

USING THE POSSIBILITIES OF ART PEDAGOGY IN THE SPIRITUAL EDUCATION OF STUDENTS

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ABSTRACT:

The article analyzes the possibilities of art pedagogy in the spiritual education of students. Research methodology - analysis of scientific literature on a given topic, as well as practical experience.

KEY WORDS: art pedagogy, education, spiritual education, development of spirituality in an educational organization.

INTRODUCTION:

Psychologists B.G. Ananyeva, V.S. Mukhina, L.F. Obukhova, D.B. Elkonin note that "in youth it is possible for a person to ascend to the highest potential of humanity and spirituality. During the student period, the "sphere of feeling" becomes thinner, especially when meeting art." [1] E.V. Bondarevskaya, L. S. Vygotsky, S. L. Rubinshtein M. M. Bakhtin, V. S. Bibler proved that "in the process of comprehending art and artistic creation, the inner world of a person changes, the motivation of a person to self-knowledge is awakened. and to spiritual perfection." [2] Based on these data, it can be argued that the topic of spiritual education of young people in the vocational education system is relevant.

According to T.A. Breusova, B.M. Nemensky, T.G. Rusakova, the use of the possibilities of art pedagogy can become a mechanism of spiritual education. Purpose of the research: to consider the conditions for using the means of art pedagogy in the spiritual education of students.

MATERIALS AND METHODS:

In the works of Russian thinkers and teachers N.A. Berdyaev, E.V. Bondarevskaya, V.S. Solovyov, I.A. elevating the personality over the physiological and rational, this is a manifestation of the "human in man". [3] A person strives for spirituality, as the pinnacle of perfection. Spirituality is inherently linked with morality, understood as a manifestation of spirituality in relations with people and society. According to TI Petrakova, the basis of "humanity in man" is the invisible cross of the intersection of the vertical of spirituality and the horizontal of morality. [4] In the pedagogical aspect, in particular in the works of N.L. Shekhovskaya, the highest degree of moral education is called spirituality. [5]

Based on the definition of spirituality, the process of spiritual education is a purposeful activity of motivating a person and helping him to ascend to eternal and higher moral values, manifested in relation to oneself, to another person (neighbour), to culture, to the world.

The fundamental in the definition is the ascent to a common human culture, which is the content of art pedagogy. According to A.A. Melik-Pashayev, art pedagogy is assigned the leading role in spiritual education, as a "humanitarian field, capable of influencing the emotional sphere of the individual, helping to feel, comprehend the mental life of one's and another person, to join the enduring, higher and sacred values that preserve the great works of culture." [6]

Art pedagogy, as a branch of a pedagogical science, contains interrelated components: purpose, content, methods, forms, means, technologies, methods of activity. On the other hand, art pedagogy is an open social system, the effectiveness of which depends on the degree of openness with the environment, which determines the content of art pedagogy

The development of spirituality in the educational organization of higher education occurs through the introduction of students to art, painting, music, theatre, as well as to various types of creative activity. An essential component of spiritual education is the development of the imaginative and emotional sphere of young people in everyday life. The harmony of a person with himself, with the world, is achieved in the course of the development of the motivational, intellectual, sensory-volitional spheres of the personality, through stimulating the appropriation of socially significant personality traits, communicative properties, and the creation of intrapersonal, interpersonal psychological comfort.

An important structural component of students' spirituality is the will, or the ability for self-organization, self-regulation and self-government. Will constitutes "a dynamic aspect of spirituality, providing awareness of the need to choose in favour of higher values." [7] This component of spirituality creates favourable conditions for the development of personality in adolescence, which is a sensitive period of self-education, spiritual self-development in connection with the need for self-realization. The model of spiritual education through art pedagogy was developed by T.B. Balina and consisted of two mutually influencing and complementary components: the content of the spiritual education of students and a complex of creative technologies of art pedagogy. [8]

The content of art pedagogy includes three areas of spiritual education: cognitive

(introducing a person to the world of culture); productive (the formation of the personality) and socio-cultural (introduction to cultural values that are significant both for the individual and for society). According to T.G. Rusakova and I.A. Solovtsova, the content of spiritual education is implemented at three stages of spiritual education: [9]

- 1) The acquisition of knowledge about the spiritual world of a person (enrichment of personal experience based on perception, comprehension, and analysis of existing works of art: visual, musical, cinema);
- 2) Manifestations of spiritual needs (encouraging students to be creative based on visualizing the work, experiencing its meaning, experiencing their own vision);
- 3) Emotional reflection and creative refraction of spiritual knowledge in artistic activity (the realization of one's ideas and the creation of a creative "product" with spiritual content using artistic means.)

The content of the stages of spiritual education is inseparably "woven into the entire process of vocational education, into all forms of educational and extracurricular work in the university." [10] In the system of higher education, spiritual education develops in educational traditions and creative extracurricular activities: competitions, student talk shows, flash mobs, youth newspapers, live magazines, blogs, creative studios, meetings with interesting people, etc. Analysis of the content of creative activities of student youth shows that in modern conditions there is a need to search for new ways of educating and developing the ability of young people to perceive and create a high level of the world of beauty and human relations.

DISCUSSION:

Let us consider spiritual education by means of art pedagogy from the standpoint of

such concepts: cultural value, controlled system, result, modern understanding.

Analyzing the experience of organizing spiritual education in universities, it can be argued that the means of art pedagogy allow you to achieve goals in ways that are unobtrusively accepted by students. The best examples of art, cultural values - this is what students can openly express emotions, natural impressions, experiences, learn a high level of cultural traditions, participate in motivating creative activity.

Spiritual education as a system is open. It is being replenished with new examples of contemporary art and therefore is as interesting to young people as traditional. Spiritual education, even with eternal values (peace, goodness, beauty, man), cannot be a closed system. Even when one of the components of the system (goals, content, methods, forms, means, technologies, methods) is updated, all the others change. It is the process of contact with the environment that gives the system features that are interesting to students, which is why its effectiveness is determined by the degree of openness of the system.

Spiritual education from the standpoint of the quality of the pedagogical process has two educational characteristics: longevity and incompleteness. They are manifested in the postponing of the result, which is intermediate in pedagogical interaction, because the process of acquiring oneself in achieving high goals, self-improvement, according to the Orthodox psychologist V. S. Slobodchikov, continues until the end of life. An indirect result is an increase in the spirituality and cultural potential of society.

The modern system of spiritual education by means of art pedagogy organically links the eternal values of secular and Christian art, the spiritual and religious traditions of Russian national culture; therefore it can be enriched with Christian morality. Reliance on

folk art, classical masterpieces, works of music, literature, painting, icon painting, samples of moral experience and the ascent of historical figures, Russian Orthodox ascetics is the main condition for the spiritual education of students. The modern approach leads the subjects of education to a dialogue between Christian and secular values.

RESULTS:

Analyzing the process of spiritual education, one can name unresolved problems that reduce its effectiveness. These include:

- 1) Insufficient aestheticization, which gives a genuine and full-fledged experience of art, the educational process of the university. This is a consequence of the neglect of the fact that adolescence is sensitive to an increased interest in the richness of spiritual culture, in the ways of self-expression inherent in art.
- 2) Insufficient use of the experience of spiritual acquisition and ascent of historical and Orthodox personalities. One of the ways of spiritual enrichment of the educational space of the university can be the development of the content, forms and methods of spiritual education of students on the materials of art history and values of Orthodoxy.
- 3) Superficial (clip) perception and misunderstanding by students of the eternal values of the spiritual world, such as truth, ideals, goodness, striving for the holiness of life, compassion, mercy, harmony, beauty, etc. It is necessary to comprehend and realize that spiritual education is a process of changing the inner world of a person, therefore, it is necessary to apply individualized education technologies, especially in creative activities based on the needs of students and their desire to participate in transformative creative activity.

It is possible to minimize the problems if we expand and enrich the artistic and aesthetic component of the educational field of the

university, the space of spiritual self-realization of the university, introduce modern forms of acquiring spiritual meanings based on the creative development and transformation of reality by students.

CONCLUSION:

1. Spiritual education of students by means of art pedagogy is a long process, covering cognitive, formative, socio-cultural activities. This process is based on the integration of the highest values and spiritual meanings, expressed in works of art that can cause joy from meeting beauty and a desire to create for others.

2. Spiritual education is an open, developing system. Its content is not only works of art, but also creative comprehension, the motivation of students to selfless service to the higher spiritual principle in a person.

3. Technologies of art pedagogy in spiritual education are determined by its content and cover all types of educational and extracurricular activities of a student, based on the principles of individual and collective interaction, passion for art, history of spiritual asceticism.

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