

РОЗДІЛ VIII. ПРОБЛЕМИ ІСТОРІЇ ПЕДАГОГІКИ

УДК 377/378.09:74/75(477)

Maryna Boichenko

Sumy State Pedagogical University named after A. S. Makarenko
ORCID ID 0000-0002-0543-8832

Olha Hulei

Sumy State Pedagogical University named after A. S. Makarenko
ORCID ID 0000-0002-6501-5022

Oksana Kapran

Sumy State Pedagogical University named after A. S. Makarenko
ORCID ID [0000-0003-0505-1889](https://orcid.org/0000-0003-0505-1889)

Anna Nechyporenko

Sumy State Pedagogical University named after A. S. Makarenko
ORCID ID 0000-0003-0935-2945

Nazar Nykyforov

Sumy State Pedagogical University named after A. S. Makarenko
ORCID ID 0009-0003-3910-6427

DOI 10.24139/2312-5993/2024.03/315-323

THEORETICAL FOUNDATIONS OF UNDERSTANDING THE ESSENCE OF AESTHETIC EDUCATION

The article provides a theoretical analysis of scientific works and summarizes information on the conceptual foundations of aesthetic education in the national scientific discourse. The priority methods of this study were chosen: general scientific (analysis, synthesis, generalization), which made it possible to process the scientific literature, and empirical (source and historiographical analysis, descriptive and analytical method), which were used to search, process and interpret primary sources and clarify the conceptual foundations of aesthetic education in education institutions of different levels. It is stated that aesthetic education forms in children and youth: the ability to live according to the laws of beauty; aesthetic perception of the environment and the world as a whole; artistic and aesthetic taste; aesthetic and value orientation; aesthetic and creative abilities; opportunities for harmonious personality development.

Key words: *essence of aesthetic education, formation of artistic and aesthetic taste, life according to the laws of beauty, development of aesthetic and creative potential.*

Introduction. Nowadays, the problem of aesthetic education, personal development, and formation of aesthetic culture is one of the priority issues facing the modern education system. The personal orientation of modern education foresees involvement of a young person in the aesthetic experience of mankind, in creative activity, which is the basis of aesthetic development of the individual. In this regard, it is important to understand the specific issues of aesthetic education and aesthetic activity and the basic theoretical foundations of the formation of aesthetic culture of the individual. Works of art are one of the most important means of influencing

the formation of a person's culture, educational level, and overall intellectual development of a person's aesthetic tastes. But in order for works of art to fulfill their educational function, to understand life and perceive it in its best forms, one must be an artistically literate person. The depth and content of aesthetic feelings, the formation of aesthetic tastes and ideals largely depend on a person's art education.

Relevance of the research. The issues of aesthetic education and the development of aesthetic culture of the younger generation are topical issues of our time. At the present stage, the relevance of this topic is obvious, as it is due to the deformation of aesthetic perception under the influence of modern stereotypes, idols, and other factors. It is impossible to imagine that aesthetic education can only be discussed when the content of the lesson is a work of art, when children draw or contemplate works of fine and decorative arts, talk about the beauty of nature, etc. Aesthetic education can and should be developed at any lesson, regardless of its purpose and content. However, aesthetic education is undoubtedly most productive when it involves the use of fine arts.

Analysis of relevant research. The problem of aesthetic education has attracted and continues to attract the attention of many scientists: psychologists, educators, and methodologists. The studies on this problem were conducted by T. Andrushchenko (Andrushchenko, 2011), M. Boichenko, O. Hulei, O. Kapran, A. Nykyforov (Boichenko, Nykyforov, Hulei, 2022a, 2022b, 2022c; Boichenko, Nykyforov, Hulei, 2020; Nykyforov, Hulei, Kapran, 2023), L. Huk (Huk, 2010) and others. The problem of aesthetic education in the process of teaching fine arts was highlighted by L. Levchuk, D. Kucheriuk, V. Panchenko (Levchuk, Kucheriuk, Panchenko, 1997), O. Hulei, A. Kharchenko (Hulei, Kharchenko, 2018) and others. The concepts of aesthetic education in secondary education institutions were substantiated by researchers D. Dzhola, A. Shcherbo (Dzhola, Shcherbo, 1998), in higher education institutions of Ukraine they were considered by H. Shevchenko and H. Jaber (Shevchenko, Jaber, 2004), H. Trotsko (1996), I. Kokhan (2018) and others. As a subject of classical pedagogical science, the problem of aesthetic education was studied by N. Dichek (Dichek, 2008), as a psychological and pedagogical problem – by T. Paguta (Paguta, 2011) and other domestic researchers.

The aim of the research is to carry out a theoretical analysis of scientific works and summarize information on the conceptual foundations of aesthetic education in the national scientific discourse.

Methods. The priority methods of this research were chosen:

- general scientific (analysis, synthesis, generalization), which allowed us to process the scientific literature;
- empirical (source and historiographical analysis, descriptive and analytical method), which were used to search, process and interpret primary sources and clarify the conceptual foundations of aesthetic education in the education institutions of different levels.

Research results. An analysis of contemporary domestic pedagogical literature suggests that all programs that currently provide educational activities in education institutions play a significant role in the aesthetic development of their students. At the same time, the aesthetic component of the education process is taken into account in the course of classes, during excursions, preparation, design and holding of holidays, and children's artistic feelings and taste are formed (Jola and Shcherbo, 1998).

The methodological basis of aesthetic education is the science of aesthetics. As noted by T. Paguta in his scientific works, aesthetics is the science of preserving human sensual culture. This general definition stems from the organic unity of the two distinctive parts of aesthetics, which are:

- 1) revealing the dialectics of the process of mastering, the specificity of the aesthetic as a manifestation of a person's value attitude to reality;
- 2) human artistic activity (Paguta, 2011).

In the process of aesthetic education, an individual's orientation in the world of aesthetic values is developed in accordance with the ideas about their nature that have developed in a particular society, and the attraction to these values. At the same time, aesthetic education forms and develops a person's ability to aesthetic perception and experience, his or her aesthetic taste and ideal, the ability to create according to the laws of beauty, to create aesthetic values in and outside of art (Andrushchenko, 2011; Boichenko, 2022a; Boichenko, 2023).

Aesthetic development is seen as a process of forming the needs and abilities of aesthetic perception of the world in each student (Trotsko, 1996).

The scientists L. Levchuk, D. Kucheriuk, and V. Panchenko note that the aesthetic activity of a social subject, which has developed over a significant historical period, creates a certain set of feelings, perceptions, views, and ideas that we call aesthetic consciousness. This kind of abstraction is, first of all, a special spiritual entity that characterizes the aesthetic attitude of a person or society to reality. In particular, V. Panchenko was of the opinion that aesthetic consciousness is a product of a significant historical

development of society, it exists as a form of social consciousness that reproduces the level of aesthetic development of the world. It also exists as a personal, individual characteristic of an individual. The scientist considers the most essential elements of aesthetic consciousness, namely: aesthetic feeling, aesthetic taste, aesthetic ideal and aesthetic theory (Levchuk, Kucheriuk, Panchenko, 1997). It is appropriate to point out that art has a special influence on the development of aesthetic feelings, which largely shapes the aesthetic development and improvement of both the individual and society as a whole.

We agree with the opinion of contemporary scientists that aesthetic taste is a kind of sense of proportion, the ability to find the necessary sufficiency in one's personal attitude to culture and cultural heritage and universal values. The presence of aesthetic taste is manifested as a harmony of internal and external in the social realization of the individual. Thus, aesthetic education develops in two complementary and mutually agreed directions: formation of aesthetic and value orientation of the individual as well as aesthetic and creative capabilities and abilities of the individual. These functions determine the place of aesthetic education in public life and its connection with other types of educational activities. It should also be noted that aesthetic education provides a complex approach to personal development; it includes labor and moral education (Boichenko, Nykyforov, 2022b). It touches upon all the spheres of human life, namely the depths of one's thinking and the fragility of one's feelings (Huk, 2010).

It is well known that certain conditions are necessary to provide effective aesthetic education:

- maintaining a positive aesthetic environment in the family;
- creating an aesthetically pleasing environment in education institutions;
- referring to folk traditions and rituals in educational activities;
- involvement of students in aesthetic clubs;
- interaction of families, educational and cultural institutions, mass media, etc.

In the process of aesthetic education, the student's ability to perceive and empathize, his or her aesthetic tastes and ideals, the ability to create according to the laws of beauty, to create values in and outside of art are formed and developed (Boichenko, Nykyforov, 2020). Aesthetic education reveals all the spiritual and creative abilities of a person that are necessary in various fields of creativity (Kokhan, 2018).

Aesthetic education is intended to familiarize a person with the general laws of artistic mastery of reality, the essence and forms of reflecting reality in the plane of art in accordance with the needs of society. The purpose of aesthetic education is to promote the formation of a harmonious personality (Shevchenko, Jaber, 2004; Boichenko, Nykyforov, 2022b; Hulei, Nykyforov, 2020).

Based on the analysis of scientific literature, we are able to identify the main factors that influence schoolchildren in the process of their aesthetic education and self-education.

In a developed society, aesthetic education should take place:

- in work and other types of human activity, in particular in the process of engaging in artistic creativity (Dzhola, Shcherbo, 1998);
- education based on traditional folk customs and rituals (Hulei, Havrylenko, 2019);
- under the influence of the environment (according to the research of N. Dichek, V. Sukhomlynskyi noted that a child should not forget the global truth: nature is a single whole, which is characterized by harmony of interconnections and dependencies, which is the source and essence of life) (Dichek, 2008);
- through the influence of works of art (the influence of works of art is only one, but often the most important, factor in aesthetic education) (Hulei and Nykyforov, 2015).

Based on the analysis of works on pedagogy and methods of teaching fine arts, we found that aesthetic education was defined mainly as the process of forming a person's ability to live and work according to the laws of beauty, which contributes to the aesthetic perception of the environment and the formation of aesthetic taste. Systematizing the theoretical foundations of aesthetic education, two main functions were identified: the formation of aesthetic and value orientations of the individual, and the [development of](#) aesthetic and creative potentials of the individual (Andrushchenko, 2011).

In order for a work of art to reveal itself to a person in its cognitive and spiritual significance, it is necessary to develop the ability to perceive and understand works of art as an artistic reflection of the environment. To achieve this, one must learn to perceive not only the subject of the image, but also the content of the image, the author's attitude to events, and feel the originality of his expressive means. Fine arts play a significant role in the formation and development of the individual. As it is well

known, a child who does not yet speak coherently, expresses his thoughts, is already trying to draw some unknown strokes on a piece of paper or on the wall of the house, or with inspiration starts coloring sketches with colored pencils (Nykyforov, Hulei, Kapran, 2023).

Learning activities provide a lot of aesthetic impressions. It should be emphasized that it is important for a [teacher](#) to affirm the beauty of mental work, business relations, [cognition](#), mutual assistance, and joint activities in the visual arts classroom (Boichenko, Nykyforov, and Hulei, 2022c; Hulei and Kharchenko, 2018).

It is important to stimulate students' desire to affirm beauty not only at school, but also at home, wherever they spend hours of study or leisure, do business or relax. We share the opinion of modern practicing teachers that children should be involved in the design of the aesthetic environment at school, in the classroom, in their room or apartment.

Conclusions. Based on the above, we can summarize that aesthetic education develops the following in children and youth:

- the ability to live by the laws of beauty;
- aesthetic perception of the environment and the world in general;
- artistic and aesthetic taste;
- aesthetic and value orientation;
- aesthetic and creative abilities;
- opportunities for harmonious personal development.

Prospects of the further research. We see prospects for further scientific research in a thorough study of ethnographic sources on the first ideas about aesthetic education through the means of fine and decorative arts in Ukraine.

REFERENCES

- Андрущенко, Т. (2011). Проблема виховання естетичного в українському культурному дискурсі в період глобалізації та інформаційної революції. *Проблема естетичного в культурі: матеріали до спецкурсу*, (сс. 219-245). Київ: Університет «Україна» (Andrushchenko, T. (2011). The problem of aesthetic education in Ukrainian cultural discourse in the period of globalization and information revolution. *The problem of aesthetics in culture: materials for a special course*, (pp. 219-245). Kyiv: "Ukraine" University).
- Бойченко, М., Никифоров, А., Гулей, О. (2022а). До проблеми художньо-естетичного виховання особистості на заняттях з образотворчого мистецтва. *Педагогічні науки: теорія, історія, інноваційні технології*, 4 (118), 73-81 (Boichenko, M., Nykyforov, A., Hulei, O. (2022a). To the problem of artistic-aesthetic education of the personality in fine arts classes. *Pedagogical sciences: theory, history, innovative technologies*, 4 (118), 73-81.).

- Бойченко, М., Никифоров, А., Гулей, О. (2022б). Світоглядний аспект естетичного виховання особистості в українській педагогіці. *Педагогічні науки: теорія, історія, інноваційні технології, 3 (117)*, 3-12 (Boichenko, M., Nykyforov, A., Hulei, O. (2022b). Worldview aspect of aesthetic education of the personality in Ukrainian pedagogy. *Pedagogical sciences: theory, history, innovative technologies, 3 (117)*, 3-12).
- Бойченко, М., Никифоров, А., Гулей, О. (2022в). Концептуальна канва формування естетичної культури особистості засобами художньої творчості. *Педагогічні науки: теорія, історія, інноваційні технології, 1 (115)*, 170-179 (Boichenko, M., Nykyforov, A., Hulei, O. (2022c). Conceptual canvas of the formation of aesthetic culture of the individual by means of artistic creativity. *Pedagogical sciences: theory, history, innovative technologies, 1 (115)*, 170-179).
- Гук, Л. (2010). Аналіз сучасних поглядів на проблему естетичних цінностей у науково-педагогічних дослідженнях. *Вісник Луганського національного університету імені Т. Шевченка, 6 (193), Ч. I*, 21-25. (Huk, L. (2010). Analysis of modern views on the problem of aesthetic values in scientific and pedagogical research. *Bulletin of T. Shevchenko Luhansk National University, 6 (193), Part I*, 21-25).
- Гулей, О., Гавриленко, А. (2019). Етнографічні джерела про давні уявлення щодо естетичного виховання. *Мистецькі пошуки, 1 (10)*, 21-24 (Hulei, O., Havrylenko, A. (2019). Ethnographic sources on ancient ideas about aesthetic education. *Artistic Search, 1 (10)*, 21-24).
- Гулей, О., Никифоров, А. (2020). Формування художньої етнокультури майбутніх фахівців початкової освіти засобами народного мистецтва (на прикладі різьблення). У О.В. Лобова, С. М. Кондратюк (ред.), *Дошкільна та початкова освіта в сучасному педагогічному просторі: колективна монографія*, (сс. 277–294). Суми: Вид-во СумДПУ імені А.С.Макаренка (Hulei, O., Nykyforov, A. (2020). Formation of the artistic ethnoculture of future primary education specialists by means of folk art (using the example of carving). In O.V. Lobova, S. M. Kondratiuk (ed.), *Preschool and primary education in the modern pedagogical space: a collective monograph*, (pp. 277–294). Sumy: Publishing House of the Sumy SPU named after A.S. Makarenko).
- Гулей, О., Никифоров, А. (2015). Мистецькі цінності у формуванні національної ідентичності майбутнього вчителя образотворчого мистецтва. *Актуальні питання сучасної педагогіки: матеріали науково-практичної конференції*, м. Ужгород, 11-12 грудня 2015 року, (сс. 97-99). Херсон: Гельветика (Hulei, O., Nykyforov, A. (2015). Artistic values in the formation of the national identity of the future art teacher. *Current issues of modern pedagogy: materials of the scientific and practical conference, Uzhgorod, December 11-12, 2015*, (pp. 97-99). Kherson: Helvetica).
- Гулей, О., Харченко, А. (2018). До питання про естетичне виховання школярів на уроках образотворчого мистецтва. *Теорія та методика навчання суспільних дисциплін, 1 (6)*, 146-149 (Hulei, O., Kharchenko, A. (2018). To the question of aesthetic education of schoolchildren in visual arts classes. *Theory and teaching methods of social sciences, 1 (6)*, 146-149).
- Джола, Д., Щербо, А. (1998). *Теорія і методика естетичного виховання школярів*. Київ: Інститут змісту і методів навчання (Dzhola, D., Shcherbo, A. (1998). *Theory and methods of aesthetic education of schoolchildren*. Kyiv: Institute of Content and Teaching Methods).

- Дічек, Н. (2008). Одухотворення педагогіки – головна мета новаторства в Сухомлинського. *Наукові записки. Кіровоградського державного педагогічного університету імені В. Винниченка. Серія: Педагогічні науки, 78 (1), 30-35* (Dichek, N. (2008). Spiritualization of pedagogy – the main goal of Sukhomlynskyi's innovation. *Proceedings. Kirovohrad State Pedagogical University named after V. Vynnychenko. Series: Pedagogical Sciences, 78 (1), 30-35*).
- Кохан, І. (2018). Естетичне виховання в процесі формування особистості майбутнього інженера-педагога. *Гуманізація навчально-виховного процесу, 1 (87), 85-92* (Kokhan, I. (2018). Aesthetic education in the process of personality formation of the future engineer-pedagogue. *Humanization of the educational process, 1 (87), 85-92*).
- Левчук, Л., Кучерюк, Д., Панченко, В. (1997). *Підручник з образотворчого мистецтва*. Київ: Вища школа (Levchuk, L., Kucheriuk, D., Panchenko, V. (1997). *Fine art textbook*. Kyiv: Higher School).
- Пагута, Т. (2011). Естетичне виховання як психолого-педагогічна проблема. *Духовність особистості: методологія, теорія і практика, 5 (46), 105-116*. (Paguta, T. (2011). Aesthetic education as a psychological and pedagogical problem. *Personal spirituality: methodology, theory and practice, 5 (46), 105-116*).
- Троцько, Г. (1996). *Теоретичні та методичні основи підготовки студентів до виховної діяльності у вищих педагогічних навчальних закладах* (дис. ... д-ра пед. наук: 13.00.01; 13.00.04). Харків (Trotsko, H. (1996). *Theoretical and methodological foundations of preparing students for educational activities in higher pedagogical education institutions* (DSc thesis abstract). Kharkiv).
- Шевченко, Г., Джабер, Х. (2004). *Естетичне виховання у вищих навчальних закладах України у сучасний період: монографія*. Луганськ: Вид-во СНУ імені В. Даля (Shevchenko, H., Jaber, H. (2004). *Aesthetic education in higher education institutions of Ukraine in the modern period: monograph*. Luhansk: Publishing House of V. Dahl SNU).
- Boichenko, M., Nykyforov, A., Hulei, O. (2020). Genesis of the idea of using elements of teaching and education by means of folk arts and crafts in classical Ukrainian and Western European pedagogical thought. *Journal of History Culture and Art Research, 9 (2), 123-132*.
- Boichenko, M., Nykyforov, A., Hulei, O., Kapran, O., Nykyforov, N., Neshyporenko, A. (2023). Development of cognitive processes and formation of imaginary thinking of younger school pupils using art. *Педагогічні науки: теорія, історія, інноваційні технології (Pedagogical sciences: theory, history, innovative technologies), 7 (131), 3-12*.
- Nykyforov, A., Hulei, O., Kapran, O. (2023). Ukrainian cultural and educational discourse on the problem of aesthetic education of personality. *Modern art education: theoretical-practical discourse: Scientific monograph, (pp. 150-162)*. Riga, Latvia: Baltija Publishing.

АНОТАЦІЯ

Бойченко Марина, Никифоров Андрій, Гулей Ольга, Капран Оксана, Нечипоренко Анна, Никифоров Назар. Теоретичні засади розуміння сутності естетичного виховання.

У статті здійснено теоретичний аналіз наукових праць та узагальнено відомості щодо концептуальних засад естетичного виховання у вітчизняному науковому дискурсі. Пріоритетними методами даного дослідження було обрано: загальнонаукові (аналіз, синтез, узагальнення), що надали змогу

опрацювати наукову літературу та конкретно наукові (джерелознавчий та історіографічний аналіз, описово-аналітичний метод), які було використано для пошуку, оброблення й інтерпретації першоджерел і з'ясування концептуальних засад естетичного виховання в закладах освіти різних рівнів. Розглянуто естетичний розвиток як процес формування в кожного вихованця потреб і здібностей естетичного сприйняття світу.

Показано, що в розвиненому суспільстві естетичне виховання має відбуватися:

- *у праці та інших видах людської діяльності, зокрема у процесі занять художньою творчістю;*

- *вихованні на основі традиційних народних звичаїв та обрядів;*
- *під впливом навколишнього середовища;*
- *через вплив творів мистецтва.*

Виокремлено необхідні умови для забезпечення ефективності естетичного виховання особистості:

- *дотримання в сім'ї позитивної естетичної обстановки;*
- *створення в закладах освіти естетично привабливої обстановки;*
- *звернення у виховних заходах до народних традицій та обрядів;*
- *залучення учнів до гурткової роботи естетичного спрямування;*
- *взаємодія сім'ї, закладів освіти й культури, засобів масової інформації.*

З'ясовано, що естетичне виховання є одним із компонентів цілісного педагогічного процесу, покликаною сформувати у школярів бажання та вміння будувати своє життя за законами краси.

Констатовано, що естетичне виховання формує в дітей та молоді: естетичне сприйняття навколишнього середовища та світу в цілому, художньо-естетичний смак, естетично-ціннісної орієнтації, естетично-творчі здібності, можливості гармонійного розвитку особистості.

Ключові слова: *сутність естетичного виховання, формування художньо-естетичного смаку, життя за законами краси, розвиток естетично-творчого потенціалу.*