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Modern Tendencies in the Pedagogical
Science of Ukraine and Israel:
the way to integration

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**Ushynsky University,
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We see the prospects for further research in the development and implementation of new methods of self-education, self-improvement and self-realization of future teachers of physics and mathematics, professionals able to teach their schoolchildren at a high level, to arouse pupils' interest in physics and mathematics, and the desire to inherit the profession of a teacher of physics and mathematics.

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POSTER PRESENTATION Title: "Hermeneutic Senses in Art Education"

The phenomenon of education has deep hermeneutic senses. In the ideal scenario of classical rationality, the approach that identifies an educated individual with a theoretical subject is rooted. The things considered to be accompanying moments in education – enculturation, humanization – are not less important for education than the mastery of specialized knowledge.

There are two counter processes in culture and society, which education consists of. *The first*, according to Hegel, is the ascension of the individual to a universal experience and knowledge, since a man cannot be by nature what the man has to be. *The second* is the subjectification of the universal experience and knowledge in the unique and singular forms of "I" and self-consciousness. Consequently, the "universal" nature of "I" and the independent meaning of "living" subjectivity outside the universal forms are recognized at the same time. This is exactly what makes it possible to identify hermeneutic education systems [1, p. 229].

Basic principles of dialogue between the two traditions – Cartesian, and existential and anthropological – is primarily rootedness of cognition in being, unity and categorical opposition of subject and object, the distinction between empirical, transcendental and existential subject, most significantly – rationality and continuity in cognitive activity. The issue of knowledge becomes central to understanding a man and a modern society. The words of Max Scheler are becoming more urgent here: "education is not academic training for something". Education does not exist for the sake of training. Education is an engagement in models and the symbolic universe. Along with forming of perceptions and representations, fundamental senses prevalent in culture and society are acquired during education. Education involves the mandatory acquisition of the existing in culture system of legitimation.

In the hermeneutic tradition, important aspects of understanding the nature of interpretation of musical work have been elaborated, the insight of the artistic work as a moment of discreteness of the cultural tradition has been formed. The merit of the founders of hermeneutics consists in the discovering the tasks of sense-bearing interpretation among which are the actualization of the cultural tradition and *the creation of prerequisites for its continuity, ensuring connections between the past and the future*. Among the principles of postmodernism, the hermeneutic structure looks much more complicated than the classical scheme of interpretation – "consciousness – sense". In this context, the task of interpretation does not consist in overcoming the hermeneutic circle, *but in penetration into its mechanism, disclosure its function, entering into the circle*. According to this approach, the hermeneutic circle does not signify the internal impediment of interpretation anymore, but becomes a symbol of movement and continuity of human history and spiritual tradition.

The prospects for the development of artistic and worldview traditions are set out in researches of modern Ukrainian scientists, M. Yu. Severynova in particular, as follows: 1) the need for their continuous development in space and time; such continuity is associated with constant sense-making, which creates the prospect for the development at the "matrix", genetic level; 2) the need for dialogism (both internal, immanent, and external, transcendental): at the level of common cultural traditions, national traditions, individual composer's traditions; 3) the desire to reach the beyond being, the creative space in the comprehension of contemporary composers determined by further paradigmatic changes in society and culture; 4) mastering of the cultural heritage of the past, which helps the development of culture and society in the "turning" periods of history [2, p.13].

Appeal to the artistic and worldview traditions is a feeling of continuity and transparency of the artistic process, and, therefore, its openness to both past and present. It is here when the principle of the pedagogical priority of worldview thinking of the artistic work becomes more essential than the traditional dogmatics of semiotic past in the form of "holiness" of musical text, cognitive remarks and editions (V. Razhnikov).

The results of our research have shown that understanding of the artistic work requires the skill not only to explain each semiotic unit of the text, but also to know the principles of their combination, the context of the whole phrase, perceiving it in the context of musical work, and the latter – in the general context of culture.

This fundamental challenge is not limited to the definition of individual characteristics of the person. It is referred to the processes of understanding, comprehension, experience, closely related to the knowledge of truth and existing before the ascension to the universal principles in education.

References translated and transliterated

1. Mikeshina, L. A. (2002). *Filosofiiia poznaniia. Polemicheskie glavy [Philosophy of cognition. Polemic chapters]*. M.: Progress-Traditsiya [in Russian].
2. Severynova, M. Yu. (2002). *Khudozhno-svitohliadni tradytsii u tvorchosti ukrainskykh kompozytoriv 80-90-kh rokiv XX st. [Artistic and worldview traditions in the works of Ukrainian composers of 80-90s of the XX century]. Extended abstract of candidate's thesis*. Kyiv: Kyiv National University of Culture and Arts [in Ukrainian].

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WORKSHOP Title: "Being an Autistic Student at Ariel University"

University of Ariel takes on a leading role in developing direction for the inclusion of High-functioning autistic students (ASD) into the Higher Education in Israel. Today we have full programs for development and support of those students. Our work explains how students with ASD can achieve success in Higher Education institutions. In our research 28 students with ASD have responded, 26 mentors, 526 students and 103 lecturers .

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POSTER PRESENTATION Title: "Methods of Development the Colour Perception of Younger School Students"

Aesthetic education and aesthetic development, which are impossible without the disciplines of the artistic and aesthetic cycle, is one of the important areas in educating the younger generation education. The acquisition by younger school students of the content of fine and musical art, the means of their expressiveness, develops a sense of colour, contributes to the formation of aesthetic consciousness of younger school students, the development of emotionality and sensitivity, and