

Formation of Spiritual and Moral Attitudes of the Student's Personality

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ABSTRACT

The article examines the process of formation of the spiritual and moral attitudes of the student's personality. It is concluded that the effectiveness of educating the spirituality of student youth is ensured by purposeful selection of optimal forms, methods, techniques, means of educational work of the aesthetic, spiritual and ethical, moral and emotional direction, as well as the creation of spiritual space in high school, bringing energy of beauty, goodness, truths in the atmosphere of educational institutions, personal spiritual and moral authority of teachers. Taking into account the above, it should be emphasized that the content of the process of formation of the spiritual and moral attitudes of students at the present stage of development of society should include: educational and educational resources of the spiritual and moral culture of society; the potential of the educational and socio-cultural environment of the higher educational institution; spiritual self-development, self-improvement and the spiritual self-realization of the student's personality.

Key words: *spiritual and moral installations, spiritual and moral culture, personality, student.*

I. Introduction

The issue of the formation of spiritual and moral attitudes of young people in our time is an urgent problem, since student age is a period of intensive development of the individual characteristics of a student's personality. Therefore, it is very important to coordinate the efforts of higher education institutions for the sake of successfully educating young people in spiritual and moral attitudes.

Implementation of five initiatives, including comprehensive measures to create additional conditions for the education of students, including the involvement of students in culture and arts, physical education and sports, increasing their literacy in the use of computer and Internet technologies, expanding reading promotion, development of professional skills of female students;

Systematic organization of spiritual and educational work in higher education institutions, increasing the effectiveness of measures taken in this direction, raising the intellectual potential, thinking and worldview of young people, strengthening ideological immunity, educating them as a harmoniously developed generation with a sense of patriotism and service to the people. Development and implementation of the concept of development of spiritual and moral consciousness of young people;

to train young people who are able to take responsibility for solving important tasks facing the state and society, who are patriotic, enterprising, have modern knowledge and skills, have human qualities as professionals, to use educational methods that require new approaches;

development and implementation of measures for the development of sports as a value in higher education institutions, the promotion of a healthy lifestyle among students;

universal awareness of the content of legislation, legal awareness and culture of young people, healthy lifestyles, human rights, gender equality, peace and interethnic harmony, freedom of conscience, respect for the languages, customs and traditions of all nations and peoples along with values, the development of national and moral values, socio-political and economic activity, the formation of a strong civic position;

creation of wide conditions for social adaptation of students with disabilities, promotion of inclusive ideas;

systematic organization of cooperation between parents, communities and higher education institutions in educating young people;

Improving the work of sociological and pedagogical-psychological service groups in higher education institutions, strengthening advocacy work to prepare students for family life, strengthening the family;

to create conditions in educational institutions for students to spend their free time meaningfully by encouraging them to learn a profession, acquire new knowledge, work on themselves, purposefully use the achievements of modern technology, the formation of entrepreneurial skills;

to prevent students from being exposed to various information attacks, foreign ideas, socially dangerous acts, effective methods of education in order to unite them for the future of our country, the widespread use of modern information and communication technologies, the organization of spiritual and educational activities. take into account their interests and support their initiatives;

II. Main Part

Within the framework of the concept of "School - the hearth of spirituality and enlightenment" to develop cooperation between higher education institutions and secondary schools on the basis of mentoring model on issues such as the formation of spiritual and enlightenment worldview, legal literacy, career guidance and preparation for independent life.

Presentation of the main material of the article. The problem of the formation of spiritual and moral attitudes of the student's personality is acutely faced by modern society. In a difficult period of the predominance of Western values and mass culture, it is important to find an effective tool for consolidating society and developing patriotic sentiments.

As a pedagogical concept, spiritual and moral attitudes and their formation provides for the following signs in the content: purposefulness; the presence of some kind of sample, even the most general, as a socio-cultural landmark; the conformity of the development process of social and cultural values in the historical progress of society; the presence of a certain system of organized influences.

Today there are a large number of different approaches to the definition of the concept of "spiritual and moral attitudes". Scientists interpret this concept in different ways.

Analyzing the spiritual and moral attitudes as the self-realization of the individual's personality, which includes intellectual, emotional and volitional characteristics, it is necessary to reveal various components, such as the development and essence of the spiritual and moral attitudes of the individual, the conditions for development, spiritual creations, needs, abilities and states.

V.D. Shadrikov considers spirituality as the main force for the formation of humanity [7]. The author considers the main source of spirituality to be a person's awareness of himself and his relationship with others, and already through this - the awareness of good and evil, understanding of the benefit and rejection of it for the good of another. L. Buyeva notes that "spirituality is an integral quality that belongs to the sphere of personal values, which determine the content, quality and direction of human existence and the human image in each individual" [2]. P. Simonov believed that spirituality expresses the quality of the individual, which is a social value, the need for knowledge, in the pursuit of good, empathy [5].

The components of a person's spiritual culture are: intellectual culture of knowledge and thinking; moral culture - conscience, honor, dignity, culture of communication and feelings; national identity, political, environmental, legal culture; aesthetic culture.

In our opinion, spiritual culture is closely related to moral culture, which is formed by moral education. Moral education is defined as educational interaction between educators and pupils and aims

to form persistent moral qualities, needs, feelings, behavior based on ideals, norms and principles of morality, participation in practical activities.

Spiritual and moral attitudes - a complex, diversified system that encompasses language, art (amateur and professional), science (natural and social, ideology, law, religion, traditions, customs and beliefs), that is, everything that represents the spiritual world of the people, their consciousness, the totality of their beliefs and views. Spiritual culture is based on the worldview of the people, the specifics of their perception of reality, natural and social environment [6].

Spiritual and moral development of an individual provides for the socio-cultural process of society's influence on a person and, in fact, a person's activity regarding a critical, creative understanding of certain roles, values, historical experience in modern socio-economic, political conditions.

The result of the spiritual and moral development of the individual is the assimilation of the system of moral and ethical norms, the foundations of culture, the formation of spiritual needs, needs, interests, the identification of the culture of feelings and humane relationships with others.

In modern studies of the problems of public morality and spiritual and moral education, the priority direction is to determine the system of links between the moral development of the individual and society as a whole. Therefore, the main educational task of higher education is to educate a person capable of moral self-improvement and autonomous self-regulation of his activities and behavior, which cannot be subject to the influence of spontaneous or purposeful destructive social factors. This is achieved due to the development of a high spiritual and moral culture under the influence of scientifically balanced purposeful teaching and educational technologies.

The primary role in the spiritual and moral development of the individual belongs to the unity of consciousness and moral feelings. H.Y. Botasheva proposes to consider the phenomenon of spiritual and moral culture from two perspectives: as a social phenomenon and as a personality quality. This phenomenon includes three components: spirituality, morality, culture [1].

According to N.S. Pichko spiritual and moral culture is a developed mechanism of personal self-regulation, which ensures the realization of individual values and meanings, taking into account safe and humane interaction with oneself and others. Spiritual and moral culture is a product of socialization, education, upbringing and self-education. The patterns of its formation and the appropriation of cultural experience have been relatively little studied, despite the fact that one of the tasks of the formation and development of the personality as a whole is the formation of a common culture, and, consequently, spiritual and moral [3].

Having analyzed different definitions of the term "spiritual and moral attitudes", we can note that spiritual and moral attitudes, as a concept, are defined by scientists on various grounds: as a sphere of spiritual activity, which includes the education system, upbringing, spiritual creativity (engaging in science, politics, ethics, art, philosophy, religion, law, etc.); as a system of values and beliefs, models, standards and norms of behavior; as a means of self-realization of an individual or group in social life. In addition, we must also understand that spiritual and moral attitudes form a person, his views, worldview, value orientations, attitudes. Also, thanks to the heredity of spiritual and moral culture, it is possible to transfer knowledge, skill, skills, works of art and literary works from generation to generation, from person to person.

Taking into account the variety of existing definitions of the term "spiritual and moral attitudes", in our opinion, it is possible to propose such a generalized interpretation: spiritual and moral attitudes are a component of the general system of views, which include spiritual activity and its products.

It is characterized by the inner wealth of consciousness, the degree of personality development based on the highest social values. The structure of spiritual and moral attitudes includes knowledge, morality, upbringing, education, law, politics, philosophy, ethics, aesthetics, science, art, literature, mythology, religion.

Spiritual and moral education of students is a priority in the educational work of the university. It is aimed at increasing the status of spirituality and morality in the entire system of educational and educational activities of the university and is aimed at the formation of spirituality as a fundamental quality of an individual that determines his position, behavior, attitude towards himself and the world around him. Broadly speaking, spiritual and moral education is an integral, strategic, intellectual resource of society and the entire state. The moral component of spiritual and moral education is formed mainly by influences on consciousness and affects the external behavior of a person, his relationship to the natural world and the world of people and is the result of orientation education, reflecting the value orientations of the individual.

The formation and development of spiritual and moral potential using the rational factor is implemented in several ways:

- Through introducing students to art, painting, music, theater, as well as to various types of creative activity.

- Through the development of the figurative and emotional sphere of young people in everyday life. At the same time, the harmony of a person with the external environment is achieved through the development of needs, intellectual, sensory-volitional and motivational spheres, through stimulating the accelerated development of socially significant personality qualities, communicative properties and through the creation of intrapersonal, interpersonal psychological comfort.

- Through the assessment and self-assessment of the level of development of knowledge, skills and abilities that the student receives when mastering academic disciplines.

The educational potential of the academic disciplines of the humanitarian cycle (a single set of worldview, axiological, spiritual, as well as the corresponding organizational and activity resources of classroom and extracurricular work) from the standpoint of their importance for the formation of civic culture among students of a secondary specialized educational institution is quite large. They help to educate in them those personality traits that are necessary for adaptation in modern civil society: patriotism, tolerance, citizenship and others. In addition, in the process of studying the humanities, comprehending knowledge-opinions about a person, his relationship with nature, society, students acquire spiritual values, value orientations, moral positions. The criteria for the level of assessment and self-assessment of spiritual and moral upbringing can be:

- a young person has a scientific outlook;
- the presence of a sense of inner freedom among students, which is harmony with their inner world, nature and society;
- striving for self-realization;
- the success of the leading educational activities;
- the adequacy of self-esteem;
- the formation of the motives of behavior in accordance with the highest principles of morality.

By entering into certain relationships with the people around them, students in various life situations accumulate and expand moral experience. The organization of this experience is carried out by involving students in various types of activities, the formation on this basis of moral consciousness, the development of moral feelings, the development of skills and habits of moral behavior.

A person is not born rich in a spiritual and moral sense, therefore, external influence of teachers, parents, the entire educational environment of an educational institution is needed with the unity of the factors of spiritual and moral education .. Therefore, it is very important to acquaint young people with universal human values, since they act as criteria both spiritual development and social progress of mankind. The values that ensure human life include health, a certain level of material security, social relations that ensure the realization of the individual and freedom of choice, family, law, etc.

We consider the main directions of spiritual and moral education: the formation and development of a system of spiritual and moral knowledge and values, the implementation of knowledge related to

the norms of morality and professional ethics in educational, industrial and social activities, the formation of students' reproductive consciousness and attitudes towards creating a family as the basis the revival of traditional national moral values, the formation of the qualities of a socially active person who has the skills of self-presentation, argumentation, decision-making, organization of socially and personally significant affairs.

The main tasks of the process of forming the spiritual and moral attitudes of students, which the teacher should be guided by in their daily work, continue to be: fostering interest and value attitudes towards works of art, cultural phenomena, the ability to perceive life based on the ideals of beauty, goodness and love; the formation of the spiritual and moral competence of future specialists in the intellectual, emotional, value and active spheres of personal development; the formation of value guidelines for the ideals of the culture and traditions of their people; activation of a creative attitude to the surrounding reality, independence of decisions and purposeful actions; development of skills and abilities that predetermine the practical nature of spiritual and moral culture, the ability to cultural and creative activities (intellectual skills, aesthetic skills), the ability to holistically plan and solve social problems; adequate assessment of cultural co-creation (spiritual practice); cultivating the best qualities of the Russian mentality - hard work, mercy, patriotism, honesty; development of the spiritual and sensual world of the individual: spiritual needs, moral and aesthetic feelings; striving for moral perfection, etc. [8].

Spiritual and moral education is aimed at the formation of the following qualities in students: moral feelings (duty, conscience, responsibility, patriotism); morality of appearance; moral position; moral behavior.

III. Conclusion

So, the theoretical analysis of the problem under study has shown the importance and necessity of the formation of spiritual and moral attitudes of students in higher educational institutions. The effectiveness of upbringing the spirituality of student youth is ensured by the purposeful selection of optimal forms, methods, techniques, means of educational work of aesthetic, spiritual-ethical, moral and emotional direction, as well as the creation of a spiritual space in higher education, bringing the energy of beauty, goodness, truth into the atmosphere of educational institutions, personal spiritual and moral authority of teachers. Considering the above, it should be emphasized that the content of the process of forming the spiritual and moral attitudes of students at the present stage of development of society should include: educational and educational resources of the spiritual and moral culture of society; the potential of the educational and sociocultural environment of a higher educational institution; spiritual self-development, self-improvement and the actual spiritual self-realization of the student's personality.

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