

Artículo de investigación

VOCATIONAL TRAINING OF AIR FORCE OFFICERS: METHODOLOGY OF AXIOLOGICAL APPROACH

ПРОФЕССИОНАЛЬНАЯ ПОДГОТОВКА ВОЕННЫХ ЛЕТЧИКОВ: МЕТОДОЛОГИЯ
 АКСИОЛОГИЧЕСКОГО ПОДХОДА
 FORMACIÓN PROFESIONAL DE OFICIALES DE FUERZA AÉREA: METODOLOGÍA DEL
 ENFOQUE AXIOLÓGICO

Recibido: 8 de enero de 2019. Aceptado: 8 de marzo de 2019

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Abstract

This paper reveals theoretical and methodological grounds for adopting an axiological approach in vocational training of air force officers, whose study should be started with consideration of the "value" and "value orientation" concepts. This study provides a rationale for an axiological characteristic of the military education that comprises three interconnected value components: national, social, and personal. Discovered are the key aspects of of the moral and psychological state (such as military-professional, military-moral and military-political) that provide psychological readiness, psychological attitude of a cadet, officer, military personnel to perform combat training tasks.

Keywords: military education; value attitude.

Resumen

Este documento revela los fundamentos teóricos y metodológicos para adoptar un enfoque axiológico en la formación profesional de los oficiales de la fuerza aérea, cuyo estudio debe comenzar con la consideración de los conceptos de "valor" y "orientación de valor". Este estudio proporciona una justificación para una característica axiológica de la educación militar que comprende tres componentes de valores interconectados: nacional, social y personal. Se descubren los aspectos clave del estado moral y psicológico (como militar-profesional, militar-moral y militar-político) que proporcionan preparación psicológica, actitud psicológica de un cadete, oficial, personal militar para realizar tareas de entrenamiento de combate.

Palabras claves: Educación militar, actitud de valor.

Аннотация

В данной статье раскрываются теоретико-методологические основания применения аксиологического подхода к подготовке военных летчиков, отправной точкой для исследования которых являются рассматриваемые нами понятия «ценность» и «ценностные ориентации». В работе дается обоснование аксиологической характеристики военного образования, включающей три взаимосвязанных ценностных компонента: государственный, общественный и личностный. Раскрываются основные аспекты морально-психологического состояния (такие, как военно-

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профессиональный, военно-нравственный и военно-политический), обеспечивающие психологическую готовность, психологический настрой курсанта, офицера, воинского коллектива выполнять учебно-боевые задачи.

Ключевые слова: военное образование; ценностные отношения.

Introduction

The relevance of this study is dictated by the need for a comprehensive and objective analysis of the pedagogical mechanisms for the formation of value priorities and social attitude in cadets of higher military aviation institutes and cadets of military departments of civil aviation institutes. The social function of military education lies in the deliberate and purposeful transfer of the socio-historical experience of defending the Homeland to younger generations, in mastering their developed moral values, norms and behavioural experience. The success and effectiveness of the future rotary aircraft pilots training will ultimately depend not only on solving financial and social issues in military education, but to a greater extent on creating an effective system of multi-level training that ensures the formation and development of highly professional and inwardly moral skills, as well as moral and psychological properties and qualities in military specialists. It is starkly obvious that the state's strategic mission in these conditions is preservation, strengthening and development of the intellectual and moral potential of qualified officers who form the social base of military education. In this regard, there is an urgent need for a comprehensive and objective analysis of pedagogical formation mechanisms for positive value orientations and social attitudes in cadets of military universities, as one of the core components of education and training of comprehensively developed, harmonious personalities, military professionals performing the tasks to protect the national interests of the Russian state. The status value of military service and the success of the development of society itself depend on the effective formation of positive social attitudes in cadets and the solution of the sociocultural problems of military personnel in general. Without firm conviction in the strength and justice of the state, without stable positive dynamics in the formation of positive social attitudes, value orientations and value priorities in officers, their interest in their straight fulfilment of military duty, improvement of military pilots training is impossible.

Materials and methods

Study of literature sources, theoretical analysis, composition, comparison, methods of logical abstraction (induction and deduction) contributing to the theoretical and methodological substantiation of an axiological characteristic of military education, and revealing a specific content of the "values", "value orientations", "value relationships", "value priorities" concepts in the methodology of an axiological approach to the training of military pilots; surveys and polls of future military pilots.

Discussion.

A complex task of improving contemporary military education can be solved by its steering towards the achievement of humanistic values, traditions and ideals, since education issues have always been and are being considered by scientists and experts in broad sociocultural and historical contexts. This can be explained by the fact that each historical period has its own values, ideals and traditions, goals and objectives of training and tuition, its own version of a multifaceted process, its own system of education and upbringing. Our addressing to the issue of military education is driven by the logic of scientific knowledge, as well as the fact that it helps to picture and understand its essence in the reality of concrete historical events, with a view of thorough understanding of this problem solution and ensuring the continuity of the richest pedagogical heritage. The social function of military education lies in the deliberate and purposeful transfer of the socio-historical experience of defending the Homeland to younger generations, in mastering their developed moral values, norms and behavioural experience.

In accordance with the Concept on the state educational standard of higher vocational education, the most important factor to be considered when developing standards of military education is the need to match the lines of higher military school development with the new economic and socio-political conditions for Russia development, which assumes the

tendency of the military education system towards diversity of educational goals and values that ensure its flexibility; commitment of the military education system to development of civic consciousness, patriotism, diligence, respect for and observance of human rights and freedoms, love for the country.

In circumstances, where devaluation of moral and cultural values experienced by a contemporary society, and, consequently, by the modern Russian army as its component, results in weakening the spirituality of human relations, insufficient prestige of military service, ignoring the traditions of humanism as a universal philosophy of life, a special emphasis is laid on the wealth of historical material on training and education of officers, who have the notion of military duty and honour to the glory of the Russian state passed down from generation to generation. Maintenance of the continuity of moral values and traditions of the Russian Officer Corps can present a sound basis for a modern military education development concept. Reflective value goal setting, which highlights the choice of values, becomes the basis for specifying various types of scientific knowledge with regard to a particular pedagogical situation (Kagan M.S., 1997 p. 189-190).

The axiological – value - approach, adopted in the military education, which is aimed at introducing the trainees to values presupposes development of a value attitude to a vocation of arms, i.e. a personality trait growing as inner conviction and readiness to serve the Homeland, to stand up for the national interest, and which is formed at all educational levels influenced by both military and social institutions.

Prior to giving a theoretical and methodological reasoning of the axiological approach implementation in the military vocational education, let us reveal its main positions and rating in the studies of Russian educators and psychologists.

Introduction to a value-system is what an educational activity is. This approach to education is vitally important for a modern social development situation, as the effectiveness of value orientations for the life strategy making in the context of global challenges of our time is increasing (Kulyutkin Yu.N., 2002, p. 129). A student “lives” in a sociocultural space, which, according to Yu.N. Kulyutkina and V.P. Bezdukhova, is a unity of activity experience and experience of its relations to the world, to people and to itself. It is necessary to both reproduce and

transmit this experience, and to develop abilities for moral creativity, for crystallization of moral values (Kulyutkin Yu.N., 2002, p. 131).

In the sociocultural space of education, culture appears as a function and sphere of a trainee’s life. Adoption of culture as an activity experience is carried out in the process of education and upbringing, which perform the function of “axiological forms of culture” transmission (Konev A. N., 2014, p. 25).

Apart from performing the function of cultural transmission, education is capable of performing both regulatory and orientation functions. In its real functioning, education that goes back to the social environment introduces trainees to its world. The unity and interconnection of the regulatory and orientation functions of education are accomplished in the process of introducing trainees to the values, which is carried out in the system of pedagogical management of their activities. Regulation is implemented through norms, while orientation sets a general direction for familiarizing trainees with values. The universal humanistic values unanimously adopted in all higher forms of culture serve as such guideline (Konev A. N., 2014).

By creating conditions for orienting the students in the world of cultural and moral values, and their introducing to the values, education develops their value orientations, since an individual’s orientation towards this or that value constitutes an individual’s value orientations.

With regard to vocational education, the main factors of value self-determination of trainees in the professional sphere of life are as follows:

1) Objective factors:

- Social status of a profession. Since the social status of a profession in the contemporary Russian context is most often determined by the material conditions of professional activity, the nearest social environment of a student (family, a peer group, etc.) orients a trainee to the choice of a profession that allows the person to meet his/her material needs;
- A need to choose a value foundation for self-determination is dictated by an individual’s social development and the key activity in the individual’s early youth determined by the choice of a profession and construction of career & life plans;
- Contemporary training challenges a trainee with the need for value understanding of the

reasons for choosing a course of further education;

2) Subjective factors:

- Inner factors determined by a trainee's personality (a basic cultural background; the established system of values-based orientations; a conformity-non-conformity ratio, availability or lack of a reflexive position: the degree of cognitive dissonance manifestation; availability of a reference group, etc.);
- Outer factors related to the degree of educators' readiness for the organization of a value-oriented social and professional experience of their students, for their individual support in the process of value self-determination in the professional sphere of life.

The current situation of the socio-economic development of the country does not allow us to hope for a positive change in the social status of the majority of jobs required by the society (including military jobs) and, therefore, solving the problems of youth self-realization in the most creative and socially valuable areas of professional activity. Thus, the education system faces a task to activate subjective factors to the maximum, to use the mechanisms and create conditions for positive value self-determination of trainees.

The problem of introducing trainees to values is connected with the content and direction of interaction and activities within the learning process, with a certain character of the evolving relations between the participants of the educational process, and requires such an approach, which will serve as a basis for their introduction to values. Such an approach, which can be considered as a method of introducing trainees to values, as have already been noted, is an axiological (value) approach.

Scientists generally use an axiological (value-base) approach when studying morality and moral-specific facts and phenomena. In pedagogical research in general and in studying the problems of modern education, the axiological approach is not fully used. This is explained by the fact that, firstly, ethical science has come to realize the use of this approach quite recently, and secondly, ethical scientists pointing out need for its use in various human sciences that study humans and their activity, do not sufficiently reveal its essence. The main thing is that the pedagogical conditions, which make it possible to effectively use it in pedagogical research, are not revealed yet (Kulyutkin Yu.N., 2002, p. 114).

Nowadays, the axiological approach has gained a status of a cross-subject approach to research moral-specific phenomena and facts, as the value orientations constitute a general centre, where the studies of ethicists, social psychologists, and educators concentrate. By reflecting the realities of the diverse spheres of human activity, one's relation to the world, to other people and to oneself, this approach fixes a specific area of application, a specific system of relations. The problem of value life fundamentals, which is common for all human sciences, is being studied in line with the value approach. To define the essence of the axiological approach is to identify its framework, a sense-making origin, which is the way of its implementation and expression.

The starting point for the study of the trainees' value orientations formation problem, their introduction to values, are the concepts of "value" and "value orientations", which are included in the concept array of culturology, axiology, ethics, social psychology, and pedagogy (Kulyutkin Yu.N., 2002, p. 131).

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The cultural analysis of the "value" category, which sets the general direction in the study of the formation of value orientations in trainees', reveals the value status as being an axiological form of culture, in which "an individual's centration is reflected in his activity, and with it his reflection on himself. Analysis of value as a category makes it possible to understand its distinctive nature and structure, the difference between value and truth, benefit, and the ideal". The value, woven into the "fabric" of social and pedagogical reality, gives it a well-defined cultural context.

Within the framework of the ethical approach as a special way of the spiritual and practical development of the world, revealed is the nature of moral relations, which allow us "to unite moral practice and moral consciousness, between which there is not always a direct correlation" (Vichev V., 1978, p. 12).

A Psychological approach helps to identify the mechanisms of "grasping" the values by our consciousness, "placing" values into

consciousness, and determine the structure of the motivational sphere, semantic sphere, and the dispositional system of an individual, since values as motives determine the structure of the motivational sphere, as semantic formations they determine the structure of the semantic dynamic system, and as value orientations, they constitute the structure of the disposition system of a trainee and an educator. In their unity, values regulate and direct their activities, communication, and behaviour (Kulyutkin Yu.N., 2002, p. 132). This approach reveals the psychological mechanisms of assigning values to students in the process of organizing their activities.

A Pedagogical approach in conjunction with other approaches, allows us to justify methods and means of introduction to values during training. Pedagogical research implies addressing to philosophy and psychology, as it is possible to reveal the functions of value orientations in the structure of moral consciousness, to determine the pedagogical conditions for students to learn values in the process of learning only on the basis of such experimental data that are subjected to philosophical, axiological, and psychological analysis. Philosophical, ethical and psychological knowledge, which receives an appropriate interpretation, performs a methodological function in pedagogical research, and the philosophical-axiological theory of values constitutes a part of its methodological aid (Kuznetsov A.V., 2013).

Therefore, the axiological approach as a cross-subject approach, which combines the above-mentioned approaches, allows us to compare and summarize different points of view regarding the "value" and "value orientation" concepts, and on this basis determine the function of values and value orientations. The axiological approach is associated with the implementation of values, an individual's value attitude towards an object. In the formation of such an attitude, one should see the essence of the value approach in the process of introduction of trainees to values, which in turn determine the orientation of an educator towards the development and establishment of a trainee as a personality, an individual, and a subject of the activity.

According to M.S. Kagan, education is the establishment of relations and value orientations as gained traits, and therefore, capable of changing in an individual's moral background (Kagan M.S., 1997, pp. 175-176).

Value attitude comprises both duties, and wishes related to a voluntary, free choice and intention; this attitude is internal and non-violent rather

than external and will-less. Thus, for example, a value attitude towards a vocation of arms is a personality trait arising as an inner conviction and readiness for creative servicing the Homeland, upholding the interests of the state, which is formed at all levels of education under the influence of military and social institutions. Creation the necessary perceptions of the military service and military duty, honour, and traditions in students, forming a positive motivation for a vocation of arms and preparing for further professional military activities should be carried out in the course of the training and education of children and students.

To reveal the procedural and substantive characteristics of the axiological approach, it is necessary to define the concept of "value", since the analysis of the scientific literature indicates the presence of different points of view on the definition of this category [quoted in Kulyutkin Yu.N., 2002, pp. 116-117]:

- "values are conscious meanings of life" (Bratus B. S., 1985, p. 13);
- values are the system of meaning of things and phenomena, which surround an individual (Vichev V., 1978, p. 14);
- "the distinctive nature of values, their appropriation and functioning in the society is not determined by the subject-object relation, but mostly by inter-subjective relations, where it is implemented" (Vyzhletsov G.P., 1996, p. 35);
- "a value is a meaning of a particular object for an individual, it is an attitude, moreover, it is a specific attitude, since it links an object with an individual rather than with another object ... A value originates in the subject-object relation being neither an object's property, nor an experience of another object, i.e. an individual" (Kagan M.S., 1997, p. 67);
- "values are generalized, strongly held views on preferred benefits and acceptable ways of obtaining them, in which the subject's previous experience is concentrated ..." (Momov V., 1975, p. 16);
- "values or meanings of life represent value attitude of an individual towards the universe, his intrinsic strengths" (Sagatovsky V.N., 1997, p. 16);
- "values are ultimate understanding of life" (Momov V., 1975, p. 12);

Assuming that values are conscious meanings of life, and an individual's orientation is his value orientations, then from a psychological point of view, the object of education is the student's moral and value sphere, a structural component of which is conscious meanings in the sense, in which they are understood by B.S. Bratus, i.e. as

personal values. Personal values indicate the vector of the semantic sphere of a person, the semantic field of his consciousness, as they represent a person's attitude to another person, his actions and behaviour. This attitude can be both immediate, and mediated (Bratus B. S., 1985, p. 59). M.S. Kagan believes that value is a meaning (Kagan M.S., 1997, p. 68); it specifies the subject-objectivity system (Kagan M.S., 1997, p. 51]; value attitude is an attitude towards .., rather than a relation between ... (Kagan M.S., 1997, p. 69]; Treatment of value as a meaning (the meaning of an object exists independently of the mind) proves the fact that values are objective. They lie in an objective value system, and, therefore, can be appropriated by a person through an activity.

To appropriate values means give sense to the meaning of an object, which is being another person. "For me as a subject, – emphasises M.S. Kagan, the meaning of an object makes sense, and it does not exist beyond my subjectivity. To comprehend and thus, to give sense, yet the meaning is perceived as something external to me as a subject and something independent of me" (Kagan M.S., 1997, p. 53). Such an approach to meaning and sense means that a meaning can have a wide range of meanings, since the world of people's subjectivity is various. This is reflected in the diversity of people's attitude towards social processes in the society, etc.

The axiological approach to introducing trainees to values is aimed at uncovering the meaning of an object, concepts, etc. in the aspect of their correlation with the phenomena of the social and moral life of society. Disclosure by a student of the sense of meanings, i.e. values, implements such a function of this approach as anticipation of future states of social and individual moral development. Values as meanings, which the trainees become familiar with, and appropriate, become a form of their orientation in social and pedagogical reality, in relationships and interaction with their educator and other people.

The study of the trainees' introduction to values and establishment of value orientations means revealing the functions of values and value orientations (Kulyutkin Yu.N., 2002, p. 133).

Despite the fact that the scientific literature on the problem of introducing trainees to values and formation of value orientations have accumulated sufficient material to understand the formation mechanisms of value orientations in various activities, Yu.N. Kulyutkin and V.P. Bezdukhov, when referring to philosophical,

ethical and psychological knowledge, use the knowledge, "which was inadequately used by pedagogical science and which is directly related to the problem under study, i.e. the problem of trainees introduction to values during training and the formation of their value orientation systems" (ibid).

Analysis of the scientific literature shows the presence of various approaches to definition of the concept of "value orientation" and justification of the value orientation functions.

For example, studying the structures of moral consciousness attributed in various historic periods to different individual types, who expressed particular social attitudes of that time in norms, restrictions, and ideals with a specific moral content, the scientists define the following components of moral consciousness: norms, value orientations, motivation, assessment, self-esteem, duty, conscience, ideals. In the context of this study, of particular importance is the proposition that the content of the structural components of moral consciousness, including the content of value orientations, differs in various historical periods. According to military psychologists, "... if in ethics, the science of morality, the driver is the scientific and informative side, then in moral consciousness itself, the driver is the value side. The ability of moral consciousness to constantly, and in the most diverse situations, direct an individual's thoughts and actions towards the achievement of this or that moral value can be characterized as a value orientation" (ibid).

M.S. Kagan also emphasizes that since the objective reality is unstable, the history of mankind becomes the history of changing its value orientations (Kagan M.S., 1997, p. 172).

Yu.N. Kulyutkin and V.P. Bezdukhov believes that the dynamics of the content of value orientations, which set the general direction of an individual's activity and his interactions with the universe and other people, is due to socio-economic and political changes occurring globally and nationally, and which become a starting point for rethinking and re-evaluation (Kulyutkin Yu.N., 2002, p. 134).

In education as being a component of the spiritual life of society, there is also a reappraisal of values, which determines the transition from a conventional paradigm of education to a humanistic paradigm.

Value orientations represent a steady and deep expression of moral consciousness, a kind of its "ranger", which allows a person to identify the meaning of values and make their choice. The idea that value orientations express the general estimated and imperative aspiration of moral consciousness and regulate the activity and behaviour has been developed in socio-psychological and pedagogical research (Kuksa P. A., 2003) .

Thus, this idea was embodied in the theory of dispositional behaviour regulation (Military didactics: Textbook., 2000). The main idea of this concept is as follows: fixed in a social experience, an individual's dispositions as predispositions to perceive and evaluate the conditions of activity, as well as act in these conditions in a certain way, are hierarchically ordered so that the value orientations occupying the highest level in the dispositional system of a person subordinate the action of other levels of the dispositional system and determine the direction of its activities. It is thus concluded that value orientations are a stable, in-depth expression of moral consciousness. Since the lower levels of the disposition are regulated by a higher disposition level, i.e. value orientations, this idea has provided grounds for V.P. Bezdukhov and A.V. Bezdukhov's idea of the humanistic orientation of an educator as a system of his/her value orientations (Bezdukhov V.P., 2000, p. 8).

Another approach is to determine the structure and scope of a value. Within the framework of this approach, two positions are distinguished by scientists, with a starting point for which being the Yu.N. Kulyutkin idea that an individual's orientation towards values is in fact his value orientations (Kulyutkin Yu.N., 2002, pp. 135-136). Within the framework of this approach, substantiated is the role and significance of values in the development of the worldview as a state of human consciousness (Sagatovsky V.N., 1997) and value is justified as an essential element of the evaluative and value attitude (Vyzhletsov G.P., 1996).

V.N. Exploring the problem of worldview, Sagatovsky notes that the content core of a person's worldview is values or life meanings rather than knowledge, which is a part of its structure. "In values, - writes V.N. Sagatovsky, - in the final concentrated form, expressed are the basic needs and interests of an individual: with the help of values a person chooses this or that attitude to the universe and any part of it" (Sagatovsky V.N., 1997, p. 15).

Similar to V.N. Sagatovsky's idea, which states that values are the core of the worldview, is M.S. Kagan's point of view, according to which "worldview is nothing but a value system, which distinguishes it from the world outlook as a system of knowledge about objective reality, and from the system of ideals, i.e. world simulation - creating a picture of the universe the subject would like to see" (Kagan M.S., 1997, p. 156). Assuming that the worldview provides a strategic answer to the strategic questions of a human life: in the name of what? and what is the way? Yu.N. Kulyutkin and V.P. Bezdukhov believe that a person's search for an answer to these questions is a search for values as the core of the worldview as an axiological form of culture (Kulyutkin Yu.N., 2002, p. 136).

Such an approach to values is legitimate, because the worldview as a state of consciousness emphasizes a person's attitude to the world. And one of the meanings of the "value" concept is attitude, as it has already been noted. Reflecting reality, consciousness reveals the attitudes or values of a person. A change in the content of attitudes causes a change in the content of values, which leads to their revision, as well as reassessment in new social conditions.

It should be noted that if sociology understands the concepts of "value" and "value orientation" as synonyms, ethics and psychology do not treat these concepts as being equivalent or identical.

So, when it comes to values, it means a chaotic set of values, and when it comes to value orientations, it means a hierarchical structure of values. Therefore, value orientations are an ordered value-system hierarchized by the criterion of their significance for the subject, i.e. an individual or a group.

In his behaviour, in making decisions, in judgements, a person is guided by those or other values, and the most important of them determine his "coordinate system" - the value-system. Indeed, the "value" and "value orientation" concepts are not identical. For instance, values have some unique properties that are not observed in value orientations.

V.P. Vyzhletsov analyzing the phenomenon of value in the context of value attitudes identifies the following basic properties of values:

- value attitude comprises both dues, and wishes related to a voluntary, free choice and intention;

- values express such attitude that binds, unites people, rather than separates them;
- value attitude is internal and non-violent rather than external and will-less;
- genuine values cannot be selected;
- values, i.e. the presence or absence of value level attitude, cannot be proved logically or scientifically (Vyzhletsov G.P., 1996, p. 61).

Yu.N. Kulyutkin and V.P. Bezdukhov note that understanding of the value properties emphasized by V.P. Vyzhletsov demonstrates that not all properties are as such by their nature. Thus, from their point of view, the first and the second properties characterize value attitudes rather than actual values. Values relate both to the realm of things and to the sphere of what should be, and a value attitude is the result of evaluation by the value criterion. Value is the pole of a value attitude. Therefore, the value should not be replaced by a value attitude (Vyzhletsov G.P., 1996, p. 138).

Following these scholars, we believe that the difference between value and value orientation should be determined on the basis of their functions (although it should be noted that the functions of values and value orientations may coincide to some extent). In solving the problem of determining the functions of values and value orientations, the scientists identify a number of complementary approaches.

Thus, B.S. Bratus distinguishes two value functions. The first value function is connected with the creation of an image, a sketch of the future, the perspective of personal development, which does not result directly from the presence of the current situation. In his opinion, the second value function is that human activity can be assessed and regulated by its success in achieving certain goals and by its moral evaluation. The moral values are based on sense-making formations, which become personal values and, by virtue of this, set general principles of correlation between motives and goals (Bratus B. S., 1985, pp. 31-32).

Another approach to identifying the value orientation functions is related to their rationale in the structure of value-orientation activity, which is a mechanism for the implementation of values. V.P. Vyzhletsov, developing the ideas of M.S. Kagan on the essence and content of value-orientation activity, comes to the conclusion that this activity combines in itself the internally integral self-regulation and the externally estimated goal-setting, personal self-realization. Assuming that the combination and

manifestation of the internal in the external, the conformity of the goal means determines the destiny a person and society as a whole, V.P. Vyzhletsov singles out a predictive function as the main function of value orientation, which "manifests itself in self-regulated activity of goal setting, where the future is not just anticipated, but created by building a hierarchy of values" (Vyzhletsov G.P., 1996, p. 85). The predictive function of value orientations, as follows from the statement of V.P. Vyzhletsov, is associated with self-regulation of activity in the aspect of goal-setting, that is, with the subjectivity of the personality. Orientation sets the general direction of activity, and self-regulation is carried out with the help of norms (after all, values are known to be primary, while norms are secondary).

On this basis, according to V. Momov, the leading function of a person's value orientation, which is "a personified relation to the objective system of social values, i.e. material and moral, present and possible, desirable and due" is a value-orienting and regulating function (Momov V., 1975, p. 133). A person is initially oriented in the world of values, and afterwards, by selecting those values that are most significant to him, predicts his future in accordance with the values he admits. In its unity, the value-orienting, predictive and regulating functions of value orientations form a value continuum inherent only to this person (a trainee), and the trainee's personalized attitude to the world and people reveals his personal (value) mode, i.e. his needs, interests, and assessment criteria.

The value-orienting function of value orientations leads the student to the sphere of ideological understanding of reality, his relations with the world and people. Value orientations, as a "personal compass", become the basis for resolving consciousness contradictions, since they form the semantic field of consciousness, and also dominate the dispositional system of a trainee. The training and education task becomes the creation of conditions for a trainee's identification of what matters both for him and for society (Kulyutkin Yu.N., 2002, p. 140).

Value orientations reflect the level that determines the meaning of a person's life; they combine and mobilize motives, goals, and intentions of an individual. Value orientations as criteria for evaluating relations implemented in activity determine the choice of philosophical and ethical (values), psychological (motives, meanings, intentions), operational (actions, behaviour) orientations of self-development and

establishment as a personality, an individual, and a subject of activity.

Thus, value orientations perform the following main functions: first of all, they define the categorical apparatus of a trainee's consciousness as a person and a future professional; secondly, they set the criteria for assessments of social, political, moral, socio-psychological and pedagogical phenomena and processes. This is a kind of criteria scale formed on the basis of scientific knowledge, values, and a component of the overall professional and moral "profile" of an individual. This value orientation scale allows it to accept or reject values, that is, to exercise their choice, to conduct a humanistic expert evaluation.

We agree with V. Momov's opinion on the leading function of a person's value orientation reflecting "a personified attitude to an objective system of social values (Momov V., 1975, p.133). Indeed, a person is initially oriented in the world of values, and afterwards, by selecting those values that are most significant to him, predicts his future in accordance with the values he admits. However, here, in our opinion, one should speak about the value priorities of an individual.

In general, priority is a concept showing importance, superiority (for example, the priority of actions determines the order of their execution in time). Value priorities are the most important elements of the internal structure of the personality secured by an individual's life experience, a set of his emotions essential for a given person. Value priorities are the main axis of consciousness, the continuity of a certain type of behaviour and activity, which is expressed in the direction of needs and interests (Gavrilyuk V.V., 2002).

Value priorities ensure the integrity and stability of an individual, determine the structure of activity consciousness, control and organize the motivational sphere as a means of achieving goals. A stable and consistent set of value priorities determines such personal qualities as: integrity, reliability, loyalty to certain principles and ideals, the ability to willpower, activity of attitudes.

Developed value priorities are a sign of personal maturity, an indicator of the measure of its sociality. The main content of priorities is political, philosophical, moral convictions of a person, deep affections of a person, and moral principles of behaviour. Value priorities include three components: semantic (concentrated social

experience of an individual, which makes the basis of scientific knowledge of reality contributing to the formation of value relationships); emotional (involves an individual's experience of his attitude to these values and determines the personal meaning of this attitude); behavioural (determined following the results of the first two components, formed is a readiness to act, to perform in accordance with the plan) (Gavrilyuk V.V., 2002).

The problem of introduction of an individual to values has been extensively studied in recent times. Now, having defined the value functions and value orientations, let us address the problem of introducing trainees to values, the focus on which and the hierarchy of which forms their value orientations. The main mechanisms of introducing trainees to values are communication and activity. Introducing trainees to values is advanced through communication organised by an educator, and where the subject-object relations take place. In Yu.N. Kulyutkin and V.P. Bezdukhov' view, this is, first of all, connected with an educator's presentation of values to a trainee, and secondly, with the exchange of values that occurs in inter-individual interaction. Values exchange may result in selection of the values that are important to a trainee (Kulyutkin Yu.N., 2002). The choice is made if a person is determined to act in a certain way: he has already taken a decision rather than mentally scrolls all the options again and again.

Communication, as denotes M.S. Kagan, is a way to introduce another individual to values. Communication is the main way to construct and develop a person's worldview, its value-system (Kagan M.S., 1997, p. 297). From the scientist's point of view, this is the essence of education: "The essence of education is in introducing a trainee to the values of the educator rather than informing about the values or studying them and imposing them. Education is a way to transform the values of society into the values of an individual" (Kagan M.S., 1997, p. 176).

Along with the mechanisms outlined above for introducing trainees to values (activity and communication) in the professional sphere of life, such mechanisms as internalization based on an awareness of the meaning of one's own life and one's vocation should be noted as well. The mechanism of internalization is associated with the awareness of values and acceptance of responsibility for their choice. The initial driver of self-determination in this case is cognitive dissonance arising from a personality and manifested in its desire to find some compromise

solution in order to reduce the degree of inconsistency of existing value ideas with those socially significant and establish a balance between them. As a result, prerequisites for the formation of an individual, autonomous and at the same time socially oriented system of personal values are created.

Prominent political scientists are forced to state a decrease in moral potential (morale) in the Armed Forces during the course of military reform in Russia at the end of the 20th and the beginning of the 21st centuries. First of all, it concerns the spiritual and moral level, which unites the basic, underlying, and most stable categories of morale - values, ideals, principles, beliefs and norms, which are the basis for the formation of the concepts "Homeland", "Motherland", "patriotism", "military duty", "military honour", "military partnership", "conscience", "decency". The devaluation of these spiritual values is generated by various objective and subjective factors, but the essence is the same - there is an unequivocally negative impact of an unacceptable for contemporary society youth educational system. But the loss of moral guidelines in the army is more painful, fraught with major losses and directly felt by society.

Therefore, it is useless to create a qualitatively new Armed Forces without a system of spiritual and moral values. Furthermore, the fall in the prestige of military service, the feeling that servicemen are socially not in demand for military labour reduces their service activity, with initiative and creativity gap seen beyond private soldiers and sergeants. As a result, the army is demoralized in all its echelons.

According to military educators and psychologists, it is unacceptable to misunderstand the objective pattern of the emergence of a new, independent type of support for the activities of the Armed Forces - the moral and psychological. Tough command and control methods, which were the essence of all the activities of political agencies, combined with an underestimation of psychology, sociology and pedagogy had a negative impact on the results of working with people. Furthermore, ideological and party aspects prevailing over other aspects were cut off from a particular person, and distinguished by their stereotype and monotony. It is impossible to immediately change this state of things for the better with the announcement of a decree. Lack of experience in alternative working with people has led to extremely poor

performance in dealing with negative phenomena in military personnel.

Today we have to rethink much and make decisions immediately working with personnel, and in difficult conditions of military construction, taking into account a number of objective and subjective factors. Moral and psychological support has to cover almost the entire spiritual sphere of military activities, all levels of military and civilian personnel mentality. The ultimate goal of such activities should be the reliable functioning of military personnel in extreme conditions of military service both in peacetime and in a combat situation.

In this regard, the main objectives of the moral and psychological support for the activities of the troops (forces) should be: the formation and maintenance of a high fighting spirit, a stable moral and psychological state of the personnel; the creation of favourable conditions for implementation of a moral, psychological and physical potential of servicemen; increasing motivation for military service in the structure of military-professional self-determination of an individual, readiness for certain actions to increase military-professional competence, military-professional skills, activity level in achieving professional goals, ensuring the implementation of the strategy of achievement in military job.

Thus, in the conditions of the transformation of moral values of society, the axiological approach acquires the status of a cross-subject approach to the study of phenomena and facts of a social and moral nature, reflecting the realities of the diverse spheres of human life, its relationship to the world, to people and to itself, fixes a specific area of application, a specific attitude system. In modern military education, there is a pattern of the emergence of a new, independent type of support for the activities of the Armed Forces - a moral and psychological support that unites underlying and most stable categories of morale - goals and motives, values and value orientations, value attitudes and priorities, ideals, principles, beliefs and norms, which are the basis for the formation of the concepts "Homeland", "Motherland", patriotic education, military duty, military honour, military partnership.

Improving the system of military vocational education is one of the most important tasks of contemporary society. The content and nature of military service in the new conditions significantly change the requirements not only

for the process of training specialists, but also for the personality of both the educators and the trainees. The basis for meeting such requirements are changes in the processes of personality formation. However, value, semantic aspects of military activities, which are of paramount importance for a military specialist, very often fade into the background.

The military education system in the Russian Federation is meant to meet the needs of the Armed Forces, other troops, military units and elements in officers whose level of training meet the national and (or) special requirements of federal executive bodies in which military service is provided by the federal law. The "National Education Policy of the Russian Federation" draft states that education is the highest value of a citizen, society and the state. In its turn, the law of the Russian Federation "On Education" emphasizes that the educational process is carried out in favour of an individual, society and the state.

In light of the foregoing, an axiological characteristic of the military education comprises three interconnected value components: national, social, and personal.

Today, our country is moving from totalitarianism to an open democratic society, which necessitates increased attention to the education of a professional warrior who is able to live, work and serve in a free democratic state under a free market economy and competition. This pedagogical task cannot be solved without a public understanding of the national value of military education. We need legislative instruments aimed at ensuring the prestige of military education, awareness of its national priority rather than enhancing only the role of financial and economic priorities. Under a steady development, the logic of the formation of the regulatory framework of the Russian military education should be as follows: "The National Education Policy - the Federal Program for Education Development - the Federal Law on Education constitute a series of legislative instruments that govern the military vocational education and specify the regulatory framework of the Russian military education (Khaertdinov I. M., 2009).

However, during the economic, social and defence crisis this logic turned out to be distorted, and the direction of the development of legislation, in many respects, did not coincide with logic. Thus, in the Federal program of reforming the military education system in the Russian Federation, the main goal is to "bring the

quantitative and qualitative parameters of the military education system in the Russian Federation in accordance with the structure, strength and tasks of the Armed Forces of the Russian Federation, other troops, military units and elements". However, it should be noted that the strategy for reforming the military education system proposed in the program did not have an axiological component and set the objectives as follows: creation of organizational, legal and economic conditions for the full satisfaction of the need for officers with the rational use of federal budget funds allocated for their training, ... increasing the effectiveness of managing military education. The main emphasis of the Federal Program is to reduce the excessive number of military educational institutions and increase, due to this reduction, the material, technical, scientific and pedagogical potential for high-quality training of officers in the remaining universities.

The experience of military professional training convincingly proves that without a clear formulation of the pedagogical goals of higher military vocational education aligned with its modern value aspects, it is impossible to modernize it in accordance with current requirements for the level of officer training. Ignoring this experience leads to the military-technical backwardness of Russia from economically developed countries in a number of fundamentally important positions, despite the improvement of economic mechanisms.

Yet, mere understanding and legislative recognition of the obvious national value of military education is not enough. It is necessary to give this category real national significance, to take particular actions confirming the national interest in the development of military education, which determines the combat capability of the army and, ultimately, independence and integrity of the nation.

At present, the representatives of the authorities do not recognise a paramount national value of military education, which does not allow them to understand the reasons for weakening of the army's morale that goes beyond its material and technical support. With the existing approaches, military schools cannot train highly developed and highly skilled military specialists capable of professional growth and mobility in the conditions of informatisation of society, the development of state-of-the-art types of weapons and military equipment. But the most important thing is that university graduates will not be patriots of Russia possessing high morality raised

on the principles of citizenship and love for the Motherland, as the national leaders require in their declarations. This situation poses the need to analyse the social value of military education, especially since the results of sociological surveys allow us to conclude that education problems do not occupy a leading place in the minds of servicemen yielding to the problems of living standards, timely payment and the amount of monetary allowances, etc. (Military didactics, 2000). However, this can be explained by the fact that the need for education, unlike, for example, the need for food and clothing, is not directly related to human physiology, and the lack of money affects the standard of living much faster than poor education. Of course, material values are often more obvious, but a soldier deals with spiritual values every day. If military education will foster culture of routine (service), will allow analysing our own actions, determine the measure of social responsibility, then every person will understand its value and will recognize society.

The national and social values of military education have a collective essence that unites the state and society in their attitude towards it. However, the state and society are not identical concepts, the relationship between them is quite complex, and sometimes conflicting. While society can turn away from the army, the state has no right to do this, since it risks losing the attributes of nationhood. From this point of view, military education possesses a national value to a far greater degree than a social one (Khaertdinov I. M., 2009).

The national-social significance of military education does not reflect the main idea, i.e. the personal value of education, a motivated attitude of a military person to his own education. This value received much attention in philosophical and pedagogical studies in pre-revolutionary Russia. In Soviet times, the personal value of education was lost to a large extent, replaced by collectivist concepts ignoring the highest self-worth of each individual. The prevailing mono-ideology subordinated personal educational interests to national and social interests, including those in the sphere of military vocational education. With the current ideological pluralism at the national level, absence of clear guidelines for social development, the personal value of military education comes to the fore, especially when the current legislation emphasizes the priorities of the individual value of education, its humanistic character and the right to a free personal development.

In contemporary Russia, the formation of educational value orientations is largely subject to inductive logic, when the national and, particularly, the social value of education is the product of the personal values integration. In this regard, there is a danger of destruction of education as a national value when projecting narrowly individualistic, mercantile orientations on unformed national and social strategic interests and goals. This trend is especially dangerous for military education, as in determining its personal value, the deductive logic must prevail: a military man understanding the national (social) interests, the task of upholding them as a condition for satisfying his own interests, forms on their basis the axiological and target component of his education.

This applies primarily to the military aspect of training in a military vocational institution. Knowledge, skills and abilities to work with weapons are, first of all, the national value, and an officer must understand its primary importance. Of course, speaking of military education, we must not forget about the unity of the national, social, and personal components of the educational category. However, we should not forget about the specificity of the content of military education, the essence of which is defined by the word "military", i.e. with reference to serving the army and the needs of the war (Military didactics, 2000).

Military educators have always trained cadets on the basis of those values that corresponded to the existing national policy. The task of contemporary military vocational education is to preserve these traditions and develop them in accordance with the existing situation. One cannot rely entirely on eternal universal human values and turn military education into cosmopolitan education. A military person is, first of all, a citizen of a certain state and a defender of its interests, and only then he is a person of the world and the Universe (*Kuznetsov A.V.*, 2013).

It is impossible to ensure the personal orientation of military education without answering the following questions: What state, society and nation is a soldier being trained for? In what way will he interact with the state (society, nation)? What must he do for them? In this sense, military vocational education should be in the first instance national and social, and only then personal. When it comes to aligning personal and national (social) educational values, the emphasis is placed on national (social) ideals.

Only this balance between the axiological elements of military education will create the necessary conditions for achieving the goal of training and education of an officer - a patriot of his homeland who is able to fulfil his military duty and sacrifice himself for the interests of the nation and society. The success of this goal is determined by the level of formation of value orientations in the process of military vocational training. Matching of national, social, and personal values is carried out in value-orientation activities, in the course of which a trainee assigns values, which are an axiological form of culture.

The listed above positions are determined by the moral and psychological state of the personnel, which sets the direction of actions and behaviour that unite the underlying and most established categories of morale - goals and motives, values and value orientations, value attitudes and value priorities, ideals and beliefs, principles and norms that are the basis of the formation of the "Homeland" and "Motherland" concepts. The moral and psychological state of the personnel is a relatively stable, but limited in time, state of mobilization of a serviceman's mentality, psychological readiness, psychological attitude of a cadet, soldier, military personnel to perform combat training tasks. This readiness is certainly influenced by social, moral, technical, ethnic, natural and other external circumstances. It is internally accepted meanings of life, military activities, social and other public and natural processes and phenomena, military-vocational, political, moral, legal and other values, needs, interests, etc., which constitutes the core of a moral and psychological state.

When analysing and evaluating the moral and psychological state of a subunit, unit, a soldier, it is essential to take into account and, above all, determine two parameters. The first parameter is the degree of military-professional and moral-political maturity of military personnel. It is important to determine their psychological readiness to address combat and other military service tasks. The criteria of military-professional and moral-political maturity are the following socio-political, socio-moral and professional-service requirements: norms and rules stated in the Constitution, the Oath of allegiance, military regulations, manuals and guidelines. When analysing the moral and psychological state of the personnel, the degree of understanding (misunderstanding), agreement (disagreement), acceptance (rejection) of these norms and rules by the military personnel, as well as the desire (unwillingness) to follow them in everyday military life is evaluated. The second

parameter is the degree of collectivity of the subunits and units personnel. This collectivity is based on its spiritual maturity. This refers to a degree of a unit cohesiveness, a degree of its moral atmosphere. Therefore, the analysis and assessment of the moral and psychological state should be aimed, first of all, at finding out the degree of maturity and collectivity of the military personnel of a particular group. This analysis can be done both for "today" and for "tomorrow". This will help to predict the trends of changes in groups for the better or for the worse.

The main indicators of the moral and psychological state must be considered in the following three aspects:

- a) military professional aspect (attitude of servicemen to service, the desire to conscientiously fulfil their duties and persistently master military arts; attitude to their military vocation and the desire to improve it; attitude to current and everyday tasks (combat duty, guard duties and internal service, tour of duty, etc.), means and methods of their implementation, the desire to perform them in the best way;
- b) military-moral aspect (trust and attitude of the personnel towards the leadership of the Armed Forces, branches, types of troops, unification, large units, and units; attitude of the personnel towards their commander, immediate superior and degree of their authority; interrelations of military subunits, units, degree of collectivism, military partnership, solidarity and exactingness; the personnel interaction with the locals;
- c) military-political aspect (attitude of servicemen to the government's internal policy, degree of its understanding and agreement with it; attitude of servicemen to the external policy, degree of its understanding and agreement with it; attitude of servicemen to military doctrine and military policy of the state; attitude of servicemen to current socio-political events, domestic and international life, and the situation in the area of deployment).

Results.

The results of studies conducted over 5 years convincingly prove that when applying the methodological provisions described in this article to an axiological approach to the professional training of military pilots, there are positive changes in all aspects of their moral and psychological state. So, by the end of the experiment, 65% of future military pilots at a high level of development were such qualities as

attitude of servicemen to service, the desire to conscientiously fulfil their duties and persistently master military arts; attitude to their military vocation and the desire to improve it; attitude to current and everyday tasks (at the beginning of the experiment, this figure reached only 10%); 70% of respondents had a high level of trust and attitude of the personnel towards the leadership of the Armed Forces, branches, types of troops, unification, large units, and units; attitude of the personnel towards their commander, immediate superior and degree of their authority; interrelations of military subunits, units, degree of collectivism, military partnership, solidarity and exactingness; the personnel interaction with the locals (at the beginning of the experiment, this figure did not exceed 15%).

At the end of the experiment, a high level of military-political training (attitude of servicemen to the government's internal policy, degree of its understanding and agreement with it; attitude of servicemen to the external policy, degree of its understanding and agreement with it; attitude of servicemen to military doctrine and military policy of the state; attitude of servicemen to current socio-political events, domestic and international life, and the situation in the area of deployment) was demonstrated by 85% of the respondents (at the beginning of the experiment, this figure did not exceed 31%).

The study has convincingly proved that:

- in circumstances, where devaluation of moral and cultural values experienced by a contemporary society, and, consequently, by the modern Russian army as its component, a problem of a comprehensive and objective analysis of the pedagogical mechanisms of the formation of positive value orientations and social attitudes in cadets of military universities;
- the axiological approach in military education aimed at introduction the trainees to values has gained a status of a cross-subject approach to research moral-specific phenomena and facts and involves the formation of necessary beliefs about military service and military duty, honour, traditions, as well as the formation of a positive motivation to the military vocation, further military professional activities, and a valuable attitude to the military vocation - a personal quality arising as an inner conviction and willingness to serve and protect the Motherland;
- contemporary military education reveals a pattern of the emergence of a new, independent type of support for the activities of the Armed

Forces - a moral and psychological support that unites the underlying and most stable categories of morale: goals and related motives, values and value orientations, value attitudes and priorities, ideals, principles, beliefs and norms, which are the basis for the formation of the concepts "Homeland" and "Motherland", patriotic education, military duty, military honour, military partnership.

Conclusion.

Thus, a value attitude towards a vocation of arms is a personality trait arising as an inner conviction and readiness for creative servicing the Homeland, upholding the interests of the state, which is formed at all levels of education under the influence of military and social institutions. This is reflected in the assessments, judgements and opinions of military personnel, their mood, specific actions and behaviour. Evaluation of these indicators allows obtaining a fairly reliable picture of a moral and psychological state of the personnel of a subunit, unit and servicemen, which reflects the army morale as a whole - a complex interweaving of ideals, ideas, vision of goals and nature of war and peace, as well as sentiments and feelings of servicemen arising on this basis in the process of military vocational training and combat operations. Value priorities and moral ideals, among which confidence in the need to protect the Homeland prevails, are the basis of the system of internal conscious and unconscious attitudes of the personality and are clearly manifested in the cadets and officers behaviour, decisively affect their ability to act in conditions of immediate and constant threat of life, by all means strive for victory over the enemy.

The axiological approach helps, through modern value priorities based on traditional and new values of education, to emphasize the central position of a person in the pedagogical system of military vocational education. Disclosed in this study the content of the "values", "value orientations", "value relationships", "value priorities" concepts, as well as the axiological characteristic of military education, which includes three interrelated value elements: national, social, and personal, form the methodology of an axiological approach to the training of future military specialists, including future army air force pilots.

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