Semantic Transfers of Values Concerning the Aesthetic Education through a Descriptive System of the Hexadic Model

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Abstract

Aesthetic education is certainly an important premise in creating a mature personality. The concept of education reflects the commitment of the child in a continuous process of formation-development designed and built according to certain finalities and education can represent, simultaneously, a process and also a product. The organization of educational practice can be realized progressively, according to the synthesis of the elements that constitutes the meaning of educational principles, accompanied by a series of nuances of the system of values. The entire normative system can emphasize certain elements from the normative area that receive meanings from the system of spiritual values, claimed by a certain educational paradigm. The judgment and aesthetic value represent the potential explored of the process of interiorization of the subject’s institutions. The purpose of this study is to promote a conception of knowledge, based on subjectivity that defines the concrete value of an aesthetic education. The justifying approach of educational values represents a necessity of the joy to accept and use groups of values such as: understanding, faith/doubt, criticism, evaluation etc.

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1. Introduction

The aesthetic education is without doubt an important premise in the construction of a cult personality. The concept of education reflects the engagement of the child in a continuous process of formation-development, realized according to certain finalities; thereby the education can become a process, but also a product.

Thus, the organization of the educational practice can be realized progressively according to the synthesis of the elements that represents the meaning of educational principals, accompanied by several nuances of the system of values. The entire normative system can be revealed by certain elements from the area of normality, but they can also receive meanings from the system of spiritual values, claimed by a certain educational paradigm, due to the
privileged position of humanistic sciences in the contemporary academic context. Primarily, there will be highlighted the components related to:

- the openness towards the student;
- the exercise of the creativity;
- shaping the personality in learning situations;
- preferences and personal taste;
- the organization of the activity according to the norms;
- the speech generated by persons competent in the field.

The values of aesthetic education are subject to certain changes (some musical genders or pictorial styles), regardless their value, and they registered lower preferences from the society, even from one generation to the other. An eloquent example is the so called „crisis of the work”, that is crossed by grotesque productions of the greatest masterpieces, by changing their meaning and their intrinsic value (Iamandescu, 2004). Although, pushed to the periphery of preoccupations and to the receptivity of present generations, the great music is a universal heritage, impossible to be recreated by the future musicians, but certain a source of truths, higher ideas and sublime emotions. It is obvious that a number of cultural, scientific personalities or from other domains, true elite, makes a group, apparently polymorphic, that refreshes the spiritual forces, generating the progress of the humanity.

2. Description of procedure

Despite the conviction of the authors of the present study that the interior nature of all human beings is inclined to grow, the assurance of the conditions, offered by the learning institutions, that facilitates the creativity is sometimes insufficient. Frequently, the positive tendencies were blocked or distorted and replaced with destructive behavior. This is only one of the reasons that explain how an individual can be disrupted, “blocked” at earlier times, thus being incapable to fructify their potential (Cassirer, 1994). The pedagogical thinking, leaving a place to the subjectivity, can concentrate in the educational space values from the aesthetic group, making possible the transition from the paradigm of the certitude

- the establishment of the educational act,
- the same reproduction of the knowledge,
- the strict control of the performances obtained by the students,

- towards the paradigm of uncertainty whose important feature is given by the subjectivity of learning, the integration of the whole personality in the mechanism of learning and in pedagogical situations unscheduled.

Promoting a conception about knowledge based on subjectivity that defines the concrete value of an aesthetic education. The justified approach of educational values represents a necessity of the joy to accept and use groups of values such as: understanding, belief/doubt, critic, evaluation. As a method, it is proposed the application of the hexadic model, starting from the principle that tomorrow’s illiterate will no longer be the one who cannot read and write, but the one who didn’t learn how to learn (Munteanu et al., 2012).

The modern teaching proposes, through learning sciences, approaching the human as a subject of education, marking the elimination of outdated norms that implicated the student only as an object of education. From this new perspective, the man is called to always learn, in other words, to be open to education, thus being able to make transfers, reorganizations or restructuring (Isac, 2001), with de following meanings: he becomes independent; he founds and maintains means of subsistence; he chooses a life partner, with whom he learns to coexist; he becomes a parent and fulfills the specific duties; he interacts with the community and with the society; he expands his responsibilities as a citizen; he accepts the changes in relations of parents or children; he prepares himself for retirement; he obtains satisfactions (at a material or spiritual level) in old age; he is prepared for death (Kidd, 1981; Careau, 2003).

Sublimation is a result of education and designates processes through which primitive needs are transformed by I in complex acts. This transformation is productive from a social point of view, though they are not always socially accepted and we remind the destiny of Socrates, Rembrandt, Beethoven and others, in order to realize the frequency by which the society rejected creations given through processes of sublimation. Sublimation attracts the
establishment of a symbolic link between the need for beauty and other groups if ideas and complex actions, facilitated by the capacity to promote ideas and to understand analogies - capacity that implies thinking as a primary and secondary process (Reboul, 1992).

The ability to use and create symbols draws the separation line between man and other species. Symbolism is a kind of mental representation and ensures the starting point for more complex representations such as images, fantasies, thoughts, concepts, dreams and language. Educational values that can be used through the hexadic model are established in a speech that keeps certain characters:

- they make the distinction between the values of aesthetic education and those of science;
- clarity and understanding of the sacred by describing the learning in terms of higher initiation and revelation;
- promotes higher values, unanimously accepted: taste, judgment, critic, admiration;
- the values of aesthetic education don’t stop once the education is finished.

3. Results and discussions

Among the principles that facilitate the relationship with the work of art, we mention those who also stand up in the religious education in Romania. As a receptor of art, the subject can values personal beliefs by engaging himself in a profound process of transformation, of evolution, facilitated by the educational environment, which makes possible to reach the vocal music and the pictorial art. Thus, the trainer can create connections with what is meaningful and touches the familiar areas; in relation with art, the subject receptor deciphers valid things for his own life just by searching the meanings spread in the work (Munteanu et al., 2012).

The spiritual dimension can be revealed as a mental commitment over a significant period of the subject’s life. The chronological succession of holidays can offer to the teacher opportunities to build activities that include, as a form of expression, vocal music favored by children. When they are vocally involved in a musical activity, the subjects are engaged in a cognitive and inherent process that reveals images and mental messages, making decisions and creating solutions. Whether singing, reciting or drawing, the creation of art implies instantly feedback systems, leaving the freedom to form a style of receiving artistic and moral values. Moreover, the subject is taught to exist, to discover his inner speech, to build his own world that approaches the ideals that transpire through art.

The observations of the authors of the present scientific study, facilitated by a long educational practice, reveals the fact that also children are fascinated by their lives in relation with music, thus being able to create their own vision of the world, vision that can be used in the evaluation of the vital environment of the child. Children are able to organize the musical images by rank (identifying the most expressive songs and texts, relevant for the organized activity) or they can compare and contrast them.

The „guide” of this journey for understanding music and contained values is the humming (crooning). In the musicians’ activity, humming a presence that certifies an innate practice, same as the language, thinking, breathing, they accumulate in a synthetic way. Practicing the humming consciously integrates thinking and values the personal emotional background, on the flow of breathing. Existing in a sensorial way, the music enters, through breathing and kinesthetic sensations in the depths of our being. The subtle technique of humming restores the meanings of musical ideas, doubled by the metaphors in the text (more suggestive in religious cases), leading to their correct assimilation.

It is required to mention that humming and singing are different phonetic attitudes, having a clear correspondence with the interior and exterior language. Humming describes an inner vector, with the intention of founding, opposed to singing, always directed towards others; therefore a performing art is implied. The results of this search are judgment and aesthetic value, constituents of the explored potential through the process of internalization of the subject’s intuitions, but also the accentuation of certain procedures through which are identified the musical ideas of repetitive order (replaying the same version of the song) or in a contrasting shade. In the presence of such developments of the melodic line, the subject must develop an explanatory activity, generated by the apparent disorder of the musical development, but with a particular way of articulating the important fragments in the context of the sound.

Founding responses and solutions for developing the personality can be done through the assimilation of modules offered by religion, anthropology, art aesthetic but also by border areas. We can highlight the features that
distinguish moral education from training activities established in scientific and technical domains and also theoretical basis that are necessary in order to understand moral values. The special emphasis on educating through all the levels of school permits the enlargement of the field of knowledge with the possibilities of understanding (from the early ages), facilitated by the activities with musical content. Important observations were made about the use of humming and singing, as a mean of approaching inside a little collectivity through the analysis of vocal spectra, of implication in an interpretative activity mediated by TIC. The relational dimension of knowledge inside the hexadic model is highlighted by musical art in religious education due to the expansive character of sounds and music’s harmony. The sacred dimension becomes in this way intermediated, all together with moral values, by the related language used in religion and art, through the entire scale of human ages. The organizer of certain activities that are subordinated to norms of beauty can anticipate the methods and can quantify in an informational way the means of restoration and semantic instauration that ennobles the human being.

The education through religion and art, connected by the exposure and the cultivation of moral values, through educational activities when specific ICT components are used, cannot be simplified to the teaching of certain contents, due to the fact that it involves all six dimensions of the hexadic model (Figure 1).

In order to emphasize how important are the six dimensions of hexadic model for the in-service teachers, an analysis was developed in the frame of a teachers’ professional development program developed in a blended format (face-to-face and distance sessions). Figures 2-7 illustrate the teachers opinions related to the six model dimensions.
The target group was formed by music, art and religion in-service teachers from nine counties of Romania. The evaluation of the hexadic model dimensions was realized through applying an evaluation questionnaire to the trainees who graduated the professional development program. A five-level Likert scale (1 - Totally; 2 - To great extent; 3 - To some extent; 4 - Not sure; 5 - Not at all) was used for evaluating each dimension.
4. Conclusions

The analysis of the finalities shows some lack of coordination between the educational intentions and the formation of judgment, as a clear target of education, on the one hand, and a source of contradictions occurring in practice, on the other hand. All of this can be seen also from a different perspective of the process of education through learning (Benne, 1990): learning conceived as an ability detained by a person of what it is known about a certain subject; learning as an expansion and clarification of meanings of the personal experience of an individual; learning as a process through which someone verifies the ideas and the generalizations connected to some problems and they are tested through some experiences more or less objective and controlled, fit for the purpose.

The results presented in this paper emphasized that most of the Romanian teachers highly appreciated at the end of the training program the increasing of self motivation and scientific content understanding, improving the teaching methods, attracting the learners to study and cooperate, applying the knowledge in social activities and last but not least, attracting the learners to retrieve their moral values in the development process of their own knowledge. This proved a good implementation of the hexadic model components in the teaching-learning process.

References