

МИСТЕЦТВО ЯК ЗАСІБ ВИХОВАННЯ ДУХОВНОСТІ ОСОБИСТОСТІ У ГЛОБАЛІЗОВАНОМУ СУСПІЛЬСТВІ

О.М. Отич

Анотація

Актуальною проблемою сучасної педагогічної науки є розвиток духовності особистості й пошуку ефективних шляхів зміцнення духовних засад її виховання. Ця проблема розглядається у статті з позицій єдності людини, суспільства, духовності, цінностей та мистецтва. Схарактеризовано людинотворчий, духовно-творчий, культуротворчий, художньо-творчий, життєтворчий та творчо-розвивальний потенціали мистецтва, які перетворюють його на один з найбільш потужних засобів виховання духовності особистості у глобалізованому суспільстві.

Ключові слова: мистецтво, духовність, виховання, особистість, суспільство, глобалізація, потенціал, ризики, типологія, засіб.

THE ART AS MEANS OF UPBRINGING OF SPIRITUALITY OF PERSONALITY IN GLOBALIZED SOCIETY

Olena Otych

Abstract

The article is about the actual problem of modern pedagogical science that is development of spirituality of individual and finding an effective ways of strengthening spiritual foundations of its education. This problem is considered in the article in context unity of People – Society – Spirituality – Values – Art. Characterized man-creative, spiritual and creative, cultural and creative, artistic and creative, a vital creative and creatively developing the potentials of art, that transform

it into one of the most powerful means of upbringing spirituality of the individual in a globalized society.

Keywords art, spirituality, education, upbringing, personality, society, globalization, potential, risks, typology, means.

Introduction

Beginning of the third millennium marked by the rapid advancements of scientific and technological revolution, with increasing accompanied by the nanotechnologies, informatization and globalization of society. The main feature of globalization of modern society scientists have called the blurring of boundaries in various spheres of social activity, formation of a common European and world spaces (educational, cultural, economic, etc.), intensification of intercultural relations, the expansion of democratic freedoms and the improvement of the material welfare and convenience of the population, which has a positive effect on the increase of the average duration of the human life.

Literature review

It is evident now, however, that the more of the material and information foundations of society and its institutions strengthened, the thinner and vulnerable becomes his spiritual aura. In this regard, more than ever, become an actual problem of spiritual personality and to find effective means to strengthen the spiritual foundations of its upbringing. After all, according to the author of "Conceptual bases of formation of the spirituality individual based on Christian moral values", academician Olga Sukhomlinska, exactly the education and training directly or indirectly form the spirituality of the individual and society¹.

Aim and objectives of the article

In this context, we would like to build the context of our article by such coordinates as: People – Society – Spirituality – Values – Art.

¹ *Сухомлинська О. В.* Концептуальні засади формування духовності особистості на основі християнських моральних цінностей / *О. В. Сухомлинська // Шлях освіти.* – 2002. – № 4. – С. 13-18.

The main part of the article

Our logic is that people are born and come into the society, which has already formed certain spirituality and certain context of spiritual upbringing with its inherent spiritual values.

By entering into this context and internalizing its spiritual values, people socialized, educated and adaptable to existing or spiritual context of society, or trying to change it, producing this certain strategy and action program.

In the 1930 – 1940s of the last century the sociologist Sorokin proved, that each historical type of society is characterized by its religious context and that there are three main contexts²:

– "highly spiritual", that is responsible to society of ideational culture, with its inherent religious values. An example of it can be considered the medieval European society, where values have been Faith, Hope, Love, sophianic, asceticism;

– so-called "spiritual medium" context, which harmonizes the spiritual and the sensual beginning and is typical for an ideal society culture. The example is in the Antiquity, which values are associated with aesthetic categories of harmony kalokagathia, autarky; wisdom, justice, courage and temperance (according to Socrates);

- "low spiritual context" - is inherent to the society of sensate culture, that owns to contemporary to us an informational, globalizing society, with the primary value - the information. Possession of it provides a competitive edge and leadership of the person through the development of its professionalism, competence, mobility and adaptability.

Moreover, if in the classical tradition of Enlightenment knowledge correlated with strength (The knowledge - force - by F. Bacon), than the modern post-nonclassical tradition of knowledges correlates with the welfare (knowledge - well-being). It testifies an increase of applied functions of science and the transformation of our society into a consumer society where spiritual values are forced out with

² *Сорокин П.* Человек. Цивилизация. Общество / общ. ред., сост. и предисл. А. Ю. Согомонов: пер. с англ. – М.: Политиздат, 1992. – 543 с. – С.22.

values of life.

To the features of spirituality society that entering into an era of globalization, are includes: the assertion of freedom and autonomy of the person, respect its right to choose their vital position, values (and today even gender); the appearance of cyberspace and virtual reality; conquering by them more and more space in a person's life, increase the tolerance of society to the spiritual impoverishment and dissemination of moral relativism.

According to the philosophers, in a global society is forming a new transhumanist philosophy. There are arises a new social and cultural reality, and a new process of cultural production that brings new challenges and risks for the educational system. According to such scientists as Bondyreva, Bezyulevoy and Sochivko these are some risks below:

- ethnical risks, - leading to the emergence of inter-ethnic and interfaith conflicts. They based on the growth of intolerant settings while being change the social distances between different groups of people (nowadays we have witnessed the implementation of these scenarios on the example of the migration crisis in Europe and the struggle of the Kiev and Moscow Patriarchate in Ukraine);

- communicative risks, which includes risks of intergenerational communication, interaction of cultures and subcultures, the impossibility of full communication between the representatives of different national cultures because of language barriers, etc.;

- the risks of de-ontologization of knowledge. In the other words its replacement of knowledge by information, reduction intercourse to communication, etc.;

- adaptation risks arising from internal and external individual disharmony of people with the environment. In the context of adaptation to the originality of a society, as well as to rapidly changing conditions of life, which is increasingly depends on ICT and requires from the person and the acquisition of ICT competence. Which nowadays along with the foreign language communicative competence become the main instrumental competencies of human;

– psychological risks caused by stressogenic effects of crisis situations that leads to a state of emotional distress, manifestations of pain, inadequate reflection of reality and responds to it. The inability to control the behavior and to set life goals, to maintain an adequate level of social activity, to show an adult position, etc;

– the risks of professional integration and employment of young people generated by unemployment and dissatisfaction with professional intentions, inability to be professionally demanded in the labor market;

– the risks of educational activities. The most dangerous of them are professional burnout and professional deformation.

How to protect and defend educational system and subjects of the educational process from these risks?

Results of the research

The answer is obvious: it is necessary to strengthen the spiritual foundations of the personal education by updating the timeless and values. The treasury of these values is the Art with its potentials for human, spiritual, cultural, artistic, life creativity and creative development.

Human-art creativity is manifested in the fact that due to their artistic impressions, according to Dostoevsky, gradually being accumulated, "break through the heart crust, penetrate into the heart, in its essence, and form a human."³ The highest point of perception of art, according C. Jung, is to "give it form itself, how it formed a Poet" (C. Jung)⁴.

Offering high ideals to human, Art forms its personal position, its orientation and attitude toward other people. And the main thing, by conviction of the philosopher Koneva, at the time of artistic perception becomes existential, when during communication with a piece of art existential knowledge is being born, the art forms the identity of the personality⁵.

The spiritually and creative potential of the art appears in the fact that it

³ *Достоевский Ф.М. О русской литературе /Ф. М. Достоевский. – М., 1987. – С. 121.*

⁴ *Человек и мир человека (Категория „человек” и „мир” в свете научного мировоззрения) / отв. ред. В. И. Шинкарук. – К.: Наукова думка, 1977. – 342 с. – С. 151.*

⁵ *Конева А. В. Эстетический смысл индивидуальности (на материале художественной культуры): автореф. дис.: канд. филос. наук: 09.00.04. – СПб.: СПбГУ, 1996. – 22с. – С. 21.*

transforms the spiritual objectivity of human world by purposeful creation of meaningful of semantic creative forms that display the human tendency to higher values. From material, biologically predetermined - to the intangible, imperishable, the valuable; from biological to social, and then - to the transcendental; from the Nature – to culture; from matter – to the Spirit⁶. This, in fact is the essence of spirituality.

Culture and creative potential of art is that it transfigures (provided culturalization) forms of the real world (of natural) and thereby acts as the most effective means of cultural creation. Therefore, as we know that concept of culture is linked to the ordinary consciousness (and not only in this), but especially with the Art⁷.

The artistic creative potential of art evident in the fact that it is a creation process of artistic images in accordance with the vision of the painter, which are combined in a whole world. These are Tolkien's world, where there is even its own language and his own geography; Martin's world and the other writers and artists who create their own world. It should be noted that the phenomenon during the Renaissance titanism associated with this artistic and creative potential of art and the Demiurgic painter, that Leonardo da Vinci mention as the God's grandson⁸.

Life-creative potential of art lies in the fact that it gives a person an understanding of his own life like creativity, the personal project with copyright. In art, a person acquires persistent life foundations and incentives that motivate him to the creation of his own life scenario and himself.

The ideas embodied in works of art fill the human life and human actions with meaning. This ideas are the driving forces, as role models, turning into personally meaningful aim in life and human activity - human ideal with a normative character, appreciably defines the style of human's life, the personal priorities, and also the

⁶ Otič E. Sociokultūrinės ir etnokultūrinės determinantės formuojant ugdymo dvasingumo kontekstą / Elena Otič / Ugdymo dvasingumo kontekstas: koletyvinė monografija. Sudarė ir parengė J. Kievišas. – Vilnius: Žuvėdra, 2014. – 400 p. – P. 163-186.

⁷ Отич О. М. Мистецтво у системі розвитку творчої індивідуальності майбутнього педагога професійного навчання: теоретичний і методичний аспекти: монографія / О. М. Отич; [за наук. ред. І. А. Зязюна]. – Чернівці: Зелена Буковина, 2009. – 752 с. – С. 367-370.

⁸ Леонардо да Винчи О науке и искусстве / Леонардо да Винчи. – СПб.: Амфора, 2005. – 414 с. – С. 38.

nature of human's behavior and activity. Art is the basis of formation primarily of the aesthetic ideal of the individual, a social function is is the mapping of human desire for beauty.

Being a form of awareness of the imperfections of the individual and society. The aesthetic ideal inspires and induces people to change themselves and the society, specifies the goal of improvement the personal and social development, regulates relations between people.⁹.

According to Brodsky, the ability of art to act as a guide of art-creation of human's life is determined by its extreme subjectivity, prejudice and, in fact - idiosyncrasy, that helps to avoid the cliché¹⁰.

Transferring the cliché resistance to the different ways of human's life situation, art broadens its spiritual horizons. Opens up the endless array of opportunities of creation the human's personal life, providing the inner freedom and life criteria. That, according to the poet, can not make a person happier, but help to identify original from fake, genuine from untrue intonations, and in a such way to preserve and expand the boundaries of his or her identity.

The similar idea mentioned by Lyussato, that a person who reads Plato, becomes more demanding to logic; a person who attends concerts and exhibitions becomes increasingly demanding to the aesthetics; an individual's high cultural level becomes exacting to the quality, because can not withstand the falseness and the grayness.

The aesthetics most closely connected with ethics and spirituality. Therefore, the higher aesthetic requirements are, the more intolerant person applies to racism, totalitarianism and violence. By conviction of academician Zyazyun, the aesthetic illiteracy and lack of development are responsible for spiritual, emotional and sensual callousness and moral deafness. The scientist-philosopher strongly emphasizes - "...and in the most difficult times, with the most limited resources, is not worth to save on the culture and education, as this protects society and civilization from

⁹ *Идеал* // Краткий словарь по философии / под общ. ред. И. В. Блауберга, И. К. Пантина. – 4- изд. – М.: Политиздат, 1982. – 431 с. – С. 99.

¹⁰ *Тарасевич Е. Г.* Бродский / Е. Г. Тарасевич // Всемирная энциклопедия: Философия / главн. науч. ред. и сост. А. А. Грицанов. – М.: АСТ, Мн.: Харвест, Современный литератор, 2001. – 1312 с. – С. 137.

disaster of savagery¹¹.

Creatively-developing potential of art lies in the fact that is presenting an artistic expression, actually is the logical development of ideas and comprehension of forms, which transforms elements of reality into something new (Torrens, Nurenberg) and in this case is the "development mechanism, the interaction, that leads to the development" (Ponomarev)¹².

Art helps to develop not only special artistic abilities, but also the cognitive and especially, emotional processes, actualizes an experience. Artistic creative work is loved by and available not only to the elite. It brings the aesthetic pleasure to everyone who is engaged in it. And according to Vaschenko, its value is in the human's interaction with the art. Even in the absence of significant abilities, it has a significant impact on the development of the individual qualities and activities. In addition, it is the source of moral satisfaction and of pure joy.¹³.

Conclusions

Finally, the Art, as a process and the result of artistic creativity. It is a personalistic form of human reflection of the surrounding world. Where human's individuality reflected to the fullest extent. Possesses of inexhaustible potentials are create together the spiritual bases of education, that can keep and develop spirituality of individual , and spiritual context of education, in a complicated, dynamic and a contradictory Era of globalization.

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¹¹ Зязюн І. А., Сагач Г. М. Краса педагогічної дії: навч. посібник / І. А. Зязюн, Г. М. Сагач. – К.: Українсько-фінський інститут менеджменту і бізнесу, 1997. – 302 с. – С. 25-26.

¹² Пономарёв Я. А. Психология творчества / Я. А. Пономарёв. – М.: Наука, 1976. – 303 с. – С. 280.

¹³ Ващенко Г. Виховний ідеал: підручник / Григорій Ващенко. – Брюссель: Вид-во Центральної Управи Спілки Української Молоді, 1976. – С. 204.

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Відомості про авторів:

Olena M. Otych

vice-rector of SHEI "University of Educational Management" of NAES of Ukraine, Doctor of Science hab., professor

University of Educational Management of NAES of Ukraine;

Sichovykh Striltsiv str., 52-a, Kyiv, Ukraine

ID ORCID – **підкажіть, будь ласка, як його знайти, я забула свій номер**

tel.: +38 (097) 719-21-77;

e-mail: otych@voliacable.com

Отич Олена Миколаївна

проректор з науково-методичної роботи та міжнародних зв'язків ДВНЗ «Університет менеджменту освіти» НАПН України, доктор педагогічних наук, професор;

ДВНЗ «Університет менеджменту освіти» НАПН України

вул. Січових Стрільців, 52-а, м. Київ, Україна