

РОЗДІЛ. Теоретичні засади розвитку вищої мистецької освіти в контексті постнекласичної педагогіки

УДК [37.017:17]378:78

DOI: 10.28925/2518-766X.2019.4.1

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INTERDISCIPLINARITY IN THE DEVELOPMENT OF POST-CLASSICAL ART EDUCATION

The interdisciplinarity of art education is the universality of the art influence upon all the people's cognitive processes and an artistically imaginative embodiment ability of any topic and plot that relates to the person — the artist and the recipient.

The origins of interdisciplinarity as a scientific paradigm are in the theory of communication. The basis of interdisciplinarity lies in scientific semantics: interdisciplinarity plays a syntactic role, on the one hand, and, on the other hand, promotes the growth of semantic links in schemes and transitions between different subject areas. The promising strategic direction is to increase the cultural intensity of all academic disciplines. Simplified-practical use of art as an illustration, "figurative confirmation" of life's phenomena ignores its high purpose.

Key words: *strategy, benchmarks, development, post-classical paradigm, artistic education, interdisciplinary discourse.*

Олексюк О.М.

Міждисциплінарність у розвитку постнекласичної мистецької освіти

Міждисциплінарність мистецької освіти — це універсальність впливу мистецтва на всі пізнавальні процеси людей і художньо уявне втілення здатності будь-якої теми і сюжету, що стосується людини — художника й одержувача. Витоки міждисциплінарності як наукової парадигми — в теорії комунікації. В основі міждисциплінарності лежить наукова семантика — міждисциплінарність відіграє синтаксичну роль та сприяє зростанню семантичних зв'язків у схемах і переходах між різними предметними областями. Перспективним стратегічним напрямом є підвищення культурної інтенсивності всіх навчальних дисциплін: спрощене практичне використання мистецтва як ілюстрації, «образного підтвердження» явищ життя ігнорує його високу мету.

Ключові слова: *стратегія, орієнтири, розвиток, постнекласична парадигма, мистецька освіта, міждисциплінарний дискурс.*

Олексюк О.Н.

Междисциплинарность в развитии постнеклассического художественного образования

Междисциплинарность художественного образования — это универсальность влияния искусства на все познавательные процессы людей и художественно воображаемое воплощение способности любой темы и сюжета, касающегося человека — художника и получателя. Истоки междисциплинарности как научной парадигмы — в теории коммуникации. В основе междисциплинарности лежит научная семантика — междисциплинарность играет син-

таксическую роль и способствует росту семантических связей в схемах и переходах между различными предметными областями. Перспективным стратегическим направлением является повышение культурной интенсивности всех учебных дисциплин: упрощенное практическое использование искусства как иллюстрации, «образного подтверждения» явлений жизни игнорирует его высокую цель.

Ключевые слова: стратегия, ориентиры, развитие, постнеклассическая парадигма, художественное образование, междисциплинарный дискурс.

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Introuduction

The humanistic model of personality development focuses on post-classical worldview, in which events are not limited to causal relations and can be considered through semantic, synchronic, energy, and structural relations. Accordingly, an important trend in the study of personality development should include not only the knowledge of the regular, general, universal, and repetitive one, but also random, separate, non-repetitive, and individual. The processes of transformation are interpreted as open and self-organized, and they need to give the status of the fundamental factor in the development of the personality. This means the rejection of coercive causality, the consideration of chance as an external obstacle to the investigated process, which needs to be neglected.

The new educational paradigm involves the transition from the construction of average statistical schemes and universal recommendations to the understanding, that any students can be successful, provided that they have the maximum degree of freedom in choosing individual cognitive strategies and creating high self-development motivation.

Any step pedagogy of modern art in terms of knowledge intergration related to various art disciplines is very strong phylogenetic and ontogenetic basis. This step is always natural and effective, both in the field of general education and in the field of special artistic education. The move grounded in different age categories of business education: the older they are, the more important the integration of interdisciplinary art disciplines becomes “logos” (in the broad sense of the ancient Greek word).

The purpose of the article is to reveal the paradigm features of the development of post-classical art education in interdisciplinary discourse.

Literature Review

Interdisciplinarity is considered as an organizational principle, since it is about the conformity of the educational process organization

with the requirements for the formation of a coherent picture of the world representations, a corresponding world outlook. The origins of interdisciplinarity as a scientific paradigm lie in the theory of communication (L. Vygotsky, S. Freud, C. Jung). At the heart of interdisciplinarity lies the scientific semantics: interdisciplinarity performs the syntactic role, on the one hand, and on the other hand, contributes to the growth of semantic connections in schemes and transitions between different subject fields (M. Epstein, G. Tulchinsky).

The revealed trends in the development of artistic education in the multidisciplinary discourse orientate the scientists towards the definition of strategic approaches, among which one can name the concepts of development of the spiritual potential of the personality in the field of musical art (O. Oleksiuk, G. Lokareva, N. Popovych, I. Sverlyuk, M. Tkach, etc.) and humanist orientation of the professional training of future musical art teachers (H. Padalka, O. Shelokova, O. Shevnyuk, L. Kondratska, etc.).

Particular mention should be made of the scientific searches of national scholars on the development of higher artistic education in the Euro-Atlantic university space. Among them, their specificity distinguishes patterns associated with the use of various types of art (musical, artistic, dance) for therapeutic and preventive purposes.

One of the prerequisites that defines the conceptual framework of interdisciplinary, as well as adequately reflects the strategic guidelines for the development of artistic education is the creation of an innovative methodological base, taking into account the traditions and innovative experience within the socio-cultural space. The most difficult aspect of this problem is the discovery and justification of innovative models during communicative practices in the interdisciplinary discourse.

Methodology of the research

To achieve the goal, scientific methods are used, which create the methodological foundations of the chosen research, namely: analytical

methods for the study of the scientific foundation, inductive-deductive and generalization in revealing the essential characteristics of the studied pedagogical phenomenon, its regularities, functioning and development.

Main Material Presenting

For many years, the scientific form of cognition dominated in native education, other scientific opinions and relevant branches were suppressed, which negatively affected the quality of education at the level of development of the spiritual-ideological consciousness and self-awareness of the young generation of specialists. Today, when the spiritual and ideological role of science becomes more and more significant, the teaching process at the university involves not only the formation of knowledge, but also the transfer of the “spirit of science”, “traditions of science”, “semantics of science”. Also, to these concepts we refer to spiritual values and moral norms that are characteristic both for science as a whole, and for certain branches. It should be noted that science is not the only way of knowing the world, because if a student can learn from the teaching and methodological literature, then the trainer is always a teacher.

In Olha Oleksiuk's opinion, the integrity of knowledge implies a combination of science with the dominant scientific method in the field of humanities, art, religion, etc. Nature and society are a holistic phenomenon, so a student must get objective knowledge about nature, society and the role of man (personality) in this process. The limits of our intervention in life processes are determined not only by the scientific and technical capabilities, but also by the concepts of the phenomenon and the essence of man. Thus, there is the need to consider the problem of integrating the spiritual potential of humanities and science. Successful realization of the spiritual potential integration of humanities and natural science is possible in the students' formation conditions of the modern scientific world picture on the basis of knowledge and universal educational actions of these branches [4, p. 6].

In today's conditions of rapid social and cultural changes taking place in ontological and epistemological representations of the world, the phenomenon of changes that require a profound cultural transformation of all spheres of public life, in particular, in the educational sphere, is clearly traceable. So, at present, the dominant tendencies in the development of the international community have led to the emergence of post-classical educational paradigm, which is determined

by the reorientation of society on the spiritual development of people, their personal qualities and values in terms of knowledge of the world. Thus, in the methodology of modern social and humanitarian knowledge, there is a need to include in its circulation the categories of man and, accordingly, the expansion of a categorical series of such spiritual and psychological phenomena as integrity, subjectivity, personality, spirituality, spiritual potential, etc. The determining factor that ensures the preservation and enhancement of the essential nature of personality is education. However, it is necessary to recognize the fact that the existing presentation of education as a way of translating knowledge does not meet the challenges of the present. Modern education continues to produce technocratic outlook, unilateral pragmatic teachings, and practical forms, methods and means to a large extent correspond to classical and non-classical educational paradigms, while post-classical reality has other goals and priorities.

The dominant source of the integrity of the educational process is the presence in the teacher of a harmonious image of this process (ideas, concepts, technology, and experience). Signs of integrity in this case are: the presence of sufficient grounds for achieving the goal of the pedagogical system, its ability to self-development, the ability to generate “outcomes”. Such a result is possible only if there is an initial basis for constructing an educational process as a unity of personality, tasks and results, a teacher's system of competencies [5].

The integrity of the educational process arises as a result of interactions, which is based on the principle of fractal harmony. This principle, in the opinion of A. Madzhuga, I. Sinitsina [3, p. 28], establishes the idea of the need for the holistic development of personality — spiritual (emotional, aesthetic, intellectual) and physical as a system, where each element is interconnected and interdependent with each other. This circumstance determines the need for the integration of natural sciences and socio-humanitarian ideas about man as a multidimensional phenomenon and the implementation of contemporary education in such conceptual approaches as anthropocentric, systemic-synergetic, phenomenological-hermeneutic, and fractal-resonant. These approaches correspond to post-classical educational paradigm, which involves reorientation of goals to the inner world of a person, its existence, and integrity of health.

Appeal of education to a personality's self-realization in creative activity, development and self-development has become a factor of scientific reflection of new tendencies. The epicenter

of the new methodology is not knowledge, nor even the conditions for mastering them, but the personalities in their integrity as the subject of their own lives, culture and history. In accordance with human integrity, the educational process is regarded as a construct that develops the essential spiritual forces of people in the direction of self-development and self-organization. The views of such a person are characterized by a prognostic approach, a focus on positive trends of life and professional achievement. Anthropological approach proclaims the main priority development of the spiritual potential of the individual in the educational process and defines the most important components of post-classical artistic education.

Post-classical artistic education is considered by us as: a value that preserves the people's personal view about the world, art, themselves as artistic creators of values and their creativity; a self-organized system integrating the self-development of musical art and a person based on the conceptual field of inter-entity relations; the process of personality value formation in the media space, comprehending musical values and creating new ones in artistic activity; the result of the participants' valuable interaction in the educational process, in which education carries a synergistic unity of time modes: Past, Present and Future.

Modern science has put in the center of research a comprehensive interdisciplinary approach, integrating various branches of scientific knowledge (not only social and humanitarian but also natural) around the problem of the complete knowledge of Man. The spiritual component, based on the artistic education, will become the cornerstone which will raise education on the basis of integrity, interdisciplinarity, and integrity in order to develop the spiritual potential of the individual. It is such a feature of post-classical artistic education that it is hoped that future professionals will be carriers of creative initiative and civic engagement [4, p. 5].

Interdisciplinarity as a modern form of fundamental education — the main direction of modernization of the university, and the development of fundamental interdisciplinary approaches in university education comes to the fore. The question of the university space inconsistency, divided into faculties and the department, which contradicts new realities and requirements for education, is becoming relevant. As a result, in education it is necessary to form new professional orientations. So, the model specialist should lay such characteristics as adaptability, flexibility, readiness for change, etc.

The introduction of spatial concepts in the study of the spiritual potential of personality caused the need to revise the linear representation of the educational process as a causal process, in which the personality of a professional develops. The basis for this is the post-classical type of rationality, which makes possible the understanding of man in education as the center, the purpose and value of knowledge. The semantic field of post-classical artistic education is quite broad and multilevel, related to the scale of certain phenomena in social practice and media space. Such a multifaceted nature involves creating the image of the desired future, the formation of goals and means for its achievement in research projects, scientific and pedagogical schools taking into account the new educational paradigm.

The knowledge integrity involves the combination of natural science with the dominant scientific method in the field of humanities, art, religion, etc. Nature and society are a holistic phenomenon, so a student must get objective knowledge about nature, society and the role of man (personality) in this process. The limits of our intervention in life processes are determined not only by scientific and technical capabilities, but also by the idea of the phenomenon and the essence of man. Hence there is the need to consider the problem of integrating the spiritual potential of humanities and science. Successful realization of the humanities' spiritual potential integration and science is possible in the conditions of students' formation of the modern scientific world picture on the basis of knowledge and universal educational actions of these branches.

Native language literacy can be considered not only as a result of subject learning, but above all as a means of realizing the spiritual potential of natural science education, which defines the foundations of the general culture of the nation. The problem is the lack of realization of the natural science education spiritual potential as the value orientations of needs basis, motives, interests, ideals, beliefs. Formation of the ideological orientation of education in accordance with the state policy vector will be achieved upon the successful implementation of the spiritual natural science education potential, which involves the formation of a socially active individuals, respect for their people, culture and spiritual traditions.

The real ways of realizing the spiritual potential of science in humanitarian education are to improve the education content, the creation and modernization of new educational, methodological and diagnostic materials. This is especially true for artistic education at the present stage of its

development, where one of the main trends is the integration of modernization processes.

The key issue, and hence the main issue of the theory and practice of artistic education, is the relation of human values and the vital life of a person. The context of mastering the value space of artistic education potentially involves the search for integrated knowledge based on the use of post-classical scientific rationality type. In this connection, the possibility of the non-humanitarian knowledge existence, based on the laws of classical science, is increasingly questioned.

One of the obligatory conditions that define the conceptual basis for the modernization of artistic education is the creation of an innovative methodological basis for each subject of educational activity to take into account progressive experience within the European space and individual regions of the country. All of this requires, first of all, a new humanitarian integrity of knowledge which acquires an anthropological dimension through one-time coordination of related disciplines. In this context, the artistic pedagogy's task is to establish a holistic view of a person and this cannot be offset at the objective level at the expense of traditional technologies. Integrity is a measure of spirituality, humanity and the creative vitality of education.

In this regard, the specialization of O. Danylyuk [2] deserves special attention, according to which integration does not exhaust the combination of educational content, this phenomenon is revealed in the interpenetration of knowledge and consciousness. The author states that competence as a meta-object education can be formed through specially organized integrated educational spaces.

In this space, not a specific discipline, and not even a complex of disciplines is studied, and a certain scientific phenomenon, or event, a phenomenon of cultural or social life. O. Danyluk considers the integral educational space as the main organizational unit of a competently oriented process in a higher school, which reproduces an integral fragment of cultural and professional reality. Consequently, the educational process in high school should be constructed as a set of logically completed structural components — integral educational spaces.

Spatial organization of competence-oriented artistic education can serve as the basis for designing new educational programs, the content of which is a trajectory for the development of competence. Integral educational space requires content and methodological harmonization of different disciplines in order to create a generalized model of competence-oriented education. Thus, a competent approach, if imple-

mented in the educational process of an artistic higher education institution, will facilitate the transition to a post-classical model, taking into account interdisciplinary integration. Knowledge in the content of the educational process relates not only to the peculiarities of educational activities, but also to external value-oriented structures that connect internal goals with external cultural values and norms. Spiritual "I" of the subject correlates with the general cultural potential — the basic socio-cultural values. The degree of formation of a person's core value determines what the future competence of the future specialist will actually be formed.

The concept of E. Bondarevskaya considered the principle of interdisciplinary approach in modern university education. The author believes that this principle is implemented in the content of psychological and pedagogical, scientific, methodological, subject, technological, educational and other aspects of teacher training. "Interdisciplinarity", says the author, "whose main purpose is to ensure the sciences and educational modules interaction in the formation of the teacher's integral personality, is a real expression of the system-forming pedagogical education role in the professional training of students of all specialties. In this regard, it is obvious that the implementation of the interdisciplinary approach will contribute, on the one hand, to the introduction of the pedagogical component in the content of all areas of education ... and, on the other hand, to enrich the content of the pedagogical education itself with the necessary components of each other direction of university education" [1, p. 33; 1, p. 37]. In the concept of E. Bondarevskaya the integrity is characterized as the orientation of the educational process on the personality of the student, its features, interests and needs, value-semantic and personal and professional development. It is also important that the author refers to the support of subjectivity and individuality, career perspectives, life plans and self-development programs to student-centeredness [1, p. 37]. Thus, the integrity of the individual is inextricably linked with the realization of the self-worth of all its existence.

The current state of the world community is accompanied by a spontaneous emergence of contradictions and conflicts, a weak expressed confidence in the stability of relations. In such conditions, negative tendencies in the youth environment are inevitably manifested. In order to radically modernize the global society through a positive strategy for the functioning of civilized communities, it is necessary to reach

an understanding in assessing the principle of interdisciplinarity as a decisive and significant factor in the system of inter-subjective relations. The integrated construct of interdisciplinarity has a spiritual potential, which helps to realize the reflection of the optimal options for designing, choosing and harmonizing mutual understanding. All this opens up a considerable resource in overcoming negative tendencies, reaching consensus in the space of modern society.

In this context, the dynamics of the organization and functioning of the circumstances, organized as a result of the interweaving of communicative flows, which unite the society into a coherent structure, becomes of special significance. At the level of subjects of the educational process, the various forms of intersubjective interaction, which underlie all social communications, including the most significant, hierarchically lowest level — interpersonal dialogue / polylogue, stand on the foreground.

Conclusions

The strategy for the development of art education in interdisciplinary discourse is framed in an innovative model of communicative practices that encompasses several major areas of problem solving.

The first sphere suggests that on the basis of philosophical and theoretical analysis, together with philosophers, historians, sociologists, and scholars, to justify the main characteristics and parameters of interdisciplinary discourse in the context of changes in contemporary society as a stage of historical development. For this purpose, it is necessary to determine the orientation of the goals, needs, and opportunities for the education of the person of the 21st century.

The second sphere is related to the deep knowledge of the subject, its new possibilities, the peculiarities of its perception of the world, the nature of the introduction of communicative practices in an interdisciplinary discourse.

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Стаття надійшла до редакції 10.10.2019 р.

Прийнято до друку 15.11.2019 р.