

CHAPTER 1

GENERAL PEDAGOGY AND HISTORY OF PEDAGOGY

THEORETICAL PRINCIPLES OF THE FORMATION OF SPIRITUAL CULTURE IN FUTURE TEACHERS OF ARTISTS

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Abstract. The problem of spirituality, spiritual culture and their role in the formation of the creative personality of student youth is quite relevant. The process of forming spirituality is an important aspect of the modern humane educational paradigm. According to the scientific community, it is spirituality that expresses the degree of "humanization" of the pedagogical process. Questions of spirituality have interested humanity at all times and have been studied by many sciences: philosophy, pedagogy, psychology, sociology, ethics, aesthetics, etc. In the New Ukrainian School Program in the Progress to Values, it is stated that now it is important to intensify efforts to raise the spiritual level of Ukrainian youth, to form a stable system of deep moral and spiritual values in them. The purpose of the article is to describe the concept of spiritual culture and the formation of artistic ideas in future teachers during the study of Ukrainian folk art. Analysis, synthesis and modeling methods were used to study the state of research. The results of our research was carried out with the help of empirical methods: pedagogical observation, questionnaires, interviews, testing, the method of experimental evaluations. Mathematical statistics methods were used to process the research results. In the research, we used a complex of general scientific and pedagogical methods. To ensure an objective and comprehensive study of the researched phenomenon, an analysis of scientific, scientific-methodical, and art sources was carried out; the state of development of the problem and prospects for further research were determined; generalization of pedagogical experience in teaching art in a higher education institution. The formation of a spiritual personality takes place in the interconnected process of education and training. An important role in the formation of the spiritual sphere of the individual belongs to education. Its tasks are classified according to the following directions: formation of a scientific outlook; education of a conscious attitude to learning, development of cognitive activity and culture of mental work; education of political consciousness and development of civic activity; education of a creative attitude to work, preparation for a conscious choice of profession; education of morality and culture of behavior; formation of legal awareness and education of civil responsibility; education of aesthetic culture and development of artistic abilities, etc.

Keywords: spiritual culture, art history, future teachers, aesthetic culture, spirituality.

JEL Classification: I 21, I 23

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Introduction. In the Ukrainian pedagogical dictionary of S. Goncharenko, the spirit is understood as: "1) a philosophical concept that means an ideal, disembodied beginning, in contrast to a material, corporeal beginning. The question of the relationship between spirit and matter is the main question of philosophy. Determining the primacy of matter, the secondary nature of the spirit is a defining feature of materialism, defining the primary basis of the world of spirit is a defining feature of idealism, spiritualism; 2) in religion, the "holy spirit" is the third person of the holy trinity; 3) figuratively - the internal state, moral strength of a person, a team."

According to this, "spiritual values are creations of the human spirit, recorded in the achievements of science, art, morality, culture [1].

Spirituality is the individual expression in the system of personal motives of two fundamental needs: the ideal need for knowledge and the social need to live and act for others. Spirituality is mostly understood as the first of these needs, and spirituality as the second. Spirituality is characterized by a person's good attitude towards the people around him, attention, readiness to help, share joy and sorrow. The category of spirituality corresponds to the need to know the world, oneself, the meaning and purpose of one's life. A person is spiritual to the extent that he thinks about these questions and strives to get an answer to them. Loss of spirituality is tantamount to loss of humanity. Formation of the spiritual needs of the individual is the most important task of education.

In the "Encyclopedia of Education" the concept of spirituality is presented as a category of human existence that expresses its ability to self-create and create culture. Spirituality is a higher level of personality development, at which the main motivational and meaningful regulators of its life activity are higher human values. This is the level of a more mature and responsible (to oneself, etc.) personality, capable not only of knowing and reflecting the surrounding world, but also of creating it.

At the same time, it should be noted that the search for a way out of the general spiritual crisis that has engulfed the modern world continues in philosophical science. From the point of view of modern philosophical thought, spirituality is understood as one of the most essential characteristics of a person, as a valuable content and orientation of a person's existence, which are based on the breadth of views, erudition, culture, etc.

Literature review. In general, scientific publications from various fields are devoted to the problems of spirituality and the formation of the spiritual culture of an individual. Their study was reflected in the scientific positions of philosophers who consider spirituality as a sphere of understanding reality. psychologists who reveal the psychological origins of spiritual values I. Beh, M. Boryshevskyi, T. Butkovska, O. Zelichenko; teachers who study the essence of spiritual development, peculiarities of the organization of personality education S. Goncharenko, I. Zyazyun, I. Zaichenko, B. Kobzar, S. Tyshchenko, G. Shevchenko and the interdependence of spiritual and national M. Stelmakhovich, B. Stuparik and others. In recent years, a number of monographs and scientific articles on the given problem have been published by the authors: H. Avdians, V. Dolzhenko, O. Klymyshyn, S. Krymskyi, O. Omelchenko, G. Shevchenko, and others.

Aims. The purpose of the article is to describe the concept of spiritual culture and the formation of artistic ideas in future teachers during the study of Ukrainian folk art.

Methodology. Analysis, synthesis and modeling methods were used to study the state of research. The results of our research was carried out with the help of empirical methods: pedagogical observation, questionnaires, interviews, testing, the method of experimental evaluations. Mathematical statistics methods were used to process the research results. In the research, we used a complex of general scientific and pedagogical methods. To ensure an objective and comprehensive study of the researched phenomenon, an analysis of scientific, scientific-methodical, and art sources was carried out; the state of development of the problem and prospects for further research were determined; generalization of pedagogical experience in teaching art in a higher education institution.

Results. To solve the tasks of our research, we will define the essence of the concept of "spiritual culture". First of all, let's analyze the meaning of the concept of "spirituality".

In the "Encyclopedia of Modern Ukraine" spirituality is interpreted as a category of human existence, which determines its transcendent and communicative character, expresses a person's ability to create culture and self-creation.

Spirituality appears as an integral category that expresses the theoretical-cognitive, artistic-creative and moral-axiological activity of a person. In Christian anthropology, spirituality is an expression of the highest moral direction of human existence towards God. In modern Ukrainian philosophy, V. Shinkaruk, S. Krymskyi outline the boundaries of spirituality through faith, hope, and love, which highlights spirituality as the ontological center of a person. The depth of understanding of spirituality is revealed when analyzing the concept of "spiritlessness".

The categories of "spirituality" in the human being are to some extent opposed by the category of "spirituality", which expresses a person's orientation towards his neighbor, the ability to concretely expressed love and compassion. The Ukrainian language outlines the difference between spirituality and spirituality in the controversy "spiritual person" - "spiritual person". "Spirituality" and "spirituality" in unity constitute the existential basis of the individual.

It should be noted that in the psychological explanatory dictionary, soulfulness is interpreted as an individual expression in the system of personal motives of the fundamental social need to live and act "for others". Spirituality is characterized by a good attitude of a person to the people around him, care, attention, readiness to come to the rescue, to share joy and sorrow. This attitude also applies to work performed carefully, with interest, with love - with "soul".

In the philosophical dictionary edited by V. Shinkaruk, spirituality (spiritual world of the individual) is interpreted as a system of conscious-psychological features, features, which in its integrity expresses the extent of a person's awareness of the essence of being, his place and purpose in the world, and is manifested in the nature of his attitude to the world and Pull. The starting point for the formation of the content and structure of the spiritual world of an individual is knowledge [2].

The well-known scientist M. Boryshevskyi is convinced that "a spiritually perfect personality is the result of a person's long-term, persistent work on himself, aimed at gradual self-improvement, our future hustle and bustle - in orderly gradualness" [3].

Spirituality, according to M. Boryshevskyi, is a multidimensional system, the components of which are formations in the structure of consciousness and self-awareness of an individual, which reflect his morally relevant needs, interests, views, attitude to the surrounding reality, to other people, to himself, which have become sub objectively significant regulators of activity [3].

An essential feature of spirituality is its values. As M. Piren notes: "Currently, values have become a subject of free choice. Modern Man has lost faith in the unconditional value of ideals that were formed (or are being formed) by ideology. Such a situation disturbs the peace of mind of a person who lived in the grip of ideological stereotypes, and pushes him to search for new meaningful values and worldview guidelines. Therefore, there is a need for an ideological understanding of the national idea within the framework of pluralism, humanism, spirituality, citizenship and high morality" [4]. The vast majority of researchers are inclined to the statement that it is values that determine the specifics and nature of an individual's relationship with the environment, with the family, and this, in turn, determines the specifics of his behavior. The unity of consciousness and behavior is a prerequisite for the continuous improvement of the spirituality of the individual. Spiritual values depend further on the inclusion of the individual in the life of society, on the completeness of communication, on the system of social and interpersonal relationships in which a person exists. Being formed in certain social conditions, spiritual values embody high social interests, activate social activity, cause the individual to be consciously involved in the affairs of society, and serve to consciously choose a place in it.

Culture is considered an important component of spirituality. As noted by the team of authors M. Boryshevskyi, L. Pylypenko, O. Penkova and others. the culture of a people is a vivid indicator of its spiritual and intellectual wealth. It is a center of spiritual values, spiritual opportunities of society, a concentration of creative principles in an individual. Literature and art play an important role in this field. They are aimed at the development of artistic culture, at the formation of moral consciousness and generally affect the spiritual life of society [5].

All systemic elements of spirituality are combined into a single whole and affect the spiritual life of the country, influencing the development of the intellectual level of society, the degree of its spiritual maturity and culture.

It is common knowledge that human culture is an important factor in its development. The term "culture" is ambiguous and voluminous. There are a large number of definitions of this concept.

Pedagogical science interprets the concept of culture (from the Latin *sikiga* - upbringing, education, development) as a set of practical, material and spiritual assets of society, which reflect the historically achieved level of development of society and man and are embodied in the results of productive activity. In the narrower sense, culture is the sphere of the spiritual life of society, which includes, first of all, the system of upbringing, education, spiritual creativity (especially artistic), as well as

institutions and organizations that ensure their functioning (schools, universities, clubs, museums, theaters, creative unions, societies, etc.). At the same time, culture is understood as the level of education and upbringing of people, as well as the level of mastery of some branch of knowledge or activity [1].

In the psychological explanatory dictionary of the most modern terms, culture is interpreted as a set of general stable contents, values, beliefs inherent in national, ethnic and other groups, which determine the behavior of their members.

In the literature of art history, culture is understood as a special form of human activity, which has developed in the process of active mastering of the surrounding nature by man to satisfy his needs.

The vast majority of domestic scientists distinguish two types (two forms) of culture: material and spiritual. Material culture is understood as achievements that show the level of human mastery over the forces of nature, and spiritual culture is achievements that show the level and depth of knowledge of nature and society, the breadth of the achieved horizons. S. Krymskyi is convinced that "in its pure form, "culture" does not exist in life", it always belongs to "a certain subject: this society, this unique individuality, this person, a person... The concept of "culture" reflects various forms of human activity. Through the meanings of life, everyday activities, she (personality, person) creates and passes on to the next generations those cultural assets that were formed and are characteristic only of this era, time.

Therefore, culture exists in the constant interaction of its external materialized expression with the person himself. This interaction is manifested in the creation of something new, the enrichment of culture in the process of human creativity.

Turning to the problem of the formation of the spiritual culture of the individual, it is worth agreeing with the opinion of O. Horina that the concept of "culture" in the pedagogical context is understood as a set of personal qualities formed on the basis of universal values, at one or another social stage, in accordance with its educational systems. That is, a person's culture is an important factor in his development, that internal "engine" that does not allow him to stop in his formation, knowledge, affirmation as an individual, consolidation of spirituality [5].

An important component of a person's culture, the researcher continues, is the level of his spirituality. As interconnected and complementary personal characteristics, culture and spirituality of an individual depend on the level of development of society and determine the paradigm of education.

Spirituality, as a concept, has traditionally been used by religious philosophers to explain the state of mind of man and his dependence on nature. In Christian anthropology, "spirituality" is an expression of the highest moral direction of human existence towards God.

Spiritual culture is a part of culture that includes art, religion, and philosophy. Sometimes science is also included in spiritual culture. The concept of "spiritual culture" is genetically related to the Hegelian term "absolute spirit", which is the self-knowledge of an absolute idea in art, religion, and philosophy. Within the Marxist tradition, spiritual culture is a superstructure and reflection of material culture; its independence is relative. In the concepts that grow out of O. Spengler's philosophy of

history, where spiritual culture is opposed to civilization as spiritual to material and technical, spiritual culture is synonymous with culture in general. In modern Ukrainian philosophy (in particular, in the aspect of existential anthropology and meta-anthropology), the problem of the spiritual culture of the individual arises - the culture of self-actualization, creative growth and knowledge of the world.

In this context, the opinion of V. Rybalka that the decisive role in the development of the child's spiritual culture is played by the mother and the father, because they are the main ones in passing on the highest spiritual values to the child, in particular, such as love for work and a sense of self-worth. At the same time, laying in early childhood the basic types of ancestral spiritual behavior, with its sensitive periods that have justified themselves phylogenetically, the family imposes certain conservative restrictions on the young child, which are overcome later by preschool and school education, and on a global life scale - by culture, science, religion. These restrictions require a comprehensive influence of spiritual values: scientific and worldview, ethical (in the form of various codes of conduct), aesthetic and religious.

Psychological and pedagogical studies prove that the foundations of spiritual development and spiritual culture of an individual are laid from an early age. In particular, it is at school age that the basic personal mechanisms and formations are formed, on the basis of which the worldview, self-awareness and spiritual qualities of a person are formed. At this age, it is important to lay the "codes" of high spirituality, that is, such a foundation on which the spiritual sphere of the individual will develop and improve in the following stages of his life, in particular in youth and in the period of first maturity.

Deeply researching the problem of the formation of the spiritual culture of the youth indicates that the spiritual culture is manifested in the social activity of the individual, which performs the functions of reproduction. There are several types of reproduction, among which the most effective is the intensive type. Intensive reproduction is based on emotional-motivational and value orientations of the individual, ideals that allow to "materialize" cultural assets and enrich them through creative and transformative activities. Art plays a significant role in this. Its importance in raising the spiritual culture of youth is invaluable. After all, it accumulates the multifaceted socio-cultural spiritual experience of humanity and the spiritual-creative potential, a generalized expression of the concrete-historical nature of the worldview and attitude of a person to the world.

- It is also important to emphasize that researchers distinguish several levels of a person's spiritual culture, namely:

- - the level of assimilation of general spiritual values and culture;
- - the nature of choice and the level of individual participation in the production of spiritual values, in the development and consumption of spiritual wealth;
- - the orientation of motives for participation in the creation and consumption of spiritual values;
- - level of education, qualification, culture of thinking, feelings and behavior.

Discussion. Analysis of scientific approaches to the definition of the concept of spiritual culture, that spiritual culture as a concept is defined by scientists according to

various signs: as a sphere of spiritual activity, which includes a system of education, upbringing, spiritual creativity (study of science, politics, ethics, art, philosophy, religion, law and etc.); as a system of values and beliefs, models, standards and norms of behavior; as a means of self-realization of an individual or a group in social life. In addition, we must also understand that spiritual culture forms a personality, its views, outlook, value orientations, and guidelines. Also, thanks to the continuity of spiritual culture, it is possible to transfer knowledge, skills, artistic works and literary works from generation to generation, from person to person. Therefore, the scientist continues, the spiritual culture of an individual, his moral, human, and civic justification are connected with the development of cultural heritage, the formation of historical memory.

So, summing up what has been said, we have reason to agree with O. Martynenko, who believes that spiritual culture is a component of the general system of culture, which includes spiritual activity and its products. It is characterized by the inner wealth of consciousness, the degree of personality development based on higher social values. Spiritual culture includes cognition, morality, upbringing, education, law, politics, philosophy, ethics, aesthetics, science, art, literature, mythology, religion.

The formation of the spiritual culture of student youth is closely related to artistic creativity, in particular folk creativity.

In the process of humanizing all links of education, a special role is played by improving the quality of teaching subjects of the artistic and aesthetic cycle, because the involvement of the young generation in artistic activity is one of the most effective means of forming the creative potential of an individual, value orientations and worldview in general. The problem of the worldview, in particular, the artistic one - as the spiritual core of an individual, the highest form of his self-awareness - is one of the leading topics of research in philosophical and psychological and pedagogical sciences.

One of the decisive means of forming the spiritual culture of an individual is folk art, which can recreate a new level of reality and is a universal way to transform external cultural values into the spiritual world of an individual. Acting on the deep psychological mechanisms of human emotions, folk art actively influences young people, enriches their spiritual and moral potential, and contributes to the formation of their artistic outlook.

Folk art is the oldest and most important form of aesthetic development and transformation of reality. Its meaning is determined primarily by the fact that it shapes a person's attitude to life, his civic and human qualities. Folk art is an anthropology both in terms of its subject and its social role.

Without the formation of an emotional-sensual sphere, where folk art occupies a significant place, it is impossible to enrich oneself spiritually, to achieve a high spiritual culture, by which researchers understand the mastery of a person with universal and national values, assimilation of the socio-cultural experience of humanity.

The spiritual life and spiritual culture of a person over the years is considered as a value that serves the development of the human in a person, accumulates many

centuries of experience, thanks to which human life has its meaning. The formation of the values of the spiritual culture of the individual contributes to the development of one's own palette of attitudes to the outside world and to oneself. In the search for means of developing a person's spirituality, folk art best allows the individual to get closer to the heights of awareness of this concept.

Folk art is an ancient form of expression of human spiritual activity. Spiritual activity is considered as a factor that allows a person to overcome himself as a final being through a creative act of construction and cognition. Artistic creativity accompanies a person at all stages of his development as a spiritual being.

Artistic creativity is not only a form of spiritual activity, but a spiritual and practical activity of a person. Therefore, it is argued that in artistic reproduction, value is not only the result, but also the process. And perception excites all memory reserves, emotions and abilities of a person.

In general, the problem of formation of the spiritual world of an individual is the subject of attention of many sciences. It is known that folk art has the ability to shape worldview beliefs and determine a person's value system. We are talking about the spiritual influence of folk art, which stimulates predicted changes in a person's attitude to the world and to himself. It acts as a factor of constant enrichment of the activity potential of the individual, creating a basis for spiritual growth and self-expression of the individual. The basis of its viability is inextricable ties with the spiritual interests and needs of people.

According to the scientist, within the framework of artistic and aesthetic education, the main conceptual provisions are:

1. Use of art; complex, synthesis, interaction of the arts in education and upbringing of pupils and students; multi-art education, artistic education.

This provision is based on the following main conceptual ideas:

Art, thanks to its specificity of artistic and aesthetic vision of the world and ideal forecasting of the future, is able to change the world attitude of a modern person, a modern student, and younger generations.

Art has a unique ability to comprehensively influence all spheres of personality, promote the harmonization of its development, evaluate the phenomena of reality through the prism of the highest spiritual-moral and artistic-aesthetic ideals.

2. Education of the emotional and sensory sphere, the culture of experiences, the culture of feelings. This conceptual position is revealed by the following ideas:

- "Aesthetic feelings, aesthetic experiences are a kind of catalyst for forming a valuable attitude to life, raising a beautiful and humane person with a rich inner world."

The educated, formed emotional and sensory sphere forms not only the culture of experiences and feelings, but also becomes the basis of the culture of actions.

The of spirituality is the upbringing of high moral interests and requests, beliefs and orientations in children and youth, which contribute to the moral activity of the individual, the formation of the moral direction of his mental activity, the morality of formation drives, interests, views, thoughts, beliefs.

In the context of our research, it is important to note that the components of spirituality are proposed, which act as a psychological reference point for the spiritual

development of the individual in educational and educational processes. Namely: spiritual needs and spiritual value orientations; observation, inquisitiveness, depth, independence, critical thinking; purposefulness, perseverance, self-control, self-regulation; spiritual self-development, spiritual activity and spiritual deeds; the emotional sphere of the psyche is developed, the ability to experience a wide range of feelings and emotions, as well as spiritual states; a person's attitude to any form of life as a higher value; respect for the inner world of another person; embodying in relationships with people the highest spiritual values - goodness, beauty; careful attitude to spirituality; human desire for beauty, harmony, perfection and is manifested in the need to perceive and create beauty, aesthetic feelings and aesthetic activity.

It is also necessary to point out certain components of the spiritual culture of the individual, namely: intellectual culture (knowledge, thinking, NOP); moral culture (honor, dignity, culture of feelings, sexual culture); culture of communication (communicative abilities, spiritual inquiries, language culture); national culture and national self-awareness; artistic and ethical culture; Christian moral and ethical culture, religious commandments and traditions; family culture; political, legal culture, environmental culture of the individual.

An extremely wide range of possibilities for influencing the sphere of spiritual and emotional needs of a person is hidden in the bowels of folk art. Art should become an open visual model of entry into the world not only thanks to its knowledge, but also individual "experiencing" and "living", as a result of which the spiritual and energetic potential is strengthened and the reflective abilities of the individual are activated. Through the internal "spiritual environment", a person who perceives a work of art "exhausts" valuable meanings and creates his own image-concept on this basis. Thus, art contributes to the formation of the "I-concept".

Researchers also recommend using methods of integrative artistic and pedagogical technologies (interspecies artistic comparisons, juxtapositions, parallels, analogies, associations); methods of problem-heuristic technologies (heuristic conversation, "brainstorming", creation of pedagogical situations of choice, "destruction" and "guidance", stimulation of independent artistic research work, alternative artistic and creative tasks of various types); methods of interactive artistic and pedagogical technologies (facilitated discussion, method of art projects, various group and collective forms of artistic cooperation, discussions, debates, debates, round tables); methods of game art-pedagogical technologies (art-cognitive games (didactic flash games, art mini-competitions, quizzes, puzzles, crosswords), theatrical games (staging, reincarnation and identification tasks), art-design games); new methods of museum work.

In particular, during professional practical training, it is advisable to use sensitive-verbal technologies (facilitated discussion, verbalization of the content of artistic works, artistic illustration of verbal explanations, control over the level of the student's understanding of the artist's intention and the meaning of expressive means of art).

Conclusions. Therefore, the analysis of the investigated problem proved the importance of forming the spiritual culture of future teachers of art disciplines. The effectiveness of the education of the spiritual culture of students of higher education is

ensured by the purposeful use of modern optimal educational methods and technologies, means of educational work of an aesthetic, ethical, spiritual, moral, emotional orientation, as well as by the creation of a spiritual and cultural space in the institution of higher education, the provision of differentiated and individual creative approaches before its formation.

Having considered the scientific literature, we can state that the formation of the spiritual culture of future teachers of art disciplines in the process of studying folk art uses a variety of general pedagogical methods. Namely: explanatory and illustrative; reproductive; problem search method; partially searchable; story; conversation; discussions and debates; example method; suggestive art therapy methods; methods of integrative artistic and pedagogical technologies; methods of problem-heuristic technologies; methods of interactive artistic and pedagogical technologies; methods of game artistic and pedagogical technologies; new methods of museum work.

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