

*A. Fedorenko,
Student,
O. Zymovets,
Teacher,
Zhytomyr Ivan Franko State University*

THE FORMATION OF AESTHETIC VALUES OF JUNIOR SCHOOLCHILDREN BY MEANS OF FOLK PEDAGOGY IN THE STUDY OF THE HUMANITIES

In terms of modern pedagogy and practice, the issues of forming aesthetic values in junior schoolchildren are relevant nowadays. Modern education is aimed at attracting younger students to the aesthetic experience of mankind in creative activity, which is the basis of aesthetic development of the individual. In general, the aesthetic education of students is formed under the influence of social environment. The humanities occupy a small place in the basic component of general secondary education. This fact negatively affects children's understanding of the aesthetic significance of artistic values, contributes to a low level of aesthetic consciousness and the lack of true consciousness in junior schoolchildren.

The problem of aesthetic education was studied by such educators as Ye. Vodovozova, M. Vashulenko, M. Stelmakhovych, S. Rusova, K. Ushynskiy. Philosophical and aesthetic issues are considered in the scientific works of V. Andrushchenko, M. Kyiashchenko, Y. Borev, I. Honcharov, V. Yadov. Aesthetic education attracts the attention of such sociologists as L. Aza, V. Tarasenko, S. Voitovych, M. Horlach and culturologists P. Hnatenko, Z. Hipters, Ye. Semeniuk. Psychological aspects of aesthetic education are described in the researches of B. Ananiev, L. Bozhovich, L. Vygotsky and others.

The purpose of the article is to substantiate theoretically the formation of aesthetic values of primary school students by means of folk pedagogy in the study of the humanities.

Aesthetic education is a process of forming students' abilities to perceive and understand the beauty in the surrounding reality and art correctly as well as the process of forming aesthetic consciousness of developing creative abilities and gifts in various fields of aesthetic activity [5, c. 4]. It is the process of forming the aesthetic experience of the individual. The components of aesthetic experience are aesthetic values, aesthetic ideals, aesthetic views, tastes, interests, needs, aesthetic activity.

First of all, values are certain general principles and norms that reveal the motivation of human actions. Aesthetic values are certain things, objects and phenomena (for example, the natural environment or works of art) that can cause a person's positive or negative reaction while evaluating them [2, c. 48].

The formation of aesthetic values is an organic part of education. It contains a combination of interconnected consistent aesthetic influences on students guided by the teacher, and it is carried out both by means of art and life itself in the process of various students' activities. It should be noted that the peculiarity of the formation of

aesthetic values lies in the fact that they affect not only the mind but also the feelings of students [3, c. 46].

In the aesthetic education of schoolchildren the following sources are used:

- a) the works of fine art;
- b) music, which reflects reality with the help of melodies, intonations, timbre and affects the person's emotional sphere and behaviour;
- c) fiction;
- d) theater, cinema, television, circus;
- e) students' behavior and activities;
- f) nature (its beauty in the diversity and harmony of colours, sounds, shapes, natural changes in the phenomena that occur in animate and inanimate nature;
- g) facts and events of public life;
- h) designing the household (involving children in creating an aesthetic atmosphere in school, in the classroom, in the apartment) [5, c. 1].

School subjects of the aesthetic cycle (drawing, singing, music) play an exceptional role in the aesthetic education of schoolchildren. At such lessons students not only acquire certain theoretical knowledge of specific arts but also form relevant practical skills, develop their artistic abilities.

Nowadays, there are many opportunities to increase the level of students' spirituality in the process of aesthetic education. However, the result of such education greatly depends on the methods, means and techniques that will be used for this purpose. One of the important foundations of the new pedagogical approach should be Ukrainian folk pedagogy, which is based on the customs and traditions of the people. Folk pedagogy is able to influence aesthetic values and enrich them. Its aim is to preserve the spiritual heritage of the native people, upbringing highly conscious representatives of the Ukrainian nation, carriers and creators of our national culture [1, c. 7].

In folk pedagogy, there are many ways of involving younger students in the world of beauty, and all these ways contribute to building friendly relations among children. The means of folk pedagogy are oral folk art, traditions, customs, rituals, mythology and symbols, folk art, folk toys, handicraft, nature, toys, appeals, tongue twisters, rituals, celebrations, etc. [4, c. 5].

The aim of folk pedagogy is to teach children to feel and understand beauty, wherever it is, to ensure unity between the aesthetic development of the child and his moral, physical education and training, to arouse the desire for artistic creativity and bringing beauty to life, work, behavior, to develop irreconcilable attitude to the ugliness, the ability to hate evil and fight it. Folk pedagogy mobilizes all possible means and methods that the family can rely on to develop a sense of beauty in children.

Thus, having considered the means of folk pedagogy through which the formation of aesthetic values takes place, we can say that all folk art helps to attract people to the beauty of the world, develops the students' ability to see and feel the beauty around them. It forms the inner and outer beauty of those who joined discovering the depths of its wisdom and beauty. The more elements of folk pedagogy we have in upbringing children, the better. The current stage of development of education pays very little attention to the folk heritage, which is very effective in forming the aesthetic values of

the younger generation. Therefore, the task of teachers and schools is to restore these values, and the best way to do it is using the means of folk pedagogy.

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