

MUSICAL-AESTHETIC EDUCATION OF YOUNG SCHOOLCHILDREN THROUGH VOCAL-CHORAL PERFORMANCES

©*Veliyeva I.*, Nakhchivan State University, Nakhchivan, Azerbaijan, Iradevelizade76@gmail.com

МУЗЫКАЛЬНО-ЭСТЕТИЧЕСКОЕ ВОСПИТАНИЕ МЛАДШИХ ШКОЛЬНИКОВ ЧЕРЕЗ ВОКАЛЬНО-ХОРОВОЕ ИСПОЛНЕНИЕ

©*Велиева И.*, Нахичеванский государственный университет,
г. Нахичевань, Азербайджан, Iradevelizade76@gmail.com

Abstract. The article deals with the necessity and importance of vocal and choir singing in the musical-aesthetic education of young schoolchildren. Musical-aesthetic education is aimed at improving many features of the child's personality. The formation of artistic and aesthetic culture in the educational process can be successfully implemented in choir classes. The author believes that the process of children's vocal and choral education occurs in close connection with the formation of the singing apparatus, music and aesthetic education: first, the acquisition of basic vocal and choral skills (breathing, vocalization, diction, intonation). The second is the formation of creative abilities, artistic and aesthetic culture in general. The article also discusses how music teachers not only instill vocal and choral skills in students, but also teach them the basics of spiritual, moral, artistic and aesthetic culture.

Аннотация. В статье рассматривается необходимость и значение вокального и хорового пения в музыкально-эстетическом воспитании младших школьников. Музыкально-эстетическое воспитание направлено на улучшение многих черт личности ребенка. Формирование художественно-эстетической культуры в образовательном процессе может успешно реализовываться в хоровых классах. Автор считает, что процесс вокально-хорового воспитания детей происходит в тесной связи с формированием певческого аппарата, музыкального и эстетического воспитания: приобретением основных вокально-хоровых навыков (дыхание, вокализация, дикция, интонация); формирование творческих способностей, художественной и эстетической культуры в целом. В статье также рассказывается о том, как учителя музыки не только прививают учащимся вокальные и хоровые навыки, но и обучают их основам духовной, нравственной, художественной и эстетической культуры.

Keywords: music education, vocal, musical activities, choral singing, culture, creativity.

Ключевые слова: музыкальное образование, вокал, музыкальная деятельность, хоровое пение, культура, творчество.

Vocal and choral education is of special importance as a scientific problem in music pedagogy and choral studies. The attractiveness of the problem is confirmed by numerous studies. Before moving on to vocal and choral education, let's define the concept of "education". Education in the broadest sense of the word is an activity aimed at transmitting social and historical experience to new generations. In a narrow sense, it is a planned and purposeful influence on a person's mind and

behavior in order to form certain attitudes, concepts, principles, and values that provide the necessary conditions for human development, life, and preparation for work.

Psychologists associate the process of music education with the reflex activity of the brain. All manifestations of human activity are carried out reflexively. A person's musical activity, his creativity and performance are carried out reflexively.

From the pedagogical point of view, upbringing is "assistance to the development of personality, the creation of conditions for the proper formation of personality traits". This is a purposeful process for the formation of high civil-political, moral, psychological and physical qualities, habits, behavior and actions in children in accordance with the social and pedagogical requirements of society.

Education in the broadest sense is the creation of purposeful conditions (material, spiritual, organizational) for the comprehensive development of man. Education in the narrow sense is a purposeful educational activity designed to form in children certain socially important personality traits, a developed system of views and beliefs.

Music education can also be understood in a narrow and broad sense. In a broad sense, music education is the formation of a person's spiritual needs, spiritual thoughts, intelligence, development of ideological and emotional perception and aesthetic assessment of life events. In this sense, music education is the education of a person. In a narrower sense, music education is the development of the ability to comprehend music. At the same time, music education is carried out in various activities aimed at developing a person's musical abilities, reacting emotionally to music, understanding the content and living deeply. In this sense, music education is the formation of a person's musical culture.

Choir singing is the main form of music education for children. It gives high aesthetic pleasure to young performers, attracts them to active artistic creativity. Choir singing is the most accessible form of music performance. This accessibility is the improvement of the vocal apparatus from birth, growth and development.

The education of vocal and choral skills is also the education of human feelings and emotions. Choir music is always brilliantly programmed. The content is revealed by the word, the text of the poem, as well as the intonation and melody of the music. ... For this reason, the ideological and emotional essence of the content of choral music seems to be "double". This feature is very important for the musical education of children, which is characterized by the concreteness of thought, imagination.

The process of children's vocal and choral education takes place in close connection with the formation of the singing apparatus and music and aesthetic education: first, the mastery of basic vocal and choral skills (breathing, vocalization, diction, intonation). The second is the formation of creative abilities, artistic and aesthetic culture in general.

In the context of our research, vocal and choral education should be considered as a factor in the development of a child's artistic and aesthetic culture. In this regard, it is important to define the concept of "artistic and aesthetic culture". According to experts, the concept of "culture" includes up to 500 definitions. Value-based and individual-active approaches most reflect the characteristics of a person's relationship with aesthetic culture and art. In a value-based approach:

- culture develops, true human values emerge and they are based on goodness and beauty;
- the essence of culture is not in material achievements, but in the realization of the ideals of human perfection by individuals;
- the value nature of culture is the realization of ideal value goals, the realization of the ideal

In the individual-active approach:

–the essence of culture is manifested in the process of human self-development, the realization of creative potential [1–3];

–culture is understood as a person’s mastery of the world, a way of human activity;

–culture is a creative, constructive activity of a person;

–culture is a set of material and spiritual features of human activity, spiritual processes, activities [4].

The classification of types of inseparable systems of culture is based on various characteristics:

–depending on the characteristics of certain communities, carriers of culture ethnocultural, youth subculture, etc.;

–based on socio-psychological society criteria culture, personality;

– subject, content-oriented (pedagogical culture, aesthetic culture, art culture, etc.);

– with the integration of different species into new species aesthetic culture of personality;

–artistic culture of personality.

Let’s analyze the concepts of “aesthetic” and “artistic” culture. Aesthetics is a philosophical science, and one of its tasks is to give the world of beauty, that is, the essence and laws of development of aesthetic objects and events in nature, society, human activity, including art.

Aesthetics as a science studies the laws of the aesthetic nature of the development of events in education, social life and human activity. “Aesthetics” is a Greek word derived from the word “aesthetics” (felt, felt, perceived). The history of aesthetics is ancient.

In general, it should be noted that the word “aesthetics” was first used as a term in 1750 by the German art theorist Alexander Gottlieb Baumgarten (1714–1762). A. G. Baumgarten wrote his work “Aesthetics” and since then it has been called a branch of “Aesthetics”. Due to the development of society, its content and direction have changed. In the pearls of the people, this education has a special page. Those who say, “Beauty will save the world”, “Beauty is ten, nine is clothing” and “Beauty is the adornment of man”, are not mistaken. Indeed, feeling, perceiving, and appreciating beauty gives a special pleasure to a person, a person is happy with any beauty, has a cultural rest.

Later, the word “aesthetics” entered our lives as a concept, “aesthetic environment”, “aesthetic consciousness”, “aesthetic culture”, “aesthetic purity”, “aesthetic perception”, “aesthetic knowledge”, “aesthetic education”, “aesthetic cognition”, “aesthetic outlook”, “aesthetic activity”, “aesthetic behavior” and, finally, “aesthetic education” have found their place in the scientific and pedagogical literature.

Prominent scientists of the republic, academician Mehdi Mehdizadeh, professor Aliheydar Hashimov, Vidadi Khalilov expressed very valuable views on the essence, content, goals, and objectives of aesthetic education, and ways of its implementation, and they are the founders of the school of aesthetic education in our country [5–6]. It is understood as the aesthetic (artistic) culture of a society, the sum of aesthetic (artistic) values, as well as the process of their creation, dissemination, and perception. The aesthetic culture of a person is the main feature that allows a person to communicate and take an active part in creation and beauty. The essence of human aesthetic culture is the preparation and ability to artistic and aesthetic perception, experience, perception, and creativity. On the core of the individual aesthetic culture, the basis of aesthetic culture consists of three interrelated blocks of individual characteristics: scientific-cognitive, value-oriented and creative-constructive [7].

The formation of aesthetic culture is a process of purposeful development of a person’s ability to fully comprehend and correctly understand the beauty of art and reality. The formation of a

child's aesthetic culture cannot be imagined without emotion and experience. The issue of aesthetic education is of special interest to us to form an aesthetically and emotionally active attitude of students to reality and art in the children's choir school. The aesthetic feel of a young student is manifested in various forms. The source is works of art: literature, painting, music, the surrounding reality, etc.

In pedagogy, it is customary to call the aesthetic development of the personality through the education of the arts. Art education can be considered as an improvement of the artistic culture of the individual. Going to understand the essence of art education and its connection with aesthetic education, it should be noted that the content of art education is interpreted in a narrow and broad sense. In the narrow sense, art education is the education of communication with artistic values, along with the formation of the ability to understand and evaluate. In a broad sense, the field of art education also includes the teaching of art.

An important and necessary part of the formation of artistic culture is the experience of communication with artistic values, reading fiction, listening to music, going to the cinema and theatre. As a result, artistic tastes, ideals, needs, and interests in communication with art are formed. The formation of artistic and aesthetic culture in the educational process can be successfully implemented in choir classes. There is a connection between artistic and aesthetic culture: these concepts intersect in the field of art. The purpose of the formation of student's artistic and aesthetic culture is to instill in them the ability to aesthetically analyze what is depicted in a work of art and to give it an aesthetic value. "The aesthetic principle is extremely important in communication with art because artistic information ... must not only be understood but also aesthetically experienced".

Understanding the artistic meaning of a work of art is not limited to causing the aesthetic and emotional reaction of the perception. To understand a work of art means, first of all, to feel, to live emotionally and to think based on it [8].

To know the meaning of any work of art is to live it aesthetically. Thus, it is obvious that the processes of formation of artistic and aesthetic cultures are interrelated. The formation of children's artistic and aesthetic culture is based on the principle of the comprehensive, harmonious development of the child's personality. Analyzing the development of young students, psychologists claim that their mental activities, including observation, help to enrich knowledge, increase academic performance, develop creative abilities, cognitive interests, and outlook. The art of music directly and strongly affects every person in the first years of life, plays an important role in the overall cultural development. Music is close to a child's emotional culture. Under the influence of music, his artistic perception develops, experiences are enriched. Music is the greatest source of aesthetic and spiritual education. The tasks and content of music education are determined by the general goals of comprehensive personal development and especially aesthetic education. Such goals are to acquaint children with activities in the field of art, to develop aesthetic perception and emotional response to music, to develop a love of music, musical abilities, to form a taste for music and to express themselves in musical activities, to develop children's artistic and creative potential ensures the development of abilities. The uniqueness of music, its emotional power is its ability to show the rich world of human emotions created under the influence of the surrounding life. Music is, first of all, a way to understand the wide and meaningful world of human emotions. Music that is devoid of emotional content ceases to be an art [8].

Music and aesthetic education are aimed at improving many features of the child's personality. Teachers should rely on physiological and psychological data to focus on the optimal selection and proportion of educational effects, as effectiveness depends on it. N. L. Vetlugina writes: "If children are brought up in the spirit of responding to everything that is beautiful in life, if

they get different impressions, if they engage in different musical activities, then their special abilities for music develop effectively and successfully” [9].

References:

1. Asafev, B. V. (1963). *Muzykal'naya forma kak protsess*. Moscow. (in Russian).
2. Blinova, M. P. (1964). *Nekotorye voprosy muzykal'nogo vospitaniya shkol'nikov v svete ucheniya o vysshei nervnoi deyatelnosti*. Moscow. (in Russian).
3. Blonskii, P. P. (1984). *Pedagogika*. Moscow. (in Russian).
4. Fel, M. A. (1997). *Esteticheskaya kul'tura shkol'nikov*. St. Petersburg. (in Russian).
5. Khashimov, A. I., & Sadygov, F. B. (1995). *Pedagogika*. Baku. (in Russian).
6. Khalilov, V. S. (1994). *Teoriya i praktika esteticheskogo vospitaniya v srednikh shkolakh Azerbaidzhana: Dr. diss.* Baku. (in Russian).
7. Tsypin, G. M. (1994). *Psikhologiya muzykal'noi deyatelnosti*. Moscow. (in Russian).
8. Shatskoi, V. N. (1963). *Razvitie detskogo golosa. Materialy nauchnoi konferentsii po voprosam vokal'no-khorovogo vospitaniya detei, podrostkov i molodezhi (26-30 marta 1961 g.)*. Moscow. (in Russian).
9. Vetlugina, N. A. (1967). *Muzykal'noe razvitie rebenka*. Moscow. (in Russian).

Список литературы:

1. Асафьев Б. В. Музыкальная форма как процесс. Л.: Музгиз, 1963. 378 с.
2. Блинова М. П. Некоторые вопросы музыкального воспитания школьников в свете учения о высшей нервной деятельности. М.; Л.: Просвещение, 1964. 104 с.
3. Блонский П. П. Педагогика. М., 1984.
4. Фель М. А. Эстетическая культура школьников. СПб., 1997.
5. Хашимов А. И., Садыгов Ф. Б. Педагогика. Баку, 1995.
6. Халилов В. С. Теория и практика эстетического воспитания в средних школах Азербайджана: дисс. ... д-ра пед. наук. Баку, 1994.
7. Цыпин Г. М. Психология музыкальной деятельности. М., 1994.
8. Шацкой В. Н. Развитие детского голоса // Материалы научной конференции по вопросам вокально-хорового воспитания детей, подростков и молодежи (26-30 марта 1961 г.). М., 1963.
9. Ветлугина Н. А. Музыкальное развитие ребенка. М., 1967.

*Работа поступила
в редакцию 10.06.2021 г.*

*Принята к публикации
15.06.2021 г.*

Ссылка для цитирования:

Veliyeva I. Musical-Aesthetic Education of Young Schoolchildren Through Vocal-Choral Performances // Бюллетень науки и практики. 2021. Т. 7. №7. С. 331-335. <https://doi.org/10.33619/2414-2948/68/44>

Cite as (APA):

Veliyeva, I. (2021). Musical-Aesthetic Education of Young Schoolchildren Through Vocal-Choral Performances. *Bulletin of Science and Practice*, 7(7), 331-335. <https://doi.org/10.33619/2414-2948/68/44>