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## THE ROLE OF SPECIAL COURSES IN THE EDUCATIONAL PROCESS OF A MODERN UNIVERSITY

*The article outlines the role of special courses in the system of the educational process of a pedagogical university, which are aimed at modern requirements for the training of future specialists in the art field. According to the author, the mission of the University today is impossible to imagine without the key role of cultural development, spirituality, moral and aesthetic education of all participants in the educational process. It is determined that among the means of moral and aesthetic education of modern youth a special place is occupied by such a cultural factor as the author's (bard's) song, which carries true moral and aesthetic values. The essence of the concept of "author's song" is revealed and the structure and constituent elements of the special course developed by the author are presented. We tried to determine the levels of development of moral and aesthetic education in University students using such criteria as: value-oriented, moral and sensory, activity-oriented and creative, communicative. The value-oriented criterion includes a range of indicators, covering awareness of the objective value of a musical work; the nature of value orientations in the field of musical art (namely in the genre of bard's song); the ability to evaluate a piece of music adequately to its objective value, understanding it as a value that is embedded in the piece of music by its author and is generally accepted. The main indicators of the moral and sensory criterion are the ability to emotionally respond to a musical work in accordance with its moral and aesthetic essence; the ability to feel changes in the emotional structure of a musical work, musical and poetic image; the ability to actively perceive and have deep moral feelings that are caused by a piece of music during its sounding; depth and stability of moral and aesthetic feelings caused by the music works. The activity-oriented and creative criterion of moral and aesthetic education of students was characterized by the desire for self-expression in musical and poetic works; ability to perform activity; the active character of performing activity. Indicators of the communicative criterion were: moral and ethical relations of students among themselves and the relationship between teachers and students; humanism in the conditions of joint activity; spiritual communication based on passion for joint creative activities.*

**Key words:** moral and aesthetic education, university, student youth, author's (bard's) song, a special course.

(статтю подано мовою оригіналу)

The issue of moral and aesthetic education of modern youth today is being voiced more and more frequently in Ukrainian society, since it becomes clear that the main prerequisite for overcoming the political, economic and sociocultural crisis is definitely the spiritual state of society, the degree of moral and aesthetic education of each individual.

The issue of moral and aesthetic education belongs to the category of global problems of civilization. It has been relevant in all historical epochs, but now the need for its positive solution is increasing immeasurably. This is primarily due to the changes in social, economic, political, cultural conditions of human life. In this case, if the school lays the foundations of intellectual culture of people, the University deploys them to the infinity of independent formation and asserts the role of a strategic resource for civilizational development. With the advent of university education, a new page was opened in the intellectual life of man and society. And today universities are the central institutions of economic, political and socio-cultural life of society, in which scientific knowledge and scientific schools are concentrated, new standards of economic and political development, models of intercultural communication are developed, culture and creativity of humanistic, free-thinking nature find refuge [6, p. 3].

Understanding of the role of university education is impossible without the key role of cultural development, spirituality, moral and aesthetic education of all participants in the educational process.

**The aim of the article** is to determine effective means of moral and aesthetic education of student youth in the process of studying at the university.

The discussion of various issues concerning the mission of the University is the point of interest in the works of V. Andrushchenko, D. Bell, F. Baranivskyy, V. Bakhrushyn, V. von Humboldt, P. Drucker, D. Henry Newman, V. Kebuladze, V. Kremen, M. Moiseiev, Kh. Ortega-i-Gasset, W. Povzun, M. Porter, M. Castells, E. Toffler, and others.

It is known that the general purpose of moral and aesthetic education is the formation of a socially active, humanistically oriented personality, which is guided by universal (honor, conscience, human dignity, social justice) and cultural and national (diligence, charity, love of freedom, etc.) values [3].

Modern university education should control the process of students' socialization rather than state the numerous natural facts that negatively affect young people. To manage the educational process means not only to improve the inherent nature of man, but, first of all, to form in them the need for constant self-development and self-realization of spiritual forces, because it is student age (18–23) when almost the most intense metamorphoses in moral and aesthetic personality take place [1, p. 27].

The analysis of scientific works on the problem of research makes it possible to define moral and aesthetic education as the education of high aesthetic culture in combination with the formation of high ideological and moral

qualities of the individual. It is preparation for the creation of values according to the laws of beauty. M. Kasianenko determines the following basic levels of moral and aesthetic culture of the individual:

1) moral and aesthetic perception, positive evaluations; low interest in aesthetic values and aesthetic activities, as well as low knowledge in the field of art and culture (low level);

2) the ability to reveal the content and means of aesthetic values, the presence of a certain system of knowledge in the field of art (basic level);

3) mastering art in at least one of its branches, the ability to give moral and aesthetic assessments and promote values (intermediate level);

4) high moral and aesthetic culture, i.e. profound knowledge in the field of art and culture, propensity for creative activity and its implementation, beauty as one of the assessments of the human (high level) [4, p. 149].

In terms of University education, moral and aesthetic education is carried out, on the one hand, in the process of the main types of educational activities, and on the other – through the organization of cultural and artistic work.

Among the means of moral and aesthetic education of modern youth a special place is occupied by such a cultural factor as the author's (bard's) song, which carries true moral and aesthetic values allowing young people to enrich themselves spiritually and intellectually, to improve their cultural level, to learn communicating based on the parity of participants of joint activity. Arising in the early 50's of the twentieth century, a truly author's (bard's) song has been tested over time and today, in the 21st century, it again raises the issues of eternal good and evil, honor and dishonor, friendship and betrayal. All these questions are relevant today, and today's youth are looking for answers.

The author's song is one of the types of world minstrel culture, which is based on centuries-old artistic and everyday traditions. This is its great advantage over modern forms of mass culture, pop culture and other areas of youth culture. It appeared in Soviet culture in the 1950s, when there were changes in society with great hopes for a bright future, and today it is widespread in post-Soviet countries, as well as in Poland, Germany and other European countries. According to the definition of the Ukrainian music encyclopedia, the author's song is defined as a genre of urban mass culture, in which the author of music and poems sings his own songs to guitar accompaniment [5, p. 27].

The phenomenon, which today we called an author's song, is in fact the genre from which the history of ancient European poetry began – personal lyricism. The word “lyrics” translated from ancient Greek means “that which is sung to the accompaniment of the lyre” [5, p. 27]. Only later did the song lose its melody and begin to be recited. The new European poetry is also closely connected with the song: vagrant students sang their Latin works on the roads of Europe, the songs of the Knights of the Troubadours were sung in Provençal, those of the Troubadours – in French, those of the Minnesingers – in German. The author's song was a link between folk and written lyrics in other nations, including Ukrainians. The combination of melody with words emphasized its poetic meaning, made it possible to more deeply and easily perceive the essence of the work performed in this way, to emphasize what the author wanted to emphasize, to combine words with a certain mood and feelings, to emotionally reproduce the author's perception of the world.

The author's song differs from other songs (for example, from a pop one) in that the main thing in it is the text, not the melody, mostly simple and rather chamber, designed for a small audience, where listeners are first of all participants in poetic action, where they listen to words, thoughts, unraveling ideas disguised by poetic images and allegories.

That is why this genre gained popularity in the conditions of the Soviet ideological reality, when official poetry professed lies and falsehoods. The author's song flourished at the end of the so-called “Khrushchev's thaw”. At that time, exposing the cult of Stalin's personality contributed to the emergence and spread of free thought, especially among young people who did not want to put up with the established hypocrisy, who sought the truth of life and feelings. The author's song was about the fact that official sources of information, official poetry and art were silenced or lied about. It filled gaps, quenched the hunger for information, and brought the truth to people everywhere where information for the people was strictly dosed and censored, where there was no freedom of speech [5, p. 28].

As mentioned above, the author's song is a syncretic art: the author writes poems, writes music to them and performs them himself. This unity of words, melody and performance, which belongs to one person, is the main indicator of the author's song.

Since in the genre of author's song performing skills are not of paramount importance, it contributes to the fact that the performer of these songs can be anyone, so they do not require special training, and the teacher can only attract students' attention to the poetic word.

One of the features of the author's song is its genuine sincerity, trust in the listener, conversation about important issues that are clear to everyone. It was born for thinking people and became a counteraction to entertaining pop song, soulless art, imitation of feelings.

Undoubtedly, the moral and aesthetic values, which this author's song is based on, are of great importance for upbringing the personality of modern youth, for its formation and in general, for life. It is known that the leading role in the moral and aesthetic life of the individual is played by moral consciousness, because without mastering the moral experience of society and its individual members, successful self-orientation in the world of moral values is impossible.

Moral consciousness is manifested in the stability of beliefs and fidelity to their ideals, in the adequacy of understanding and evaluating others and themselves, in the depth of respect and fair demands on others and themselves, in

the independence and correctness of decisions, the sequence of voluntary actions, moral reliability, ability to resist internal impulses, in the ability to take into account external circumstances, to rise above them reasonably [2, p. 13].

Morality is not inherent in the individual since birth as something immutable, it is born and developing in the process of socialization and individualization. At the same time, the degree of moral maturity can range from "passive obedience to active citizenship, from wordless compassion to selfless altruism, from elementary decency to courageous nobility" [3].

In the process of introducing the best examples of sung poetry to students it was shown that some students consider the author's song outdated, which does not correspond to modernity. In view of this, a "round table" was held with students on the role of author's (bard's) song and modern pop culture in the spiritual development of the individual. During the discussion, the participants came to the conclusion that modern pop culture belongs to the sphere of show business, which, most often, is indifferent to the quality of its product, and is primarily focused on material profits. In contrast, the author's (bard's) song raises eternal questions that do not lose their significance over time.

In our practical work we tried to determine the levels of development of moral and aesthetic education in University students using such criteria as: value-oriented, moral and sensory, activity-oriented and creative, communicative.

Thus, *the value-oriented criterion* includes a range of indicators, covering awareness of the objective value of a musical work; the nature of value orientations in the field of musical art (namely in the genre of bard's song); the ability to evaluate a piece of music adequately to its objective value, understanding it as a value that is embedded in the piece of music by its author and is generally accepted. This criterion is closely related to the availability of knowledge, awareness in the field of music. In addition, to evaluate a piece of music and musical style, it is necessary to be able to compare it with others, and this requires first of all certain knowledge. In addition, evaluation is a creative process, especially when it comes to art. In this process, the artistic and aesthetic taste of the individual, their worldview, moral beliefs and, of course, value orientations are manifested and play a role.

We understand "value orientation" as a relatively stable system of fixed attitudes produced as a result of the development in a person of the objectification ability, which is based on emotions, knowledge, beliefs, abilities, interests and other internal qualities of the individual. The formation of value orientations contributes to the process of personal development as a whole. As one of the elements of personality structure, they play a crucial role not only in the regulation of behavior, but also in the formation of beliefs, worldview, way of life, especially at the stage of formation of professional work in adolescence [1, p. 28].

The main indicators of the *moral and sensory criterion* are the ability to emotionally respond to a musical work in accordance with its moral and aesthetic essence; the ability to feel changes in the emotional structure of a musical work, musical and poetic image; the ability to actively perceive and have deep moral feelings that are caused by a piece of music during its sounding; depth and stability of moral and aesthetic feelings caused by the music works.

*The activity-oriented and creative criterion* of moral and aesthetic education of students was characterized by the desire for self-expression in musical and poetic works; ability to perform activity; the active character of performing activity.

Indicators of *the communicative criterion* were: moral and ethical relations of students among themselves and the relationship between teachers and students; humanism in the conditions of joint activity; spiritual communication based on passion for joint creative activities.

Based on the determined criteria and indicators, three levels of development of moral and aesthetic education in students were identified: sufficient, medium and low. After diagnosing the level of students' moral and aesthetic education according to these criteria, it was determined that only 6.5% of respondents are at a sufficient level, the average level of development of moral and aesthetic education showed 45.5% of students and 48% - low. Given that the future of our state will depend on the moral and aesthetic education and spirituality of modern youth tomorrow, it is necessary to recognize that this level of formation of moral and aesthetic education is insufficient.

Therefore, we focused our efforts on the process of involving students in the genre of author's song and developed a special course "Peculiarities of performing author's (bard's) song", which was introduced into the educational process of the State Institution "South Ukrainian National Pedagogical University named after K.D. Ushynsky". As part of the special course, students have the opportunity not only to learn the history of this genre of musical art, which, as practice has shown, most students are not familiar with, but also to acquire new knowledge in creating their own works in such genre of music as author's (bard's) song. The aim of the course is to create real conditions for self-realization, self-creation, self-orientation of student youth in the process of performing the author's (bard's) song.

The themes of the special course reveal the characteristics of the author's song, which carries true moral and aesthetic values, that will allow young people to get rich spiritually and intellectually, improve their cultural level, learn to communicate based on the parity of participants of this joint activity.

The content of the theoretical part included the following topics: "Author's song as a form of social consciousness", "Stylistic features of the author's song", "Civic orientation in the author's song", "Theme of war in the author's song", etc.

Also, the development of students' moral and aesthetic education was significantly facilitated by the creation of a discussion club "Camerton" and the organization of its work (script development, debates, thematic evenings,

meetings with representatives of author's song clubs). The work of the club was focused on active communication with students, the development of their ability to assess socio-moral phenomena, aesthetic values of musical art, both in the field of author's song and in the genre of modern pop music. We tried to avoid using clichés and lecture-like monologues, but to teach instead the art of argumentation and counterargumentation, to form the ability to correctly reject the unaccepted point of view, to defend spiritual and moral ideals and values. Particular attention was paid to acquainting students with bard's song festivals and involving students in these events. Thus, students heard about the Ukrainian International Festivals of Author's and Singing Poetry "Bulat" (Sumy), "March Cat" (Zaporizhia), "Island" (Kyiv), "Singing Sails" (Dnipro). The European bard movement was represented by the Polish International Bard Festival OPPA. This non-profit festival has been widely known in Poland since 1978. Since 2005, it has been called the All-Polish Festival of Author's Song. The main award of the festival is the Jonas Kofta Prize, which gives the winner the opportunity to record and promote their own CD.

Thus, after the conducted work, positive changes were found in all indicators of students' moral and aesthetic education: at the beginning of the experiment 7% of respondents demonstrated a sufficient level of formation of moral and aesthetic education, after the work their number increased to 14%, i.e. the increase of sufficient level is by 7%; the medium level was 62% and became 45%, respectively decreased by 17%; a low level of students' moral and aesthetic education at the beginning of the experiment was 48%, and after the work it was 24%, i.e. it decreased by 24%, which confirms the effectiveness of the proposed ways to form the moral and aesthetic education of university students.

**Conclusions.** Individuals, for whom morality is the basis of all their life, are characterized as "moral" individuals. The main features of their consciousness are conscience and duty, the presence of which ensures the development of such basic features as honesty with all its nuances, humanity, honor, dignity. All these personality traits are most intensively formed in adolescence. It is in the author's (bard's) song that the intonations of goodness, humanism, feelings of friendship and trust sound in full. Involvement of student youth in studying the special course "Peculiarities of performing the author's (bard's) song" promotes students' self-realization, allows them to raise their cultural level, to enrich themselves spiritually and intellectually. In this aspect, the activity-oriented approach acquires special significance in the organization of students' life in the conditions of a modern university, it helps create a microenvironment in which kindness, sincerity, benevolence, psychological and comfortable system will be formed when doing your favorite business, through humanization of interpersonal relations, in which a person will feel themselves significant, protected, without which their development and self-development is impossible.

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#### **Горжанкіна О. Ю. Роль спецкурсів в освітньому процесі сучасного університету**

У статті визначено роль спецкурсів у системі освітнього процесу педагогічного університету, які спрямовані на сучасні вимоги до підготовки майбутніх фахівців мистецького профілю. На думку автора, місію університету сьогодні неможливо уявити без ключової ролі культурного розвитку, духовності та морально-естетичної вихованості всіх учасників освітнього процесу. Визначено, що серед засобів морально-естетичного виховання сучасної молоді особливе місце посідає такий культурний чинник як авторська (бардівська) пісня, яка несе в собі справжні моральні і естетичні цінності. Розкрито сутність поняття «авторська пісня» та представлено структуру та складові елементи розробленого автором спецкурсу. Визначено рівні розвитку морально-естетичної вихованості здобувачів вищої освіти за допомогою таких критеріїв, як от: ціннісно-орієнтаційний, морально-почуттєвий, діяльнісно-творчий, комунікативний. Ціннісно-орієнтаційний критерій включає в себе цілий спектр показників, серед яких

усвідомлення об'єктивної цінності музичного твору; характер ціннісних орієнтацій в галузі музичного мистецтва (саме в жанрі бардівської пісні); здатність оцінювати музичний твір адекватно до його об'єктивної цінності, розуміючи під нею таку цінність, яка закладена в даний музичний твір його автором і є загальновизнаною. Основними показниками морально-почуттєвого критерію визначено здатність до емоційного реагування на музичний твір адекватно до його морально-естетичної сутності; вміння відчувати зміни в емоційній структурі музичного твору, музично-поетичного образу; здатність до активного сприймання та глибоких моральних почуттів, які викликані музичним твором упродовж його звучання; глибина і стійкість морально-естетичних почуттів, викликаних прослуханими творами. Діяльнісно-творчий критерій морально-естетичної вихованості студентів характеризувався прагненням до самовираження в музично-поетичній творчості; здатністю до виконавської діяльності; активністю виконавської діяльності. Показниками комунікативного критерію виступили: морально-етичні взаємовідносини студентів між собою та взаємовідносини між викладачами та студентами; гуманізм в умовах спільної діяльності; духовне спілкування на основі захоплення сумісною творчою діяльністю.

**Ключові слова:** морально-естетичне виховання, університет, студентська молодь, авторська (бардівська) пісня, спецкурс.

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## АНАЛІЗ СУТНОСТІ ФЕНОМЕНУ МЕДІАКУЛЬТУРИ ОСОБИСТОСТІ В НАУКОВОМУ ДИСКУРСІ

На основі аналізу педагогічних та соціально-психологічних досліджень у статті розглянуто поняття «медіакультура» як одну з найважливіших характеристик особистості в сучасному світі. Актуальність теми зумовлена стрімким розвитком сучасних медіатехнологій та збільшенням впливу медіапростору на професійну діяльність викладачів закладів вищої освіти. Обґрунтовано, що ефективність діяльності особистості в інформаційному суспільстві безпосередньо залежить від рівня її медіакультури. Окреслено значення основних понять сфери медіаосвіти, а саме: медіаобізнаність, медіаграмотність, медіакомпетентність, медіакультура, що часто використовуються в науковій літературі як тотожні або взаємозамінні.

У процесі дослідження встановлено, що медіакультура – це відносно нове поняття, якому властиве далеко не єдине визначення. Представлено різні аспекти трактування поняття «медіакультура особистості» в науковій літературі: як сукупність компетентностей, потреб, цінностей особистості; як певний рівень її розвитку; як необхідне структурне утворення особистості; як складник загальної культури та ін.

Визначено сутність поняття «медіакультура особистості», якій властива сукупність знань щодо особливостей формування політичних та соціокультурних аспектів сучасного медіапростору, етичних та правових норм професійної діяльності в ньому; навичок ефективного орієнтування в медіапросторі, передачі медіакультурних цінностей та самовираження за допомогою медіазасобів.

З'ясовано, що розвиток медіакультури особистості передбачає формування нових компетентностей, що відповідають за творчий пошук, використання та створення медіаінформації, успішну комунікацію в медіапросторі, креативне мислення та ін.

**Ключові слова:** культура, медіа, медіаосвіта, медіакультура, медіакультура особистості, інформаційне суспільство.

Сучасні динамічні зміни в соціально-економічних та суспільно-політичних процесах, збільшення використання нових інформаційно-комунікаційних технологій в повсякденному житті, перехід до інформаційного суспільства, пришвидшене створення цифрового освітнього простору, повсюдне використання медіа як засобу дистанційної та неформальної освіти стали новими викликами ХХІ-го століття і сформувавши потребу розвитку медіакультури в українському суспільстві.

Медіаосвіта як освітній напрям, що спрямований, здебільшого, на формування та розвиток медіакультури в суспільстві, поширена в більшості демократичних країн світу, вона вважається показником реалізації основних громадянських прав. Крім того, вимоги ринку праці щодо конкурентоздатності фахівців постійно підвищуються, актуалізується наявність компетентностей, що пов'язані з розвинутою медіакультурою особистості, а саме:

- розуміння важливості медіатехнологій та медіазасобів, які можуть підтримувати комунікацію, творчість та інноваційний пошук в професійній діяльності;
- усвідомлення можливостей, обмежень, наслідків та ризиків, що пов'язані з медіапростором у процесі професійного розвитку;
- розуміння загальних принципів, механізмів і логіки, що містяться в основі сучасної медіакультури соціуму;