

# **AETHETIC EDUCATION AS LEADING DIRECTION OF NATIONAL PEDAGOGY**

## Key ideas . . .

- National ideal of beauty is formed by aesthetic education.
- We can increase our wealth by hard work, careful planning, generous giving, and fearing God.
- Wealth pursued from the wrong motives or in the wrong ways will not last.
- Recognize our nation comes from custom and tradition and honor with it.



Aesthetics is the branch of philosophy dealing with such notions as the beautiful, the ugly, the sublime, the comic. The root of the word aesthetic is the Greek “aisthetike”, which means perception through the senses.



**Aesthetic education. Study of the cultural history of the Kazakh people testifies to its high aesthetic education. It manifested itself in everything: clothing, in appearance, art, architecture, language and literature, music, dances, songs, etc.**

**The principal means of aesthetic education are:**

**-Nature. Spending time around it, watching its beauty, constantly communicating with it, people imbued with its harmony, charm, its perfection and forms at the aesthetic sense, artistic presentation and tastes as well.**

**-Oratory and poetry. Masterpieces of epics, legends, fairy tales, competitions of akyns, Aitys and etc. Sources: "Koblandy", "Alpamys", "Kiz - Jibek", "Kozy-Korpesh and Bayan Sulu", etc.**

**-Music and songs.**

**-National dances.**

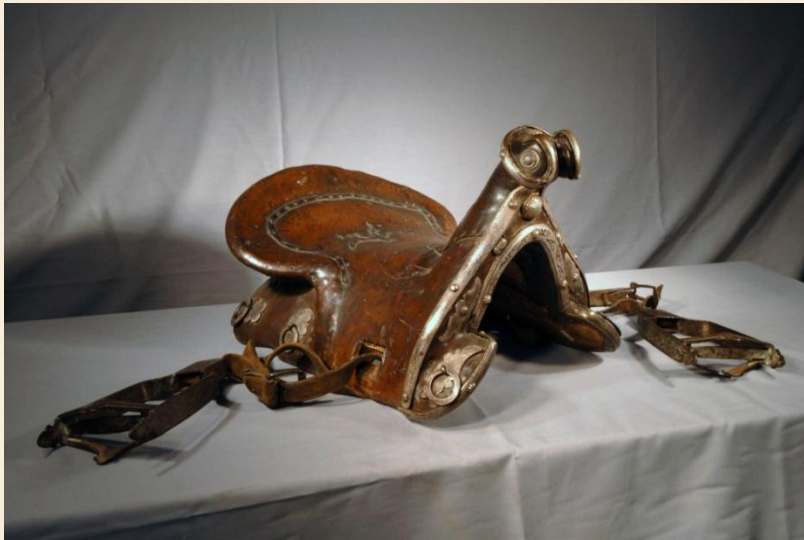
**-Arts and Crafts.**











Aesthetic education as a component of multicultural education is a process of initiation to the treasury of human ethnic and world culture, especially through the universals of ethnic culture, the main objective is to develop creatively active person acting under the laws of beauty.

Main components of aesthetic education:

**Perception** - the ability to see beauty in all its forms: in nature, art, interpersonal relations.

**Feelings** - emotional assessment of beauty.

**Needs** - the desire and the need to obtain aesthetic experiences through studying, analysis and creation of beauty

**Tastes** - the ability to evaluate and analyze the manifestations of the world in terms of its correspondence with the aesthetic ideals

**Ideals** - personal ideas about beauty in nature, man and art.



According to many scientists' opinion, more than 30 large ethnic groups live on the Earth nowadays and among them the Turkic ethnic groups which are known by their traditions and customs, worldview and valuable systems peculiar to them. All nations want to know and study the glorious way of their ancestors. In terms of this way they try to show great achievements in upbringing of generations. It would be a good thing to implant the significance of spiritual-cultural valuables from the depths of ancient history of the Turkic ethnos which was revived and experienced modernization in the mind of the present generation.







**Upbringing**



**intellectual upbringing**



**aesthetic upbringing**

The aesthetic function occupies an important place in the life of the individual and society as a whole



Traditional art, including the art of singing of the Kazakh people - significant part of our national culture and spiritual wealth.

*“Indeed, as noted a poet, a good song and the vocal kyuy strengthen spiritual inspiration of person elevates his dream, and sent in the way of heroism”* Abay Kunanbayev.

The great merit of the collection and studying of kazakh folk songs belong to A. Zataevich. His activities as a collector, researcher and advocate for the musical heritage of the kazakhs was a special stage in the development of art song. Published by him his two monumental collection - two volume «1000 songs of kazakh people» and «500 kazakh songs and kyus».

Such diverse artists as representatives of the famous Akan-sere, Birzhan-sal, Zhayau Musa, Estay and others, creating a song works, have outstanding vocal data and masterfully accompanied his dombra, develop a national professional singing tradition.



The merit of a prominent composer-singer Bakytzhamal Baykadamov gave a special shade of folk melodies, performed by one voice, and found a system of harmony, such songs as the chorus «Toybistar», «Mayra», «16 kiz» ( «16 Girls»), «Ahau Semei», «Zhar-zhar»

Songs of B. Baykadamov «Aigolek», «Song of the pioneers», «Song of fire», «The White Dove», «Lullaby Song», «To friend», «My baby», «My dad», etc., devoted to the younger generation, to conquer pupils with a magic melody, expressive language, give the emotional force, encourage their passion for labour, hope for the future, form the individual personal qualities.

Beautiful nature of native land, attractions of kazakh aul, as reflected in the works of Bakytzhan «At the foot of the Alatau», «Journey», «Blossom of apple», «Summer», etc., turn to the different moods and feelings of people who form the aesthetic, humanistic view of nature. For example, the song «Dzhaylyau», written in the words of S. Maulenov, bring up generation to admire beautiful places of nature, preserve and protect this environment.





## Genres of song heritage

A. Konyratbaev grouped song heritage as follows: domestic ritual songs: a) pastoral songs (the four types of livestock), b) the songs of religious beliefs (zharapazan, badik), c) wedding songs (toybastar, zhar-zhar, synsu, zhubatu, betashar), d) the song of New Year - Nauryz e) kid songs d) zhanazalau songs, funeral deceased (yestirtu, koshtasu, zhubatu), as the legends, fairy tales, heroic and lyric songs, historical songs, aytys. Jumaliev K. and T. Aksholakov are divided ceremonial and everyday songs into such groups: 1. Songs related to employment and economic activity 2. The songs associated with customs and rites. N. Turekulov also classifies folk songs as a special genre: Lyric oral literature: a) socio-political lyrics: devotion, praise, historical songs, black deer in the letters of the song, the song-poem zheldirme b) ritual and everyday lyrics: toybastar, toytarkar, zhar-zhar, betashar, lullaby song koshtasu, zhoktau, yestirtu, konal aitu, zhubatu c) songs related to labour and profession: songs about animals, agricultural songs, hunting and falcon songs, working songs, d) didactic songs: algys, bata, song requests, zharapazan, poem, songs, riddles, songs, fables, e) magical songs: songs, legends, songs, a yarn; f) satirical-humorous songs.



The main methods that are used in aesthetic education are:

- 1) monitoring of the environment; this includes viewing illustrations, paintings, films inspection, and simple observation of nature, fashion and etc;
- 2) important conversations and stories, meetings, excursions;
- 3) development of independent action - educator offers a way to solve a task that you own or plan;
- 4) labor education-learning to learn the beauty of labor.

The methods of aesthetic education help a man to obtain education, and train to think, look, examine and try to find a solution.

D.K.Ushinsky said each subject in school can educate aesthetically "in any subject there is a more or less aesthetic element". Any object, whether it is mathematics, physical education, natural science gives to a student certain emotions through his material.



## Tasks of aesthetic education:

- the ability to see and appreciate beauty;
- the ability to create beauty;
- the ability to preserve and protect beauty;
- on the basis of narration, develop the sense of feelings and taste;
- able to use aesthetic tools such as art and literature;
- nurture aesthetic feelings and aesthetic acceptance;
- nurture a child to see, feel and appreciate beauty





# Mechanisms influence on formation of personal aesthetic value

<i>emotional and motivational stage</i>	The emergence of cognitive interest. This stage is a inclusion of a mechanism of empathy that causes a desire to “empathy” in the new apprehended world, creates the effect of resonance, string vibration of the soul that responds to the information
<i>socio-cultural adaptation stage</i>	Entrance into the world of aesthetic values. This stage includes a maximum reveal of a personal axiological capacity. Mechanism of cognitive activity becomes a constant companion of the person, who discovers more and more new prospects in gaining of spiritual knowledge
<i>spiritual self-determination stage</i>	Formulates a range of life goals and objectives. Significant role is played by the mechanisms of creative activity, improvement and self-improvement, regulation and self-regulation. This stage includes the mechanisms of spiritual communication, intercourse, dialogue and ethical ideals that have become benchmarks for the construction of personal spiritual space.
<i>creative implementation stage</i>	stage of maximum development of the creative, communicative and artistic potential of the individual. It is a testament to a spiritual maturity of the person which is the beginning of a person’s independent creative way as an object of a socio-cultural creation.

# When children are encouraged to play with art materials, they are developing:

- **Creativity:** Assembling something unique
- **Originality:** Finding new ways of doing things fosters problem-solving skills
- **Planning:** Thinking, following through, finishing a project
- **Cognitive Skills:** Linear or sequential thinking to reach the desired result
- **Knowledge:** Learning about their world by exploring textures, materials, reactions
- **Fine Motor Skills:** Feeling, manipulating, sorting, arranging, pushing, placing objects
- **Exploration, Discovery & Science:** How things work and change like pouring glue, playdough formations, paint mixing, gravity, and velocity
- **Language:** Expression of how something feels, looks, sounds; its name and purpose
- **Math:** Sorting, patterning, ordering, categorizing
- **Self-Esteem:** Pride in finished project, sense of accomplishment
- **Family Play or Traditions:** Family connectivity, a sense of belonging, feeling valued and wanted through proudly displayed art work.



Aesthetic education is closely connected with moral. Feeling is an experience of man's relationship to what he knows or does, that is, to the phenomena of nature and society, to other people and their actions, to himself and his own Affairs. The task of parents is in the nurture and develop feelings such as teamwork, friendship, goodwill, respect to the inner spiritual world of man. Child should be able to survive in connection with the cognition of the surrounding world with feelings such as joy, delight, surprise, sadness, anxiety, shame, anger, resentment, confusion, remorse and other.





Work on the aesthetic education of children with intellectual disorders has certain specificity, due to the peculiarities of psychophysical development of students, and requires special organization, which provides:

- More elementary level of aesthetic education.
- Using a variety of forms, methods and means of aesthetic training and education corresponding to their abilities.



In the process of aesthetic education of children with intellectual disorders are solved direct and indirect tasks. The direct objectives include: the development of the ability to perceive aesthetic phenomena in reality and art, the formation of his artistic taste, aesthetic education of attitude to the art works and objects of reality and their aesthetic appraisal. A child with intellectual disabilities must learn to see the beautiful and the ugly, comic and tragic, understand, feel and express their attitude to these phenomena in this or that form. In conjunction with the direct tasks are solved indirect realized in the process of decision of tasks of other directions of educational process (mental, moral, physical, labor and others), based on attracting the attention of students to the various works of art reflecting the ideas of beauty and kindness.



It is very important from the first years to develop the ability to see the beautiful in art, work and in human communication, i.e. to develop in him the aesthetic feelings.

In Junior and middle school age task of parents is to develop in children a sense of beauty of the nature of the native land, to teach see beauty in works of fine art, music, and literature, to encourage their children to engage in painting, sculpture, singing, expressive reading. All this helps to develop a taste in art and creative abilities of children with intellectual disabilities.

In the senior classes in literature classes, students learn to analyze and evaluate the aesthetics of art works.





The family must develop in children the ability to distinguish really artistic creativity from the kind of fakes in the art, to develop hatred toward ugly phenomena in the environment, one to the ugly deeds. In this regard uses various forms and methods. Parents should encourage their children to attend various activities, participate in excursions to museums, give them the opportunity to travel to tourist trips around the country. Home exhibitions and other events important to have a discussion of what he saw and heard, to draw children's attention to the artistic or historical value of the exhibits, their beauty and perfection.



Nature is the source of all goodness, her beauty affects the spiritual world of man, enriches it.

In adolescence, the child sees not only the beauty of the surrounding nature, and desire to know the logical laws of its development. Parents should be able to explain how young tree growing, grain ear on the field, how to grow a flower on a bed or cucumber on the bed, what should you do to help the birds in the winter, how to build a birdhouse or do feeder, why do the ice-hole in winter the rivers and lakes (not to gasped fish) and other environmental work.



Jaloliddin Rumi (1207-1273) divides elements influencing man's spiritual-aesthetic upbringing into four periods: mother's embryo, family, mentor and collective.

In conclusion we can say that mother should follow healthy life style in upbringing psychologically and spiritually well-bred man, should begin introducing external world to her child even when he is in her embryo, should make him get used to external world. Mother's kindness and father's strictness are very important in family's positive development. Spiritual aesthetic upbringing spent by mentor in the collective has a great influence on man's individual independent thinking, respect in the collective.



## Seminar Tasks

1. Describe national ideal of beauty.
2. The purpose and objectives of aesthetic education
3. Arts and Crafts as a means of education
4. Folk music culture and its educational role
5. Means and methods of aesthetic education

## Project Works

1. Role of Aytys in intellectual upbringing of the young generation.
2. National music as a technique's of Aesthetic education
3. Intellectual education in national pedagogy.
4. Labor education in national pedagogy
5. Interconnections of national pedagogy with oral literature
6. Fairy tales as the best effective practical pedagogy
7. Role of national arts and crafts in labor education
8. Means of aesthetic education and their characteristics





## Literature:

- 1.Volkov G.N. Ethnopedagogy. ACADEMA, 2000, p.5.
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- 4.Izmailov A.E. Folk pedagogy: pedagogical views of the peoples of Central Asia and Kazakhstan, Moscow "Pedagogy", 1991, p.58.
- 5.Zharykbaev K., Kaliev S. Kazak talim-tarbiesi. Almaty, "Sanat", 1995, p.75.

