

**МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ
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**МУЗИЧНА ТА ХОРЕОГРАФІЧНА ОСВІТА
В КОНТЕКСТІ КУЛЬТУРНОГО
РОЗВИТКУ СУСПІЛЬСТВА**

**Матеріали і тези ІХ Міжнародної конференції
молодих учених та студентів
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46,382-ton ocean liner Titanic, claimed to be unsinkable, suddenly struck an iceberg on its maiden voyage to England in the North Atlantic. More than 1,500 passengers on board were instantly at risk of disappearing and being buried in the ocean, shocking the world. There were those who survived the Titanic incident, and people repeatedly heard and experienced the testimony of a Christian through their own lips. It is said that at this time, many people rushed to board the lifeboats on the deck, but the crowd grew and there were not enough lifeboats, making the scene very chaotic. According to survivors, the passenger, Reverend John Harper, was invited to attend a sermon at Moody's Church in Chicago, USA, and boarded this ship. The Reverend John Harper stood up and shouted to the crowd in front of the lifeboat, "Christians, get up!" Everyone was stupid and kept grabbing seats. The pastor shouted: "Christians, get up! We are all saved, leave your seats for those who have not yet had the opportunity to receive the Gospel. This time it worked! At first, dozens of Christians squeezed out of the crowd and decided to give up the opportunity to save the lifeboat to non-Christians. The Reverend John Harper called for all the Christians on board to gather and form a circle, hand in hand. Reverend Harper solemnly declared: "Brothers and sisters, our lives are always in danger, but we have believed in the Lord Jesus and hope for eternal life, so do not be afraid; however, there are still many people on the ship who have not yet believed in the Lord, and they have not been saved. If they lose their lives in this moment, they will perish forever. If we do not compete with them now for the escape equipment, more people who have not yet believed in the Lord will be saved, and they will still have the opportunity to hear the Gospel and believe in Jesus in the future and have eternal life. Hearing this, the group of Christians were very moved and responded with one accord. They continued to sing the hymn hand in hand, saying, "Be nearer to the Lord, be nearer..." The solemn verse moved the other passengers on the ship, and all accepted the instructions of the ship's staff in order, allowing the women and children to board. The hymn "Closer, Lord, to You" is familiar to everyone. He has already turned 180 years old, and his words are still relevant today.

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THEORETICAL ASPECTS OF STUDYING THE CONCEPT OF "HARMONIOUS PERSONALITY" IN CONTEMPORARY PEDAGOGY AND ART

Today, researchers frequently turn to concepts such as harmony, harmonious personality, and harmonious development. This focus is justified because by their inherent nature, humans have always sought harmonious coexistence with their environment, their inner "self," and the alignment of their spirit with the challenges of existence, which constitutes harmony.

Harmony (from the Greek "harmonia," meaning concord, consonance, and harmony in the combination of something) is understood as the "coordination, combination of these qualities, their mutual complementation and enrichment in the spiritual and physical essence of a person" [1]. M. J. Varyy affirms that "harmony, harmoniousness is the inner and outer order, concord, integrity of phenomena and processes" [2].

Given that harmony is an ongoing process aimed at achieving ideals, completeness, and perfection, it is worthwhile to turn to G. Hegel, who believed that the harmonized life of an individual is a necessary component of their constancy, self-identity, and identity, within the framework of a constant process of "absolute becoming." According to Plato's perspective, human nature is determined by the soul, and the soul, along with the body, must prevail over the body, as it is a divine immaterial principle, whereas the body is mortal and material.

Modern concepts regard harmony as a synthesis, coordination, and mutual correspondence of qualities (objects, phenomena, components of a system). The notion of "harmony" reflects the unity and integrity of its components, even in the case of elements with opposing properties, expressing their mutual coordination and a state of equilibrium. According to L. E. Orban-Lembrick, a harmonious personality "exists in harmony with the surrounding world, coexists with other people, and maintains unity with itself." Such a personality can be directly recognized as a moral individual, and the violation of moral norms is considered a breach of its inner integrity. L. E. Orban-Lembrick believes that "the development of a harmonious personality is associated with the formation of a hierarchy of motives and values, where higher levels should prevail over lower ones" [8]. T. Yefremova examines harmony not only as a specific physiological state of the body but also as

"psychological balance and social and spiritual well-being of a person" [4, p.93]. S. Maksimenko emphasizes the significance of love and believes that it is the primary source of harmonizing the spiritual, essential, genuine, and human aspects within a person. The researcher notes Plato's idea that the "aspiration towards integrity and the attraction to it" are called love [8].

It is generally accepted that harmony is formed through the process of creativity. Creativity is considered a common path of development that reveals various aspects of self-expression. By studying themselves, their abilities, and talents, individuals constantly discover new opportunities for personal growth and improvement. This process helps maintain and expand harmony in relationships with oneself, others, and the world as a whole. During interactions with others in dialogues, individuals actively explore their own life values and meanings. "This dialogue contributes to a better understanding of oneself, each other, and the surrounding world" [3, pp. 67-81].

One of the crucial issues in the process of harmonious personality development is intellectual education. Thanks to it, humans have emerged as social beings and have created not only material but also spiritual culture, ensuring continuous socio-economic progress. Therefore, according to O. Levytska, "acquiring knowledge, improving thinking, and memory should be at the center of comprehensive and harmonious personality development" [6, pp. 147-148].

In harmonious education, significant attention is devoted to the spiritual growth of an individual and the development of high aesthetic tastes and preferences. One of the key aspects of aesthetic education lies in shaping artistic culture, which is based on the use of art as a means of education to teach people to perceive and evaluate artistic works adequately. Aesthetic education makes an individual a fully participating member of society's artistic life, capable of comprehending artistic works in their full depth of content and expressiveness of form. Aesthetics and aesthetic education assist individuals in distinguishing between good and evil, embracing values to emulate, and rejecting those to discard [7, p. 28].

By integrating knowledge of spirituality, personal culture, education, and upbringing, we can create a model of a person that reflects not only contemporary realities but also the future. One of the fundamental components of pedagogical science is spirituality, which interacts with culture, education, and upbringing to shape the ideal personality. Spirituality interacts with culture and education to create an individual who becomes a symbol of culture and possesses a deep understanding and development of spirituality. Such a person is characterized not only by intellect and reasoning but also by a profound spiritual inner world.

Therefore, the role of art in harmonious personal development and socialization primarily lies in its comprehensive influence on the individual. For

instance, the emotional state of a person, their beliefs, tastes, and values are shaped by their perception of artistic works. Familiarity with cultural and artistic heritage promotes the activation of a valuable perception of reality. Currently, there is a growing global interest in using art as a means to shape a harmoniously developed personality. This underscores the necessity of preserving and popularizing artistic heritage, which, as expressed by V. V. Klymenko, "serves as the foundation of the nationwide system for the comprehensive development of a modern individual" [5, pp. 149-150].

In conclusion, it is theoretically established that the concept of "harmony" is regarded as a continuous process aimed at achieving ideals, completeness, and perfection. It is shown that a "harmonious personality" exists in harmony with the surrounding world, coexists with other people, and maintains unity with itself. The development of a harmonious personality is associated with the formation of a hierarchy of motives and values, where higher levels should prevail over lower ones.

Theoretical research demonstrates that the primary objective of pedagogical science is to create conditions for the harmonious development of an individual, including the development of intellect, spirituality, morality, social competence, and self-awareness. It contributes to the formation of individuals who are capable of creativity, self-realization, and constructive interaction with the world around them. Furthermore, the influence of art on the harmonious development of an individual primarily lies in its comprehensive impact on their emotional state, beliefs, tastes, and values, which are shaped by their perception of artistic works.

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FORMATION OF EXECUTIVE COMPETENCE OF FUTURE SPECIALISTS IN THE FIELD OF MUSICAL ART

***Abstract.** In the article, the author considers the problem of performance competence as the basis for the formation of professional competence of future specialists in the field of musical art. The realization of an emotionally convincing interpretation of musical works is the final result of students acquiring musical and performing knowledge, abilities and skills, the degree of development of personal and professional qualities, adequately implemented in musical and performing practical activities, which reflects the content of performing competence.*

***Key words:** performing competence, interpretation of a musical work, future specialist in the field of musical art.*

ФОРМУВАННЯ ВИКОНАВСЬКОЇ КОМПЕТЕНТНОСТІ МАЙБУТНІХ ФАХІВЦІВ У ГАЛУЗІ МУЗИЧНОГО МИСТЕЦТВА

***Анотація.** У статті автор розглядає проблему виконавської компетентності як основи формування професійної компетентності майбутніх фахівців у галузі музичного мистецтва. Здійснення емоційно переконливої інтерпретації музичних творів є кінцевим результатом набуття здобувачами музично-виконавських знань, умінь та навичок, ступеня розвитку особистісних та професійних якостей, адекватно реалізованих у музично-*