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SYSTEM-FORMING CONCEPTS OF THE PERSON'S SPIRITUAL EXPERIENCE IN HIGHER ART EDUCATION

The article reveals the state of scientific understanding of the system-forming concepts of spiritual experience, aimed at investigating the peculiarities of its development in the conditions of art education. The author of the article believes that spiritual experience acts as a process and result of reflection in the person's consciousness and activity of artistic images and ideas and is considered as a spiritual quality, which includes: experience of artistic perception; experience of mastering the categories of aesthetics; experience of assessment and value-orientation activities.

Key words: *experience, spiritual experience, professional art education, conception, system.*

Ольга Олексюк

Системоутворюючі концепції духовного досвіду особистості у вищій мистецькій освіті

У статті розкрито стан наукового осмислення системоутворюючих концептів духовного досвіду, спрямованого на дослідження особливостей його розвитку в умовах мистецької освіти. Автор статті вважає, що духовний досвід виступає як процес і результат відображення у свідомості та діяльності людини художніх образів та ідей і розглядається як духовна якість, яка включає досвід художнього сприйняття, досвід оволодіння категоріями естетики, досвід оціночної та ціннісно-орієнтаційної діяльності.

Ключові слова: *досвід, духовний досвід, професійна мистецька освіта, концепція, система.*

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Introduction

The relevance of the systematic presentation of spiritual experience in scientific outlook on educational process is determined by existing poly-paradigmatic nature of scientific knowledge, on the one hand, and on the other hand, a requirement to systematize concepts according to the main component of genesis and phenomenology. In this context, we consider system-genesis as a description of origin (system-genesis), state (sociogenesis), existence in culture (culture-genesis). In this context, we consider system-genesis as a description of origin (system-genesis), state (sociogenesis), existence in culture (culture genesis). System-genesis defines conceptual positions

in understanding the phenomenon of spiritual experience as a complex structured system in a set of interconnected components. Our research presents an attempt to systematize the concept of the person's spiritual experience in higher art education. Phenomenology as a guideline for the essential understanding of studentship and its spiritual experience, defines the basic properties and characteristics of the educational process, maximally reflects the specificity, uniqueness and originality of the art education development.

The purpose of the article is to reveal the main positions of systematizing the concepts of the person's spiritual experience in the conditions of higher art education.

Analysis of recent research and publications

It is quite obvious that in modern conditions of rejection of the linear concept of progress and the corresponding philosophical interpretations, the scientific community is increasingly aware of the need for a new perspective at both art and disclosure of the main positions of systematizing the concepts of the person's spiritual experience in the conditions of higher art education. At the same time, a number of problems arise that require thorough conceptual studies in art history (H. Karas, S. Shyp et al), cultural studies (A. Romanenko), as well as pedagogy (O. Oleksiuk, M. Tkach et al).

In modern scientific literature, the systematic analysis of art is reflected in the concepts of A. Azarkhin, H.-G. Gadamer, I. Kevishas et al.

Research methodology

To achieve the goal, such scientific methods as analytical method (for studying the scientific fund), inductive-deductive and generalization methods (for revealing the essential characteristics of the studied pedagogical phenomenon, its regularities, functioning and development) were used to provide the methodological foundations for the selected research.

Research results

System-genesis is based on scientific prerequisites determined by the development of society, which has a certain view of spiritual experience in the structure of its social culture. We established that the system-genesis of spiritual experience is defined by a complex of philosophical, general scientific and specific scientific levels in understanding the phenomenon of *spiritual experience as a complex structured and organized system in a set of interconnected components. Spiritual experience acts as a process and result of reflection in the person's consciousness and activity of artistic images and ideas and is considered as a spiritual quality, which includes: experience of artistic perception; experience of mastering the categories of aesthetics; experience of assessment and value-orientation activities.*

Modern professional art education is increasingly involved in the process of implementing lifelong learning concepts. This fundamentally changes the vector of the current period of modernization of the professional art education system. In particular, the theme of the sense of educational activity is brought up to date, that is, traditional metaphysical questions are raised that require understanding and assume it. The key link in the "connection of time within the subject" is the phenomenon of experience, which integrates the space-time of the meeting between the teacher and the student, turning into a potential moment of entry of both into the culture, or, by and large, "inviting the human spirit". In this connection, actualizes the problem of spiritual experience, which

a modern person acquires as a result of subjectivity development due to age dynamics.

H.-G. Gadamer believed that the total experience of a person's existence in the world includes direct life and indirect (experience of science and experience of art). According to Gadamer, the hermeneutics of experience involves the operation of a mechanism by which a person enters into a dialogue with tradition. With the help of language, text, experience is formed as a spiritual phenomenon, because a person enters into a dialogue with tradition, with the experience of the "Thou" ("You"). According to H.-G. Gadamer and V. Dilthey, the main thing in the educational process is not only the penetration into the spiritual content of the phenomena of the past, but also awareness of human subjectivity. Representatives of hermeneutics considered the goal of education to be the student's knowledge of someone else's experience, its acceptance and transformation into one's personal experience. Therefore, the acquisition of personal experience in the process of learning is not just development of separate elements (knowledge, skills, abilities, etc.), but also the expansion of systemic qualities of integrity. This happens within the framework of a hermeneutic circle, in which there is no beginning and no end, "the end determines the beginning, as the beginning is the end" (H.-G. Gadamer). The learning process should be aimed at expanding the "concentric circles" of the unity of understandable sense (H.-G. Gadamer) [2]. Understanding of sense is achieved through interpretation or existential incorporation into the world through language and text. It is important to note that understanding of sense requires spiritual unity, the merging of the "life worlds" of the subjects.

The spiritual experience of the subjects of the pedagogical process in institutions of higher education is characterized by certain features. In artistic creativity, experience has a different value and meaning context. Phenomenological analysis of artistic consciousness indicates that its value-semantic context organizes the process. In it, on the one hand, the subject, plunging into the world of the work of art, empathizes with the reality created by the author, and on the other hand, "detached" from it, "alienated". As a result, the work of art appears to the recipient as a contemplative, complete world in itself. So, the psychological nature of this process lies in the inseparable unity of the person's alienation from himself and his return to his world during communication with the work of art. With alienation, subjectivity disappears, and in the process of overcoming it, objectivity disappears. The dialectical dynamics of the relationship between personality and art is manifested in complete immersion in the world of the work of art and return to one's world, to oneself, to the world of one's "self". Empathy and contemplation, according to the author, form the basis of artistic creative imagination.

Spiritual experience expands and deepens in the process of personal development and finds its vortex in the dynamics that shape the spiritual potential of a person. On the one hand, spiritual experience accumulates the competence potential of a person, and, on the other hand, it contributes to the self-development of spiritual values, the purpose of which is to predict new activities, anticipate the next activity, and go beyond the existing ones. This is a living creative process of self-affirmation of a person in artistic activity and the basis of the development of his potential [4]. We referred to them: the student environment, the role of students in various aspects of society, and the place of students in the socialization of a person. Apologetically, we consider the question of the qualitative uniqueness of studentship, which allows us to see the peculiarities of studentship in modern society.

The starting point of the educational process in higher education is the phenomenological interaction of students and teachers. On this basis, the following actions are possible: building the logic of the pedagogical process as an organic and substantive integrity; determination of the purpose and content of this process; creation of a team — a general form of integrity of the pedagogical process; rationalization of students' activities, improvement of their skills; improvement of forms and methods; establishment of education criteria; determination of diagnostics and methods of obtaining feedback; correction of activity, relations, communication; assessment of final results. This technological link reflects the complex structure of the educational process, it manifests the logic of development in life.

The educational process is filled with various socially significant ideas. In the educational process, there are *patterns related to the formation of the content of education*:

- a) education meets the basic ideals and requirements of society and the development of a complete personality, the demands of progressive technologies, the age characteristics and capabilities of students;
- b) on the basis of pedagogical generalizations, structuring and systematization, the integration and differentiation of the spiritual potential of art and science education in the context of the post-non-classical paradigm is ensured;
- c) in the content of education, pedagogical integration of educational knowledge is mandatory for the purpose of forming a holistic picture of the world.

The modern educational process reflects the world of innovative technology. Today, one cannot limit oneself to informatization, one needs a deeper awareness of the systemic essence of the educational process, formation of the competence of intellectual and spiritual development of the student's personality,

its internal and external indicators. We are talking about certain systems of diagnostic and technological procedures.

Social phenomena are not abstract, they find concrete embodiment in the educational process. We are talking about general internal and external patterns. We refer to the internal regularity:

- dependence of the character of the student's personality formation on the state of social relations development, the complication of environmental problems, the determining role of the social life conditions;
- dependence of education on national traditions and culture.

It is important for science to find an answer to the question: how does the boundless social experience of humanity turn into a purposeful, organized content of the educational process? For this purpose, we should rethink human experience, highlight the main thing in it, discover effective ways of acquiring and appropriating intellectual development. The effectiveness of the educational process increases due to the active transition from isolated forms, methods, and means of organizing education to the use of aggregate technologies. This is, for example, establishing a relationship in a single technological scheme: *lecture — seminar — business game — syncway competition — storytelling*.

In the educational process, there are patterns that determine the style of communication in the student body. It is necessary to have a developed intuition, to feel the mental state of others, to be aware of the relationship at the moment to each other. It is important to have the ability to manage the intuitive-emotional sphere, to find ways to assert authority. It would seem that this entire sphere of relations, associated with chaos, does not lend itself to the guidance or regulation of socio-psychological patterns. They operate in the field of pedagogical creativity, implementation of pedagogical theory and organization of the educational process. Therefore, the principles of the educational process organization are manifested in the regularities of the formation of social and psychological relations between teachers and students. The above-described hierarchy of interrelationships and pedagogical regularities operating in various spheres of society is the system-forming beginning, the initial methodological principle of the educational process structuring.

Thus, spiritual life combines experience as consciousness and the actual immediacy of the practical manifestation of a person's mental well-being. In that sense, it can be seen as an experience. Gadamer writes about this: "... the historical spirit consists not in the restoration of the past but in thoughtful mediation with contemporary life" [2, p. 161]. The tasks of achieving this understanding are also solved in the pedagogical process. Therefore, manifestation of the subject's spiritual experience

in professional education is also an actual pedagogical problem.

Thus, the problem of forming personal experience in the field of professional art education is one of the priorities in the national pedagogical science today. Scientific research is aimed at identifying the valuable characteristics of this concept as a pedagogical phenomenon; determination of the main elements of the experience of students' emotional and value attitude to musical art.

The longitudinal experiment (1997–2022) made it possible to determine the essential dynamics of the manifestation of the spiritual experience of the subjects of the pedagogical process in higher art education, to substantiate the factors of interaction of the meaningful contexts of the student and the teacher in studying musical works. The results of the longitudinal experiment confirmed the influence of the factors of the interaction of the semantic contexts of the teacher and the student: inclusion of the “third element” in the process of understanding the work of art, empathic penetration into the logic of the text, “feeling into the text”, understanding the text in the form of identification, overcoming the hermeneutic circle, expanding the context, in which perceives a work of art due to the “increase” of sense (creative conjecture), imagination as an element of the hermeneutic experience of a person, the correlation of artistic-figurative structures with the types of students' spiritual experience. Hermeneutics seeks a spiritual interpretation of the text, revealing its meaning and significance in the universe of culture. Spirituality is manifested in the appeal of the subjects of the pedagogical process to the universe of culture through symbolism. The phenomenon of spiritual experience integrates the world of ideas, images,

and spiritual experiences, with the help of which the subjects of the pedagogical process carry out the transformations necessary to achieve the Truth.

Conclusions

Summing up, we note that the pedagogical process in the field of higher music education is connected with various artistic texts. Teachers, together with students, fill the texts of artistic culture with their own understanding, make sense of the manifestation of spiritual experience in pedagogical practice. Discovery in culture can happen only if the interpretative activity has become a coexistence for the teacher and the student. This, in turn, means that the understanding of a work of art goes beyond the interpretative activity of a teacher and a student into the sphere of the fundamental foundations of being and cognition. This is how a new paradigm of education was formed and continues to be enriched, the fundamental premise of which is the hermeneutic interpretation of experience. The study of the content and structural components of the subject's spiritual experience in higher art education shows that they are determined by the contexts of musical perception, the ability to evaluate musical works, and selectively relate to aesthetic categories. Turning to the spiritual experience of the teacher, to his individual semantic context contributes to a better understanding of the text of the artistic work by the student. A look into the pedagogical genesis of the concept of “spiritual experience” allowed us to reveal different understandings of its source and the need for understanding the historical tradition of experiencing spiritual phenomena. The spiritual experience of the subjects of the pedagogical process is connected with individual semantic contexts that determine the understanding of the artistic work.

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