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FORMATION OF AESTHETIC CULTURE OF PRESCHOOL TEACHERS

Annotation. The article discusses the ways of forming the aesthetic culture of preschool teachers. The concepts of aesthetic education and aesthetic culture are analyzed. The structure of the aesthetic culture of the individual is given. The necessary conditions for the formation of the aesthetic culture of the teacher are described. When the aesthetic culture of a person as a whole is an indicator of the development of the inner spiritual forces of a person, then its creation and preservation interests both the person himself and society as a whole, realizing their need for beauty.

Keywords: aesthetic education, aesthetic culture, aesthetic culture of the individual, aesthetic culture of the teacher.

Аннотация. Мақалада мектепке дейінгі ұйым тәрбиешілерінің эстетикалық мәдениетін қалыптастыру жолдары қарастырылады. Эстетикалық тәрбие мен эстетикалық мәдениет туралы түсініктер талданады. Тұлғаның эстетикалық мәдениетінің құрылымы берілген. Тәрбиешінің эстетикалық мәдениетін қалыптастырудың қажетті шарттары сипатталады. Жалпы тұлғаның эстетикалық мәдениеті адамның ішкі рухани күштерінің дамуының көрсеткіші десек, онда оны құруға және сақтауға өзінің едәуірлікке деген қажеттілігін жүзеге асыратын адамның өзі де, жалпы қоғам да қызығушылық танытады.

Кілт сөздер: эстетикалық тәрбие, эстетикалық мәдениет, тұлғаның эстетикалық мәдениеті, тәрбиешінің эстетикалық мәдениеті.

Аннотация. В статье рассматриваются пути формирования эстетической культуры воспитателей дошкольных организаций. Анализируются понятия эстетического воспитания и эстетической культуры. Дана структура эстетической культуры личности. Описываются необходимые условия формирования эстетической культуры воспитателя. Когда эстетическая культура личности в целом является показателем развития внутренних духовных сил человека, то ее создание и сохранение интересует как самого человека, так и общества в целом, реализующего свою потребность в красоте.

Ключевые слова: эстетическое воспитание, эстетическая культура, эстетическая культура личности, эстетическая культура воспитателя.

The modern education system of the Republic of Kazakhstan is focused on entering the world educational space, which serves as the basis for finding effective ways, methods, technologies of teaching and upbringing in pedagogical science and practice. The issues of teacher training are reflected in the regulatory documents of the Republic of Kazakhstan. So: a specialist teacher who provides methodological approaches to the organization of the educational process in preschool organizations, the development and upbringing of children in accordance with the requirements of the standard.

Aesthetic culture permeates all spheres of human life – artistic, scientific, design and technical, social and organizational, from production to everyday life, as well as forms of personal education.

The problems of the formation of aesthetic education and aesthetic culture of the individual are considered in the works of S. A. Gerasimov, S. M. Herman and V. K. Tabletop, I. F. Goncharov, G. I. Korolev, G. A. Petrova, V. A. Kudin, G. V. Mukhametzyanova, B. M. Nemensky, O. N. Organova, V. A., V. M. Petrova, S. A. Anichkin, N.I. Babich and others. The problems of aesthetics and aesthetic education in Kazakhstan include Abenbayev S. Sh., Ayyymbetova E., Kazykhanova B. R., Akhmetova Z. R., Mambetaliev T. A., Khamidov A. A., Kozybayev E. Sh., Zhaksipaeva A. S., Aubakirova L. R., Mirzalieva E. and etc.).

Consequently, aesthetic education occupies an important place in the structure of an integral personality. The problem of the formation of the aesthetic educational personality of the teacher is an integral part of the theory of vocational pedagogical education [1].

Aesthetic education of a person begins in infancy and continues until old age, that is, it continues as a continuous process.

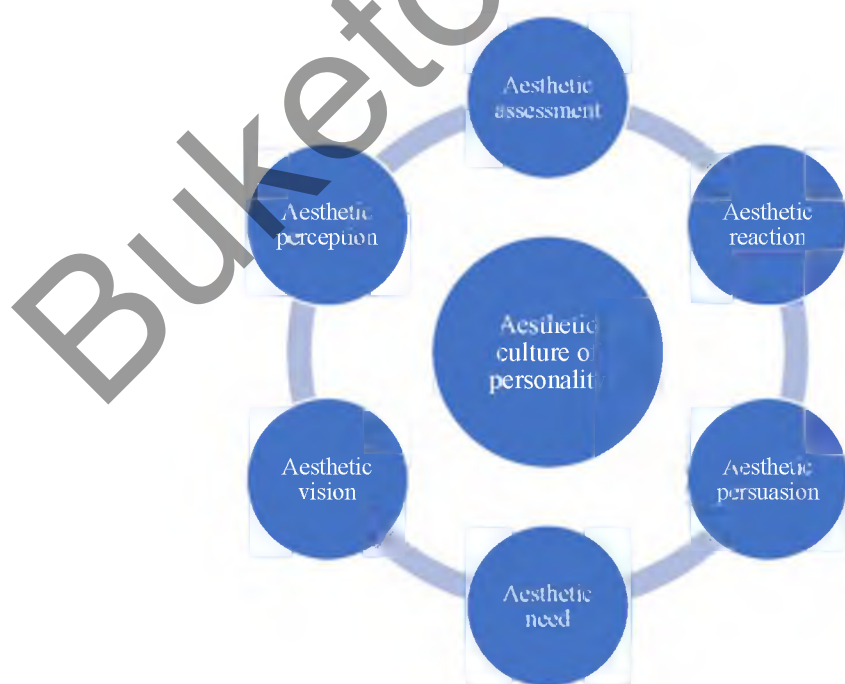
Y. K. Babansky argues that aesthetic education is the education of the ability to fully perceive and correctly understand beauty in art and reality.

Aesthetic education is aimed at the formation of a holistic creative personality, including its intellectual, emotional, volitional, value-oriented sides. It permeates all spheres of a person's life: the depth of his thinking, the subtlety of feelings, the nature of selectivity and attitudes. Aesthetic education provides aesthetic education. Aesthetic education determines not only knowledge, but also the character of a person. In the process of aesthetic education, aesthetics is not only assimilated by a person as a certain knowledge, but also becomes a part of it. In addition, personality is formed by a cumulative effect: aesthetic theory, the natural and social world, works of art and aesthetic activity, which includes the adoption of aesthetic and artistic values and creativity in accordance with the laws of beauty and other aesthetic laws [2].

Researchers N.I. Kiyashchenko and N.L. Lazerov suggest that aesthetic culture consists of aesthetic activity and consciousness, therefore aesthetic culture is inherent in all types of human life, and they suggest that this concept of "beauty" is a whole area of materialization of a person's ability to master and change nature and social life. Well, the same certificate is offered by L. P. Pechko. Aesthetic culture, in his opinion, is "a way and means of spiritual and practical self-determination of a person in the world".

"Aesthetic culture develops and functions according to the general laws of spiritual culture: ultimately determined by the development of social existence, has relative independence, actively affects the material consciousness. But aesthetic culture has its own internal identity".

The aesthetic culture of a person is an indicator of the development of a person's inner spiritual forces. Therefore, its creation and preservation interests both the person himself, realizing his need for beauty, and society as a whole. The aesthetic culture of a person presupposes the presence of a developed aesthetic taste, needs and aesthetic creative abilities. The structure of the aesthetic culture of the individual is shown in pic.1.



Picture 1 -. The structure of the aesthetic culture of personality

Thus, the aesthetic culture of a person is a complex trait that manifests itself in the ability and ability to emotionally perceive, understand and evaluate the phenomena of life and art, beautiful or ugly, high or low, sad or funny, as well as the change of nature around a person "according to the laws of beauty" [3].

It is formed in the process of interaction between the teacher and the child. Aesthetic spiritual activity is an activity aimed at fulfilling or creating any aesthetic values, such as a work of art.

According to A. Baitursynov: "Any business is done well and quickly if it is done by an educated person who relates not only to physical, but also to mental work. People involved in teaching children should be well versed in the issues of methodology. Those who want to be well versed in learning issues first need to learn everything that children are taught on their own. They should know the nature well and feel the mood of the child. To do this, it is necessary that children know about their physical and mental development from birth. It is necessary to be able to distinguish the internal state of the child with his actions. The education of children among educated peoples is carried out by people specially trained in pedagogical science. This is true, because if a judge learns in his judicial affairs, and a doctor learns in medicine, then a teacher (educator) should be trained in even more pedagogy" [4].

The aesthetic culture of a teacher is a complex structure that exists in the space of the external and internal world and includes its professional, general cultural and personal aspects, in the personal development of which a qualitative combination of moral, ethical and artistic and aesthetic formation is very important on the principle of full and free realization of the most important human forces and abilities. This manifests itself in activity as a system of artistic and aesthetic attitude, individually differentiated to reality. According to Kipling, a teacher is able to think without turning thought into his goal, linking true knowledge with will and the ability to self-actualize in creative activity [5].

The aesthetic culture of the teacher is a leading factor in the spiritual, general cultural and aesthetic development of both children and their parents. The teacher forms children's aesthetic feelings, needs, the basics of healthy taste, develops their emotional responsiveness, etc. These are the characteristics of the emotional and sensory sphere of a person, which further determines the content of his social actions, the direction of his personal and general cultural development, forms his creativity for all future actions.

Necessary conditions for the formation of the aesthetic culture of the educator:

- observance of moral principles and norms;
- development of independent moral orientation skills;
- formation of socially valuable moral and aesthetic beliefs and behavior;
- mastering the theoretical problems of pedagogical ethics and pedagogical technique;
- development of pedagogical communication skills.

Summarizing the above, the teacher is an active subject in his professional activity, realizing his culture, understanding of life, aesthetic taste, ideals, cultural values and meanings. The teacher as a subject of aesthetic culture is able to form cultural meanings, consolidate aesthetic values, teach to solve vital tasks in non-standard creative ways. The preservation and transfer of aesthetic norms and values accumulated over many years of experience is one of the priority strategic directions of the educator's activity. A modern aesthetically developed teacher can teach a child scientific and artistic thinking, their interrelationships on concrete examples of artistic works of the art world, its types and genres, different peoples.

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