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The Transformation of Professional Pedagogical Outlook of Ukrainian Teacher at the Turn of the Centuries: Arts and Humanities Context

Key words: innovative educational technologies, art-pedagogy, educate potential of art-pedagogy

Abstract

Analysis of existing educational paradigms shows that in the Ukrainian pedagogical science and practice there is an urgent need to change the priorities of modern philosophy of education, i.e. a new, men-centrist, type of outlook. Working on a new theory and practice of free developing education, domestic scholars are intended to clarify the conditions under which the externally determined educational process can be transformed into internally caused. Awareness of powerful multifunctional potential of art in terms of the transformational changes that are taking place in Ukraine, led to rethinking the conceptual basis of national education and laid the foundation for the establishment and development of art-pedagogy as a new phenomenon in the Ukrainian pedagogical science and practice.

Introduction

The problem of forming the professional outlook of the future teacher was always in sight of the leading Ukrainian scientists, but most visual it became today, at the turn of the centuries. We live in a time of soul-searching of past and present, when the existential crisis reached a peak stage of deterioration. In terms of political and economic crisis, taking place now in Ukraine, more frequently are going out to the for the person's life values, the person's inner world, and feelings. This leads

to rethinking the conceptual basis for special education of future teachers that are carriers and translators of the new, humanistic values paradigm. And one of the main challenges that educators face today is the formation of professional pedagogical outlook of the future teacher according to the philosophical and spiritual transformations of values that reflect the current changes.

Axiological search of Ukrainian teachers in terms of socio-economic, political and cultural changes

The analysis of scientific sources shows that the problem of the essence and nature of the term “outlook”, its ontological foundation, structural components, conditions and factors of forming are constantly in sight of leading domestic philosophers, psychologists and educators. Defining the outlook as a form of social consciousness through which the man “interprets and evaluates the surrounding reality as the world of its existence and activity, defines and perceives its own place and purpose in it”, to its structural components scientists attribute the generalized idea (about the world and the person, focus course of events in the world and the historical fate of humanity, the meaning of life, etc.), a system of attitudes, beliefs, life principles and ideals (С. Гончаренко, 1997, p. 299). Such outlook of personality is formed by practical development of spiritual culture of society (science, literature, art), ruling in it political, moral, aesthetic, legal, religious (or atheistic), philosophical and other beliefs and spiritual senses – civil, moral, aesthetic etc., on which the faith and belief in the reality of appropriate civil, moral, aesthetic and cognitive ideals are leaned and hope for their implementation.

Dynamism of social, economic, political and cultural changes taking place in Ukraine for the last two years, affected all major spheres of society. Fundamental rethinking of ideals, beliefs and life principles is largely due to those changes that have occurred in the area of civil and moral, spiritual feelings of people. Establishing of new values transforms education in the mouthpiece of a new ideology, which requires a review of established logic of constructing the educational process, the existing forms and methods of educational influence of the younger generation minds.

Analysis of existing educational paradigms shows that in the Ukrainian pedagogical science and practice for a long time has been prevailing not-axiological by nature paradigms of educational development, focused mainly on knowledge, perception and learning. Leading scientists and practicing teachers repeatedly raised the issue of finding the effective ways to overcome the current one-sided attitude in correctly interpreting the goals and objectives of education, because such dominance of knowledge-centrist educational paradigms are “more the mastering of academic knowledge than the formation of the outlook”. Such “education”, says prof. G. Tarasenko, by no way affects the necessary level of social and spiritual maturity of the individual

(Г. Тарасенко. 2006, p. 90). It is dangerous to transfer knowledge without the formation of spiritual and moral foundations. Therefore, according to the prof. I. Podlasiy, the foundation of modern philosophy of education should be increased attention to the inner, spiritual life of person, imperfect as it is not due to “Divine flaw, but misuse of free will granted to man by God” (И. Подласый, 2010, p.33).

There is an urgent need to change the priorities of modern philosophy of education – such centre of humanistic, educational and cultural practices, which focuses on personal values, methods and possibilities of their implementation. We should speak about a new type of outlook – man-centrist – the new quality of educational philosophical understanding of man, focused on identifying internal, deep foundations of its existence pertaining to the higher meaning of life, acting through living and energy of thinking. There is a need for humanization of educational space, which, according to the prof. G. Tarasenko, is based on “love for man, not only on knowledge about it” (Г. Тарасенко. 2006, p. 10).

Analysis of scientific pedagogical heritage of the past three decades shows that the return of the soul in the domestic pedagogy has long been overdue. With regard to the former Soviet Union, one of the first the conceptual basis of his School of Life on fundamental axiomatic assumptions and principles, that are true for many of the world’s religious and spiritual philosophies, built the famous Georgian teacher-psychologist, academician Sh. Amonashvili (the essence of his concept is in the following three positions: the human soul is real substance, it aims to eternal ascent and perfection, earthly life is the journey climbing (Ш. Амонашвілі, 2002, p. 16). In Sh. Amonashvili deep conviction, the teacher must believe that “Child is a Phenomenon; it carries its vital Mission and endowed with the most power of the Spirit”. This belief in the Child not only to “fill the educational process by optimism, provide teacher by principles of creative patience, respect and affirmation of personality in the Child, devotion to the Child and responsibility for the fate of the Child”, but would allow to “build a humane and personal educational process in the integrity of nature of the Child”. It should “not take into account the Child’s personality but take into account the movement of holistic Nature in the Child, which for a long time continues its formation in the Child, and makes itself more human and more cultural in it” (Ш. Амонашвілі, 2002, pp. 19–20).

To rely teachers on the soul as “the granite foundation of science” calls prof. I. Podlasy. Education is not only management of body growth and development of

mental functions, but, above all, the development of the soul, the emancipation of its primacy from the oppression of the material body. Soul for education, for the deep conviction of the scientist, is no less real than the physical body of the child, which we can perceive by our physical organs of perception. Denying it, practical education turned into a “soulless machine” that generates and maintains material and soulless man. As the body needs quality food, regular cleaning, developing training and reposition as well the soul needs grace of spiritual food, cleaning from evil, mental and moral trainings, which strengthen the essential powers of consciousness. That is what should engage in true education (И. Подласый, 2010, pp. 56–57).

Working on a new theory and practice of free developing education, domestic scholars are intended to clarify the conditions under which the externally determined educational process can be transformed into internally caused. The question of using the positive achievements of pupils that forms the structure of his self-personality, to further spiritual and moral improvement by building “individual trajectory of value-semantic self-identity of personality”. According to leading academician of NAPS of Ukraine I. Beh, such developing teaching, and, wider, the developing education, is a practical embodiment of developing pedagogy as acme-pedagogy that deals with the summit achievements of the growing up personality. So, it is a value-normative education that will be based on higher psychological mechanisms: consciousness, self-consciousness, arbitrary, socio-geneemotional experiences according to age-regulatory model of personality development (I. Bex, 2012, pp. 16–17). Such “idea of self-ascent of man to spirituality can be implemented on the concept of multidimensional system-functional personal reflection as psychological bases of developing education and self-identity of person” (I. Bex, 2012, p. 47).

So now, in terms of spiritual formation and development of Ukrainian society; at a time when it is received aggravation existential questions and at the first place comes the question of the human life’s value in all its forms, maintaining a high level of spirituality and spiritual life of the individual now has to be a priority of the state. This change in the priorities put forward to the education community complex of new tasks aimed at forming a new model of educational interactions in a higher pedagogical educational institution, aimed at training of professional pedagogical outlook and spiritual-value culture of the future teacher as a carrier and translator of spiritual values, capable of creative and effectively solve the educational problems on the basis of

humanization and awareness of the self-worth of every human person. That teacher must provide “power of the soul and heart of the child by spiritual enzymes – such higher elevated, spiritual fruits of human culture and civilization, which are images of love, beauty, aspiration, kindness, loyalty, creativity, courage, skill, compassion, co-joy, moderation, morality, images of good thinking, clear thinking, empathy, responsibility for your thoughts, etc.” (Ш. Амонашвили, 2002, pp. 32–33).

Art-pedagogy is the system of factors of upbringing the teacher’s professional pedagogical outlook

Philosophers, teachers of past and present have always appreciated the educational mission of art, believing that it is a form of value consciousness of humanity aimed at improving of human on base of harmony of goodness and beauty. As the prof. G. Tarasenko notes, art is a “cultural phenomenon, in which is captured and concentrated the human experience of outlook self-determination, as well as the experience of direct substantive realization of this self-determination” (Г. Тарасенко. 2006, p. 76). Through artistic images and specific art forms the art expresses what defines spiritual and practical-objective orientation as a single individual and a society as a whole. Fixing a century experience of self-realization of humanity, the art brings people to the need of solving the thorniest problems of life, increases the responsibility of moral, aesthetic, environmental and in general ideological choice. Causing a philosophical understanding of the laws of the universe and man’s place in it, the art expands the scale of figurative perception of reality – “from the galactic nebulae to the fractions of the microcosm; enriches the aesthetic eco-consciousness of human by art images and signs” (Г. Тарасенко. 2006).

Awareness of powerful multifunctional potential of art in terms of the transformational changes that are taking place in Ukraine, led to rethinking the conceptual basis of national education and laid the foundation for the establishment and development of *art-pedagogy*, that, as innovative educational personality oriented technology, is able to bring to the hearts and souls our students such “spiritual enzymes”, which were recalled by Sh. Amonashvili. Within this publication we should disclose the key aspects of its formation in Ukrainian educational space and consider the specific implementation of its spiritual and educational value potential.

We should first consider it necessary to note that the end of XX – the beginning of XXI century was

marked by a surge of interest in Ukrainian scientists to art-therapy, which not only found its supporters in Ukraine, but also took one of the leading places in the psychological, social and pedagogical domestic practice. An interesting feature of development of domestic theory and practice of creative therapy is the fact that, unlike Western Europe and America, in Ukraine by art-therapy are not more interested physicians, but psychologists and teachers, that caused the spread of this method in education and social sphere.

Art-therapy has become a new phenomenon in the Ukrainian pedagogical science and practice. According to the academician I. Zyzun, by the level of innovation it is a new phenomenon, adapted to the training of teachers, and its use in education is essential. In terms of the scale of use he offers to consider art-therapy as “modifying or radical novelty that, according to little scrutiny, until now is used partly and has a spontaneous distribution within the activities of individual innovators or institutions, mainly at the level of technology” (I. Зязюн, 2008, p. 10.). The inclusion of art-therapy in the curricula of training teachers will give it the status of novelty in the content of teacher education and will promote more large-scale introduction of its elements in the educational institutions, since the educational environment is the most favourable for the formation of healthy and socially productive individual. The main element of such educational reformation of art-therapy has become a new approach to the educational process in which art goes beyond the formation of highly specific artistic knowledge, skills and is defined as an invaluable tool for understanding by children and students of existential issues, mastering by them of a new life strategies, skills of introspection and more successful social adaptation.

Thus, the beginning of the XXI century was marked by the entry into the Ukrainian educational space of a new pedagogical direction of art-therapy – the art-pedagogy, which is determined by domestic scientists as the science of “specifically organized targeted and systematic activities in the formation of man; about the content, forms and methods of teaching, education and education through art” (О. Вознесенська, Л. Волкова, 2010, p. 62).

It is interdisciplinary, practically oriented nature of art-pedagogy that integrates multifunctional potential of art, pedagogy and psychology, allows us to consider it as a “new way of teaching science that studies nature, laws, principles and mechanisms of application of means of art to solve educational problems”. This, according to N. Sergeyeva, fully reflects the tendencies

to integration of knowledge inherent in today modern humanities, which should play a decisive role in the modernization of training specialists of social and educational sphere (Н. Сереева, 2010, p. 4).

According to О. Kondryts'ka, art-pedagogy “synthesizes knowledge on art, psychology, psychotherapy and pedagogy, needed to conceptualize the process of personal, cultural, artistic and aesthetic development of pupils, aimed at the formation of fully developed personality through art and artistic and creative activities, and provides forming impact on processes of development, education, training, correction through art” (О. Кондрицька, 2009, p. 8).

Art-pedagogy studies the processes of education only in inherent limits, considers in them only those aspects that are pedagogically focused on art, explores organizational and methodological foundations for building personally-centred educational process. This approach allows us to define art-pedagogy as a factor of personality oriented education, which involves the use of art means, develops and implements its psycho-techniques, aimed at self-identity of person, developing her abilities for reflection that allows you to find internal and external mechanisms for enhancing personal growth and creative self-development. This is largely due to the ability to fine arts activity to ensure harmony of educational environment with a holistic world of the individual, its psychological comfort, sense of security and uniqueness because it is a means of visual communication that provides personal level of interaction through products of artistic and creative activities. Value of art-pedagogy in this process is determined by its essence – the perception of the ability of existing works of art and own artistic and creative activities to learn not only the world, but also itself. That is what determined the educational potential of art-pedagogy, which is a means of support, education, socialization and instrument of self-expression, self-knowledge, self-development of personality.

Implementation of outlook potential of art-pedagogy in terms of educational space of higher education pedagogical institution

Thorough study of existing scientific works of domestic and foreign researchers and our own art-teaching practice allowed us to determine that **the educational potential of art-pedagogy lies in its ability to shape the outlook foundations of personality by interi-**

orization of universal spiritual and cultural values (self-worth of the human person and its life, respect for its rights, dignity, freedom, needs and recognition it as the supreme value of society, etc.) **through art means in the perception of existing works of art** (as cultivators of value system) **and own artistic and creative activities for the formation of it as a potential carrier and creator of spiritual and cultural values.** Implementation of a comprehensive, integrated influence of specially organized types and forms of art-pedagogical activity on cognitive, motivational and value, emotional spheres of personality updates the state of emotional responsiveness and, starting mechanisms of catharsis and reflexion, promotes:

- creating of an adequate “I am image” of students;
- education of lawful, reasonable and informed attitude to oneself, to people and to the world according to existing ethical norms and universal spiritual values;
- formation of effective patterns of social behavioural and future professional self-realization;
- harmonization of psychemotional state of children and youth.

Continued implementation of art-pedagogy into the educational process in secondary and higher education, a profound study of its mechanisms of influence on the consciousness and subconsciousness of children and students allows to state that, going beyond the traditional art education and artistic and aesthetic education, art-pedagogy helps to bring personality to the primordial spiritual – the so-called “spiritual triad” inspiring spiritual actions. Truth, Beauty, Goodness are, according to the ancient Roman philosopher Marcus Aurelius, the deepest spiritual essence of “rational soul” of man, while the main properties of this “rational soul” are self-contemplation, self-creation, love for others, the desire to know the truth. Thus, satisfying the eternal human need in the cognition of the world, oneself, meaning and purpose of one’s life, using of art-pedagogical technologies promotes the formation of holistic outlook of young man, causes his desire for harmony of internal and external world and directs him to implement in his own life the ideals of Beauty, Goodness and Truth.

Educating of professional pedagogical outlook of the future teacher is impossible outside the process of forming “self-image” of future professional self-realization, including professional self-reflection, the formation of professional identity and professional self-consciousness. Thus, modern psychological and pedagogical studies define professional pedagogical outlook as “a system of attitudes, beliefs, values and ideals of the

teacher, based on philosophical, psychological, pedagogical, economic, legal, scientific knowledge, determine the direction of his career and find expression in independent personal positions”. Special characteristic of professional pedagogical outlook is dynamism and mobility, which, according to M. Batyuta and T. Sorokina involves coordination of all its components and includes both adaptive changes of components, and achieving of harmony, synchronization, balance of ideas, principles, views of the individual (М. Батюта, Т. Сорокина, 2015, p. 111).

To include primary school teachers in a conscious and controlled process of professional self-identifying and forming of own professional identity, we used diagnostic, reflective and correction capabilities of art-pedagogy that helps:

- to design on paper “self-image” of future professional activity;
- to understand and evaluate their professional readiness for the implementation of major educational objectives by implementing its own functional, role pedagogical potential;
- to update their internal resources and mobilize life-giving potential for designing future life prospects and possible alternative options for further deployment of own professional life path.

Methodology of art-pedagogy as well as art-therapy is based on the belief that inner “I am” of a person is reproduced in visual images each time when it is engaged in artistic and creative activity, not too reflecting on the results of own work, that is – spontaneous (as opposed to carefully organized training activities) (К. Рудестам, 2000, p. 217).

The main mechanism for the formation of images is projection, which is the basis of all kinds of both as artistic and scientific creativity.

In the study, we used a method of aimed visualization, during which students had to make visual and fix on paper the projection of their professional future. Obtained projection is a bridge to understanding the inner world of a child and an adult. Passing on this “bridge”, the students himself can get to know his inner world, to identify problems and find their solutions, to understand not only own weaknesses, but also feel own originality, significance, to believe in themselves. In the context of our study, the focus was not on obtaining a purely diagnostic data, but how to create optimal conditions for the realization by future teachers the specificity of future professional self-realization, their professional values and readiness to implement the ideas of personal study and education. So at the end of art and

creative phase of work the attention of students was directed to determine the components of the image of "I am a teacher", among which there were singled out:

- presence of the image of "I am" and its characteristics (emotional condition, integrity of image and functionality, etc.);
- displaying of the scope of future professional self-realization (desks, blackboard, educational and methodological software of the educational process, etc.);
- availability of subjects of pedagogical interaction and their characteristics (conformity of images with natural features of a child of certain age, size, location, emotional state, etc.);
- availability of educational interaction between the Teacher and Students and its characteristics (the fact of training or educational activities of the Teacher and its character, the presence of visual/tactile contact, etc.);
- displaying readiness for implementation of ideas of personally oriented training and education, readiness for pedagogical creativity and innovation.

Such work can not only get important data regarding the real state of formation of readiness of future primary school teachers to professional activity in general and implementing ideas of individually oriented training and education in particular, but also to create the conditions for self-knowledge, self-determination and to further their own self-creation. Such awareness of an integral part of the internal image of own future professional self-realization, the inclusion of further group reflection on the results of the work done with the parallel discussion of actual problems of modern educational theory and practice and finding possible ways of their solution eliminates traditional limitations, expands the subjective boundaries of vision by students their future career, forms the Teacher-creator, capable to develop deep spiritual potential of children on the principles of humanism, cooperation and co-creation.

Conclusion

To summarize, we believe it is necessary to note that now, in such a difficult time of revaluation existential meaning of human existence, in Ukraine there is an actualization of social need in the revival and renewal of spirituality as an important component of universal progress. This requires rethinking of the relationship to the person as a self-sufficient and inimitable uniqueness, able to design and implement itself, which takes

place at the present stage of development of psychological and educational theory and practice. There is an urgent need to establish a new methodology, theory and practice of education that will be based on humanistic principles of self-worth of the human person and its life, respect for its rights, dignity and freedom.

Implementation of a comprehensive, integrated influence of specially organized types and forms of art-pedagogical activity on cognitive, motivational and moral values, and emotional scope of the future teacher will create favourable conditions for purposeful and systematic learning them by themselves and the image of their "I am" ("I am a man / Teacher / patriot", etc.), his own life ("Map of my life"), goals, values and life strategies ("Objectives tree", "Hierarchy of values"), resources ("My internal enemies and friends"), his environment ("My family", "My Generation", "My people," "My Country", etc.), the most important principles of human life and the mechanisms of their own life creation. Formation of the skills of targeted forecasting and design of their own professional future and life prospects based on their own values, life goals and strategies will not only reflect the degree of formation of internal image "I am a teacher", but the degree of formation of professional pedagogical outlook, professional self-determination and readiness for implementation itself as a carrier of system of spiritual values and translator of cultural heritage of humanity.

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