Aesthetic Education of Young People As a Necessary Condition for Cultural Development of the Individual in Modern Conditions of the Information Society

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Summary

The article reveals the problems of aesthetic education of young people as a necessary condition for the cultural development of the individual in the modern conditions of the information society. Aesthetic education should contribute to the formation of a creatively active personality. The basis of aesthetic education of young people in the modern conditions of the information society is the core of artistic culture – art as a unique form of public consciousness that contributes to the spiritual development and improvement of the inner world of a person. The main tasks of aesthetic education are highlighted. It is focused on the formation of aesthetic consciousness and aesthetic behavior of the individual. The formation of true aesthetic and spiritual values of students is impossible without a deep awareness of the national foundations of culture, which combines science (including technology), education, art, morality, way of life and worldview, and most importantly its information component – information culture. The effectiveness of aesthetic education of students largely depends on the skillful use of various methods and means by teachers. Aesthetic education of students involves a qualitative change in the level of their aesthetic culture in the modern conditions of the information society. In the era of information and computer technologies, the main Institute for aesthetic education of young people, as a necessary condition for the cultural development of the individual, is mass media. Television stands out especially because it has several information series (audio and video sequence), multiplied by the efficiency of providing information that increases several times compared to paper media, which allows you to report directly during the event.

Keywords:
aesthetic education, information society, youth, culture, education, spiritual values, cultural development, personality.

1. Introduction

One of the strategic directions of the state-building process at the present stage is the reform of the higher education system. The changes that humanity faced in the 21st century are primarily related to the global restructuring of the economic, political and socio-cultural spheres and require setting fundamentally new goals in all spheres of public life.

Recently, the world's pedagogical thought has increasingly focused on how to build the educational process so that it brings a sense of happiness to all its participants. In particular, the concept of happiness management has become widely used in China, which consists in the fact that the education process should be carried out in such a way as to meet the needs of all its subjects as fully as possible. The goal and result of training and upbringing is to make a person happy.

Science and practice, having absorbed the latest achievements of modern pedagogical theory, seeks to ensure the preparation of the younger generation for life in new social conditions, to form their readiness, desire to actively influence the establishment of new social ideals and spiritual values, to form an artistic and aesthetic culture in modern conditions of the information society.

Issues of aesthetic education of the individual are of particular importance in modern conditions of social

development, when social contradictions become more acute, universal values and life ideals are lost, and there are relapses of immoral behavior of young people. Aesthetic education, as a necessary condition for the cultural development of the individual in the modern conditions of the information society, should contribute to the formation of a creatively active personality that can fully perceive the beautiful, harmonious, perfect in life, nature, art, live and create according to the laws of beauty.

Preparing the younger generation for life in modern society is possible if education is reformed. Its important task is to create an innovative pedagogical infrastructure that will cover the aesthetics of the subject environment, in which the individual will be able to realize their artistic and creative abilities (art rooms, art workshops, modern school interior design), and the aesthetics of the social and pedagogical environment (aesthetics of communication and life-creation, the beauty of interpersonal relationships, the dominance of pedagogical optimism and faith that everyone is an artist at heart) [10].

The purpose of the article: to reveal the problems of aesthetic education of young people as a necessary condition for the cultural development of the individual in the modern conditions of the information society.

2. Analysis of recent research and publications

The works of teachers and psychologists are devoted to the problem of aesthetic education of young people as a necessary condition for cultural development of the individual in modern conditions of the information society.

L. Mikhailova considers art as a unique form of social consciousness that contributes to the spiritual development and improvement of the inner world of a person [9].

L. Glazunova interprets aesthetic education as a continuous process that exists throughout a person's life, [5].

T. Mochan considers aesthetic education to be a necessary condition for the cultural development of the individual in the modern conditions of the Information Society, which contributes to the formation of a creatively active personality that can fully perceive the beautiful, harmonious, and perfect in life, nature, and art [10].

N. Zrazhevska notes that in the process of development of human history, culture in the human world is consistently and rapidly expanding, gradually displacing natural and social phenomena and processes that are not mediated by culture from the consciousness and activity of people [16]

K. Belyakov, S. Onoprienko, and I. Shopina note the unification in culture of science (including technology), education, art, morality, the way of life, and worldview. [2]

V. Politansky proves the need for a conceptual understanding of the introduction of the information method of organizing the life of society. Draws attention to the strategy of forming the foundations of the information society as an organic component of large-scale transformations in society and power institutions [12]

V. Shtanko, T. Bordyugova shows the role of the Internet, which plays an increasingly significant role in shaping the social consciousness of new generations of the world community [13]

Kotiash, I., Shevchuk, I., Borysonok, M., Matviienko, I., Popov, M., Terekhov, V., Kuchai O. tells that the multimedia technologies must meet the goals and objectives of the course and be an integral part of the learning process. The practice of multimedia technologies in the educational process of higher education institutions allows to move from a passive to an active way of implementing educational activities, in which the student becomes the main participant in the learning process. [7].

Shunkov, V., Shevtsova, O., Koval, V., Grygorenko, T., Yefymenko, L., Smolianko, Y., Kuchai, O. study the success of the usage of network and multimedia technologies in the training of future teachers depends on the level of conceptual development of pedagogical tools used in the organization of educational and cognitive activities of students; from the degree of adaptability of the educational and information environment of training a modern specialist to his professional environment; from the level of readiness of students to perform professionally-oriented tasks with the help of network and multimedia technologies [14].

Kuchai, O., Skyba, K., Demchenko, A., Savchenko, N, Necheporuk, Y., & Rezvan, O. examine the role of multimedia education in the evolution of the information society. The information range is skilled both as a separate sector of the economy and as a factor in the modernization of education [8].

3. Research methods

To achieve this goal, theoretical research methods were used: (analysis of philosophical, pedagogical, psychological literature), which allows us to substantiate the initial provisions of the study; an interpretative and analytical method, on the basis of which sources are studied using synthesis, analysis, systematization and generalization.

4. Results and discussion

Aesthetic education of young people is a necessary condition for the cultural development of the individual in the modern conditions of the information society and is designed to acquaint a person with the general patterns of artistic development of reality, the essence and forms of reflection of reality and transformation of life according to the laws of beauty, the role of art in the development of society.

Aesthetic education – "the process of purposeful systematic interaction between the teacher and the pupil in order to form a system of moral knowledge, feelings, assessments and behavior in accordance with ethical norms and rules" [4; 6]; "the formation of aesthetic experience of the individual /unity of views, ideals of feelings, tastes, needs, etc./, necessary for its self-affirmation both in the field of perception and in the field of creative activity" [11].

Among the main tasks of aesthetic education are:
–   formation of aesthetic concepts, views, beliefs, abilities to understand the beautiful, correctly evaluate facts, phenomena, and processes aesthetically;
–   education of aesthetic feelings, the ability to enjoy the perception of beauty in the surrounding reality and art;
–   formation of the need and ability to create beauty in life and art on the basis of developing one's own creative abilities, mastering knowledge and practical skills in a particular art form.

In aesthetic education, young people use various sources of beauty in the modern conditions of the information society: fine arts, music, literature, theater, cinema, architecture, etc. Therefore, during the perception of a picture or sculpture, the child not only learns the world, but also fantasizes forms, "finishes" mentally depicted, sees events, images, characters in the picture. A prominent place is also occupied by music, which, reflecting reality with the help of melodies, intonations, timbre, affects the emotional and sensory sphere of a person, his behavior. Belles-lettres is also an important source.

The main expression of aesthetics in literature is the word. The word as a means of expression in a literary work acquires a double artistic power. The verbal image also has a conceptual basis and is perceived primarily by the mind. Therefore, literature is an important means of developing the intelligence of students. The value of theater, film, television, variety art, circus as a means of aesthetic education is that they combine elements of many types of art: literature, music, visual arts, and dance. The activities of students should also be discussed from an aesthetic point of view: worthy actions of students, their success in school, work, sports, social, and artistic activities.

The teacher should show the child the beauty of nature in the variety and harmony of colors, sounds, forms, and the natural change of phenomena. The subject of admiration should also be the heroic deeds of people, the beauty of their relationships, spiritual wealth, moral purity and physical perfection. An important means of aesthetic education can be the design of premises, the design of the audience.

A special factor in aesthetic education is nature. Considering a flower or a separate petal, a butterfly wing or a poplar fluff, the child should not forget the global truth: nature is a single whole, which is characterized by harmony of relationships and addictions, which is the source and essence of life.

Aesthetic education of young people, which is a necessary condition for the cultural development of the individual in the modern conditions of the information society, is focused on the formation of aesthetic consciousness and aesthetic behavior of a person [15].

The basis of aesthetic education of young people, which is a necessary condition for their cultural development in the modern conditions of the information society, is the core of artistic culture – art as a unique form of public consciousness that contributes to the spiritual development and improvement of the inner world of a person. The importance of art in the aesthetic development of the individual has been known since the time of Ancient Greece – philosophical and literary developments, cultural and historical monuments indicate its leading role in the education of a harmoniously developed person [9].

Aesthetic education of students involves a qualitative change in the level of their aesthetic culture, which can cover both an individual, a social group, and society as a whole. This is a continuous process of education that continues throughout a person's life, thanks to which, contradictions are resolved between the level of aesthetic culture of humanity and a certain culture of an individual in each individual period of life [5].

Aesthetic attitude to human life, which is a necessary condition for its cultural development in the modern conditions of the information society determines such personal trends: vision, understanding, mastering, creating beauty and harmony in work, music, knowledge, attitude to nature, people, oneself; the need for the most complete disclosure of the aesthetic content of life, the development of aesthetic feelings; aesthetic actions as a necessary element of any activity, general anesthetization of life as a manifestation of high spiritual culture, artistic creativity in various forms, etc.

Attracting young people to collective forms of creative activity, in which a special place should belong to organized creative teams or groups of students created on a voluntary basis, and who have common interests and needs for their leisure activities, contributes to their aesthetic education. Each art form complements and enriches the aesthetic education of young people, strengthens their aesthetic perception, forms those facets of personality that are most subject to its influence.

Art also influences the development of moral, aesthetic and intellectual feelings of a creative person. Thanks to productive communication with art, young people gain experience, learn to assess various life situations, treat themselves and the results of their work responsibly, which is a necessary condition for their cultural development in the modern conditions of the information society, ennobles important areas of their life, promotes the education of spiritual culture, creative thinking.

For the present, it is extremely important to say that by means of various types of art, you can encourage students to actively and meaningfully perceive music, painting, sculpture, architecture, films, performances; promote intellectual, emotional, dynamic perception of art works, introducing a person into the world of universal values with the help of artistic images; activate such psychological processes as memory, imagination, fantasy, thereby forming a creative personality that can express through the word their feelings and understanding of works of art; promote better assimilation of program material through the participation of various senses (visual, auditory); to ensure the unity of training and education by developing intelligence, expanding the worldview and forming aesthetic preferences, moral principles, critical attitude to low-grade works; focusing on the best works of art, to give students a certain amount of knowledge necessary for analysis, to form skills and abilities to work with them, at the same time, improving their knowledge and promoting cultural development in the modern conditions of the information society [10].

The formation of true aesthetic and spiritual values of students is impossible without a deep awareness of the national foundations of culture, in particular folk songs, and the work of Ukrainian classical composers. It is extremely important to take a holistic approach to their assimilation of national culture: studying history, mastering the aesthetic richness of the language, paying attention to the beauty of their native land. One of the strongest factors of spontaneous aesthetic influence in the system of aesthetic education is nature. This influence on the aesthetic education of young people, which is a necessary condition for their cultural development in the modern conditions of the information society, is enhanced if it is organized and managed by a teacher.

Aesthetic education is also carried out through interpersonal influence between students, students and teachers in the educational process and during extra-curricular hours. Aesthetic communication, which includes basic aesthetic behavioral skills, aesthetics of people's relationships in work, everyday life, and recreation, has a powerful educational force with a skillful organization. The formation of aesthetic relations in an educational institution takes place with the participation of teachers and curators.

The effectiveness of aesthetic education of students largely depends on the skillful use of various methods and means by teachers: creating aesthetic situations that involve evaluation (familiarization with works of art and their discussion); using the aesthetic potential of all academic disciplines; introducing aesthetic elements into the structure of knowledge, etc.

The formation of an aesthetic culture depends on many factors. Among them is technocracy (giving preference to technical disciplines), which contrasts material culture with spiritual culture. This leads to a distortion of the spiritual culture itself, the emergence of its inferior forms. Therefore, in those educational institutions where this phenomenon is observed, it is necessary to introduce a humanistic meaning into the educational process, to humanize the consciousness of students [1].

The system of aesthetic education of young people, which is a necessary condition for their cultural development in the modern conditions of the information society, should function in the interrelation of all components: first, aesthetic education as part of the overall process of personality formation is inextricably linked with other areas of youth education. Only with a comprehensive approach will aesthetic education be effective; secondly, aesthetic education should be aimed at forming the worldview of a young person. This function is realized through the development of the emotional and sensory sphere of the individual; third, aesthetic education covers all the main areas of activity of young people, such as work, everyday life, behavior, technical and artistic creativity, communication with art, sports, etc.; fourth, aesthetic education causes a young person to strive for self-education, in particular, moral self-improvement, development of spiritual needs.

Based on the analysis of the theoretical and methodological base of the research, it can be argued that the effectiveness of aesthetic education of youth, which is a necessary condition for its cultural development in the modern conditions of the information society is determined by the following principles: the formation of morality, public conviction of the worldview of a young person should be carried out on the basis and in the process of assimilation of moral artistic and aesthetic ideals created in literature, music, visual art; knowledge of the language of art, literary training is considered not as an end in itself, but as an important condition for penetration into various types of art; in the process of assimilation of art and science, the development of such mental qualities of the individual as imagination, creative thinking, fantasy, emotional response; conditions should be created to identify the creative potential of the younger generation. The main criteria for aesthetic and general development of young people are creative activity and their practical activities. Creative activity is an activity that creates new material and spiritual values. It involves creating a new aesthetic element, a new means of action, or a new means of applying it. The creative activity of young people is manifested in an interested attitude to aesthetic objects and phenomena, because of which there is a need for creative aesthetic activity. In practice, this means paying more and more attention to the formation of a creative personality that combines its abilities with the development of strong-willed, emotional, motivational spheres, with the acquisition of professional knowledge and skills. People have the ability to create, and in order to develop them, even in childhood and further throughout life, a person needs to be given the opportunity

to create. In the process of creativity, a person reveals his feelings, thoughts, and develops his personality [10].

The most noticeable processes that characterize modern culture are the processes of informatization of all branches of material and spiritual life, but along with them, there are other events that are no less significant for the era, for example, a change in worldview and aesthetic attitudes, a change in approaches to scientific knowledge, a revision of guidelines in socio-political practice. Thus, the characterization of society is only as "informational" or "post-industrial", indicates a rather limited cross-section of social reality, mainly related to the development of new information technologies.

Over the past three centuries, the relationship between nature, society and culture has changed significantly (quantitatively and efficiently), gravitating towards culture. For example, religious and philosophical, scientific and artistic representations, interpretations and assessments of nature and man in it are not nature itself or society; they are only various cultural and historical reflections, meanings and contents that gradually form around them in culture. We can say that in the process of development of human history, culture in the human world is consistently and rapidly expanding, gradually displacing natural and social phenomena and processes that are not mediated by culture from the consciousness and activity of people. In most cases, we are dealing with concepts or images of nature and society, that is, with a reflection of the objective world, and not with the actual natural and social realities. Therefore, the universals of cultural discourse are increasingly mediated by contamination, layers that culture itself imposes on society. A person often does not notice that it is not he who chooses this or that "cultural product", but he who chooses it. Playing with unrecognized cultural meanings turns into a dangerous spiritual abyss for the human person [16].

Since ancient times, culture combines science (including technology), education, art, morality, way of life and worldview. That is why a complex of Humanities, primarily cultural studies, ethnography, cultural anthropology, philosophy, sociology, psychology, and history studies this phenomenon. At the same time, the analysis of the historical development of society shows that the explanation of certain phenomena, facts, and events significantly depends on the general system of worldview inherent in a certain era of historical development of society. The processes of transition of humanity to the next stage of development of civilization – information, the formation of the information society (knowledge society) significantly change the nature of thinking of the environment. These processes are becoming more active all over the world, which requires a significant increase in the overall culture of both individuals and social groups as a whole, and most importantly its information component – Information Culture. At the same time, the reflection of legal Science on

this phenomenon is important. Under such conditions, there was a need to create a theoretical, methodological and legal basis for the formation of a certain level of Information Culture in society [2].

The integrative core of a professional teacher is a highly formed pedagogical culture that allows the individual to self-actualize and realize himself in life, to find personal meanings in education. Moreover, the more the teacher's pedagogical culture is inherent, the more complete his self-realization will be. Professional culture involves the ability to be an intermediary, a "mediator" between students and educational material. Assimilation of this material takes place directly in the learning process, so the teacher should be ready to perform the role of adviser, assistant, consultant, communicator, and partner.

Successful completion of these tasks is facilitated by the presence of such qualities as a penchant for leadership, willingness to come to the rescue, kindness, and the ability to activate a sense of responsibility. A Higher School teacher solves a variety of pedagogical tasks, which is a reflection of the specifics of his professional activity.

Dominant qualities are considered, the absence of each of which makes it impossible to effectively carry out pedagogical activities; peripheral – qualities that do not have a decisive impact on the effectiveness of pedagogical work, but contribute to its success; negative – qualities that lead to a decrease in the effectiveness of pedagogical activities, and professionally unacceptable – those that lead to professional unfitness of the teacher. Let us look at the composition of these groups of personal qualities in more detail.

Dominant qualities.

1. Humanity – love for students, being able to respect their human dignity, the need and ability to provide qualified pedagogical assistance in their personal development.

2. Civil responsibility, social activity.

3. Real intelligence (from Latin inteligens – knowing, understanding, intelligent) – a high level of intelligence development, education in the field of teaching, erudition, high culture of behavior. Without personal direct influence, true education that penetrates character is impossible. Only personality can influence the development and definition of personality, only character can create character.

4. Truthfulness, justice, decency, honesty, dignity, hard work, dedication. High requirements for the moral and pedagogical qualities of a teacher were put forward in the charters of fraternal schools.

5. Innovative style of scientific and pedagogical thinking, readiness to create new values and make creative decisions.

6. Love for the subject being taught, the need for knowledge, and systematic self-education.

7. The ability to interpersonal communication, conduct dialogue, negotiations; the presence of pedagogical tact,

which determines the style of behavior of the teacher, causes students' confidence in the teacher's benevolence, responsiveness, kindness and tolerance.

Peripheral qualities: friendliness, sense of humor, artistry, wisdom (having life experience), external attractiveness.

The combination of qualities of a teacher creates his authority. The authority of a teacher, as well as the authority of a representative of any other profession, is acquired by hard work. Professionally significant qualities of a teacher in the modern conditions of the information society include competence (lat. competens – appropriate, capable) [3].

The concept of "Information Society" entered scientific use not very long ago. It was developed and actively used by economists and marketers, sociologists and philosophers, programmers and politicians. This concept is designed to reflect the objective trend of a new stage in the evolution of civilization associated with the emergence of new information and telecommunications technologies, new needs and a new way of life. The term "Information Society" was introduced into scientific use in the early 1960s and captures one of the most important characteristics of a society united by a single Information Network. In connection with the formation of an information society in the world, there is an urgent problem of forming a concept for the development of this society, which requires research.

Today, Education faces the need for a conceptual understanding of the introduction of an informational way of organizing the life of society. This means that the strategy of forming the foundations of the information society should be considered in the context of the overall strategic priorities of social, economic and institutional development of the country as an organic component of large-scale transformations in society and power institutions [12].

At the time, the dominance of the information direction of Social Development, the processes of informatization of society brought the prospects of human communication beyond the borders of individual places of residence, regions, countries, continents, giving them a global scale. It was the fact that gave rise to another trend of social development of the globalization of society, which is usually defined as the process of global integration and unification of public life, in particular information, cultural and legal. The processes of informatization and globalization mutually strengthen each other, causing grandiose dynamic socio-cultural, economic, political and legal changes. Information Culture occupies a special place among the phenomena of the information sphere, which is a component of the general culture of society as a whole and a person in particular. Today, in the process of forming a global information society, it acts as a theoretical basis and factor for reorienting human consciousness to new fundamental social values of freedom of access of all people to information and knowledge, regardless of country,

nationality, economic and social status. As a factor of information civilization, Information Culture is embodied in the culture of forming information needs, introducing and using information technologies, improving information activities, relevant legal relations, and so on. At the theoretical level, as the newest manifestation of Information Culture, the so-called "E-culture" is beginning to be distinguished – the culture of society dominated by information technologies and telecommunications networks. Significant information and globalist transformations in society determine the constant development and modification of forms of public communication, the emergence of new social relations, which cannot but affect the legal system, and therefore the legal consciousness and legal culture, the legal dimension as a whole. In such conditions, it is information culture that acts as a factor in the development of public relations in the direction of building a state based on the principles of respect for information rights and freedoms of man and citizen, tolerance of subjects of information legal relations in the process of their interaction, priority of the innovative component in improving the public administration system. [2].

An important element of spiritual and practical activity is Mass Communication, which is a system for transmitting social assessments of current events that fall into the field of view of mass consciousness, actual results of practical activities from the point of view of the interests of certain social groups to the mass consciousness. The object of mass communication activity is mass consciousness, which is a layer of consciousness of society in which knowledge transformed into beliefs, traditions, etc. Function, that is, consciousness directly included in practical activities. Mass consciousness does not have the opportunity to obtain complete and comprehensive information about the subject of interest to it, so it is formed based on that fragmentary knowledge that accidentally or purposefully turned out to be involved in its sphere. Spontaneous change or formation of public consciousness is associated with changes in social realities that affect life in one way or another. In addition, the transfer of knowledge about a particular social phenomenon from the level of specialized consciousness to the level of practical (mass) also facilitates the formation of public consciousness. This creates conditions for manipulating mass consciousness. In the era of information and computer technologies, the main institution for the formation of public opinion is Mass Media. Television stands out especially because it has several Information Series (audio and video sequences), multiplied by the efficiency of providing information that increases several times compared to paper media, which allows you to report directly during the event. All this contributes to significant transformations of mass consciousness, the formation of certain expectations associated with Mass Communication and information circulating through its channels. The fact

that people receive approximately the same news at the same time contributes to the globalization of information processes and the unification of mass consciousness, which leads to the formation of new social stereotypes and attitudes. Mass consciousness becomes a kind of "hostage" not only to all the processes taking place in society, but also to their coverage in the mass media. In recent decades, such a means of communication as the Internet has been actively developing, which some scientists refer to as a means of mass communication based on large amounts of circulating information, as well as relatively large participation of the mass audience. The Internet as a means of mass communication increasingly influences the formation of the worldview of society, forms new stereotypes of public consciousness, controls mass consciousness, doing so at the individual level. The absence of communication barriers, the speed of the interlocutor's reaction (on-line communication), the ability not only to "take" information, but also to share it, choose the interlocutor yourself, a sense of free, not subject to any norms of communication make the Internet a truly mass means of communication. The Internet does not create any knowledge, but it greatly increases the possibilities of communication. The Internet as a means of mass communication has many advantages: it also has numerous forms of feedback – guest books, forums, conferences, which give the reader the opportunity to participate in the production of an information product and "blur" the line between the author and the reader. There are other advantages of the Internet as a communicative medium: the Internet does not impose information, but only offers it for voluntary perception; expands the scope of a person's preferences, his perception of the world; creates local communities of people as an alternative to the gray faceless crowd, they organize and manage themselves, while changing the structure of society; on the Internet, a person always leaves a choice for himself. In the future, the Internet will play an increasingly significant role in shaping the social consciousness of new generations of the world community [13].

Conclusions

Summarizing the above, we can say that the issue of aesthetic education of young people as a necessary condition for the cultural development of the individual in the modern conditions of the information society is extremely relevant and necessary. Only an aesthetically and morally rich generation can build a strong state and change the standards of behavior in modern society. We consider it necessary to introduce the latest effective methods into the educational process of educational institutions that would contribute to the education of the aesthetic culture of young people and its development in general.

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