

УДК 165.7+7.046

SOTERIOLOGICAL DISCOURSE OF REFORMING OF ARTISTIC EDUCATION: EPISTEMIC STRATEGY

L. A. Kondratska

The actuality and grounded maintenance of substantive epistemic strategy of personal development of a future artist have been specified in the article. Characteristics of the epistemological status and methodological grounds for the future specialists' cognition of the essence in the context of clear demarcation between philosophical and humanitarian discourses, clarifying the prospects and abilities of perfect (apocatastasive) responsibility of a cognitive person, analysing the theory of the essence interpretation and methodological application of modern interpretive strategies of artistic education; revealing the contents and stages of the development of epistemological competence of future artists, defining the structural and functional model of educational technologies of future specialists' epistemological self-correction and analysing the ways of its fulfillment have been proposed.

Keywords: *epistemic strategy, soteriological discourse, world view apperception, intuition of co-message, cognitive and corrective technology.*

Defining the problem. The descriptive methodology doubtlessly plays an important role in achieving possible success in the area of modern professional education. Being a catalyst for previous achievements and neglects in educational process (of classical, non-classical, post-non-classical types), it immutably makes the participants of pedagogical interaction change the main context of cognition of the essence of professional objectness. The range of these changes is impressive: from admitting logical and methodological standards of experimental verification of one professional theory and denying this approach as a means to learn the truth with the help of competing different theories to counterinduction that suggests the possibility of explaining theoretical facts of one discipline from the point of view of another and the search for the alternative mutual explanation and, therefore, new understanding of valuable and purposeful position of the participants of the cognitive activity and their personal features.

The last post-positive vector has activated in educators' memory the opposition of two significant positions. According to the first position, the guarantee of observing the Aletheia is the development of serious creative thinking. According to the second position, the mystery of Sphinx is humbly accepted by a heart of a creative person only in the case of intuitive awareness-unity (transcendental expectation) and not awareness-discovery. For altitude of thoughtful human activity (on the level of sense making) ends beyond the scope of the activity theory, and the joint of introspective mediation is situated in the single semantic field (B.Bratus) or supra-individual schemes of humanity (L. Vyhotsky). So, mediation as an act of thinking tends to be not incorporation (interiorisation) of information by a person but co-existence with other people's ideas and in their world. This understanding is especially important in modern multicultural environment.

All the said above gives grounds to suggest that the *aim* of the article is the problem of pedagogical epistemology as a means of educational reforming. This aim requires discussing such issues as:

- revealing epistemological status and methodological grounds for the future specialists' cognition of the essence in the context of clear demarcation between philosophical and humanitarian discourses;
- defining the subject and object of the cognition of the essence and the main directions of its epistemological research;
- clarifying the prospects and abilities of perfect (apocatastasive) responsibility of a cognitive person;
- analysing the theory of the essence interpretation and methodological application of modern interpretive strategies of professional education;
- revealing the contents and stages of the development of epistemological competence of future specialists;
- defining the structural and functional model of educational technologies of future specialists' epistemological self-correction and analysing the ways of its fulfillment.

Analysing contemporary researches and rendering the basic information. The paradox of "readiness but inability" of future specialists to comprehend the essence (in case of developed frustrated tolerance of choice, the decision to "concretize" and even substitute it) is objective since being in the situation of voluntary solitude in "Plato's cave", they consider the aim of their epistemological activity to be simply the comprehension of the *ways* of self-

presence in the “otherness” *without existential experience of transcendental expectation of meeting the “otherness”* .

However, professor O. Ukhtomsky underlines that “individuals will not comprehend the essence as a categorical principle until they are centered and speak on their own unless they get rid of their twin – arrogant and self-sufficient intellect” [5]. This position was supported by Russian philosopher I. Kireyevsky who states: “Real essence does not correspond to the image or conclusion drawn on deduction by a comprehending person. Intellectual contemplation of the essence functions sensibly but while reflecting, it separates the very essence from its independent existence and sense (energy)” [4, 99]. S. Horuzhy stresses that even the position of a “live participant of the event-being” (M. Bakhtin), the position of an “inner-outer observer”, the position of a person who experiences the ontological existence, who tries to keep the unity, reliability and meaningfulness of the description does not give the expected result [7, 75]. The ideas of all the scientists described above are summarized by P. Gaidenko who says: “Each attempt to get not only the form but the whole world of knowledge from the “pure self” even regarding as an absolute participant of transcendental apperception is fatal because in the process of scientific interference the dual nature of the essence and its independent existence will elude the observers, limiting itself on the pantheist belief” [2, 302]. So, “the essence is revealed in such a way that people *have deserved* it (italics by L. K.) by their past and present” [5, 77].

So, the final comprehension and arguments for the reality or unreality of the proposed in the text variant of modeling the essence of objectness (“its sign”) of the professional information implies world view apperception what means redirecting future specialists from the belief in power of intellect to realising their creative inability and to belief in higher wisdom and hope (humble expectation) for help to comprehend the essence. The mechanism of this “contextual reframing” appears to be affective intellectual revelation of the greatness of God’s creation. The spiritual entasy which humbles “Faust’s spirit” lasts only few minutes. But I. Ilin argues that this short-lasting energetic connection with the truth appears for a person “a forgotten air by means of which the objectness of things reveals in a different way” [3, 89]. It brings about “the confidence in the invisible and realisation of the expected” [Євр., 11:1], hence it actualizes conscience belief in the light of God’s grace, hope (expecting feeling) for its spiritual, life giving effect and finally – for the feeling of love” [5, 467]. That is why the scientist stresses that the highest

level of humanitarian knowledge development is love [5, 469]. M. Yaroshevsky expresses this idea even more laconically “Knowledge is contemplation as a means of real flesh transformation” [8, 81].

It is necessary to stress that the fact of personal transformation as a final aim of the essence comprehension is true for any type of outlook either mythological or religious or esoteric or scientific or philosophical. But only “a believing thought that saves a soul” [3, 5] is able to save a person from the lost of the feeling of demarcation of the subjective world views. So, the awareness of the essence of objectness (as the objective signified) requires spiritual dedication. This supra-situational activity is directed to achieve “the norms of soul spirituality” [6, 284] and causes the phenomena which is described by O. Ukhtomsky as “passing through the self” and creating “a distance in advance” what means the distance from the person who contemplates to the one who accepts thankfully the essence of the objectness as a result of the lasting transcendental expectation, energetic connection and “instantaneous meeting with the pure”. It is caused by such epistemic characteristics as “intuition of co-message” (O. Ukhtomsky) and the ability to co-exist thoughtfully with the essence which is being comprehended.

Following O. Ukhtomsky, we understand the so called intuition of co-message (common message – so-vist) as “the natural spirit awakening (or natural power, aspiration – L.K.) in order to comprehend universal integral (conciliar) knowledge” what means “the awareness which is completely finite vision, acceptance, admitting and which is identical for everyone” [5, 18]. To be more exact, it can be described as “a mysterious conciliar judging voice inside us which contains in itself as in “the highest independent unity” all the sources and levels of the awareness, all the inherit experiences from the beginning of our life and it warns us with the help of special anxiety and emotions of the highest level about the things which are taking place in our life” [5, 458]. That is why the exploration of integral (sobornost) as a psychological mechanism of human self-change and spiritual rise gives P. Kropitkin grounds for arguments for new development paradigm and gives I. Kireievsky and O. Khomiakov grounds for suggesting a new way of cultural existence understanding.

In the context of the declared epistemological competence of future specialists, the intuition of co-message proves a means of revealing and defining the essence of objectness and also the grounds for or basis or beginning of further comprehension of “the existence mystery of the world

and people” [3, 24]. The educational and informational situation of postmodernism and post-structuralism is not an exception as we can read in the statement: “Reading is not an objective process of revealing the meaning but making the text meaningful because it doesn’t have any meaning itself” [3, 187]. In the era of total crisis the desire to justify the supra-sensitivity makes the following characteristics of the future specialists’ intuition of co-message evident. They are *conscientious faith* (I. Ilin) and *the will to the sacred* (M. Khrenov).

The definition to Ilin’s declared notion “conscientious belief” is best given by saint Feofan Zatvornyk (“Recluse”). He says “It is the vital need to revive godlike sense in learning the truth” [6, 461], and to be more exact – “the vital need in true knowledge which lightens scared awareness with hope and love” [6, 458]. By the way, this formula for wisdom (Sophia consists of Faith, Hope and Love) is invented by V. Soloviov in his research work “Philosophical Principles of Integral Knowledge” where he revives the idea of Platonic love (eros) as a way to learn the truth.

So, conscientious faith is an ability to perceive everything around with the help of a pure soul so that the inner sense of things (invisible for the “blind”) will get revealed with its immortal aspects [5, 68], it is a unique way to get into irreal prophetic spirit of time and space continuum that is on the edge of dreams and children’s mentality.

Another aspect of the so called intuition of co-message is the will to the sacred which, on M. Khrenov’s opinion, is a characteristic of a creative person of a marginal type who obligatory, in each transitional epoch (especially in the contemporary epoch of POST), has to make a choice between the life for death’s sake and the death for life’s sake. The new methodology of co-existence with the truth caused by the mentioned facts implies future specialists as creative individuals to have an ability in adaptive maximum and synaesthesia (from Greek – co-feelings, sympathy, empathy) that is a systemic ability of human perception and a characteristic of recapitulation of all spiritual and soul strengthes.

Both characteristics of future specialists – the ability in adaptive maximum and synaesthesia – correspond with patristical understanding of direct inclusion of the professional act into “existence-event” of the nature (as a complete unity) and life (as multiple view). In our theory they complete the structural contents of the epistemological competence of future specialists and actually reveal different phenomenizational levels of objective reliability of

the essence of objectness. We can state this on the basis of the fundamental differentiatonal gnosiological theory of development by M. Lossky. It integrates Solovyov's law of logical development formulated on the basis of H. Spencer's universal law of differentiation and G. Hegel's methodology of development which, in its turn, has been proved by I. Sechenov in his theoretical research work ("The Thought Elements", 1877), by his follower S. Trubetskoi in his evolutionary biological and social theory of consciousness development and by V. Ivanovsky in the reconstruction of principles genesis and forms of human cognition. Abroad these ideas were developed in H. Werner's differentiatonal theory of psychological development, in researches of psychologists Ed. Klapared, T. Ribot and of gestalt scientists K. Koffka, J. Piaget, J. Gibson, H. Witkin.

The analysis of the existing theories of teaching (B. Hergenhahn, M. Olson) gives grounds for such a conclusion: all of them in one way or another are concentrated solely on the idea of a person as a creator of objective knowledge of the truth. The argument in favour of this position is the reference to a phylogenetical human need in the truth, human desire to understand and pass the future generations the fullest amount of knowledge and skills received both positivistically and intuitively and with the help of empirical experience. But these physiologically caused individual and cognitive differences doubt the attempts to idealize human nature and to admire the intensification of educational process (integrating reduction of the learning material, fast temp of its learning, using active learning techniques). The mentioned fact suggests the need to revive some ways to establish a constructive dialogue between professional education and religion in the context of developing religious education (M. Grimmet, I. Kolesnikova, V. Meyer, P. Hirst). In condition of extensive informational expansion it is necessary to shift the accent from factological contents of education to methodological and gradually move from curriculum oriented, arranged, planned translational learning material under teachers' control to the paradigm of cognitive and affective students' development viewed as their spiritual self-perfection. This shift is supposed to require using cognitive and correcting technologies (M. Bershinsky, V. Huzeiev) which can fulfill the strategy of "topology of the way to the sense" (M. Mamardashvili, V. Zinchenko) and makes it possible to construct semantic presuppositions what means overlapping two- and three parts of the model of knowledge and affirmation of new senses and values.

This model has to be different from traditional pedagogical techniques (which T. Kuhn calls “standard science” techniques) by using strategical model of subject and knowledge approach (from factual division to contemplational conclusions) which is directed to interiorization and creative usage of learning material in the process of informational and energetic exchange in the higher education. Still, understanding professional information is usually conditioned by the norms of a certain sociocultural time and space and suggests relative infinity of polisemy. Even hypothetical deductive scheme of using pragmatistical method (from English “pragmatic” in the meaning of “obtrusive”, “based on proved data”) which means “the ability to guess” (I. Chrystosenko) does not cope with the discursiveness of professional information understanding. It limits the possibilities of semantic analysis to its exploration of only a cognitive component of the value, and it limits germanevtic method of affection, empathy, assimilation to its affective component. So, the characteristics of the proposed intellectual situation remain knowledge positivisation, intellect disorientation in learning the truth in its full meaning. This situation resulted in the evident necessity to return to oversituational verification of the knowledge of the essence.

Verifying the comprehension of the professional subject essence requires from students not only actualization but correction (amplification) of their own cognitive, emotional, affective, psycho-motion resources in the direction of their self-perfection. That means that acquiring professional knowledge is not the final aim but a means of future specialists’ personal development. One of the ways of technical provision of this transformational process, as it gets clear from the experience, can be the technique of future specialists’ epistemological self-correction. Its modeling is based on the existential understanding of activity as the act of defining the sense (D. Leontiev, G. Deleuze, O. Karpov), and on cognitive theories of identical elements (S. Dmytriev), contemplation as learning (M. Bershinsky, V. Huzeiev), phenomenological reduction (E. Husserl, P. Prechtl, M. Mamardashvili). The main ideas of the suggested technological model are presented in the following conceptual statements:

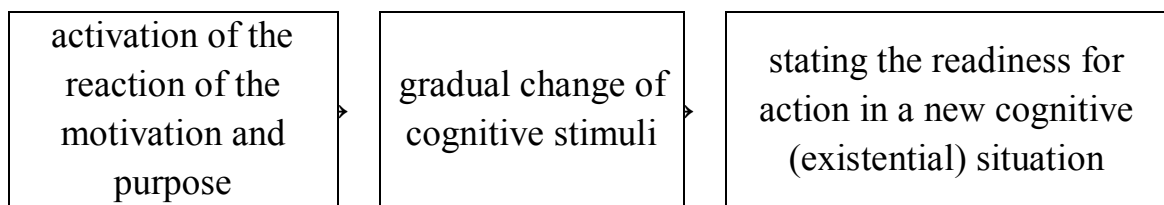
- clarifying the professional knowledge (understanding) of the essence of objectness and defining its completion (trustworthiness) on the basis of the scheme of triple epistem (sign – signified – signifier) implies post-random redirection of functional and notional field, cognitive activity from the strategy of “the leading” into the mystery of existence

(comprehending the essence) and its proud “discovery” to the strategy of “the led” and its respectful acceptance;

- cognitive redirection of the future specialists’ thinking design includes not only using methods of prescinding, approximation of the sense reprography (reduction, generalization), metaphorical allegorical comparativeness, eromatic reflection (the skill to question), contextual reframing (the change of the vector of the sense analysis) the professional information, its retro-, prospective transpective reflection, but also essential change of the very personalities of the professional communicators what makes them enlarge their spiritual and creative potential;

- in the situations of gradual acquiring and further stimulated substitution of one cognitive elements by others it is necessary to activate appropriate psychological mechanisms: a. a semantic presupposition (supposition of other models in a certain model of art knowledge), b. associational shifts; c. phenomenological professional modeling reduction of the essence of objectness of professional information;

- stimulated substitution of reproductive cognition by intuitive conscientious contemplation can be done in the following way:



We have distinguished effective pedagogical conditions to conduct experiment in order to verify the mentioned statements:

- to make decent and intellectual surrounding of seeking the truth (“transintellectual life obsessed with the truth” K. Levin);

- to motivate epistemological self-correction of the participants of pedagogical interaction;

- to provide free self-defining and to activate future specialists’ personal resources;

- to perform epistemological concept in teaching professional subjects.

The realization of these conditions is based on the regularities of mutual dependence:

- development of the inborn cognitive activity and the effectiveness of its involvement in the process of seeking the truth;

- future specialists' comprehension of their spiritual state and development of their ability to relegendational functioning as personalities;
- the experience gained by individuals concerning their responsible choice and the character of pedagogical accompaniment of their educational activity as spiritual development.

Functioning of these regularities is determined not only by didactic but also special principles such as spirituality of the educational process; integral (sobornost) and hierarchy of the educational process; providing the freedom of choice for future creative personalities of their own personal educational direction; personal responsibility and educational reflection; spiral and concentric search for epistemological reference; creative and dialogical interaction; contemplation as spiritual perfection.

Conclusions. So, technological model of future specialists' epistemological self-correction suggests providing the readiness for the verification of the essence of the professional knowledge what points to spiritual self-perfection in order to fulfill effectively their soteriological mission in post cultural society. In condition of modern environmental educational situation its providing will help young thinking people to distinguish real and specific measures of true independence.

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СОТЕРІОЛОГІЧНИЙ ДИСКУРС РЕФОРМУВАННЯ МИСТЕЦЬКОЇ ОСВІТИ: ЕПІСТЕМІЧНА СТРАТЕГІЯ

Л. А. Кондрацька

Обґрунтування достовірності-недостовірності пропонованого у художньому тексті варіанту моделювання предметної сутності (її знаку) вимагає від майбутнього митця і реципієнта надситуативної активності, що передбачає формування таких особистісних характеристик, як інтуїція совісті і здібність до смислового (енергетичного) співбуття з пізнаваною сутністю, тобто епістемологічної компетентності. Її становлення потребує застосування когнітивно-корекційної технології, яка реалізує стратегію топології шляху до смислу. Вона спрямована на розвиток дизайнового мислення і освоєння еротематичних методів художнього пізнання.

Ключові слова: епістемічна стратегія, сотеріологічний дискурс, світоглядна апперцепція, інтуїція со-вісті, когнітивно-корекційна технологія.

СОТЕРИОЛОГИЧЕСКИЙ ДИСКУРС РЕФОРМИРОВАНИЯ ХУДОЖЕСТВЕННОГО ОБРАЗОВАНИЯ: ЭПИСТЕМИЧЕСКАЯ СТРАТЕГИЯ

Л. А. Кондрацкая

Обоснование достоверности-недостоверности предлагаемого в художественном тексте варианта моделирования предметной сущности (ее знака) предусматривает мировоззренческую апперцепцию – переориентацию будущей творческой личности из убежденности во всеилии собственного интеллекта на осмысление недостаточности своей творческой состоятельности, веру в высшую мудрость и надежду (смирненное ожидание) на ее помощь в деле постижения истины. Механизмом такого «контекстуального рефрейминга» предстает аффективно-интеллектуальное благодатное приятие величия Божьего Творения. Душевный энстаз мгновенного энергетического «воссоединения» с истиной усмиряет «фаустовский дух» и является для будущей творческой личности тем давно забытым воздухом, через который предметность сущего прозревается в любви, то есть на высшем уровне развития гуманитарного знания.

Вот почему ведание предметной сущности, закодированной в художественном тексте, требует от реципиента духовного подвижничества. Эта надситуативная активность субъекта направлена на достижение так называемой нормы духовности души и предопределяет переход художника «через себя», то есть образование дистанции его сосредоточенного восхождения и благодарного приятия сущностного смысла предметности как результата длительного и смиренного трансцендентного предчувствия. Оно обусловлено такими эпистемическими характеристиками, как интуиция со-вести и способность к смысловому (энергетическому) сосуществованию с узнаваемой сущностью.

В нашей концепции они завершают структурное содержание эпистемологической компетентности будущего художника. Ее становление требует применения когнитивно-коррекционной технологии, которая реализует

стратегію топології пути к смыслу. Она направлена на развитие дизайнowego мышления, предполагающего не только освоение методов абстрагирования, аппроксимации, смысловой репрографии (свертывания, обобщения), метафорическо-аллегорической компаративности, эротематической рефлексии (вопрошания), контекстуального рефрейминга (изменения вектора смыслового анализа) художественной информации, ее ретро-, про- и транспективной рефлексии, но и сущностное видоизменение самого субъекта художественной коммуникации.

Ключевые слова: эпистемическая стратегия, сотериологический дискурс, мировоззренческая апперцепция, интуиция совести, когнитивно-коррекционная технология.

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УДК 371.036

ЗМІСТ ТА СТРУКТУРА ЕСТЕТИЧНОЇ ПОТРЕБИ ОСОБИСТОСТІ

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У статті висвітлено найважливіше для сучасної системи освіти в Україні – потреба активізації творчого потенціалу особистості, розвитку естетичних потреб, щоб в епоху світових криз у суспільстві зберегти естетичну сутність людини в її гармонійній цілісності. У статті розглядаються структурні компоненти естетичних потреб особистості, розкривається їхня сутність та механізми взаємозв'язку.

Ключові слова: особистість, естетичні потреби, структура, рівень розвитку, мистецтво.