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## **AESTHETIZATION OF THE EDUCATIONAL ENVIRONMENT OF A PEDAGOGICAL INSTITUTION OF HIGHER EDUCATION AS A CONDITION OF THE CULTURAL AND SPIRITUAL DEVELOPMENT OF THE FUTURE TEACHER**

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*The article reveals the theoretical aspects of aesthetic education of students of higher educational institutions, the aestheticization of the educational environment, which is considered as an activity basis and a stable set of cultural values of an educational institution,*

*The article reveals methodological approaches to the problem of aesthetic education of young people, such as a systemic, synergetic, acmeological and environmental approach, which is defined as a set of principles and ways of using the educational capabilities of the environment in the personal development of a person.*

*The author focuses on the decisive role of the environmental approach in solving the main task of higher education for the preparation of such specialists who, by their actions, assessments, and their own worldview, take part in the cultural life of society.*

*The article gives a characteristic of the object-aesthetic environment as a derivative of the concept of "aesthetic environment", which in its structure contains material and aesthetic elements, united into a single whole in such a way that the objects that form it simultaneously become carriers of aesthetic and functional purposes.*

*It is concluded that the combination of the pedagogical and aesthetic potential of the environment of a pedagogical higher educational institution is an important condition for the upbringing of future teachers, since the aesthetic possibilities of the content of educational material, the organization of the educational process and student activities, as well as the aesthetic possibilities of the teacher are considered by us as a means of forming an aesthetic environment pedagogical higher educational institution.*

*Key words:* Aesthetic education, aesthetic environment of a higher educational institution, future teacher, environmental approach in education.

**General formulation of the problem and its connection with important scientific and practical problems.** By improving higher pedagogical education and the introduction of new educational standards, priority tasks are determined, the implementation of which provides for the modernization of the content and methods of training a future teacher by fully realizing his potential. Therefore, it is relevant to search for ways to optimize the professional training of a teacher, who lays the foundations of spirituality, aesthetics, general culture in children, fosters in them love for their native land, patriotism.

The emergence of a global information space, a change in the forms of social communication, a shift in moral and ethical guidelines actualize the need to substantiate a new paradigm of education as a process of human formation. Also I. Kant. said that "in upbringing is hidden the great secret of improving human nature ... thanks to upbringing, human nature will develop better and better and ... it can be given a form that would meet the ideal of humanity."

The activity of a higher educational institution, in particular a higher pedagogical educational institution as a social organism, has been transformed in modern conditions, the processes of self-organization and spontaneous adaptation to the prevailing circumstances have become priorities.

**Analysis of recent studies and publications, in which the solution of this problem has begun, and on which the author relies.** Education without upbringing is dangerous, because it often creates semi-educated people. It is in classrooms that students should gain experience in organizing educational work. It involves not only the creation of a pedagogical educational environment at the university, but also a general atmosphere conducive to the development of skills, abilities, and talents of youth. Communication between students and faculty members plays a particularly important role in this process. Collaborative activities encourage participants to do something important for each of them (Roganova, 2010).

The transition from understanding a person as a homo habilis (a skilled person) to understanding him as a homo pictor (a person-artist, creating images) is very relevant for pedagogical science (Shevchenko 2013). We are close to the position of V. Sukhomlinsky, who believed that "a harmoniously developed personality presupposes the unity of reason and emotions, the more intellect occupies in a person's life, the more important a high culture of feelings is for his all-round development. The emotional lack of culture of an educated person is as great evil as intellectual ignorance" (Sukhomlinsky, 1997, pp. 148–170).

The sphere of education is a “smart place” of modern history, in which two parallel, but oppositely directed movements interact very intensely: aestheticization as a process of dialogue between a student and a teacher and aestheticization as a process of forming the human metaphysical characteristics of its participants (Revenko, 2011).

Formulation of the goals of the article (statement of the problem). The purpose of the article is to reveal the theoretical aspects of aesthetic education of students of higher pedagogical educational institutions by means of aestheticization of the educational environment.

**Presentation of the main material with a full justification of the obtained scientific results.** Education in the modern world is multifaceted, and one of them is the possibility of a person entering the world of culture, cultural socialization of the individual. “And culture, no matter how contradictory it is, is still always mixed with aesthetics. Because of this, the sphere and the process of education always presuppose some presence of aesthetic principle: disinterested pleasure from contact with the discovery of truth, the presence of perfect, refined forms of teaching bordering on art, a meeting with the beauty of rational thought” (Shevchenko, 1995). There are also mechanisms of “practical aesthetics” – this is the design of buildings, classrooms and other premises of an educational institution, the appearance of teachers and students, etiquette norms that include the aesthetic aspect.

The problem of aestheticization of the educational environment, which is considered as an activity basis and a stable set of cultural values, is relevant today. On the one hand, it absorbs the subject sphere, the objective results of artistic and creative activity organized in a certain way, and on the other, the forms of people's relations with the realities of culture, aesthetic environment.

The concept of “environment” was introduced into philosophy and sociology by the French philosopher, the founder of the cultural and historical direction, I. Taine. From a philosophical and pedagogical point of view, representatives of the Russian literary and philosophical school of the second half of the 19th – beginning of the 20th century – N. Berdyaev, S. Bulgakov, V. Rozanov, L. Tolstoy were the first to try to approach the problem of the educational value of the “established environment”. Anthropological educators of the second half of the 19th century, such as P. Kapterev, P. Lesgaft, K. Ushinsky paid special attention to the role of the environment in the process of education and upbringing. In their views, they proceeded from an anthropological approach, which assumed the correlation of any knowledge about educational phenomena and processes with knowledge about human nature.

The formation of a systematic approach in pedagogy has significantly expanded the problematics of the environment, deepened the understanding of its

educational capabilities, and allowed us to introduce the category of "interaction". In the 80s of the twentieth century, the concept of "environmental approach" was introduced, which was defined as a set of principles and methods of using the educational capabilities of the environment in the personal development of a person. The substantiation of the environmental approach in education and the achievements of related sciences – synergetics and acmeology – are reflected in the studies of A. Kurakin, Yu. Manuilov.

The cultural aspect of studying the problem was most reflected in the scientific works of A. Arnoldov, M. Bakhtin, I. Bekh, D. Likhachev. Culture and education are closely interconnected. The integration of "education into culture" and, conversely, "culture into education", according to A. Semashko (1980), allows to actively carry out the processes of socialization in society in a certain cultural environment, the result of which is the education and upbringing of a "person of culture".

We define the cultural and educational environment as a complex, integrated concept that promotes the study of factors, conditions, means of the educational process; as an indicator of the uniqueness (features) of a territory, a tool for studying educational trends, ways of describing the features of pedagogical practice inherent in a particular territory and depending on the specifics of local conditions for combining "culture" and "education".

The concept of "aesthetic environment" entered the field of research in various sciences for a long time. Various aspects of it are highlighted in the scientific works of scientists (M. Kagan, N. Kiyashchenko L. Masol), In the practice of S. Shatsky, A. Makarenko, V. Sukhomlinsky, F. Bryukhovetsky on the aesthetic organization of children's life and the artistic design of their subject the environment received a lot of attention.

Considering the aesthetic environment of the school as a phenomenon of pedagogical reality, scientists distinguish its social and object-practical components. The object-practical component of the aesthetic environment was studied as a relatively independent phenomenon in other pedagogical studies that covered the problems of building school buildings, improving the school environment, landscaping and decoration of school premises.

The object-aesthetic environment as a derivative of the concept of "aesthetic environment" in its structure contains material and aesthetic elements integrated into a single whole in such a way that the objects that form it simultaneously become carriers of aesthetic and functional purposes. Material objects are characterized by the ability to be in relation to something as integrity, to have relatively rigid spatial boundaries and to have physical properties. The spiritual side of the subject-aesthetic environment has no physical parameterization. It is a product of the subject's evaluative activity (L. Stolovich,

V. Vanslov, M. Kagan), although it depends on the characteristics of the subject himself.

It is also generally recognized that the influence of the objective environment and its components is largely mediated by its aesthetic properties, which are considered as important components that determine the cultural value of such an environment.

The subject-aesthetic environment of any subject simultaneously forms part of the social space, and its constituent objects can be considered as elements and carriers of a certain social culture. Such elements are assessed from different positions: aesthetic-epistemological, ethical, aesthetic-utilitarian-pragmatic, aesthetic, and are considered axiologically as a value. The theory of value reveals the subject-aesthetic environment as a value education. According to L. Stolovich (1972), the objective criterion of value is the attitude of the object to the laws of development of society, which determine its forward movement, the expansion of human freedom. Thus, everything that is socially valuable and contributes to the improvement of the social organism, and hence the individual person, is recognized as objectively valuable (pp. 72–73).

The educational and extracurricular activities of students of a pedagogical higher educational institution are permeated with elements of an aesthetically organized environment, which creates an atmosphere of high aesthetic and ethical behavior of teachers and students, carries out aestheticization of their activities in the educational process. The aesthetic environment of education and upbringing, the aesthetic organization of the teacher's workplace, his aesthetic appearance and ethics in communication with students comprehensively form a person's culture, his spiritual world and ideas about beauty (Shevchenko, 2015).

The aesthetic environment in the theory of aesthetic education is often viewed as a spontaneous element of the educational process. Although the aesthetic environment (and this is its main function) contributes to the emergence of a person's need for aesthetic development. Opportunities, conditions, methods of aesthetic activity, aesthetic relations that a person develops are the parameters of this environment, which are formed as a result of assimilating culture through personal experience. The environment is a dynamic structure in which a person, going through the "educational cycle", develops and forms as a person (Revenko, 2011).

Combining the pedagogical and aesthetic potential of the environment of a pedagogical higher educational institution is an important condition for the education of future specialists. The pedagogical logic of the formation of aesthetic culture is to show how the general laws of beauty are manifested in the multifaceted spheres of human activity and in art, to actualize the need for communication with beauty inherent in a person and the ability to selflessly

experience it. This process requires the widest possible direct communication of student youth with high samples of artistic and aesthetic creativity in its classical and modern manifestations, because only in direct sensory contact with the artistic and aesthetic reality embodied in works of art is it gained understanding (Smorz, 2009)

The aesthetic possibilities of the content of educational material, the organization of the educational process and student activities, as well as the aesthetic possibilities of the teacher, are considered by us as a means of forming the aesthetic environment of a pedagogical higher educational institution.

Aesthetic is inherent in all types of human activity, therefore, its potential is present in every academic discipline taught at a classical university. The teacher must find a niche that can be filled with information about the beautiful from the field of literature, music, painting, architecture. For example, while studying the basics of law, the teacher pays attention to the beauty of the law, to the aesthetics of truth and justice; information technologies – on information as a cultural phenomenon, beauty of structure, aesthetics of perspective knowledge (programming). The content of the lessons ceases to be abstract, boring, turned to the tiresome memorization procedure, since the aesthetic feelings of the teacher and student respond to the emerging connection between the subject of study and the person. In educational activities, cognitive processes are always accompanied by positive and negative emotional experiences. This is due to the fact that emotional processes, moods, stresses are capable of exerting a regulating and activating effect on the processes of perception, memory, thinking, imagination, and on personal manifestations, interests, needs, motives.

Experiencing captures a person's personal interest in the very process of seeking truth, which becomes pleasant, joyful, revealing to the student his own intellectual strength and insight. At the same time, his aesthetic attitude to the sphere of being awakens and develops. Therefore, one of the tasks of a teacher of a pedagogical higher educational institution is to provide positive emotions in relation to educational activity, to its content. Emotional arousal activates attention, processes of memorization and comprehension, making them more intense, which means that it increases the effectiveness of the goals achieved.

Thus, the aestheticization of the educational environment of a pedagogical higher educational institution is carried out using the means of aesthetic influence, to which we refer to spiritual and material reality, various objects and phenomena that can evoke a response aesthetic, emotional and intellectual reaction. an aesthetically formative teaching and educational space can become an environment for guaranteed effective upbringing of a person with the obligatory compliance with the system set of conditions, such as the unity of pedagogy and aesthetics; implementation of the principle of variability of

aesthetic education; the use in the complex of the totality of intellectual and emotional influences as the basis for the formation of personal experience of the relationship of the sub-educational process in the environment and with the environment. In this case, the projectively created aesthetic space will ensure the harmonization of cognitive interest, moral principles and aesthetic attitude.

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## ЕСТЕТИЗАЦІЯ ОСВІТНЬОГО СЕРЕДОВИЩА ПЕДАГОГІЧНОГО ЗАКЛАДУ ВИЩОЇ ОСВІТИ ЯК УМОВА КУЛЬТУРНО-ДУХОВНОГО РОЗВИТКУ МАЙБУТНЬОГО ПЕДАГОГА

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*У статті розкриваються теоретичні аспекти естетичного виховання здобувачів освіти вищої школи, естетизації освітнього середовища, яка розглядається як діяльнісна основа і стійка сукупність культурних цінностей навчального закладу. Розкриваються методологічні підходи до проблеми естетичного виховання молоді, такі як системний, синергетичний, акмеологічний і середовищний підходи; останній визначається як сукупність принципів і способів використання виховних можливостей середовища в особистісному розвитку людини. Акцентується на визначальній ролі середовищного підходу в рішенні головних завдань вищої школи з підготовки таких фахівців, які б своїми діями, оцінками, власним світоглядом брали участь в культурному житті суспільства.*

*Подається характеристика предметно-естетичного середовища як похідного поняття «естетичне середовище», яке в своїй структурі містить матеріальні й естетичні елементи, об'єднані в єдине ціле таким чином, що утворюючи його предмети, одночасно стають носіями естетичного і функціонального призначення.*

*Робиться висновок, що об'єднання педагогічного та естетичного потенціалу середовища педагогічного вищого закладу освіти є важливою умовою виховання майбутніх педагогів, тому що естетичні можливості змісту навчального матеріалу, організації навчально-виховного процесу та студентської діяльності, а також естетичні можливості педагога розглядаються нами як засіб формування естетичного середовища педагогічного вищого навчального закладу.*

**Ключові слова:** естетичне виховання, естетичне середовище вищих навчальних закладів, майбутній педагог, середовищний підхід у вихованні.

## ЭСТЕТИЗАЦИЯ ОБРАЗОВАТЕЛЬНОЙ СРЕДЫ ПЕДАГОГИЧЕСКОГО УЧРЕЖДЕНИЯ ВЫСШЕГО ОБРАЗОВАНИЯ КАК УСЛОВИЕ КУЛЬТУРНО-ДУХОВНОГО РАЗВИТИЯ БУДУЩЕГО ПЕДАГОГА

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*В статье раскрываются теоретические аспекты эстетического воспитания студентов высших учебных заведений, эстетизации образовательной среды, которая рассматривается как деятельностная основа и устойчивая совокупность культурных ценностей учебного заведения. Раскрываются методологические подходы к проблеме эстетического воспитания молодежи, такие как системный, синергетический, акмеологический и средовой подходы; последний определяется как совокупность принципов и способов использования воспитательных возможностей среды в личностном развитии человека. Акцентируется на*

*определяющей роли средового подхода в решении главной задачи высшей школы по подготовке таких специалистов, которые б своими действиями, оценками, собственным миропониманием принимали участие в культурной жизни общества.*

*Дается характеристика предметно-эстетической среды как производной понятия «эстетическая среда», которая в своей структуре содержит материальные и эстетические элементы, объединённые в единое целое таким образом, что образующие её предметы одновременно становятся носителями эстетического и функционального назначения.*

*Делается вывод, что объединение педагогического и эстетического потенциала среды педагогического высшего учреждения образования является важным условием воспитания будущих педагогов, так как эстетические возможности содержания учебного материала, организации учебно-воспитательного процесса и студенческой деятельности, а также эстетические возможности педагога рассматриваются нами как средства формирования эстетической среды педагогического высшего учебного заведения.*

**Ключевые слова:** эстетическое воспитание, эстетическая среда высшего учебного заведения, будущий педагог, средовой подход в воспитании.

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