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 <https://orcid.org/0000-0002-7956-5818>APPLICATION OF MEANS OF AESTHETIC EDUCATION IN
THE TRAINING SYSTEM OF FUTURE ENGINEERS-PEDAGOGUES

Summary.

The article is devoted to the study of the application of aesthetic education means in the system of training engineers-pedagogues for the formation of a harmoniously developed personality.

Such means of aesthetic education as work, nature, beauty of the surrounding world, behavior and everyday life, works of art, fiction, folklore, human participation in various types of activities are highlighted and analyzed. It is noted that the means of aesthetic education are interconnected and mutually conditioned, and none of them is a universal means of educational influence on the personality, formation of its qualities, no matter how perfect it is.

The important role of information technologies for the modern stage of aesthetic education of student youth was noted. It is emphasized that when training engineers-pedagogues, teachers should have the best possible knowledge of the technology of using the means of aesthetic education, skillfully combine them, taking into account the peculiarities of each student or team in general.

It is emphasized that the level of culture of each student largely depends on upbringing in the family. It very often happens that young people not only receive stimuli for their own cultural development in the family, but also gain experience of negative attitudes towards various cultural influences. Therefore, the task of higher education institutions is to increase attention to the family, to cover it with a system of aesthetic education, which makes it possible to stabilize the pedagogical influence on students, expand the base of educational work, and increase its effectiveness.

An important role in aesthetic education is played by strengthening the ties of higher education institutions with the cultural community, involving it in participation in the spiritual life of students.

It is emphasized that the main principle that should determine the direction of aesthetic education of future engineers-pedagogues in the conditions of independent Ukraine should be taking into account the best cultural and artistic experience of the past, its correct use in the conditions of modern global globalization and informatization.

Keywords: *aesthetic education; aesthetic upbringing; means of aesthetic education; students; engineers-pedagogues; harmoniously developed personality; creative activity; institutions of higher education.*

Ukraine's integration into the European and world space prompts further development and reform of Ukrainian education, which involves systemic and transformational changes. Synchronization of higher education with the European one for effective cooperation and reaching a new level of interactions creates the confirmation in the activities of the higher school of new approaches to the aesthetic education of a person-master, formation of the spiritual composition of the future professional.

In order to form aesthetic values among students of higher education institutions, there is a need for an active response through the use of introducing the appropriate means of aesthetic education in the system of training future engineers-pedagogues.

The relevance of the research the use of means of aesthetic education of student youth, in particular, of future engineer-pedagogues, is due to the social changes that captured our society at the end of the 20th and the beginning of the 21st centuries. The main world trends – globalization and the information revolution, the establishment of market relations, and together with them the wide spread of such a moral attitude as a pragmatic attitude to life – somehow imperceptibly led to the devaluation



of the aesthetic principle in the life of a person and society, its replacement by everyday-pragmatic, utilitarian. High culture, art, deep aesthetic feelings are gradually relegated to the periphery of spiritual processes. The aesthetic reflection of life, which encourages creativity and freedom, practically becomes a virtual value.

The research of the problem of aesthetic education and its development is based, first of all, on the fundamental works of the classics of philosophical thought – Plato, Aristotle, F. Schiller, F. Schelling, H. Hegel, I. Kant, M. Hartmann, R. Ingarden, M. Heidegger and others, in which the philosophical essence of the aesthetic is substantiated. This is far from a complete list of the names of scientists who devoted appropriate attention to the problem of aesthetic education.

The problems of aesthetic education of youth occupy a prominent place in Ukrainian pedagogical science. It should be noted the original approaches to aesthetic education in the pedagogical theories and practice of outstanding teachers S. Myropolskyi, V. Verkhovints, A. Makarenko, V. Sukhomlynskyi and others, their ideas about the need to create a system of continuous aesthetic education and education of young people.

Despite the rather extensive layer of literature, the specified problem of applying aesthetic education means in the system of training future engineers-pedagogues is still not understood in a sufficiently comprehensive manner. In view of the relevance and insufficient scientific development, the specified problem was chosen as the subject of an independent theoretical study.

Therefore, the purpose of the article is to conduct research of the application of aesthetic education means in the system of training the future engineers-pedagogues for the formation of harmoniously developed personality and professional specialist in his field.

Investigating the use of aesthetic education means in the training of the future engineers-pedagogues, it should be noted that they are interconnected and mutually conditioned, and none of them is a universal means of educational influence on a person, the formation of his qualities, no matter how perfect it may be. Therefore, it the teacher must possess the technology of their use as best as possible, skillfully combine them, taking into account the characteristics of each pupil or a team in general.

There are such means of aesthetic education as: work, nature, beauty of the surrounding world, behavior and everyday life, works of art, fiction, folklore, human participation in various activities.

One of the main spheres, as well as a means of aesthetic education, is work, since the fundamental foundations of production activity and work as a whole are aimed at identifying and developing the creative and aesthetic endowments of an individual, inextricably linked with primary labor skills, in other words, with the creative potential of an individual. It is appropriate to single out several aspects of the study of this problem: the attitude to the work process, to the results of work, the attitude to the means of labor activity. The mentioned problems are intended to be solved by the aesthetics of production and the aesthetics of work.

Nature is an important means of aesthetic education, because it is through it that a person learns the laws of beauty. Even in the understanding of the ancient Greeks, the cosmos was opposed to chaos and primarily indicated the orderliness of the world. The beauty of physical nature, having its own characteristics, is incomparably simpler than the beauty of life, where it passes into its new quality and appears as self-organization, where organization is opposed to disorganization, constructiveness to structurelessness. Self-organization is a condition for the manifestation of beautiful forms, among which the external harmonious appearance of a living thing is only a manifestation of a system of interconnected levels of organization (from the finest cellular structures to the biosphere as a whole), where at each level one can distinguish its aesthetic regularities.

The means of aesthetic education of future specialists are also the behavior and daily life of a person. The aesthetics of behavior is manifested in human relations (industrial, domestic, personal, social) and is fixed in people's deeds and actions. The aesthetics of behavior has a historical aspect, that is, those norms that were perceived as an integral attribute of aesthetic behavior in the past may not be perceived as such in the present and in our society.



Aesthetic education in the field of behavior and everyday life is closely related to the peculiarities of national culture and national traditions. The aesthetics of behavior, in contrast to the ethics of behavior, concerns primarily the ritual side of human behavior, the form given to this or that act. Therefore, the aesthetics of everyday life determines the correct organization of the subject environment, which corresponds to the individual's ideas about measure, harmony and is manifested in the design of housing, in clothes, in appearance, etc.

Another powerful means of influencing a person's mind and feelings is art. The majority of people who are not professionally engaged in artistic activity are involved in aesthetic creativity in their free time. Literature, singing, music, and drawing contribute to the development of students' creative self-expression skills, the ability to improvise, and the ability to relate one's own artistic preferences to genre patterns and stylistic features.

The aesthetic development of the personality, the high level of its aesthetic culture forms the ability of student youth to think not according to one or a few limited measures, but according to any kind of measure, the ability to speak the language of the subject, helps to find the relationship between the way of transforming the subject and its own measure. Aesthetic culture contributes to the development of imaginative thinking in the individual, the integrity of the perception of specific images, the development of imagination, healthy imagination, and intuition. Aesthetic education in the totality of its methods, forms, and means continues throughout a person's life, eliminating contradictions in the disparity between the level of aesthetic culture of humanity and the possession of aesthetic experience (at the level of culture) of an individual personality in each specific period of his life. Therefore, in higher education institutions, it is important to develop artistic self-activity, organize trips to museums, theaters, cinemas, exhibitions, meetings with painters, writers, actors, etc.

The formation of real aesthetic and spiritual values of student youth is impossible without their deep awareness of the national foundations of culture, in particular folk songs, literature, and the works of Ukrainian classical composers. A whole approach to their assimilation of national culture is extremely important: studying history, mastering the aesthetic richness of the language, paying attention to the beauty of the native land. This influence is enhanced if it is organized and managed by the teacher.

Most educational institutions actively use the process of perceiving art phenomena to awaken associative connections and activate the components of personal experience. The results of existing psychological and pedagogical research prove the interrelationship of associations that arise with the cultural and life experience of a person. The theories of the connection of human ideas were developed in ancient times and developed more throughout the history of mankind. Scientists emphasize the importance of using the associative potential of the human psyche in the educational process, because it stimulates the creative approach of students to the perception of the latest information and the development of students' creative abilities. It is creative activity in any field, the application of abilities that develops independence, responsibility, a subtle sense of taste in a person – moves him forward in development. Therefore, the need for creative development of youth is the most important task of modern pedagogy.

The final result of artistic and cultural education and artistic and aesthetic education of future engineers-pedagogues should be a system of personal artistic and aesthetic values and competencies, as an important component of the general life pedagogical competence, which consists in the ability to be guided by the acquired artistic knowledge and skills, the readiness to use the acquired experience in independent and practical activity in accordance with universal all-human aesthetic values and humanistic worldview positions.

G. Shevchenko considers aesthetic education as a process of objectification and appropriation of aesthetic values by the subject by forming an aesthetic relationship to them and activating creative artistic and aesthetic activity. According to this approach, the emphasis is placed on the complex mechanism of work of personal-individual aesthetic consciousness, which sets in motion both mind



and feelings and leads to the acquisition of aesthetic experience, humanitarian self-building. The basis of the specificity of aesthetic education is its focus on the human soul and feelings [1, p. 182].

Artistic and aesthetic creativity is truly an inexhaustible wealth of aesthetic development, to which the most people who are not professionally engaged in artistic activities are involved precisely in their free time. Regarding the means of aesthetic education, it is also necessary to name aesthetic education and artistic instruction. As a result of the complex, skillful implementation of all means and methods of aesthetic education, the aesthetic culture of the individual increases [2, p. 182].

The aesthetic development of the personality, the high level of its aesthetic culture forms the ability of future engineers-pedagogues to think not according to one or several limited measures, but according to any kind of measure. Aesthetic culture contributes to the development of figurative thinking in the individual, the integrity of the perception of specific images, the development of fantasy, healthy imagination, and intuition. Strong connections between a person and the world around him are established only on an emotional basis.

Beauty and kindness always go hand in hand. Beauty, in whatever forms it may be, if it is full of high aspirations, humanized – it always carries goodness in itself. And goodness is all the more beautiful, and meeting him, just like meeting beauty, turns into a great joy for all young people.

An important subsystem is also the artistic and aesthetic influences of mass communication (press, radio, television, cinema), family, microenvironment of future professionals. The educational institution's control over the activities of its elements is manifested in the study and analysis of influences, the degree of formation of students' aesthetic ideal, taste, critical assessment of aesthetic information, artistic interests and needs of students in the field of art and motives for communication with him.

The effectiveness of aesthetic upbringing and aesthetic education of students largely depends on the skillful use by teachers of various methods and means: creation of aesthetic situations involving evaluation (acquaintance with works of art and their discussion); use of the aesthetic potential of all educational disciplines; introduction of aesthetic elements into the structure of knowledge and others.

The formation of the aesthetic culture of future specialists in institutions of higher education depends on many factors. Among them is technocratism (privileging technical disciplines), which opposes material culture to spiritual. This leads to the distortion of the spiritual culture itself, the emergence of its inferior forms. Therefore, in those educational institutions where this phenomenon is observed, it is necessary to introduce a humanistic meaning into the educational process.

A dangerous factor is a limited view of a person. When determining the goals and tasks of training a future engineer-pedagogue in a higher education institution, one should take into account not only professionalism (knowledge, skills and abilities in the field of the future specialty), but also the ability of the future specialist for spiritual development, spiritual culture. Aesthetic education should provide a view of a person as a whole, spiritually rich being.

It is also worth noting the important role of information technologies in the modern world. Significant differences in the understanding of the role and place of modern information technologies in education among students and teachers convincingly testify to the need for systematic, purposeful work with practicing teachers regarding computer mastery, the ability to use modern information technologies in practical activities [3, p. 48–51]. Thus, mass media, informatization of education, connection of educational institutions to the Internet are particularly important factors for the modern stage of aesthetic education.

The spiritual atmosphere, moral and psychological climate in educational institutions has an indisputable influence on students. Aesthetic education should begin with spirituality, which should permeate the entire system of interpersonal relations in a higher education institution. If indifference and formalism prevail among teachers and administration, then no methods or forms of aesthetic education will work.

The level of culture of each student also largely depends on upbringing in the family. Very often, young people not only do not receive stimuli for their own cultural development in the family, but



also gain experience in countering various cultural influences. Therefore, the task of higher education institutions is to increase attention to the family, to cover it with a system of aesthetic education, which makes it possible to stabilize the pedagogical influence on students, expand the base of educational work, and increase its effectiveness.

By preparing future engineers-pedagogues as creative specialists for their cultural and educational function in society, favorable conditions for the formation of a high culture should be created in them. Special offices and laboratories of aesthetic education should work in the educational institution, the activities of which are aimed at deepening the knowledge of students in the field of aesthetics, art, culture, at forming the skills of aesthetic activity, at methodological and scientific support of the educational and educational process, as well as at researching the level of student's aesthetic culture.

It is advisable to develop forms of creativity in such a way that they unite teachers and students and have a positive effect on the cultural level of their relations and the effectiveness of learning, as well as establish contacts with specialist designers, architects who can help design premises and dormitories.

An important role in aesthetic education is played by strengthening the ties of higher education institutions with the cultural community, involving it in participation in the spiritual life of students. Therefore, for the high efficiency of aesthetic education of future specialists, it is necessary to create aesthetically attractive conditions in institutions of higher education, using the potential possibilities of folk traditions and rituals in educational work with young people, ensuring a high aesthetic culture of teachers and students, as well as educational activities, involving their preparation and conducting as many students and famous people from the field of culture as possible.

The main principle that should determine the direction of aesthetic education of future engineers-pedagogues in the conditions of independent Ukraine should be taking into account the best cultural and artistic experience of the past, its correct use in the conditions of modern global globalization and informatization. The feeling of belonging to the culture of a great country, which is the center of Europe, is the most productive measure of aesthetic upbringing and aesthetic education of the intellectual potential of independent Ukraine. It is this approach that will contribute to the formation of a comprehensively developed personality, which should live, work and teach future generations in the conditions of the third millennium. The functioning of the aesthetic education system is effective when it does not act in isolation, but is included in the complex of the entire educational work and is carried out with the help of purposeful pedagogical guidance.

Today, the problem of aesthetic education, as the formation of a subject of aesthetic consciousness, is not reduced to aesthetic education, that is, to the acquisition of a certain amount of knowledge from aesthetic theory. It requires access to a wider cultural sphere, which will contribute to the formation of a comprehensive personality [4, p. 196].

Summarizing the research of the use of aesthetic education means in the system of training the future engineers-pedagogues for the formation of a harmoniously developed personality and professional specialist in his field, it should be noted that the means of aesthetic education include: work, nature, the beauty of the surrounding world, behavior and everyday life, works of art, artistic literature, folklore, human participation in various activities.

New tasks in aesthetic education during the training of engineer-pedagogues in higher education fundamentally changed attitudes in aesthetic education and instruction. Future professionals should have the ability not only to see, feel, and understand the beautiful, but also to create it in the surrounding reality, work, art, and everyday life. This ability is an important feature of a harmoniously developed modern personality and is ensured thanks to the implementation of the principles of aestheticization of all human life. These principles ensure the implementation of the aesthetic education system and contribute to the formation of the aesthetic culture of the younger generation.

Due to the fact that a person's aesthetic relationship to the world combines all the spiritual abilities of a person, aesthetic education appears as a means of management: the formation of a comprehensively and harmoniously developed personality, which is of the highest aesthetic value.



Therefore, in our opinion, during period of the introduction of the aesthetic education among Ukrainian youth in accordance with modern conditions, it is important not only to find out the current state of its development, but also to create and predict ways of its development, taking into account the needs of reproduction of intellectual potential and achieving a high level of spiritual development of Ukrainian young people. Aesthetic education in all its methods, forms, means should last throughout life.

The conducted research does not exhaust all aspects of the problems of aesthetic upbringing and aesthetic education of future engineers-pedagogues. Issues related to the improvement of the system of aesthetic and ethical education in higher educational institutions, the study of the possibilities of using innovative technologies of aesthetic education in the latest information networks, and others require further study.

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Богданова Наталія

ЗАСТОСУВАННЯ ЗАСОБІВ ЕСТЕТИЧНОГО ВИХОВАННЯ В СИСТЕМІ ПІДГОТОВКИ МАЙБУТНІХ ІНЖЕНЕРІВ-ПЕДАГОГІВ

Анотація.

Стаття присвячена дослідженню застосування засобів естетичної освіти при підготовці інженерів-педагогів в українських закладах вищої освіти. Висвітлено та зроблено аналіз таким засобам естетичної освіти, як праця, природа, краса оточуючого світу, поведінка та побут, твори мистецтва, художня література, фольклор, участь людини в різних видах діяльності. Відзначено важливу роль інформаційних технологій для сучасного етапу естетичного виховання студентської молоді. Підкреслено, що при підготовці інженерів-педагогів, викладачі повинні якнайкраще володіти технологією використання засобів естетичної освіти, вміло поєднувати їх, враховуючи особливості кожного виховання чи колективу загалом.

Ключові слова: естетична освіта; естетичне виховання; засоби естетичної освіти; студенти; інженери-педагоги; гармонійно розвинута особистість; творча діяльність; заклади вищої освіти.

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