

Professional Artistic
Education and Culture
within Modern Global
Transformations

Professional Artistic Education and Culture within Modern Global Transformations

Edited by

Olga Oleksiuk

Cambridge
Scholars
Publishing



Professional Artistic Education and Culture
within Modern Global Transformations

Edited by Olga Oleksiuk

This book first published 2018

Cambridge Scholars Publishing

Lady Stephenson Library, Newcastle upon Tyne, NE6 2PA, UK

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

Copyright © 2018 by Olga Oleksiuk and contributors

All rights for this book reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the copyright owner.

ISBN (10): 1-5275-0663-0

ISBN (13): 978-1-5275-0663-3

Chapter II.....	69
Postclassical Art Pedagogy in the Context of Paradigm Changes	
Formation of a Musician’s Performance Culture	71
<i>O. Andreyko</i>	
Art Pedagogics in the Context of Civilizational Change: On the Problems of Teacher Training	79
<i>O. Komarovska</i>	
The Functional Capabilities of Artistic and Aesthetic Information in Works of Art	85
<i>H. Lokarieva</i>	
Creative Artistic Activity as a Factor in the Self-Development of the Fine Art Teacher’s Personality	93
<i>O. Muzyka</i>	
The Conceptual Basis for the Realization of Individual Spiritual Potential in Continuing Education.....	99
<i>O. Oleksiuk and N. Popovych</i>	
The Psychological Interaction between a Conductor and an Orchestra...	105
<i>J. Sverliuk</i>	
The Psychological Mechanisms in the Development of a Hermeneutic Perspective among Music Teachers	113
<i>M. Tkach</i>	
Chapter III	125
Innovative Technologies in Professional Arts Education	
The Use of F. Busoni’s Piano Music Development Method in the Instrumental Performance Training of Future Teachers of Music.....	127
<i>L. Bondarenko</i>	
Musical Self-Education for Music Teachers in Postgraduate Education: Practical Aspects	133
<i>I. Dubrovina</i>	

THE CONCEPTUAL BASIS FOR THE REALIZATION OF INDIVIDUAL SPIRITUAL POTENTIAL IN CONTINUING EDUCATION

O. OLEKSIUK AND N. POPOVYCH

This article analyzes the theoretical and methodological foundations for the realization of individual spiritual potential in continuous art education. It emphasizes the importance of institutional (formal education) and non-institutional (informal education) forms, which ensure the comprehensive professional development of music specialists.

Keywords: *spiritual potential, music expert, artistic sphere, individual, continuing art education.*

In contemporary Ukraine, the dynamic transformation of all areas of society, the rapid development of informational and communicational technologies, abrupt changes in social indicators, the reappraisal of values and ideals, and the reform of the system of continuing art education are all taking place. The system of continuing art education in Ukraine provides a basis for the natural, cultural, and spiritual revival of society. Its operation is aimed at developing a generation of experts able to preserve and enrich national culture and civil society and develop and strengthen a sovereign, independent, democratic, social, and legal state that is an integral part of the European and global communities.

The global crisis in the social environment and multifaceted manifestations of the processes involved in the sphere of education highlight one of the main reasons for the loss of focus on the professional development of music and art experts. This has led to a lack of methodologically and theoretically grounded concepts and clear guidelines for overcoming the spiritual crisis in the field of art.

Selecting approaches and optimal technologies for the renewal and revival of spiritual personal and social culture and development engages new theoretical and methodological foundations. The significance of this renewal is acquired by research in contemporary pedagogical science

relating to the global value of spirituality and strengthening younger generations' spirituality.

Researchers have focused on different aspects of the phenomenon of spirituality and its development. Here, the *spiritual* does not just relate to a specific idealized reality, but also to specialized activities that aim at the development of *perfection*. The spiritual development of a person has been a subject for research in the fields of pedagogy and psychology (A. Nechiporenko [2], E. Pomytkin [5], M. Savchyn [6], L. Chybis [8]).

According to M. Boryshevsky, spirituality involves a multidimensional system the components of which are formed through the structures of a personality's consciousness and self-consciousness. These components include moral principles, interests, opinions, attitudes to surroundings and other people, and how spirituality is reflected in them. The *spiritual* in a person is an internal entity, developed through personal, voluntary, and conscious effort [1, 401].

E. Pomytkin defines spirituality as a "specifically human trait, manifested in the richness of an individual's spiritual world, his/her knowledge and intellectual, emotional, and moral qualities" [10, 28].

The spiritual potential of art is founded on the unity of Truth, Goodness, and Beauty. The key to understanding the dialectical relations at play lies in identifying the axiological contexts that display the interrelationship of art with Beauty, Goodness, and Truth. Analysis of these axiological contexts allows us to detect the specific characteristics of art as a combination of aesthetic, moral, and cognitive values. The aesthetic potential of art is a measure of its capacity to actualize an essential aesthetic power in real situations and in the *superbeing* through its ability to integrate a person's dialogic relationship with the world. The aesthetic potential of art embodies the idea of Beauty in the expressiveness of its forms and in the aesthetic perfection of material artistic structures [3, 34].

It should be emphasized that the formation of a new educational paradigm, in accordance with contemporary philosophical and psychological issues, articulates with both the socio-cultural and anthropological dimension. This gives us an opportunity to reflect on the essence of spiritual and ideological consciousness from novel positions and to develop approaches relevant to the educational process. Aiming to understand the integrity of the individual, modern pedagogical science draws on a general philosophical principle of internal interconnection and the interdependence of processes and phenomena with their surrounding environment.

As to modern philosophical and pedagogical research, there is a view that spirituality is central to understanding the problems of forming and developing the ideological consciousness of the individual (O. Oleksiuk, B. Tselkovnikov).

S. Yaremchuk suggests that spirituality is the main characteristic of a trainee teacher's persona. Increasing a teacher's spirituality is an important element in developing such a persona. Spirituality entails the ability to translate the experience of the external world into the inner world of an individual. Spirituality eventually leads to a kind of semantic cosmogony: a combination of the world's image and the individual's moral laws. According to S. Yaremchuk, spirituality, as opposed to ideology, is linked to the choice of one's own image, destiny, and the evaluation of oneself, all of which requires ethical reflection. It is difficult to disagree with him on this point—ideology is a form of awareness of the absolute with a focus on achieving concrete results, while spiritual practice relates to their absolute 'sounding.'

As such there is every reason to believe that the spiritual formation of a personality in the field of arts education is based on the experience of integrating different types of *attitude towards the world*. Through the spiritual activity of an individual, artistic attitudes towards the world focus on notional and vital precepts and personal orientations; these are expressed in works of art.

In the pedagogical process, these attitudes towards the world, as O. Oleksiuk [3] and G. Padalka [4] emphasize, acquire the status of integral elements of ideological consciousness and realize an individual's outlook. In art education this status is enhanced by the fact that an attitude towards the world takes on the shape and meaning of an artistic outlook.

The issue of the content and structure of a music expert's ideological consciousness remains problematic and there are many different points of view. G. Padalka emphasizes the role of aesthetic evaluation among trainee music teachers, as they develop their ideological foundations on the basis of philosophical laws and categories relevant to the teaching of music subjects. According to G. Padalka, the aesthetic comprehension of art should be an integral feature of the training of teachers of art subjects. Philosophical knowledge and the deconstruction of aesthetic values offer a methodological basis for the analysis and evaluation of contemporary aesthetic phenomena.

The possibility of the actualization of a *personality's spiritual potential* is found in real and purposeful activity. There is a proportionate reflection of Beauty in the form of expression and the aesthetic perfection of a material artistic structure. This is connected to the ideals of Goodness and

Truth in the form of human emotions, as well as the conceptual and logical vision of an artistic worldview. Therefore, there is reason to believe that an artistic attitude towards the world is a special type of personal attitude, in which the cognitive, aesthetic, and moral pathways to spiritual development are combined. The potential spiritual content of art relies on a kind of synthesis of a person's spiritual potential. However, the realization of an individual's attitude towards the world through art takes place according to the following sequence: artistic creation—a work of art—artistic perception, requiring both practical and spiritual implementation.

Continuing art education functions as a combination of different technologies and forms of processing personal information. The system of continuing education is represented in institutional (formal education) and non-institutional (informal education) forms that provide for the systematic professional development of a personality in the artistic sphere.

Thus, the main goal of developing an individual's spiritual potential in the system of continuing art education is the development of a harmonious teaching personality that is able to meet the creative, scientific, methodical, organizational, pedagogical, cultural, and artistic demands of society. The implementation of a competence-based approach in continuing art education offers an opportunity to create an effective system of training for music educators, influenced by global and European trends.

References

- [1] Boryshevsky, M. *Doroha do sebe: Vid osnov subyectnosti do vershyn dukhovnosti* [The Way to Myself: from the Background of Subjectivity to the Top of Spirituality]: Monograph/M. Boryshevsky. K.: Academvydav, 2010. p. 416
- [2] Nechyporenko, A.O. *Psyhologichni acpecty dukhovnosti osobystosti* [Psychological Aspects of Personality's Spirituality]/A.O. Nechyporenko//*Actualni problemy practychnoyi psyhohohiyi* [Actual Problems of Practical Psychology]. The collection of papers Kherson, PE Vyshemyrsky V.S., 2012. p. 352–356.
- [3] Oleksiuk, O.M. *Pedahohika dukhovnogo potentsialu osobystosti: sfera muzychnoho mystetstva* [Pedagogy of Individual Spiritual Potential: the Music Sphere]: Tutorial/Olga Mykolayivna Oleksiuk, Maria Mykhaylivna Tkach K.: Ukrainian Knowledge, 2004. p. 264
- [4] Padalka, G.M. *Pedahohika mystetstva (Teoria i metodyka vykladannia mystetskykh dystsyplin)* [Art Pedagogy (Theory and Methodology

- of Teaching Arts)]/Halyna Mykytivna Padalka. K.: Ukrainian Knowledge, 2008. 274 c.
- [5] Pomytkin, E.O. Psykholohiya dukhovnoho rozvytku osobystosti [Psychology of Personal Spiritual Development]: Monograph/E.O. Pomytkin. K.: Our Time, 2005. p. 207.
- [6] Savchyn M.V. Dukhovny potentsial liudyny [The Human Spiritual Potential]/M.V. Savchyn Ivano-Frankivsk: Bridge HB, 2010. p. 508.
- [7] Tiurina, T.G. Shliakhy dukhovnogo formuvannia osobystosti [Ways of Spiritual Personal Formation]/T.G. Tiurina. Lviv, 2005. p. 106
- [8] Chybis L.V. Osoblyvosti rozvytku osobystosti studenta [Particularities of Student Personal Development]/L.V. Chybis//Dukhovnist osobystosti: metodolohiya, teoriya i praktyka [Personal Spirituality: Methodology, Theory and Practice]: The collection of papers / Chief Editor G.P. Shevchenko. 4th Edition. Luhansk: V. Dal East Ukrainian State University Publishing House, 2004. p. 280
- [9] Yaremchuk S.V. Problema dukhovnosti v protsesi profesynoyi pidhotovky maybutnikh pedahohiv [The Problem of Spirituality in the Professional Training Process of Future Teachers]/S.V. Yaremchuk// The collection of papers. G.S. Kostiuk Institute of Psychology. National APS of Ukraine./Editing by S.D. Maksymenko. V. XIV, part 1. K., 2012. p. 397–404.