

УДК 299.5

SPIRITUAL AND MORAL FORMATION OF PERSONALITY IN THE EDUCATIONAL PARADIGM

Zholmukhan Tansholpan Mukhtarkyzy

Tangsholpanzh@gmail.com

1st year Doctoral student of the Eurasian National University named after L.N.Gumilev.
Nur-Sultan, Kazakhstan Academic advisor-Smagulov M.N.

Education in the modern world is a factor determining the level of culture, intelligence and development of the younger generation. New approaches to the problem of moral and spiritual upbringing and personality development, promoting the idea of humanization of the pedagogical process are in principle against tendentiousness in education, formalism and moralizing. Although the theory of pedagogy and methodological developments orient us to high motives and goals of upbringing, in practice realization of these goals rarely achieves the desired result.

Kazakhstan's turn toward democracy, humanization, individual rights and freedoms has required rethinking state education policy. The age is a personal factor, which has led to the need to create such conditions of life of each child, in which he could freely grow and develop, to be spiritually and morally enriched, to become a personality.

The problem of the spiritual and moral formation of the individual has always occupied a significant place in scientific research. This suggests that this problem at different times and years constantly worried philosophers, psychologists and sociologists, educators, etc.

At the present stage of development of human society such phenomena of planetary scale as globalization of socio-economic relations and hegemony of global capital began to penetrate all layers of social and economic life. Using powerful methods of economic, ideological and mass cultural influence, they put man in total dependence on universal internationalization and technocratization, drive him into a narrow corridor of rational and pragmatic worldview, limit and level such invariant generic properties as creativity and creativity. At the same time, the greatest danger lies in the moral and spiritual degradation of humanity, the suppression of cultural and creative potential, national-cultural and spiritual and moral consciousness, and the devaluation of the high ideals of mankind.

Under these conditions, in order to preserve and further develop human civilization, it is necessary to form a multicultural personality with a mindset subordinate to the universal humanistic principles of worldview.

Pedagogy makes extensive use of the interscientific concept of formation. Formation is the process of human formation as a social being under the influence of all factors without exception - environmental, social, economic, ideological, psychological, etc. In previous pedagogical literature, the concept of "formation" was often used to refer to uncontrolled, random influences on the personality. For example, P.N. Gruzdev, the famous author of textbooks on pedagogy, suggested calling only spontaneous education - "the impact of different conditions on people regardless of the conscious activity" - formation. [1]

The formation of a personality, personal qualities is the expansion of the circle of relations with reality, the gradual complication of forms of activity, the concept of formation is close to the concept of development, the consolidation of the personality of certain qualities to the process of socialization. In psychology, the concept of "formation" is used to describe the process of development under the influence of external influences of education, training, social environment. This concept mainly means the purposeful development of the personality or any of its sides and qualities under the influence of upbringing and education. Methodological significance have three most important provisions that determine the conditions for the formation of the moral qualities of the individual: t

he interpretation of the concept of personality, interpretation of the form or way of functioning of the personality, the unity of personality and its moral qualities. Among the initial links in the formation of the moral qualities of a person are moral and ethical ideas. Their formation involves the reliance on sensations and perceptions, the knowledge of real images of objects and phenomena that previously affected the student youth. However, being a form of sensual cognition, perceptions do not provide an opportunity to penetrate into the essence of the phenomenon, especially such a complex, all-encompassing as morality.

Personality development is a very complex, dialectically contradictory and multidimensional process. In it, as in a complex whole, it is possible to distinguish processes of organic

maturation, mental development and purposeful formation of the personality. Personality formation, conditioned by external factors of upbringing and education, permeates the processes of organic maturation and mental development and connects them all into a holistic process of personality development. Therefore, ultimately, the formation of personality, those external factors that determine it, determine the direction of self-movement process of development, indicate how, in what direction will be resolved internal contradictions

sources of development process, and therefore what nature will take the process of further personal development. The processes of maturation, development and formation (upbringing and education) occur together, in unity, in interrelation. S.L. Rubinstein wrote about it: "The child does not mature at first and then is brought up and trained; he or she matures by being brought up and trained, i.e. under adult guidance, mastering the cultural content that mankind has created; the child does not develop and is brought up, but is developed by being brought up and trained, i.e. the very maturation and development of the child in the course of training and education is not only shown, but is also accomplished. The organism develops by functioning; the adult human being develops by working; the child develops by being brought up and trained. This is the basic law of the child's personal development.

Upbringing is interpreted as the socialization of the student's personality. The process of internalization of morality is based on the person's own activity during which moral principles and norms embodied in the "moral patterns" turn into internal regulators of behaviour. The psychological mechanism of assimilation of moral patterns "is the establishment of connections between moral knowledge, feelings and habits. Their combination at each age stage forms specific formations - "functional systems". These "functional systems" serve as a prerequisite for the further assimilation of morality." The formation of moral qualities of the individual is associated with the development of self-consciousness. [2]

Self-consciousness is a feature of the human psyche, it is inherent only in humans, animals do not have self-consciousness. Self-consciousness is a set of mental processes through which an individual realizes himself as a subject of activity. Self-consciousness is based on the ability of a person to distinguish himself/herself from his/her own life activity. Self-consciousness is the highest form of consciousness, its result and prerequisite, because consciousness itself is impossible without self-consciousness, i.e., human consciousness arose and developed under the direct influence of labour, articulates speech and social relations

As part of our study is particularly important is the definition of the essence of the concepts of "moral education", "spirituality". The Dictionary of Pedagogy provides the following definition of the concept of spirituality. "Spirituality-1. the highest level of development and self-regulation of a mature person in which the main reference points of its life activities are the highest human values;

2. individual capacity for peace and self-understanding, orienting a person to act "for others", her search for moral absolutes; 3. from a religious perspective, the conjugacy of man in his highest aspirations with God. [3]

Along with these and other definitions there are those that characterize the concept of "spirituality" from a religious perspective.

Thus, summarizing the studied interpretations and definitions, we can conclude that the problem

of spirituality was concentrated in such areas as science, religion, philosophy, sociology, etc. In pedagogical science, based on dialectical materialism as a methodological basis, spirituality is identified with the culture of life, behavior, labor, aesthetics, morality. In the traditional philosophical understanding spirituality includes three elements - cognitive, moral, aesthetic. The heart of spirituality is morality.

The theory of moral education is reflected in the works of N.I. Boldyrev, A. S. Sukhomlinsky, I. S. Marenko, F. Hofmann and the works of domestic scientists B. Kudaiberdi, N. Komek, B. Smanov, K. Abdinagym, G. Abdesovna, etc. These scientists revealed the principles, forms and methods of the process of moral education, moral formation of the personality, the methodology of formation of moral consciousness and feelings and behavior.

The problem of the moral formation of the individual is relevant for a long time. The analysis of pedagogical literature has shown that on this problem there are different interpretations and contradictions between the concepts of "moral education".

These contradictions can be grouped into the following groups:

- Contradictions between different external factors: the contradiction between the influence of the broad social environment and the microsphere; between the requirements, values of family and other collectives.

- Contradiction between external and internal factors: between the level of requirements for a person and his abilities, readiness to fulfill them.

- Contradictions between various internal factors: between consciousness and feelings; between consciousness of the public and personal significance of interests; between a person's level of aspirations and his abilities, capabilities; between new and old values. [4]

The effectiveness of the process of moral education largely depends on the timely identification and resolution of these contradictions by changing the circumstances of social relations, living conditions and activities of the forming personality.

In our study we adhere to the following understanding of these terms. Spirituality - a system of values, the core around which the human essence is formed, the ability to peace and self-understanding, the orientation of the individual to act for others. Morality is a special form of social consciousness and a type of social relations, one of the main ways of regulating human actions in society with the help of norms. We agree with B.T. Litkhachev in the definition of moral education as an organization of a person to overcome and resolve life contradictions, problems, issues, conflicts, and formations. Contradictory content of moral youth should be seen as the main object of the educational process, the organization of which should be systematically and continuously work, focusing on the skillful resolution of contradictions, the development in this process, their moral sense, consciousness, habits, habitual forms of behavior.

List of references:

1. Nurgalieva G.K. Psychological and pedagogical bases of value orientations of personality. - Almaty, 1993.
2. Smagulov M.N. Value paradigms of Islamic education: traditions and innovations. - Almaty, 2017.
3. Baltabaev M.H. Ideas of moral education. - Alma-Ata: 1997-70p.
4. Kalyuzhnyi A.A. Theory and practice of professional teacher training for moral education of students in an integral pedagogical process. - Almaty, 1994