

**МІНІСТЕРСТВО ОСВІТИ І НАУКИ УКРАЇНИ  
СУМСЬКИЙ ДЕРЖАВНИЙ УНІВЕРСИТЕТ  
ФАКУЛЬТЕТ ІНОЗЕМНОЇ ФІЛОЛОГІЇ  
ТА СОЦІАЛЬНИХ КОМУНІКАЦІЙ**



**СОЦІАЛЬНО-ГУМАНІТАРНІ  
АСПЕКТИ РОЗВИТКУ СУЧАСНОГО  
СУСПІЛЬСТВА**

**МАТЕРІАЛИ VII ВСЕУКРАЇНСЬКОЇ НАУКОВОЇ КОНФЕРЕНЦІЇ  
СТУДЕНТІВ, АСПІРАНТІВ, ВИКЛАДАЧІВ ТА СПІВРОБІТНИКІВ**

**(Суми, 18-19 квітня 2019 року)**

**Суми  
2019**

**Yevheniia Golovanenko,**

senior teacher of the Department of Language Training  
for Foreign Citizens, Sumy State University

**Olha Ignatieva,**

senior teacher of the Foreign Languages Department,  
Sumy National Agrarian University

## **ESTABLISHMENT OF AESTHETIC PRIORITIES AGAINST STUDENTS' PRAGMATIC OUTLOOK**

**Statement of the problem.** In the process of updating Ukrainian higher education, aesthetic education is one of the urgent problems, an important aspect of which is the formation of the aesthetic culture of the personality.

**Goal of the article.** The main goal of this article is to analyze the influence of students' pragmatic outlook on their aesthetic priorities.

**Objectives of the study:** 1) to reveal the essence of aesthetic education: its goal, main tasks, significance.; 2) to substantiate the significance of aesthetic attitude to the world as the main function of the aesthetic education.

Aesthetics is a branch of philosophy that deals with the nature of art, beauty and taste and with the creation or appreciation of beauty [1, p.234]. Aesthetic education should be universal and diverse. It should penetrate all spheres of human life and activity, optimizing and enriching the world of its culture.

More broadly, scholars in the field define aesthetics as "critical reflection on art, culture and nature" [2, p.78].

Aesthetic ethics refers to the idea that human conduct and behaviour ought to be governed by that which is beautiful and attractive. John Dewey [3, p.275] has pointed out that the unity of aesthetics and ethics is in fact reflected in our understanding of behaviour being "fair"—the word having a double meaning of attractive and morally acceptable.

The students' community is heterogeneous in its nature, habits, general cultural level. Students from remote villages, districts and those who grew up in urban environments join the students' family. It is impossible not to take into account their different life experiences, different levels of the aesthetic education obtained.

The process of formation of students' aesthetic culture is limited within the bounds of the period of studies. During these years, the student should in addition to his professional knowledge achieve such level of aesthetic culture that would determine all the actions in his future life.

The teachers of higher education establishment should strengthen and develop those positive principles that were established in the family and at school as much as possible, and eliminate erroneous views and judgments that contradict the high requirements of aesthetic culture.

To achieve success in the aesthetic education of students the teacher should skillfully use the powerful potential of true culture. Without high artistic and aesthetic development there can't exist any true spiritual culture of a person. Spiritual culture can influence the formation of aesthetic views and judgments of a student, his aesthetic feelings and consciousness.

Without the developed aesthetic feeling and consciousness, the nobility of the soul, the sensitivity of the heart and compassion are impossible. Aesthetic underdevelopment generates moral deafness.

Aesthetic consciousness is an individual characteristic of a person who is the emotional-value and subjective-evaluative reflection of the surrounding aesthetic reality, in which various categories of aesthetics find their expression (aesthetic feeling, aesthetic taste, aesthetic perception, aesthetic judgment, aesthetic values, aesthetic ideal, views, etc.).

The period of studies is a transitional one linking childhood and adulthood. The social status of the individual is being changed. First and foremost, this is manifested in the formation of the inner position of a young person. There appears a necessity for independent activity, life goals and the desire to evaluate one's own "me" are determined.

Young people belong to the most dynamic social group in society. The representatives of this age category are still at the stage of social formation, in the process of their political, moral and aesthetic development.

Such psychological moment as imitation plays a huge role in the formation of young people. In general, they are eager to imitate something new, unusual, that goes beyond the traditions.

The results of numerous social and psychological studies confirm that the formation of a personality depends largely on the influence of society, i.e., it is just the team that becomes a provider of professional, moral and aesthetic education.

Student years are the most important ones in the development of a person as a personality. The destruction of spiritual ideals in Ukrainian society, the value system of generations is taking place nowadays.

Numerous sociological youth studies indicate that aesthetic priorities have shifted to the periphery of value orientations, have become almost imperceptible against the background of pragmatic outlook, and this phenomenon is gradually involving larger and larger groups of young people. The latter negatively affects the emotional state of young people, their attitude towards each other, those around them, and themselves.

"Aesthetic" in this situation exists as a kind of a fashion or a hobby. It goes out of touch with such values as "truth" and "good", and therefore cannot fully ensure the initial aesthetic attitude of a person towards reality.

The return of young people to real rather than illusive aesthetic values is a goal, without solving which it is impossible to talk about the development of creativity, high spiritual atmosphere, universal human values.

The information revolution introduces radical changes in all spheres of public and private life. The sphere of its aesthetic tastes, experiences and feelings is not an exception. Being influenced by rapidly changing information, the "well-established aesthetic" that has developed in the spiritual world of a person in the past is being actively destroyed; the "new aesthetic" which should be born as a reproduction of a

new socio-cultural reality, is behind time. But then the "virtual aesthetic reality" comes, replacing the truly aesthetic by the artificial, imaginary formations.

People, especially young ones, lose the opportunity to feel and experience beautiful, they are deprived of their taste, and after that – their mood, creativity, social activity, optimistic outlook. Therefore moral, intellectual, spiritual essential properties of a person deteriorate, they are replaced by hopelessness and moral depravity, sex, alcohol, robbery, etc. Of course, this is a by-product of the information revolution. However, it exists, and therefore it must be replaced with real, not imaginary values.

Technological orientation, which prevails in the modern youth environment, is absolutely natural (the consequences of video revolution, the development of computer graphics, the phenomenon of "virtual reality"), but its redundancy creates the danger of spiritual and aesthetic vacuum.

The problem of aesthetic education of modern students is associated with a change in the priorities of value orientations. This is due to processes of constant transformation not only in the country, but also in the world; globalization, the result of which is the loss of national traditions, and of culture to a large extent. The mass media is advocating new values, young people are revising spiritual values and their only desire is the accumulation of material values. As a result, spiritual and moral values are depreciated. A lot of students dream of running their own business. Today's students consider businesslike approach, efficiency to be the most important qualities. The priority is given to higher education ensuring success in life. The students are interested in higher education as a necessary tool for pursuing a career goals and acquiring material welfare.

**Conclusions and prospects for further research.** The aesthetic educational process in the modern youth environment faces a number of problems the essence of which is expressed by the following:

- The problem of quality in aesthetic education. On the one hand, acquisition of a large extent of aesthetic information (virtual visits to exhibitions, galleries, familiarization with aesthetic values through the Internet) and on the other hand such

factors as superficiality, poor quality, lack of consistency in gaining aesthetic knowledge result in spreading the ignorance.

- Reappraisal of old aesthetic values, their rejection and the creation of new ones, sometimes unrelated to life, i.e., pseudo-values. The modern values of most young people are pragmatism, economic benefit, prestige and shocking behaviour.

- The problem of blurring the distinction between aesthetic ideals and virtual reality. The problem of aesthetic upbringing lagging behind general education. Aesthetic education is provided with by outdated methods and means provoking rejection among young people which leads to definite problems between the educator and the person being educated.

- The problem of disbalance of high technical and low aesthetic development of modern youth. The computerization of the entire educational cycle leads to a loss of interest in true human values and aesthetic ideals.

Aesthetic education is universal and diverse. It runs through all spheres of human life and activity, optimizing and enriching the world of his culture.

Thus, based on the above given remarks, we can state that the aesthetic attitude to the world is one of the main functions of aesthetic education, an essential component of a socially mature personality. It is formed in the process of socio-historical practice, has an emotional nature and humanizes a person's attitude towards the world, society, and himself.

### **References:**

1. T. Dickie, George (1993), Letta Cole, Barbara; et. al., eds., "aesthetics", Encyclopedia Americana, Danbury : Grolier, 1, p. 234.
2. Riedel, Tom (Fall 1999). "Review of Encyclopedia of Aesthetics 4 vol. Michael Kelly". Art Documentation: Journal of the Art Libraries Society of North America. 18 (2): 48. doi:10.1086/adx.18.2.27949030.
3. Dewey, John. (1932)'Ethics', with James Tufts. In: The Collected Works of John Dewey, 1882–1953. Edited Jo-Ann Boydston: Carbondale: Southern Illinois University Press. p. 275.