular, it is about the value bases of such activity. Again, in this situation, the field of culture and arts acquires special significance, which appears as a space for the formation of an individual’s ability to think critically and act on the basis of humanistic values.

The ambiguous nature of the current cultural situation, which is characterized by the exacerbation of various problems, requires a solution that involves high culture in personal and social aspects. Meanwhile, the cultural and intellectual formation of an individual is

obviously a complex process that is commensurate with life itself. At the same time, education plays a key role in the formation of a personality, acquisition of knowledge and creative potential, as well as the assimilation of humanistic moral values and value orientations, which will collectively determine the nature of future life strategies and, at the same time, the social environment and society.

In addition, the above-mentioned cultural and value transformations of the modern world in practice lead to a significant increase in the role of an individual in cultural processes. The fact is that the formation and progress of culture ceases to be a matter of individual institutions in conditions of strict social control. Encouraging the values of active individualism and rationalism and cultivating the idea of ideological pluralism contributed to the involvement of the masses in cultural processes and activities in the field of culture and arts. However, the positive side of this fact is to some extent reduced by the problem of the content of modern culture, the loss of the special status of samples and standards of high culture, the conditionality of cultural norms, value relativism. Traditionally, professional representatives of culture and arts performed the function of promoting high culture, humanistic and spiritual values of the world. Therefore, it is reasonable to conclude that the current social and cultural situation imposes a significant value and sense load on this field and its professional representatives. For the development of the field of culture and arts, the introduction of value education into the system of professional training of specialists of the relevant profile acquires a fundamental character, causing the formation of a corps of specialists who will be active subjects of cultural, value-oriented processes.

It should be noted that education, in general, has a fundamental task of attracting an individual to the world of culture (in the maximum sense of the term), assimilation of cultural values (spiritual, life, professional), which creates space for both individual positive transformations and humanistic according to the content of the progress of society as a whole. British thinker P. Hirst once stated that “an individual him/herself can learn little from the natural environment, only by educating in the society, samples of arguments (in favor of a particular judgment) are passed from generation to generation and gradually develop into own form of argumentation”<sup>38</sup>.

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<sup>38</sup> Hirst P. Moral Education in a Secular Society. London : University of London Press, 2004. P. 29.

Ultimately, education can be considered as a set of diverse cultural practices in order to gain cultural and, in particular, value experience. These practices have different aspects – cognitive, motivational, operational and organizational, which collectively represent the diversity of personality formation, including professional competencies. In such a situation, education acquires the status of an important factor in individual and social development, ensuring the progress of civilization, including through the development of the value-sense sphere of an individual and society as a whole. As Ukrainian researcher T. Andrushchenko noted, “education is an environment capable of generating the energy of tolerance; environment in which universal, humanistic values of truth, goodness, mutual respect, brotherhood and freedom of thought, self-realization of an individual are promoted”. At the same time, the influence of education on the formation of the values of “world ideological and intellectual unity is multilevel and multidirectional in nature; it is carried out by many subjects of social, cultural and educational creativity”<sup>39</sup>.

In practice, this thesis is conceptualized around the need to create a new model of higher education that can organically combine the task of training professionals with a high level of competence against the background of ensuring a developed value culture. As German philosopher M. Heidegger noted, “... human activity is understood and organized as culture. Culture today is the realization of supreme values by cultivating the highest human virtues”<sup>40</sup>. This is even more relevant if we take into account the fact that we are witnessing the formation of a new creative civilization, and in these conditions, education should prepare people for life in a changing reality, including the situation of rethinking values and forming new value orientations. Ultimately, the value of a personality directly correlates with the level of his/her culture and the nature of the values he/she professes. Thus, value education enters the focus of research attention, and this phenomenon itself, logically, requires special consideration.

Meanwhile, the current value situation in the field of education is characterized by increasing relativism in relation to moral regulations

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<sup>39</sup> Андрущенко Т.В. Ціннісна палітра європейського простору освіти (український вимір). *Науковий часопис Національного педагогічного університету імені М.П. Драгоманова. Серія 12. Психологічні науки*. 2016. № 4 (49). С. 107–108.

<sup>40</sup> Хайдеггер М. *Время картины мира*. Новая технократическая волна на Западе. Москва : Прогресс, 1986. С. 93.

and cultural values of human existence. At the same time, it is fair to say that the proclaimed pluralism of values (as noted earlier, a characteristic of the postmodern era) does not compensate for the lack of a more or less stable system of relationships that would promote the growth of people's spiritual potential. "Therefore, the "absolute" and fundamental values – good, truth, beauty, family, work, well-being, well-being of children, etc., become relevant again, despite their ambivalent nature"<sup>41</sup>. On the other hand, we share the well-grounded position of Ukrainian philosopher and educator V. Andrushchenko that the current extraordinary attention to the phenomenon of values and axiology in general is due to the situation of "personal value uncertainty" and the need to overcome it through education<sup>42</sup>. Now, there is a kind of gap in the sense and value communication of generations. Classical cultural heritage with its spiritual and material values seem to lose relevance and value; personal and social cultural potential is not used and lost.

In this situation, axiological knowledge objectively passes from the status of theoretical into the status of practical, and possession of this, at first glance, specific knowledge becomes a vital necessity for a modern individual, because this knowledge functionally aims at effective adaptation of an individual to changing social, cultural and economic environment of any society. At the same time, education plays an important role in the establishment of cultural values. It should be noted that experts from a respected international organization – UNESCO, have long and unequivocally proven that any study of the specific role of cultural values in modern society raises issues of cultural development structures and their relationship to the global development process. At the same time, the idea of the method of development, which attaches special importance to cultural values, comes from the awareness of the limits of purely economic approaches. "The shortcomings of the development concept, focused exclusively on the economy, are increasingly reflected in the structural illogicalities, inequalities and conflicts that can be observed in the lives of individual nations and in

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<sup>41</sup> Стасевська О.А. Духовні цінності і соціокультурна ідентичність: проблема взаємообумовленості. *Вісник Національного університету «Юридична академія України імені Ярослава Мудрого»*. Серія : Філософія. 2016. № 4. С. 115.

<sup>42</sup> Андрущенко В. Ціннісна невизначеність особистості та її подолання засобами освіти. *Вища освіта України*. 2015. № 3. С. 6.



international affairs”<sup>43</sup>. Thus, the researchers conclude that if the development does not take into account non-economic values, especially cultural values, it will never achieve its goals. On the other hand, science and technology are also linked to cultural values. “The introduction of any new technology is a cultural phenomenon that has a direct or indirect impact on the living environment, behavior and cultural values of society”<sup>44</sup>. From this, it follows that modern education is not possible without a strong value component, and its fundamental task, among other things, should be to ensure the formation of a developed value-sense sphere and high axiological culture by involving the development of value theory (axiology) in the educational process, in particular in the context of professional training. In fact, it is urgent to pay special attention to value education.

## **2. Value education in the context of providing modern professional training**

Value education, by its nature, can obviously be attributed to enlightenment education, because contributing to the assimilation of axiological knowledge, it leaves room for independent understanding of value material, independent formation of value preferences and guidelines. Value education can be considered as an important component of the humanization of modern education (in particular, university education) and at the same time is a means of developing creative-value and critical-value characteristics of an individual. It is worth mentioning the opinion of J. Fichte that the university does not exist to transmit information, but to develop the ability to make critical judgments<sup>45</sup>.

We believe that the paradigmatic basis for creating a new model of higher education that can organically combine the task of forming professionals with a high level of value culture should be the axiological paradigm. Based on the guidelines of American scientist T. Kuhn on the

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<sup>43</sup> Mbunda D., Bosserman P., Habachi R., Capriles O., Zygulski K., Kirpal P. Problems of culture and cultural values in the contemporary world. UNESCO, 1983. P. 5.

<sup>44</sup> Mbunda D., Bosserman P., Habachi R., Capriles O., Zygulski K., Kirpal P. Problems of culture and cultural values in the contemporary world. UNESCO, 1983. P. 7.

<sup>45</sup> Цитата по: Ридингс Б. Университет в руинах / пер. с англ. А.М. Корбута; Гос. ун-т Высшая школа экономики. Москва : Изд. дом Гос. ун-та Высшей школы экономики, 2010. С. 17.

phenomenon of paradigm<sup>46</sup>, we can define the axiological paradigm as a set of achievements of modern axiology that determine the need to raise social issues and solve them through the prism of a modern value theory taking into account the current cultural (including value) situation. The appeal to the axiological paradigm in education is also required by the general social situation, which “is characterized by such negative phenomena as ideological amorphousness, vagueness of internal value orientations, axiological drama. In view of this, the search for and formation of adequate modern values acquires the status of an urgent social and cultural problem”<sup>47</sup>.

It should be noted that Ukrainian philosopher and teacher V. Andrushchenko, not using directly the notion of “value education”, aptly formulates its task in the general educational context: “the formation of universal and national values through education should be based on cultural, philosophical, axiological, legal, economic, environmental and socio-psychological knowledge, as well as on traditional, active and interactive methods and technologies for their implementation”<sup>48</sup>. The involvement of the axiological approach in education is considered by the scientist as an effective means of overcoming the “value uncertainty of an individual” and of making pragmatic the value sphere of human social existence.

Canadian researcher B. Readings, having thoroughly studied the phenomenon of modern university education, also argued that education is the main channel for attracting future professionals to the values of culture and profession. At the same time, he noted that the education itself (in particular, university education) changes its content depending on the changes taking place in the society, responding to new social needs, changes in ideology and rethinking existing values in the search of new ones<sup>49</sup>. We believe that university education should respond appropriately to the challenges of global crises, which, among other things, exacerbate the issue of preserving the humanistic pathos of the value-sense content of individual existence. Value education creates the

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<sup>46</sup> Кун Т. Структура научных революций. Москва : Прогрес, 1977. 290 с.

<sup>47</sup> Пелех Л.Р. Теорія і методика аксіологічної освіти в Польщі: порівняльний аспект : монографія. Рівне : ПП ДМ, 2014. С. 37.

<sup>48</sup> Андрущенко В. Ціннісна невизначеність особистості та її подолання засобами освіти. *Вища освіта України*. 2015. № 3. С. 10.

<sup>49</sup> Ридингс Б. Университет в руинах. / пер. с англ. А.М. Корбута ; Гос. ун-т Высшая школа экономики. Москва : Изд. дом Гос. ун-та Высшей школы экономики, 2010. 304 с.

preconditions for a worldview understanding of social reality in axiological categories and the development of own values.

The fundamental role of education for the formation of an individual system of values is substantiated by the Ukrainian-Polish scientific tandem – Yu. Pelekh and D. Kukla. They indicate that in the process of educational activities, the value orientations of an individual are manifested, consolidated and corrected. “The epicenter of the educational activity is the value-sense sphere, as the driving force of personal development. It is its formation that can guarantee the “clarification of values”, as it is denoted in modern Western pedagogical psychology”<sup>50</sup>. In our opinion, such “clarification of values” is a basic task of modern value education, which through cognitive, motivational, operational and organizational contexts works to form the value-sense sphere of a personality, to obtain a high level of axiological culture. In this, our position agrees with the position of Ukrainian researcher S. Vitvytska, who points out that the pedagogical aspect of the problem of forming humanistic values of an individual and the future specialist is that objective values become subjectively significant, sustainable life landmarks, individual’s value reference points<sup>51</sup>.

Meanwhile, the main goal of modern education (including higher) is the formation of a person with humanistic values: free, tolerant, democratic, and capable of self-determination and self-realization in the modern social and cultural space. The most important qualities of such a person are creativity, criticism and variability of thinking, developed motivation for self-improvement and the desire for creative activity in various spheres of individual and social life. The President of the European Commission (1985-1995) J. Delors spoke very clearly on this topic in his report “Education for the 21<sup>st</sup> Century” at the International Commission for UNESCO (1996). He stressed that education must constantly adapt to social experience, to broadcast its achievements, main values, and accomplishments. At the same time, the priority tasks of education included the cultivation of universal human values, education of tolerance, mutual understanding, social responsibility, and respect for others<sup>52</sup>.

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<sup>50</sup> Пелех Ю.В., Кукла Д. Система цінностей майбутнього фахівця і його місце на сучасному ринку праці. Рівне : «Волинські обереги», 2019. С. 86.

<sup>51</sup> Вітвицька С.С. Аксиологічний підхід до виховання особистості майбутнього вчителя. *Креативна педагогіка*. 2015. Вип. 10. С. 68.

<sup>52</sup> Делор Ж. Освіта – справжній скарб. *Шлях освіти*. 1997. № 3. С. 5.

It should be noted that in 1998, UNESCO approved the World Declaration on Higher Education for the 21<sup>st</sup> century, which stated that the society is currently experiencing a deep crisis of values, so higher education faces great challenges, including in terms of morality and spirituality. That is why the Declaration in a separate paragraph envisages the task of higher education to promote “protection and strengthening of social values, providing education of young people in the spirit of values that form the basis of democratic citizenship, conducting critical and impartial analysis and thus contributing to the discussion of strategic directions and to expanding the prospects of humanism”<sup>53</sup>.

The participants of the World Conference on Higher Education, held on July 5-8, 2009, at UNESCO Headquarters in Paris, pointed out that higher education institutions, through their core functions (research, training and public services), should, among other things, promote critical thinking and active citizenship. In addition, given the complexity of current and future global challenges, higher education has a social responsibility to improve our understanding of the versatile issues, including the cultural dimension. On the other hand, higher education should lead the society to the knowledge that could meet global challenges and promote intercultural dialogue<sup>54</sup>.

Special attention should be paid to the fact that today there is a significant increase in the interest in value education around the world. It is noteworthy that the Organization for Economic Co-operation and Development (OECD) included character assessment in its International Assessment Program in 2015, giving more importance than ever before to training students with the best “soft skills” such as cooperation, empathy, decision-making and others, which obviously have a value aspect<sup>55</sup>. Not surprisingly, the program “The Future of Education and

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<sup>53</sup> Всемирная декларация о высшем образовании для XXI века: подходы и практические меры от 9 октября 1998 г. ЮНЕСКО. URL: <http://docs.cntd.ru/document/901839539> (дата звернення: 17.11.2020).

<sup>54</sup> Всесвітня конференція з вищої освіти – 2009: «Нова динаміка вищої освіти і науки для соціальної зміни і розвитку»: Комюніке (8 липня 2009 р.). ЮНЕСКО. URL: [https://zakon.rada.gov.ua/laws/show/952\\_011#Text](https://zakon.rada.gov.ua/laws/show/952_011#Text) (дата звернення: 17.11.2020).

<sup>55</sup> Gegiou Sophia E., Franciso Ellyze, Iskos Eugenia P. Injecting Values Education into the English Curriculum of Young Learners. *Humanising Language Teaching*. 2019. URL: [http://www.curriculum.edu.au/verve/\\_resources/Terry\\_Lovat\\_VE\\_Newsletter.pdf](http://www.curriculum.edu.au/verve/_resources/Terry_Lovat_VE_Newsletter.pdf) (доступ 15.06.2020).

Skills 2030”, which was also concluded by experts of the organization, emphasizes that now there is a need to be prepared to work in new cultural and technological conditions and opportunities. It is not just about professional competence, but also about the availability of educational prerequisites (knowledge and emotional factors) for the realization of own potential, and developing skills to promote other people’s lives and help a better future<sup>56</sup>.

We should also mention the position of the well-known Australian expert in the field of value education T. Lovat, who consistently defends the idea that the key figure in value education is the teacher as a “transmitter” of humanistic, socially approved values and ideals. “Value education is at the heart of where education began as a public good, designed to change the situation, or as a complement to what is offered at home, or to compensate for what is lacking at home”<sup>57</sup>. It should be noted that educational activities aimed at the formation of values are now recognized as mandatory for the Australian education system. The value component is reflected in the curricula and content of specific subjects encouraged by the Australian Government<sup>58</sup>.

In turn, American researcher M. Berkowitz considers value education an alternative to moral education, which means to create pedagogical conditions and support structures to promote the development of positive, ethical, prosocial inclinations and competencies in young people, in particular to strengthen their focus on academic achievement<sup>59</sup>. At the same time, the American scientist connects value education with the formation of a personality. This position apparently continues the tradition established by American psychologist C. Rogers, who proposed the conceptual notion of a “fully functioning person”. It is about (1) a person who is able to use own talents and abilities, (2) a reflective person, (3) a person that seeks self-improvement and self-

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<sup>56</sup> The OECD Future of Education and Skills 2030 project. URL: <https://www.oecd.org/education/2030-project/about/> (дата звернення: 30.09.2020).

<sup>57</sup> Lovat T. What is values education all about? 2005. URL: [http://www.curriculum.edu.au/verve/\\_resources/Terry\\_Lovat\\_VE\\_Newsletter.pdf](http://www.curriculum.edu.au/verve/_resources/Terry_Lovat_VE_Newsletter.pdf) (доступ 12.06.2020).

<sup>58</sup> Lovat, T., Schofield, N. Values education for all schools and systems: A justification and experimental update. *New Horizons in Education*. 2004. № 111. P. 4–13.

<sup>59</sup> Berkowitz Marvin W. What works in values education. *International Journal of Educational Research*. 2011. Vol. 50. Issue 3. P. 153–158.

realization, (4) finally, a person who, being aware of own value, is able to accept and respect the high value of others<sup>60</sup>.

It is noteworthy that a group of American researchers conducted comprehensive research that proved that the humanities, i.e. the educational process based on the disciplines with strong value-generating potential – philosophy, ethics, aesthetics, cultural studies and cultural history, etc., provide a powerful positive motivational effect concerning quality that no other type of training can provide. It is scientifically proven that the results of the study of the humanities and cultural and artistic disciplines include: 1) critical thinking and broad analytical skills; 2) the ability to learn; 3) independence of thinking; 4) the ability to see all sides of the problem (empathy); 5) self-control for greater loyalty; 6) confidence in leadership skills; 7) the ability to make mature social and emotional judgments; 8) commitment to liberal values; 9) activity and pleasure from cultural experience<sup>61</sup>. We would like to add that each of these results has a value dimension and, at the same time, testifies to the fact (and extent) of the formation of a value-oriented humanistic personality. It is also worth noting that a similar study was conducted in 2007 by a group of American scientists from the University of Michigan. It substantially confirmed the relevance of the results of a study on the positive effect of disciplines with value-creating potential<sup>62</sup>.

In terms of the organization of value education, we should also mention the “Pedagogical Constitution of Europe”, which was developed by a group of well-known in Europe theorists of pedagogical science – professors V. Andrushchenko (Ukraine), M. Gunzinger (Germany), and A. Gaizutis (Lithuania). This document complements the list of international documents in the field of higher education and integrates the idea of the basics of pedagogical training in the European educational space. Among other things, the “Pedagogical Constitution of Europe” formulates fundamental values for the educational space: human-centeredness, tolerance, peace-loving, environmental security, respect for

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<sup>60</sup> Rogers Carl. Toward Becoming A Fully Functioning Person. *Perceiving, Behaving, and Becoming: A New Focus for Education*. Yearbook, 1962, ed. by Arthur W. Combs. P. 32–34.

<sup>61</sup> Winter, D.G., McClelland, D.C., Stewart, A.J. A new case for the liberal arts: Assessing institutional goals and student development. San Francisco, CA : Jossey-Bass, 1981. 247 p.

<sup>62</sup> King P.M., Brown M.K., Lindsay N.K., Hecke V., Jones R. Liberal arts student learning outcomes: An integrated approach. *About Campus*. 2007. № 12. P. 2–9.

human rights, solidarity<sup>63</sup>. The educational process organized on such value basis provides preconditions for: 1) prevention of xenophobia; 2) formation of tolerance, balance and peace; 3) establishment of the ecological worldview; 4) fostering respect for human rights, democracy and solidarity; 5) cooperation with the representatives of various religious denominations. It is significant that the authors of the “Pedagogical Constitution of Europe” do not rule out the possibility of supplementing the outlined value system by the subjects of the educational process with their own values or heritage borrowed from the cultural space of neighboring nations. For practical pedagogical activity, the consequence of the application of the axiological paradigm should be active involvement of axiological approaches in the educational process. Under such conditions, the teacher becomes a “transmitter” of axiological knowledge, promotes their assimilation by high school or university students, leaving them space for independent comprehension of value material, independent formation of value preferences and guidelines. On the other hand, the ideas of the “Pedagogical Constitution of Europe” inspire the development of value education, increasing attention to the formation of axiological competencies in the process of training, in particular, training of the professionals in the field of culture and arts.

It is important to note that the paradigms of modern higher education include cultural focus<sup>64</sup> and focus on the formation of citizens and civil society<sup>65</sup>. They determine the possibility of not only the acquisition of knowledge by students in subjects they study (or professional competencies), but of acquiring a critical approach to this knowledge, the ability to perform value analysis, the selection of practically significant aspects, as well as the ability to synthesize knowledge from many different sources (general, including axiological competencies). After all, the common goal of modern education, especially its humanitarian

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<sup>63</sup> Педагогічна Конституція Європи. Київ : Вид-во Національного педагогічного університету імені М.П. Драгоманова, 2002. С. 10.

<sup>64</sup> Кашекова И.А. Модернизация содержания и методов общего образования на принципах культуроцентричности. *Педагогика искусства*. 2014. № 4. URL: [http://www.art-education.ru/sites/default/files/journal\\_pdf/kasheкова.pdf](http://www.art-education.ru/sites/default/files/journal_pdf/kasheкова.pdf) (дата звернення: 16.12.2020).

<sup>65</sup> Goldbard Arlene. Arguments for Cultural Democracy and Community Cultural Development. *Grantmakers in the Arts*. 2009. Vol 20. № 1. URL: <https://www.giarts.org/article/what-do-we-mean-art-artists-culture-and-industry> (доступ 12.11.2020).

component, is the education of “wise citizens” and the development of “a sense of collective responsibility that will prepare them for wise and ethical leadership in the world”<sup>66</sup>.

We consider to be promising the opinion of British researcher M. Golmohamad that modern education should encourage integrative thinking to take into account new value conflicts through more complex identities, associations, experiences and constant changes in the political landscape of the modern world. That is why the role of value education as a means of learning and mastering ways to value and respect diversity is growing, working on the principle of unity in diversity. In addition, it is difficult to deny the validity of Golmohamad’s scientific position that fostering a subjective sense of membership in the world political life is vital in matters relating to sustainable development and justice<sup>67</sup>.

At the same time, despite the fact that in recent decades there has been some experience of introducing a value component into the educational process, the topic of axiological principles of training is still not exhausted, and educational practice in higher education is not fully focused on personality development and value consciousness. We must admit that practice proves that the topic of value education contains more questions than answers. In particular, according to the research of Swedish scientist R. Thornberg, who studied the opinion of European educators on value education, at the present stage, value formation and acquisition of axiological knowledge are: 1) often reactive and unplanned; 2) part of everyday school life with an emphasis on the daily behavior of students at school as a continuous informal curriculum; 3) partially or mostly unconsciously carried out by teachers<sup>68</sup>. In addition, the Ukrainian-Polish scientific tandem, Yu. Pelekh and D. Kukla, point out that the obstacle to determining the value priorities of the education sector and “axiologization” of the educational space today is the value vacuum existing in the modern education system. They

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<sup>66</sup> Thomas, N. In search of wisdom: Liberal education for a changing world. *Liberal Education*. 2002. № 88. P. 31.

<sup>67</sup> Golmohamad M. Education for World Citizenship: Beyond national allegiance. *Educational Philosophy and Theory*. 2009. Vol. 41. Issue 4. P. 466–486.

<sup>68</sup> Thornberg, R The lack of professional knowledge in values education. *Teaching and Teacher Education: An International Journal of Research and Studies*. 2008. № (24) 7. P. 1791–1798.



associate it with the transition from “knowledge” (authoritarian) educational paradigm to the human-centered (humanistic) paradigm<sup>69</sup>.

The situation with the promotion of the axiological approach in the practice of professional education is obviously complicated by the fact that in modern science there is a critical attitude to axiology. The subject of discussion, in particular, is the limits of the axiological approach. In addition, the value theory is said to have the eclectic system of criteria for axiological analysis and, in some cases, the illogicality of the formation of universal values of axiological analysis. Moreover, two fundamental concepts of axiology remain debatable: values and value orientations. However, we share the view that “such methodological discussions are obviously quite normal and useful for any scientific discipline and to some extent confirm the social and creative potential of axiology”<sup>70</sup>. At the same time, these discussions have an obvious methodological character and do not diminish the importance and potential of value education.

We should note what we define as a set of processes of formal and non-formal education that contribute to the development of values and formation of value orientations. The purpose of value education is the formation of the value-sense sphere and high axiological culture, which is the basis for determining life strategies, solving moral and ethical problems and making value choices. The content of value education is acquaintance, understanding and acceptance of universal humanistic values that reflect the civilization and cultural-historical experience, as well as the formation of thorough axiological knowledge, which opens the possibility of creating a value picture of the world. The basis of value education is the axiological paradigm, which we interpret as a set of achievements of axiological knowledge that determine the need to raise social issues and solve them through the prism of modern value theory, taking into account the current cultural (including value) situation.

A certain feature of value education is probably the fact that it contributes to the disclosure of personality’s potential (including axiological) and at the same time forms the student’s value attitude to the world and various relationships, the participant of which the student is, and

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<sup>69</sup> Пелех Ю.В., Кукла Д. Система цінностей майбутнього фахівця і його місце на сучасному ринку праці. Рівне : «Волинські обереги», 2019. С. 86.

<sup>70</sup> Дем’янюк В.В. Філософсько-історичний контекст розвитку аксіології (практичні перспективи ціннісного знання) : авторський курс. Рівне : ПЕТК НУВГП, 2019. С. 9.

which determine the search, evaluation, selection and projection of optimal and value wise life decisions. At the same time, modern value education involves the use of innovations in the educational process in order to strengthen its value-sense direction. In particular, it is about creating pedagogical conditions that will effectively promote the development of the value-sense sphere of an individual and axiological culture as an integral part of the general culture. Finally, we can also consider value education as a way of forming an image of the world, our own human image and the image of the desired relationship with the outside world (social and natural), which have a value basis of humanistic orientation.

The well-grounded opinion of Ukrainian researcher L. Pelekh is conceptual for our study. She states that values and value orientations cannot be imposed by force, they are difficult to be substantiated in a scientific way, in addition, they are in constant dynamics, so the formation of values and their hierarchy is a purely individual case<sup>71</sup>. The researcher points out that the conditions for the formation of personal values and value orientations can be divided into external (environment, society, culture, in which values are fixed) and internal (needs, interests, personality traits). These conditions must be taken into account in the implementation of value education to achieve maximum effect in the formation of value-sense sphere and high axiological culture of a student, in particular in the training of future specialists in culture and arts.

In general, value education, in its content and focus, is clearly in line with the concept of education and upbringing, which is called in modern Western philosophy of education a “new humanism”. Humanism, as a principle of education systems, is shared by adherents of various pedagogical and philosophical schools. At the same time, as Ukrainian researcher V. Zinchenko points out, the supporters of the new humanism “connect the process of education with the value orientation of people. In their opinion, the philosophy of education should clearly define the range of humanistic, social and moral values, identify social institutions designed to form an orientation to these values, justify the relationship of individual and social qualities of an individual that could contribute to the establishment in the society of the “spirit of democracy”<sup>72</sup>. In addition, the

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<sup>71</sup> Пелех Л.Р. Теорія і методика аксіологічної освіти в Польщі: порівняльний аспект : монографія. Рівне : ПП ДМ, 2014. С. 47.

<sup>72</sup> Зинченко В.В. Модель «нового гуманізму» в цінній системі і принципах сучасної соціальної філософії освіти. *Перспективи науки і освіти*. 2014. № 1. С. 9.

proponents of this concept in the philosophy of education and upbringing pay much attention to justifying the purpose of moral education, its methods and means.

The above positions concerning the phenomenon of value education necessitate the creation, development and implementation of axiological (axiological and developmental) environment in the process of training in higher education as a means of becoming a value-oriented humanistic personality. The priorities of such an environment are general cultural, humanistic values, which represent culture in all its historical universal richness, diversity of cultural forms and cultural values. “It is important that the educational space is systematically based on the value-principle constructs of the phenomenological-behavioral assertion of humanistic and peace-loving worldviews, the key of which should be the recognition of the absolute value of each person”<sup>73</sup>. Such a space serves as an axiological and developmental environment, within which the educational process is aimed at forming the value-sense sphere and axiological culture, as indicators of the formation of a fundamentally important professional competence – axiological. In other words, the realization of the goal of value education – the formation of axiological competence, is achieved by building an axiological and developmental environment. Therefore, this phenomenon requires special study, in particular in the context of professional training of future specialists in the field of culture and arts.

The relevance of value education in the context of professional training of future specialists in the field of culture and arts is due to the fact that representatives of this field need axiological knowledge as one of the effective means of self-regulation of individual and social life, of defining life strategies and of making moral, ethical and value choices. We substantiate our position concerning the prospects of value education in the context of cultural and artistic training with the following provisions:

1. The current cultural situation is characterized by the exacerbation of various problems, the solution of which, among other things, requires a high culture, including value culture, in personal and social aspects. In particular, today there is a gap in the sense and value communication of

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<sup>73</sup> Андрущенко Т.В. Ціннісна палітра європейського простору освіти (український вимір). *Науковий часопис Національного педагогічного університету імені М.П. Драгоманова. Серія 12. Психологічні науки*. 2016. № 4 (49). С. 109.

generations, and the classical cultural heritage with its spiritual and material values is losing its weight and relevance.

2. A properly organized and functioning field of culture and arts is seen as an important factor in sustainable development, as well as a means of affirming the ideas of democracy, cultural democracy and development of civil society. The efficiency of the field and its potential directly correlate with the level of axiological culture of its representatives. The formation of a high level of such a culture requires the involvement of value theory (axiology) in the educational process, in particular in the context of professional training.

3. The issue of cultural development (individual and social) motivates to the appropriate efforts in the educational field. Education, in general, plays a key role in shaping a personality. Educational institutions have the task to involve an individual in the world of culture and to help assimilate the values of culture, which creates space for both individual and social positive transformations. At present, the issue of developed value culture is relevant, especially for the representatives of the field of culture and arts, so the topic of value education is urgent.

4. We consider value education to be an important component of the humanization of modern education (in particular, university education), and we also consider it as a means of developing creative-value and critical-value personality traits of future specialists in the field of culture and arts. This position is confirmed by the theoretical developments of pedagogical theory and practice and is reflected in the system of international and national regulations in the field of education.

5. The basis of value education is the axiological paradigm, which we interpret as a set of achievements of axiological knowledge that determine the need to raise social issues and solve them through the prism of the modern value theory, taking into account the current cultural (including value) situation. An important reason for addressing the topic of value education in the training of future professionals in the field of culture and arts is that it helps to reveal the spiritual potential of an individual and at the same time forms a value attitude to the world, forms axiological competencies as a basis for defining life strategies, solving moral and ethical problems and making value choices in both spiritual and material contexts.

## **CONCLUSIONS**

Summarizing the above, we should note that today, the world cultural situation is undergoing radical changes, accompanied by trends of mass

cultural transformations, establishment of modern values and preservation of specific cultural traditions. The understanding of cultural changes as changes in the ideas, values and norms of behavior of the individual and society is fundamental to our study. Meanwhile, in the conditions of cultural pluralization and the multiplicity of interpretations of ideas about the world and the place of a human in this world, which is characteristic of the current cultural situation, there is a situation of moral-ethical and value uncertainty and disorientation. Therefore, the field of culture and arts acquires special significance, acting as a space for the formation of a personality and personal value-sense sphere on humanistic principles.

In practice, the social and cultural significance of culture and arts is determined by the fact that culture is now considered a key element of the concept of sustainable development, because culture (its level) determines the nature of human and social attitudes to the social and natural world. In addition, the field of culture and arts promotes the development of creative and aesthetic potential. At the same time, creativity and its aesthetic content (or realization) acquire value meaning for the specialists in the field of culture and arts, because it is the foundation of their creative and professional growth. The development of culture and arts involves the organization of quality cultural and artistic education, which we interpret as training for the relevant activities: the production and preservation of cultural values, the promotion of ideas and values of high culture. Our further research will focus attention on cultural and artistic education, in particular its value component, because it is the value system that forms the inner core of culture. A representative of the field of culture and arts should also have a value core, which is dictated by involvement in solving the problem of ensuring cultural diversity and intercultural dialogue, and specific subjectivity in the space of creative processes.

## **SUMMARY**

The problem of preservation and development of the human features in an individual, as the basis of cultural life, and of the whole set of relationships between individual and social life is relevant against the background of cultural and related value transformations. We are convinced that the current openness of the cultural space multiplies the requirements for the subjects of the relevant cultural activity; in particular, it is about the value bases of such activity. Today, the emphasis should be on the idea of meeting the cultural needs of an

individual through creative activities focused on the creation and assimilation of humanistic values of culture, their preservation, promotion and involvement in individual and social cultural life.

It means that for the development of culture and arts, the introduction of value education into the system of professional education of specialists of the relevant profile becomes fundamental, thus determining the formation of a corps of specialists who will be active subjects of cultural, value-filled processes. The relevance of value education in the context of professional training of future specialists in the field of culture and arts is due to the fact that representatives of this field need axiological knowledge as one of the effective means of self-regulation of individual and social life, of defining life strategies and of making moral, ethical and value choices. This position is confirmed by the theoretical developments of pedagogical theory and practice and is reflected in the system of international and national regulations in the field of education.

The development of culture and arts involves the organization of quality cultural and artistic education, which we interpret as training for the relevant activities: the production and preservation of cultural values, the promotion of ideas and values of high culture.

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