

CONTENT AND MEANS OF TEENAGERS' AESTHETIC EDUCATION DURING EXTRA-CURRICULAR ACTIVITIES

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ЗМІСТ І ЗАСОБИ ЕСТЕТИЧНОГО ВИХОВАННЯ ПІДЛІТКІВ У ПОЗАКЛАСНІЙ РОБОТІ

У статті висвітлено сутність естетичного виховання підлітків як процесу цілісного формування духовності, сприйняття і розуміння прекрасного, плекання у школярів гуманістичних якостей, відповідального ставлення до краси, здатності відчувати та творити прекрасне. Виховання красою і через красу сприяє формуванню не тільки естетико-ціннісної орієнтації особистості, але й розвитку творчих здатностей, здібності до створення естетичних цінностей у різних сферах діяльності, побуті, вчинках та поведінці і, безумовно, у мистецтві.

З'ясовано, що значні можливості для реалізації завдань естетичного виховання підлітків надає позакласна виховна робота, котра розширює виховні перспективи школи у цьому напрямі, забезпечуючи широкий вибір змісту, форм, методів і засобів художньо-естетичного розвитку учнів у вільний від навчання час, альтернативність у задоволенні їхніх запитів, інтересів, пізнавальних здібностей і можливостей. Для реалізації завдань естетичного виховання найважливішими є художньо-естетичний й мистецький напрями позакласної виховної роботи, спрямовані на формування естетичної культури, духовного збагачення, розширення світогляду, бажання вносити прекрасне у життя, примножувати культурно-мистецькі надбання народу.

Доведено, що основними формами естетичного виховання у позакласній виховній роботі є культурно-мистецькі фестивалі й конкурси, лекторії, семінари, фольклорно-етнографічні розвідки й експедиції; круглі столи, вечори-зустрічі із художниками, поетами та письменниками рідного краю. Акцентовано увагу на важливості створення у школах гуртків; центрів естетичного виховання, де учні мали б змогу займатися у студіях, творчих об'єднаннях, гуртах народного й духовного пісенства, колективах художньої самодіяльності. При цьому виховний ефект має розробка й реалізація проектів з естетичного виховання; організація й обладнання краєзнавчих музеїв, виставок образотворчого, декоративно-ужиткового мистецтва, художньої й науково-технічної творчості, робота учнів у Малій академії мистецтв тощо.

Ключові слова: естетичне виховання; позакласна виховна робота; форми позакласної виховної роботи; художньо-естетична діяльність; підлітки.

CONTENT AND MEANS OF TEENAGERS' AESTHETIC EDUCATION DURING EXTRA-CURRICULAR ACTIVITIES

The article highlights the essence of aesthetic education of teenagers as a process of integral formation of spirituality, perception and understanding of beauty, upbringing of humanistic qualities in schoolchildren, responsible attitude to beauty as well as the ability to feel and create beauty. Upbringing by beauty and through beauty contributes to the formation of not only the aesthetic-value orientation of the

individual, but also contributes to the development of creative abilities, the ability to create aesthetic values in various fields of activities, life, actions, behavior, and certainly in art.

It is clarified that significant opportunities for the implementation of the teenagers' aesthetic upbringing tasks are provided by out-of-class educational work, which expands the educational prospects of the school in this direction, providing a wide range of content, forms, methods and means of artistic-aesthetic development of students in their spare time, alternativeness in meeting their needs, interests, cognitive abilities and opportunities. Aesthetic and artistic direction of out-of-class educational work directed on formation of aesthetic culture, spiritual enrichment, expanding worldview, the desire to make the beautiful in life, to increase cultural and artistic heritage of the people are the most important things to implement the tasks of aesthetic upbringing.

It is proved that the main forms of aesthetic upbringing in out-of-class educational work are cultural and art festivals and competitions, lectures, seminars, folklore and ethnographic explorations and expeditions; meetings with artists, poets and writers of native land. Attention is focused on the importance of creating study groups in schools; centers of aesthetic upbringing, where students would have the opportunity to engage in studios, creative associations, groups of folk and spiritual singing groups, amateur talent groups. At the same time, the development and implementation of aesthetic upbringing projects have educational effect, as well as the organization and equipping of local history museums, exhibitions of decorative and applied arts, scientific and technical works, the works of students in the Minor Academy of arts.

Key words: *aesthetic upbringing; out-of-class educational work; forms of out-of-class educational work; artistic and aesthetic activities; teenagers.*

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Introduction

The dynamics of modern cultural and historical social processes actualizes the problems of formation and development of humanistic worldview. The ideal of humanistic culture is a comprehensively developed person who can enjoy the beauty of nature, art, can see, understand and create beauty. The inner spiritual potential of a person, their uniqueness, ability to create and achieve self-actualization determine the success of the individual in modern life. The formation of such a person requires qualitative changes in the organization of the educational process, in particular, in aesthetic upbringing.

Nowadays it is extremely important to comprehend the importance of the spiritual and aesthetic ideal, which is associated primarily with the specific landmarks

of contemporary art and its upbringing potential. Through the substitution of values by mass culture standards we observe low cognitive activity of pupils, their apathy, alienation, skepticism. This is especially true during adolescence, the stage of adulthood when there the system of values, vision and understanding of the world are changing. Teenagers often become fascinated with not always positive heroes and ideals, or they even they lose aesthetic ideals. Therefore, the aesthetic upbringing of students acquires particular importance, their involvement in artistic and aesthetic activities, craft work, folk artistic and cultural achievements.

Out-of-class work provides great opportunities for the implementation of the content and objectives of aesthetic upbringing. It also provides artistic and aesthetic intelligence and politeness of the person being capable of self-development and self-improvement, the formation of its artistic and aesthetic culture, as well as the organization of meaningful leisure as a sphere of personal self-realization.

At the same time, the practice and analysis of scientific literature show that the work on the development of aesthetic tastes and ideals of students in extracurricular time is a «chaotic set of activities» carried out sporadically and haphazardly. It is a matter of underestimating the importance of students artistic and aesthetic creativity in extra-curricular time and insufficient awareness of teachers with technologies and models of extra-curricular work organization, based on the children's active artistic and creative activity. Teachers are not mobile enough in responding to the needs of students and the requirements of the constantly changing socio-cultural situation. On the other hand, the organizational and procedural aspect of extra-curricular activities is influenced by the imperfect material and technical base of the school, insufficient information-didactic, methodical and structural materials, as well as the lack of cooperation with qualified specialists in the field of leisure and cultural-educational activities of extra-curricular educational institutions.

Therefore, nowadays the thorough study is required for such issues as designing the developing artistic and aesthetic environment, search and generalization of effective pedagogical technologies aimed at the formation of school children's aesthetic needs, views, tastes, ideals and aesthetic culture. The close attention is also required to the interaction of artistic and creative activities of students in the classroom and in out-of-class activities.

Analysis of recent publications and sources

The analysis of scientific literature gives grounds to state that there is no single interpretation of aesthetic upbringing in the works of domestic and foreign scientists. Among different approaches to defining the essence of aesthetic upbringing we can highlight the following definitions which state that aesthetic upbringing is: 1) «A system of activities aimed at developing and improving the ability to perceive, to understand and evaluate correctly, to create beautiful and sublime things in life and art» (Petrushenko, 2009, p. 64); 2) «The pedagogical process of interaction between a teacher and students aimed at the formation of an aesthetic culture and the development of the person's aesthetic attitude to life, the acquisition of the ability to creative activity according to the laws of beauty» (Dubaseniuk, 2004, p. 359);

3) «The formation of aesthetic experience necessary for self-assertion of a personality, where aesthetic experience means the unity of views, ideals, feelings, tastes, needs, etc. (Yarmachenko, 2001, p. 175); 4) «The process of formation of aesthetic qualities of personality, namely: the ability to perceive, evaluate and create beauty, skills and abilities of aesthetic activity, artistic taste» (Kalinina, 2006, p. 25); 5) «Variety of students' artistic and aesthetic activities aimed at formation of abilities to fully percept and correctly understand the beauty in art and life; aimed at the development of aesthetic ideas, notions and tastes, as well as development of creative abilities» (Kharlamov, 2002, p. 435); 6) «Ways of spiritual development of a personality realized in different spheres of social life» (Sapozhnik, 2002, p. 24).

Aesthetic upbringing, as noted by C. Skripnikova, is an irreplaceable component of a personality's harmonious development, the success in solving the tasks of this development determines the formation of a young person's sense of beauty, the upbringing of her love for the beauty of the environment and nature, the formation of stable evaluation criteria for works of art, the acquisition of knowledge and mastery of skills necessary for a creative and active lifestyle (Skrypnikova, 2015, p. 99).

Being aimed at the formation of a creative personality which is capable to adequately perceive the beauty, a personality endowed with a sense of harmony during creation of artistic values, aesthetic upbringing involves the development of the sensual sphere, which is closely linked to the moral world of a man. Observing the beautiful, a person cannot remain indifferent, he/she reacts, experiences, feels sympathy or hatred for the observed (Kostiuk, 2011, p. 280). The attitude to reality is formed in the process of enrichment of aesthetic feelings, quantitative changes in perception, complication of aesthetic needs, judgments, acquisition of skills of emotional and imaginative assessment of objects, development of an aesthetic ideal.

It should be noted that no separate definition of «aesthetic upbringing of teenagers» has been found in modern reference and scientific publications, so we can assert that for this age category «self-realization in the modern world» (Kremen, 2008, p. 266) plays a significant role in the context of humanistic education.

Having analyzed the views of scientists, we believe that aesthetic upbringing is a process of holistic formation of spirituality, perception and understanding of beauty, upbringing of humanistic qualities, responsible attitude to beauty, the ability to feel and create beauty. Aesthetic upbringing involves the directing of the development of the individual to the perception of the beautiful, perfect (Palasevych, 2012, p. 230). It's the spirituality that provides cohesiveness of moral, aesthetic and other types of upbringing. After all, a teenager who considers himself an adult, through spirituality to develop their moral, value and aesthetic qualities. That is why aesthetic upbringing is a system of successive educational interactions, the content of which is the transfer and assimilation of students' aesthetic culture, the formation of their aesthetic tastes and ideals.

Therefore, the awareness of the importance of the identified problem prompted the choice of the topic. The **purpose** of this article is to reveal the content and forms of aesthetic upbringing of teenagers in out-of-class educational work.

Presenting the main material

Out-of-class work as a means of aesthetic upbringing of students

In modern pedagogical literature, the terms «out-of-class», «off-hour», «extracurricular work» are widely used, so we will try to clarify the essence of these concepts.

According to M. Fitsula out-of-class work is a «diverse educational and upbringing work, directed on satisfaction of interests and needs of children, organized out-of-class hours by teachers of the school» (Fitsula, 2002, p. 333). Out-of-class educational work in its content is beyond the mandatory curriculum and is carried out in free time. This work is organized on the voluntary basis, initiative and self-learning, and covers such forms that they are not organized within the class but within other collaborations, including creative associations where the students from different classes work together (Kolesnyk, 1967, p. 11).

L. Kanishevskaya defines off-hour activities as a system of organized and targeted sessions conducted during out-of-class hours to extend and deepen knowledge and skills, self-reliance, individual abilities and aptitudes of pupils as well as satisfying their interests and providing useful rest (Kanishevskaya, 2011, p. 13).

The main objectives of off-hour work: the formation of social-public experience of the individual; the development, promotion and realization of spiritual and creative potential of the pupil; creation of system for searching, development and support of young talents for the formation of creative and scientific elite in different areas of public life; involvement in significant personal sociocultural values, the need for which are not provided by system of basic education; meeting the needs of the individual in professional self-determination, etc. (Kobryi & Okolovych, 2011, p. 7).

As for the interpretation of the essence of the «extracurricular work» concept B. Kobzar notes that «...this is a purposeful upbringing work with pupils that is organized by kindergartners and teachers in different schools during off-school hours» (Kobzar, 1991, p. 7). The main task of managing pupils' extracurricular activities is the development of their interests, abilities and aptitudes in various spheres of life, realization of their educational needs and also help with the choice of profession.

It should be noted that the majority of scientists (L. Bazilchuk, S. Honcharenko, M. Fitsula, M. Yarmachenko and others) consider out-of-class work, off-hours work and extracurricular work as synonymous concepts covering all types and forms of upbringing work with students outside of class, outside of mandatory training time. Others (Zaika, 2005) interpret off-hour work as somewhat broader because they also include the activities in extended-day groups. B. Kobzar, in turn, notes that off-hour activities include out-of-class and extra-curricular work (Kobzar, 1991).

So, we consider out-of-class work as purposeful educational-upbringing work with pupils that it is organized and carried out by teachers, children's self-government bodies in school after lessons. The main vocation of out-of-class work is to awaken and deepen students' interest in various fields of knowledge and activities, to identify and develop their talents and abilities, to stimulate ingenuity, initiative,

assistance in choosing a profession, organization of meaningful leisure. We agree with O. Komarowska's statement that students' out-of-class activities is the best way of motivation for creativity, upbringing confidence and bring about the power to self-actualization because it is available for everyone, focused on voluntary choice and is effective in spite of the capacity of its participants (Komarowska, 2014, p. 346).

Out-of-class forms of upbringing work (study groups, clubs, open classrooms, individual art classes, artistic and aesthetic creativity) are closely related to the entire educational schooling process. After all, without all-round theoretical and practical mastery by the students of local lore, folklore, ethnographic material aesthetic upbringing is impossible. The main task of aesthetic upbringing is the formation of the younger generation's aesthetic consciousness – a whole complex of feelings, ideas, views, tastes and ideals, a special spiritual constitution that characterizes the aesthetic attitude of personality to reality.

Directions and forms of organization of aesthetic teenagers' upbringing during out-of-class activities

It should be noted that the content of pupils' out-of-class activities is determined by their interests and needs; classes are conducted on a voluntary basis, in an atmosphere of goodwill and the possibility of independent choice of activities to identify personal characteristics and the realization of their creative abilities. In addition to the synthesized, general focus on the assimilation of the system of knowledge of ethnology, local history, literature of native land, folk art, various arts and like that, out-of-class upbringing work can have a specific content according to the profile of the school or the desire of students to extensive study of compulsory subjects. Accordingly, there are such directions of out-of-class work: artistic and aesthetic, artistic, tourist and local lore, ecological and naturalistic, scientific and technical, experimental, library and bibliographic, humanitarian, etc.

So, aesthetic and aesthetic out-of-class activities can be represented by such study groups as the «Designing Ukrainian clothes», «Folk embroidery», «Art painting», «Folk toys», «Painting», «Beading», «Basket Weaving», etc. and can be included into the school subject «Technology». In particular, within the study group «Folk toys» students have the opportunity to get acquainted with the types of folk toys associated with the regional characteristics of Ukrainians. For example, in Lviv region pupils learn to make wooden toys that are decorated with traditional Yavoriv painting – «Verbivka»; in Ivano-Frankivsk region pupils do pottery, learn about Kosovo ceramic painting in creative workshops. In addition, pupils are fascinated with the creative process of manufacturing the toys made of cheese (sheep, horses, horses with riders, males), which are figuratively linked to the Carpathian Mountains, their natural and landscape conditions and is an integral part of folk songs and ceremonial Hutsul environment. In the Poltava region, young members of study groups learn to make Opishnyanski clay toys-whistles, in Cherkasy region students are introduced to Hromivska toy, in Kyiv region it is a Vasylykiv toy, Polysia and Volyn are the center of straw toys production (Fedorovych, 2017).

Library-bibliographic and humanitarian directions are carried out by teachers of the Ukrainian language and literature, foreign literature. They also arrange activities of study groups «Treasures of folk art», «Folklore local history», «Literature of native land», «Young journalists», «Young booklovers», «World Treasury» etc. The realization of these directions is also promoted by libraries, which hold events of mass and visual propaganda of books, organize reading groups, conferences, roundtables, seminars, as well as exhibitions, meetings with famous writers, local historians, Museum workers and like that.

Centers of aesthetic upbringing are becoming increasingly popular in modern schools. In these centers students have the opportunity to be engaged in various study groups, studios, creative associations organized mainly in group and individual forms of education. For example, the structure of such a center may consist of:

- traditional crafts studio, which includes willow weaving, wood art, icons embroidery, straw works, modeling Ukrainian folk costumes;
- studio of fine arts (painting, graphics, decorative painting);
- museum-studio of Ukrainian culture and life;
- groups of folk and spiritual chanting;
- groups of amateur art activities;
- Junior Academy of traditional arts and crafts and like that.

The activities of such centers, according to V. Ivanov, should be based on the patterns of leisure activities and closely connected with the educational process of the school, providing a unity of developmental (including cognitive, upbringing and like that), entertainment and recreation (recuperation – physical, intellectual, emotional) functions of children. The need for integrating the functions of art-creative activities for children, according to the researcher, driven by the needs of improving the content and intensify the forms of aesthetic upbringing while avoiding overwork of contemporary students, providing psychological outlet by means of art (Ivanova, 2003).

Aesthetic upbringing centers organize and conduct various cultural and artistic festivals and competitions, lectures, seminars, workshops, folklore and ethnographic exploration and expeditions; create conditions for intellectual and leisure activities of teenagers during the school year and during the holidays. Nowadays they are established throughout Ukraine, where children are involved in traditional art studios (Ukrainian embroidery, beading, modeling, painting, etc.), having the opportunity to get acquainted with the peculiarities of life, crafts, dancing, traditional (regional) songs.

For the aesthetic upbringing of teenagers, in our opinion, it is important to establish the tourist-lore and ecological-naturalistic areas of out-of-class activities. They can be organized separately and integrated (within one circle or center of aesthetic upbringing). So, the tourist and local history direction of out-of-class educational work concerning aesthetic upbringing of teenagers can be represented by such study groups as «Young local historians», «Young historians», «Chronicler», etc.

It should be noted that local history material is an indispensable catalyst that accelerates the development of creativity, aesthetic tastes and ideals of modern teenagers. The main objective of the folklore-ethnographic studies carried out by the groups and clubs of young ethnographers is to study the folklore, cultural history and art of the Ukrainian people, helps learners to comprehend the mentality and identity of Ukrainians, as well as to generate interest in treasures of Ukrainian traditional art.

Young ethnographers study and explore the history of their native land (region, city, village, street, district), its natural resources, customs, traditions, authentic folk art (arts and crafts, music, dance, kobza art, sopilka art, like that). They observe «ways of life» in a particular area of studies, collect regional materials (archaeological, historical, literary, ethnographic), information about famous people and modern realities of hometown/village.

During such research teenagers learn how to handle archival materials, to interview and record examples of folk art from the veterans (the forgotten stories, legends, tales, fables, songs, dumas, carols, shchedrivkas, vesnyankas) and learn about the life and career of Ukrainian artists, national heroes etc. Having collected photos, records young ethnographers prepare photo albums, journals, memoirs, keep records, restore old books, organize songbooks («Song of native land» «From the depths of the past»), prepare almanacs «From kin to kin», organize holidays with the participation of folk groups as well as the exhibitions «My native land», create ethnological libraries. The activity of the study group members is activated during participation in excursions, quests, competitions, quizzes, development of educational projects.

While participating in local tour guides competitions and preparing the relevant news pages (e.g., «My Land – the Land of my Parents», «Leafing through Pages of Native Land's History», «Paths of Ukrainian artists») in a school press pupils have the opportunity to demonstrate their knowledge of the present and the past of their region (historic places associated with the life and activities of its famous people), the findings of local historians. These creative artistic activities of teenagers often result in creation of ethnographic museums (traditional clothing, lifestyle, arts and crafts, pysanka art, embroidery, Ukrainian hut, etc.) on the school bases. As a rule museums store household items, family memorabilia, interior model of traditional Ukrainian homes, national costumes (festive and everyday), towels, shirts, carved wooden products, embroidery, tools and like that.

Regional natural history school local can host various educational activities, folk lessons, meetings with prominent people, as well as traveling exhibitions, art competitions, scientific and technical competitions («Our search and creativity is for you, Ukraine!»), crafts and fine arts competitions («Know and love your native land»), etc.

Ecological and naturalistic direction of out-of-class upbringing aimed on aesthetic upbringing of teenagers can be represented by such study groups as «Ecological local history», «Nature of native land», etc. The content of their educational programs covers the knowledge from State standard of basic and complete general se-

condary education various educational sectors, in particular, «Natural Science», «Mathematics», «Technology», «Health and Physical Education». Thus, the members of the study groups explore the nature of their native land, samples of local minerals, realize the role and importance of the national economy, get acquainted with the national calendar, learn the principles of rational nature management.

With upbringing teenagers' love to nature, we consider it appropriate to create clubs for young naturalists, where students would have the opportunity to choose their own council and make working plans. Teachers of biology, literature, technology can be their assistants and consultants, helping them with discovering the nature, the acquisition of useful practical skills in the organization and conduct of excursions and hikes, days of gardening and protection of green spaces.

Communication with nature deepens and sharpens the perception of beauty, creates prerequisites for more active upbringing by means of art, encourages creativity. Such activities of young naturalists can find their results making photo albums and releasing bulletins such as «A Window to Nature». These releases could contain excerpts from the works of famous writers, reproductions of creative works of pupils on the nature (essays, poems, drawings, photographs), handwritten almanacs «Native nature». This work gives students the opportunity to summarize their impressions of excursions and trips to nature, contributes to the formation of aesthetic feelings and careful observation of the beauty of native nature, encourages active and systematic activities to protect its wealth.

It should be noted that the formation modern teenagers' aesthetic tastes and ideals of contributes to the clubs for girls (for example, «How noble is to be Ukrainian!») and boys («Young Falcons») where the girls are introduced to the traditional Ukrainian cuisine, Ukrainian lifestyle, dishes, history of embroidery, Ukrainian outfit, with historical names of Ukrainian women; and young men – with the history of the Cossacks, the life of the Ukrainian Cossacks to the revival of Cossack glory, the names of the Cossack leaders. During these activities teachers use Cossack pedagogy, which prepares physically hardened courageous patriot-soldiers – defenders of their native land; teachers educate the younger generation about Ukrainian national character, national, moral and aesthetic values.

Conclusions

Summing up, we can state that the aesthetic upbringing of teenagers in out-of-class educational work is to provide them with vast opportunities for the development of aesthetic tastes and ideals and the realization of creative abilities on the basis of the best works of culture and art. It is the out-of-class activities that contribute to the engaging of pupils to various types of creative artistic and aesthetic activities, their personal expression, and create favorable conditions for their self-development and self-improvement.

In our opinion, for the implementation of aesthetic upbringing of teenagers the most important are the aesthetic and artistic direction of out-of-class educational work directed on formation of aesthetic culture, spiritual enrichment, expanding

worldview, the development of artistic and aesthetic activities, the desire to create the beautiful in life, to increase cultural and artistic heritage of the people.

Analysis of scientific literature and practical activities teachers allows to single out such important forms of out-of-school teenagers' aesthetic education as arts festivals; projects; quizzes; competitions; trips to nature, museums, hiking, expeditions, ecology trips; the conversations, ethnology lessons; conferences, seminars, roundtables; creative workshops. Outlined educational activities can be carried out jointly by the school, family, institutions of additional education, public organizations.

We believe that nowadays schools should initiate the study of folk art, create art study groups and centers of aesthetic upbringing. In our opinion, such teenagers' creative activities provide great opportunities for enrichment of their spiritual potential; improvement of aesthetic needs, tastes, their artistic preferences and interests, promotes artistic and aesthetic education and upbringing of the person.

The proposed article, of course, does not exhaust all aspects of the analyzed problem. Outlined educational activities can be carried out jointly by the school, family, institutions of additional education, public organizations.

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