

NATIONAL IMAGE OF THE WORLD AND ITS ROLE IN THE FORMATION OF ART TEACHER PERSONALITY

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Abstract. *This article sheds light on the essence of the concept of “national image of the world”, the main reasons of its deformation in Ukraine and the opportunity to solve this problem by using Ukrainian folklore. Folklore is characterized by a complex artistic and symbolic figurative language, comprehension of which requires activation of a number of psychological functions, including creative imagination, artistic and imaginative thinking, memory. In the works of folklore within centuries has been developed and shaped the system of national values, which is very important for the educational process and which is the basis for the formation of the national image of the world. Full value of the formation of values system, which is the basis of the national image of the world depends on the pedagogical education of prospective teachers of art, on how they know not only the theory but also the methodology of the process.*

Key words: *national image of the world, folklore, folk games, active work.*

The problem of forming teacher’s national image of the world is directly related to the tasks of modern university education. Raising students’ love to their country, respect for national values of the Ukrainian people and the values of other nations, conscious relationship to itself, to the environment are the main tasks of pedagogy today. Theoretical and methodological issues of forming national image of the world in the younger generation is closely linked to the problem of artistic and imaginative perception, thinking, imagination and visual images, memory which is highlighted in the works of E. Abdulin, Yu. Aliiev, O. Apraksina, N. Batiuk, L. Bezborodova, N. Vetluhina, N. Hrodzenska, A. Kozyr, O. Komarovska, A. Korol, N. Lysina, L. Masol, S. Naumenko, H. Padalka, O. Rostovskyi, O. Rudnytska, L. Khliebnykova, L. Shrahina, V. Shulhina, Yu. Yutsevych and others. All these studies are crucial for understanding the role of national values in the process of becoming a fully developed man.

The concept of “national image of the world” is highlighted in the publications of O. Bratko-Kutynskyy, H. Hachev, M. Stelmakhovych, V. Sukharev, M. Sukharev, K. Ushynskyy and others. Many interesting ideas in this regard are found in the works of V. Vernadskyi. However, a number of issues related to understanding the concept by art universities students who in the near future will have immediate practical relation to the process of forming the national image of the world of children, remains virtually unexplored.

This article *aims at* revealing the dependence of prospective teacher's choice of content and working methods on his outlook orientation, in particular, his national image of the world.

Particular attention in the interpretation of the national image of the world deserves the work of Bulgarian scientist H. Hachev. "We are interested, – says H.Hachev – not only in the national character, but national view of the world, not psychology, but, if one may say it in such a way, gnoseology, national and artistic "logics", the structure of the mind: what grid now this people covers the world with, respectively, which space (in the old sense: a system of the world, world order) is built in front of his eyes. This special "turn", which singled out the existence of this nation, is the national image of the world" [2, p. 44].

Everyone has his own image in the world, based on *his knowledge, culture*, which includes, on the one hand, certain information kept by the person, on the other – his way of self-expression and communication with other people; on his *relation* to the nature, his *personal perception* of the World.

Each area where people live has its natural characteristics that influence the formation of the national image of the world, determine a face of the nation. "The body of the earth causes the typical type of work and the image of the world" [2, p.45]. Nature in the traditions of Ukrainian people historically appears as the cultural environment of preservation and continuation of not only life, but spirituality as well. It was underlying principles of Ukrainian cultural traditions that held our people at the high level of spirituality and encouraged them in most difficult times.

A special place according to importance is occupied by the language of the people. H. Hachev argues that speech sounds represent a direct connection with the space of natural acoustics. As bodies of people of different races and nations adequate to local nature, ethos – to cosmos, the same way the sounds are in resonance with the content of national characteristics. Translation from language to language is a translation from cosmos to cosmos. Languages differ not only by how sentences are constructed. Languages divide the world into the elements that are material to construct sentences and reflect the interdependence of thinking, outlook and behavior of people and the accepted forms of word usage; the nature of language, intonation with whose help people express their thoughts and feelings [2, p. 10].

All this is not a complete description of the national image of the world, which is given to the child originally at the genetic, subconscious level, then gradually is enriched with knowledge, experience, makes him MAN, or declines, making the degradation of the individual.

It was K.D. Ushynskyi who said that there is no general system of education for all peoples, it is special for every nation [4].

Important role in this process is given to the level of students'

awareness of pedagogical potential of folk material. People not simply created a perfect system of values, but established and shaped traditions that actually represent a harmonious system of education. And the deeper one goes into this folk wisdom, the more pedagogical principles, conditions, methods one can find there.

This educational system is adequate to the problems of Ukrainian state formation and development of highly educated, spiritually-rich and morally stable citizens of a democratic European state.

Today there is a need to eliminate the artificially produced during the social deformations and national nihilism contradictions between achievements of centuries of moral and pedagogical experience of people and the lack of its use in scientific theory and practice of education.

The difficulty of the present situation is in the fact that actually progressive everyday folk traditions and national customs of spiritual and moral, humane, labor, cultural and aesthetic nature were doomed to oblivion. The content of education has become abstract, formalized. Mastery of specific knowledge in the programs of almost all school subjects has become an end in itself (but it is impossible to know everything, especially given the pace of modern scientific progress). To perform educational objectives of school education (spirituality, morality, general culture of behavior, etc.) is extremely difficult for the teacher. Consequently we see: the alienation of the younger generations from folk culture, morality and spirituality, which, in its turn, gave rise to drunkenness, idleness, ignorance. Modern school education, despite the declared great ideas, against the background of the famous historical and social circumstances of our past, unfortunately, contributed and contributes to deformation of the younger generation's national image of the world.

The critical task is to raise since childhood such features as: hard working, love for the native language and love for the culture of its people, a sense of friendship to other nations, knowing his pedigree, respect for the father, mother, respect for the land, bread, protecting the family honor, care for the young, care for the sick, the disabled, elderly, respect for traditions and national attributes.

It should be taught to children (and today adults, too) – always strongly protecting these spiritual treasures in our heart, in thoughts and behavior.

The above-said is confirmed by the words of K.D. Ushynskiy: “... education created by the people and built on national basis, has that educational power, which cannot be found in the best systems based on abstract ideas or borrowed from other people” [4, p. 100].

Today, school teachers often introduce into their classes various elements of country-study. It is difficult to overestimate the educational value of such studies, but it also depends on how they are conducted. After all, we can

introduce the traditions of our ancestors, their worldview as a primitive tale ... otherwise, you can read and decipher the age-old wisdom encrypted in figurative, mythological language, the depth of which is often lost by most of us.

The fact is that the **basis** of that pedagogical “how?” is represented by the outlook of the teacher, his own spiritual image of the world.

The teacher, who understands all this, faces a purely pedagogical problem: **how**, by which ways and means we can provide full development of the child, based on the harmonious picture of the world. **How** - literally since the first grade to form a child's feeling that the world is not only what we see, feel through touch and smell. **How** – to provide a foundation for understanding the diversity and fullness of the world which has a place for a higher morality laws and spiritual wealth.

There are, probably, a lot of ways to it. This is a separate and complicated subject. But undoubtedly the most effective is that unrivaled treasure left for us by our ancestors. This is folk customs, rituals, legends, mythology, fairy tales, a huge reservoir of songs and poetic culture. This spiritual wealth is based on a complete, multifaceted understanding of the world and man in it, and it forms a child's full image of the world, and most importantly – an awareness of himself, his essence as man-micro-cosmos, his unity with the Nature. Therefore, the “entry” into the world of folk customs and rituals, stories, legends, songs is of great importance for the development of the students' image of the world.

Within many centuries our ancestors were shaping the educational system, focusing on their own, clearly non-materialistic conception of the world. Today, understanding the discoveries of modern science, we see that they agreed with the existence of unseen and unheard our world of energy not accidentally. And based on this worldview the system of educating generations was formed. It is really a remarkable layer of our culture, the origins of which date back to prehistoric times and are based on ancient knowledge, symbols and ideas.

Nowadays, due to completely different, not image-based, but purely conceptual perception modern person cannot understand the essence of customs. Therefore, an important objective is to give the student an explanation based on a modern outlook. An entirely different relation to the nature is formed, for all folk beliefs and teachings will be perceived by him from a holistic world view. The attitude to traditions and ancient beliefs, to information that is laid there in a special figurative language, feeling its essence is changing.

Ukrainian folklore is a rich integrated material created by the genius of the people, which reflects the uniqueness of the national culture. Knowledge of folklore inspires, develops the language, promotes better comprehension of the national image of the world.

Acquainting students with folk material, revealing its artistic and imaginative nature, it is important to pay special attention to the specifics of national gaming activities. Traditional games is a door to the cognition of the world. And every class is also a unique step in the process of life cognition. It is worth noting that students – prospective art teachers, usually do not know and cannot know how to organize the folk games. That is, for them it is a completely new world.

Acquisition of folk games is an acquisition of generalized social experience behavior experience. In the game of raised All natural tastes, emotional feelings, skills of communication with the nature, national character traits, such ancestral virtues as diligence, melodiousness, gentle humor, the will and intellect are raised in the game activity.

Knowing the historical experience of the folk (which is found in certain games), we honor the memory of ancestors, passing to future generations what was inherited from their grandparents and parents.

Traditional games are often linked to with a particular season, the appropriate customs, rites, ancient beliefs in the spirituality of the nature, to agricultural work of laborers. In folk games educational tasks are often hidden in the subtext and intended to delight children and, thus, encourage their activity and creativity.

The task of folk games is to contribute to creative activity of players and encourage the development of positive character traits. The student - the prospective teacher should determine peering into everyone's game, how he sees his true "self", which state of "self" is activated at the moment, and consider his psychophysiological health, choose the right time to play, able to get players interested in a game, not to reduce the emotional intensity and brilliance of the game, take the weight of existing needs and requests.

The game is an important, but not the only form of understanding the philosophical depth of folk images. In folklore symbolism can be found everywhere: in songs, customs, embroidery, painted eggs, myths, beliefs. But it is a rare one who is thinking about symbolism: life fuss leaves no time for this...

Ukraine has always sung. But old songs are strange for the youth, they do not think about the text, they often just do not understand it. They reject it and remain blind and deaf to all associative and imaginative information that lies there. M.Chumarna believes that Ukraine began its emerging into the darkness of ignorance, and the very first indication of this was the fading of song on its lips. But when looking at this process in terms of evolution, something dies so that the new could be born. "The world has to overeat capes, to sink to the deepest bottom of its deafness in order to again want to hear, see, feel, understand; to focus the full force of its spiritual nature on lifting up to the light and mystery. And then the soul music will sound that will correspond with its new self-awarenessTo bring this golden time of resurrection, we must

consciously penetrate the mystery of what we managed to preserve from the treasures of past generations. For those imperishable seeds are stored for new seeding” [1, p. 3].

Recently, young people have got interested in embroidery, but only lucky ones have adequate information about the symbolism of embroidery patterns. All these are the components from which, accumulating, a national image of the world should be formed.

Conclusions. Thus, the person’s ability to think in images created a unique psychological phenomenon of holistic perception of the world, which we call the national image of the world. The search for the best ways and methods of developing the national image of the world, consideration of different pedagogical ideas led us to belief that the richest, and most substantive and the most nature-corresponding material for this purpose is folklore, in particular, game activity.

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MONITORING OF THE QUALITY OF PROSPECTIVE MUSIC TEACHERS’ PROFESSIONAL TRAINING

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Abstract. *The article examines the nature of pedagogical monitoring as a system-like organized following-up and assessing the state of prospective music teachers’ training aimed to anticipate and correct its results. The given work provides an overview of the substantial essence of self-monitoring as a process of self-exploration, critical self-analysis and self-evaluation of students’ educational achievements in professional, particularly, musical and performance training, based on comparison with performance*