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В части 3 материалов XII Международной научно-практической конференции молодых исследователей «Содружество наук. Барановичи-2016» представлены результаты теоретических и практических исследований, проведённых в учреждениях высшего образования Республики Беларусь и за рубежом, по психолого-педагогическим и социально-гуманитарным наукам, экологии, физической культуре, спорту и здоровому образу жизни, технологическому и эстетическому образованию.

Сборник адресуется широкому кругу специалистов сферы образования, аспирантам и студентам.

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83% of respondents chose that “the Indigo Children” is a term, especially in English scientific literature, which is used to determine a wide category of children whose development is different to the average norms. Gifted and shy children, children with accentuation belong to this category together with abnormal children.

Another 17% of students decided that the Indigo Children are a boy or a girl who have a set of the new and unusual features which reveal peculiarities of their behaviour. As the rule, these features were not documented before.

According to the features, 100% of students believe that the Indigo Children tend to have a high level of IQ and creative abilities. 83% of respondents are sure that Indigoes have got an advanced intuition, self-sufficiency and private opinion. 67% of respondents point out individualism. 17% of students believe that hyperactivity, persistence, inconstancy, irritability, absent-mindedness, ability to adjust themselves to the new places and the filling of their own liberty are basic features of Indigo Children, while absent-mindedness is not the main feature. As the result, each student marked at least 4—5 features which belong to Indigo Children among 21 proposed variants where 4 variants were odd. It means that respondents do not have enough ideas about who Indigoes are and what are their main features.

Then there was the task to write down teaching and bringing up methods of Indigo Children. However, the responders didn't write any example of this methodology.

Summing up, the problem of education and upbringing of Indigo Children is not under discussion in teacher training institutes of the Donetsk People's Republic. As the result, the seniors graduate without having any idea how to work with Indigoes and gifted people. There should be organized and held as many meetings, seminars, forums as possible in order to attract attention of the specialists to the phenomenon of Indigo Children. There should be established canthers where parents could receive some advice how to bring up their children especially if they are Indigoes or gifted.

Nevertheless, in Donbas region businessmen are interested in providing gifted children with proper education. **For example, Grigorivska International School** (Donetsk, the DPR) is an educational community providing high quality education of an international standard which in September, 2014 was supposed to enrol over 600 students aged from 3 to 18. Unfortunately, due to the Civil War this school now is not functioning and is waiting for the autumn 2016 when it will be ready to start the first educational year.

Needless to mention that GIS has lots of missions that are going to be realised during the educational procedure:

- 1) prepare students for a purposeful and fulfilling life in a global society;
- 2) address the intellectual, emotional, physical and aesthetic development of each student through a holistic approach;
- 3) instil a deep understanding and respect for self and others, going beyond tolerance;
- 4) inspire its students to understand and respect the deep interconnections between all elements of the world, leading to the development of a sense of responsibility towards other human beings and the resources of the planet;
- 5) foster integrity, compassion, generosity, open-mindedness and resilience.

Conclusion. On balance, the problem of education of the Indigo Children gains more and more popularity nowadays. Nevertheless, it is obvious that many scientists do not believe in the existence of the Indigo Children saying that they are just a sort of a fairy-tale. However, before insisting or refuting something people should research everything that will help them to prove or disapprove this and that theory. The same thing is with the Indigo Children. This phenomenon deserves consideration. There should be done as much as possible to be sure in their existence and to create a proper educational and upbringing system which will help them reach their goals on the planet Earth.

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THE ROLE OF THE AESTHETIC EDUCATION IN PERSONALITY'S AESTHETIC CONSCIOUSNESS FORMING

To educate an intelligent and sensing person means, first of all, to educate aesthetically.

F. Schiller

Introduction. The ideas of the aesthetic education originated in ancient times. Conceptions as for the nature of the aesthetic education, its tasks and aims have been changing since the time of Plato and Aristotle up to the present. These changes in views were conditioned by the development of aesthetics as science as well as by understanding of the essence of its subject. The term “aesthetics” is derived from the Greek “aisteticos” (perceivable). Materialist philosophers D. Diderot and N. Chernyshevsky considered the beautiful to be the object of aesthetics as science. This category underlay the system of the aesthetic education.

¹Сведения об авторе составлены на основе поданной заявки.

D. S. Likhachov in his book “The Theory of the aesthetic education of schoolchildren” gives the following definition of the aesthetic education: “The aesthetic education is purposeful process of forming a creatively active child's personality, who is able to perceive and evaluate beautiful, tragic, comic, ugly in life and art, who is able to live and work “according to the laws of beauty” [1]. The author emphasizes the leading role of purposeful pedagogical effect in the aesthetic formation of a child. For example, the development of a child's aesthetic attitude to reality and art, as well as the development of his intellect, is possible as uncontrolled, spontaneous process.

Communicating with aesthetic phenomena of life and art, a child somehow or other develops aesthetically. But a child is not aware of aesthetic essence of objects, and the development is often motivated by the desire to have fun and, what is more, without external interference a child may get distorted views of life, values and ideals. D. S. Likhachov, as well as many other teachers and psychologists, believes that only a purposeful pedagogical aesthetic and educational effect, involvement of children in a variety of the artistic creativity can develop their sensory sphere, provide deep comprehension of aesthetic phenomena, raise up to the awareness of genuine art, beauty of the reality and the beautiful in a human personality [2].

Main part. The aesthetic education of a personality begins with a person's first steps, his first words and actions. No other than surrounding remains in his heart for the rest of his life. Communication with parents, relatives, peers and adults, behaviour of others, their mood, words, views, gestures, mimicry — everything is kept and fixed in a child's mind.

In the broad sense of the word, by the aesthetic education one understands a purposeful forming in a person his aesthetic attitude to the reality. This is a special kind of socially significant activities performed by a subject (the society and its specialized institutions) directed to an object (an individual, a personality, a group, a team, community) in order to develop in the latter the system of orientation in the world of aesthetic and artistic values in compliance with the established views of a given society about their nature and purpose. In the process of education there occur familiarization of individuals to values, their transferring into the inner spiritual substance. On this basis a person's ability to the aesthetic perception and experience, his aesthetic taste and view of the ideal are formed and developed. Education by means of the beauty and through the beauty forms the aesthetic and value orientation of a personality, develops the ability to create, to form aesthetic values in the sphere of labour activity, in the mode of life, in the actions and behaviour, and, of course, in art.

The aesthetic education harmonizes and develops all spiritual abilities of a person, which are necessary in various areas of creative work. It is closely connected with moral education as well as the beauty implies a distinctive regulator of the human relations. Thanks to the beauty a person has an intuitive inclination to the good. The aesthetic education, familiarization of people to the treasury of the world culture and art — all this is just a necessary condition to attain the chief aim of the aesthetic education — the forming of an integral personality, individuality developed creatively that acts according to the laws of the beauty.

Taking into consideration the existing practice of the educational work the following structural components of the aesthetic education are usually defined:

- aesthetic education which forms the theoretical and value foundations of the aesthetic culture of a personality;
- artistic education in its educational theoretical and artistic practical expression which forms the artistic culture of a personality in the unity of the skills, knowledge, value orientations and tastes;
- aesthetic self-education and self-discipline which are directed toward the self-perfection of a personality;
- education of creative needs and abilities.

Among the latter ones the so-called constructive abilities are of particular importance: individual expression, intuitive thinking, creative imagination, reading of the matter, overcoming of stereotypes, etc.

The aesthetic education is provided at all stages of the age development of a personality. The earlier a person finds himself in the sphere of purposeful aesthetic influence the more grounds there are to hope for its effectiveness. From the earliest age a child familiarizes with the comprehension of the world through his playing, he acquires the elements of culture of actions and communication with people through the imitation. Game is a primary and rather productive method for a child to awaken his creative potency, develop imagination and accumulate the first aesthetic impressions. The experience obtained through communication and activity forms in the preschool children basic aesthetic attitude to the reality and to the art.

The system of the aesthetic education is called to teach to see the beauty around you and in the surrounding reality. In order this system may influence a child most effectively and achieve a set goal, B. M. Nemensky identified its following peculiarity: “The system of the aesthetic education should be, first of all, integrated, uniting all the subjects, all the out-of-school activities, the whole social life of a schoolchild, where every subject, every class has its own clear task in the matter of forming the aesthetic culture and the personality of a schoolchild” [3]. But every system has the core, the foundation it is based on. We can consider art being such a basis in the system of the aesthetic education: music, architecture, sculpture, painting, dancing, cinema, theatre and other kinds of art. The reason for this we were given by Plato and Hegel. On the basis of their views being the art the main content of aesthetics as science, and being the beauty the main aesthetic phenomenon became axiomatic. The art contains a great potential for the development of a personality.

Adults and children constantly face the aesthetic phenomena. In the sphere of the spiritual life, in our daily labour, in communication with art and nature, in the mode of life, in interpersonal communication — everywhere the beautiful and the ugly, the tragic and the comic play a significant role. The beauty brings delight and pleasure, stimulates labour activity and makes meeting people pleasant. The ugly repulses. The tragic teaches sympathy. The comic helps to struggle against shortcomings.

The aesthetic education and training not only open the human soul towards the sounds, colours, forms of the world, but in whole favour fuller, more coherent and deeper understanding of the world as well as a more harmonious, comprehensive self-opening.

This also promotes the development of the creative thinking, extends possibilities in searching of and finding new ways, new solutions, including searches in the field of science, industry and economy.

Tasks of social evolution set up new, increased demands towards a person as main element of the productive forces of the society, implying the need for comprehensive development of a person, qualitative content and the quantitative efficiency of his forces and abilities. The society begins to realize to a greater extent that its main wealth is a person, to be more precise — a creative person. It is impossible to educate a creative person, that is, to form a context, the conditions and the aim at art, on the one hand, and the need and motivation for creativity, on the other hand, without special efforts of the society, without appropriate policy directed at this cultural purpose. Extremely important role here belongs to the programme of the aesthetic education and development, which are one of the most important means of qualitative improvement of the human nature.

It is as though the aesthetic education recreates a personality, structuring a new soul and forming aesthetic world outlook, at the same time, becoming a concluding link in forming a personality, which “summarizes” it, combines in a single integrity. A person, becoming a subject of culture himself, shows himself in his fullness, versatility, originality of his personality. It is precisely in the variety of personalities and in the wealth of their creative positions there is a key to the society development, the guarantee of health of mankind as species.

The aesthetic ideal is the central link of the aesthetic consciousness. "The aesthetic ideal is the idea of a person about the perfect beauty of the phenomena of the material, spiritual, intellectual, moral and artistic world." That is the idea about the perfect beauty in nature, society, person, work and art [4]. Instability of ideas about the aesthetic ideal is typical for school age children. A schoolchild can answer the question what kind of artwork he likes most. He names books, pictures and musical compositions.

These works are an indication of his artistic or aesthetic taste, they even give a key to understanding of his ideals, but they are not concrete examples which characterize the ideal. Perhaps the reason for this underlies in the lack of a child's experience, the lack of his knowledge in the field of literature and art; all this limits the possibilities to form the ideal.

There is another category of the aesthetic education — a complex social and psychological education — the aesthetic taste. A.K. Dremov gives the following definition: “The aesthetic taste is the ability to feel directly, through impression, without analyzing much, to distinguish truly the great, the original aesthetic advantages of natural phenomena, social life and art” [5]. The aesthetic taste is formed in a human being during many years, during the period of forming of a personality. At the primary school age there is nothing to talk about. However, this does not mean that the aesthetic tastes should not be brought up at the primary school age.

On the contrary, the aesthetic information in childhood is the basis of the future person's taste. At school a child has an opportunity to learn the phenomena of art regularly. It is not a problem for the teacher to emphasize the aesthetic qualities of life and art phenomena. Thus, a schoolchild gradually develops a complex of ideas which characterize his personal preferences and likings.

The whole system of the aesthetic education is aimed at the development of a child in general: aesthetically, spiritually, morally and intellectually. This can be achieved by solving the following tasks: a child's mastering the knowledge of the artistic and aesthetic culture, developing the capacity for the artistic and aesthetic creativity and developing the aesthetic and psychological qualities of a person which are expressed by the aesthetic perception, feeling, evaluation, taste and other mental categories of the aesthetic education.

Our dynamic, transitional and crisis time is characterized by the need to reconsider many ideas which seemed unshakable before. All these ideas, somehow or other, are related to the nature of person's relations with the world. Maintaining of the previous strategy in this relationship is a difficult task, because it is impossible to restore the planet's resources because of the human's expanse to nature.

A person occurred to be close to the need of changing the priorities, reappraising old values, developing a new paradigm of his behavior in the world. True human needs have always been and are the life, security, food, companionship, love, knowledge and creativity, which do not destroy or obscure his true nature, but correspond to it and favour its display and development. Their presence and satisfaction do not place a person into an uncompromising opposition to the nature of the planet, but allow them to become collaborators of the joint co-evolutionary movement.

One of the true human needs is the need for the beauty as a natural human desire for harmony, integrity, balance and order. To the effect that this is a vital human need there are the research results of anthropologists who have established that at a certain stage of development of the human brain he just needed the aesthetic impressions and experiences that promoted forming in a person a holistic vision of the world and him himself. Having a notion about the educational, training and developmental action of the aesthetic impressions, from ancient times the sages advised to surround the child's growth with the beauty and good, the growth of a youth — with the beauty and physical development, the growth of young people — with the beauty and teaching. The beauty must be present at all stages of a personality's forming, promoting its harmonious development and improvement. Indeed the beauty along with the truth and good consistently performs as part of the original triad of values and represents the fundamental bases of life.

The same initial and original is a human's need for creativity, self-expression, self-establishing in the world by the means of bringing into the world something new, created by him. It is the creative position that provides the stability of the existence for a person, for it makes possible to respond appropriately and timely to all new situations of the constantly changing world. Creativity is a free activity to which a person cannot be forced. He can create only by an inner need for creativity, internal motivation, which serves as a more effective factor than any external pressure or compulsion.

It becomes obvious that many of the true needs of a person either have aesthetic nature or include a necessary aesthetic component. Indeed, when a person returns to his true nature or true being, to the awareness of his real needs, not the last place takes the aesthetic culture to which the aesthetic education and training (although without providing it with the necessary) lead. The aesthetic attitude to the world has always existed as overall, universal and purely human behaviour and the aesthetic evaluation is the most holistic, as though completing perception of an object in the fullness of its entities and its connection with the surroundings.

The human need for the beauty is as much true and natural as his need for creativity, creative self-expression and self-realization. In addition, only creative behaviour in our changeable world can be considered to be a truly appropriate, providing a possibility for a person to adapt to the new realities of being.

The role of the aesthetic education in forming of creative position is that it promotes not only the development of the senses, execution of human sensuality and its enrichment, but also enlightens, justifies — rationally and emotionally — the necessity for creative attitude to the world. It is the aesthetic education that shows the role of the aesthetic senses in forming a picture of the world and develops these senses. Indeed, the modern life with its overwork, the type of modern experience lead to degradation of sensory abilities and it has an influence on the quality of perception, its keenness and freshness. Besides, having become a product of the previous technical development of the society and being typical for many spheres of activity the hypertrophy of the intellect, the accentuation of rationality lead to the loss of many sensuous and aesthetic abilities; on the other hand, the dying out of the latter ones impoverishes the intellect, makes it mechanistic, one-dimensional, which inevitably leads to degradation of the creative thinking. The true creativity cannot be engendered only by cold estimation, by the automatism of rational operations. To realize the creative opportunities one needs liveliness of intellect associations, non-standardization of logical actions, initiative of imagination; all this, as it is known, smart computers are deprived of. The English scientist H. Osborne writes, for example, that the artistic impressions improve quick-wittedness, intensify the experience, filling it with the depth of personal understanding, for they develop the sphere of senses. Degradation of the emotional component of the intellect deprives it of the creative, spontaneous activity.

The development of the creative potential means the achievement of a higher level of management in a person's relationship with the world, for when recreating and filling up the world a person establishes a definite type and content of interaction with the world. The wealth of the state depends on the ability to create and the state, in principle, should strive for a person's ability to implement the heuristic play of his vital forces.

The real situation is the following: the uncreative, unproductive attitude is opposed to the creative position, the mass of an average man — to the diversity of individual positions, the narrow, weak stream of thinking — to the initiative, ingenuity. A person more and more becoming a being not integrated, but functional (both in the sphere of social production and in the sphere of cultural expression), begins to be characterized by the dominance in his psychic of fragmented, poor perception of the world, infantile attitude to it. Even the position of a diligent performer becomes more insufficient from the point of view of the modern requirements. In fact, while technology which depersonalizes the product is undemanding to the content of a personality, a good performer is quite acceptable. At the new conditions a creative personality which has extraordinary thinking, originality in decision-making, independence of opinion, etc. must be staked on [6, p. 315—319].

It is true that from the point of view of social process, educational function is to prepare a person to perform the role he has to play in the society.

So that neither the society suffers from damage, nor a person feels his uselessness in the society, the system of education aspire to build his character in such a way that he could approach the character required by the society, and this will protect both a person and the society from internal conflicts.

Thus, unfortunately, no matter how excellent the aims are, only those qualities can be educated which are required by the society, but are not just a part of an abstract set even if the requirements are ideal: if they are not related to the real conditions of life in the given society, such a task is almost impossible to be implemented. We had to be convinced of this by the example of our own educational systems.

According to any ranking the representative of the western system of education — German secondary and higher school — takes the second place in the modern world. In Germany, each federal land has its institute of the aesthetic education, each of which is engaged not only in theoretical research in the field of artistic and aesthetic education, but also has the power to implement the theoretical developments into the practice of pre-school, school and higher education. This practice is realized in such a way that in the understanding of the nature of education in general, and the artistic and aesthetic education in particular, grounds for paradoxes are not set up. This is a purposeful, run, not a rigorously controlled process of creating the material and spiritual living conditions by the older generations, at which children naturally and organically enter such kind of a cultural space that awakens in them natural striving for the beauty not only in their everyday life, but also desire for creating harmonious relationships with the visual environment.

In the educational systems of Japan, Germany, Finland and France the priorities in the process of education and training are music, art, design, literature and theatre, which are the most effective means of influencing the mind, senses and the will of a person as well as forming in every citizen his creative abilities based on his natural talents.

Conclusion. The problem of creativity, its nature and realization is an aesthetic problem, but it is solved in a concrete social context and in certain economic conditions. A creative personality is a decisive force of the modern society, as in the modern understanding of progress free brains, flexible thinking, imagination and intuition are stacked on. To achieve this help the aesthetic impressions, which develop the brain, provide its stability, integrity and harmony of its functioning; the ability to the aesthetic perception and experience encourages freedom and brightness of associations, originality of vision and thinking.

That is why not only the humanistic sets, but also pragmatic, business considerations will force the society think about the creation of conditions, which stimulate the maximal efficiency of a person in the creative sphere. Not only care for the beauty and harmony, but also considerations of use, benefit and prosperity make us believe the arrangement of the system of the effective aesthetic education to be one of the top priority tasks in the modern society.

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