

Morality as a Value Component of a Personality and Conceptual Foundation of Moral Education

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Abstract: It is known that a society climate depends on the quality of ideas, values and meanings which determine it. According to a number of scientists, an individual value system is a determinant factor of practically all human vital ambitions. In the opinion of B.L. Wulfson, the task consists in dedicated shaping of humanistic consciousness of an individual, group, society and finally, all humanity” on the basis of the individual value system. K.M. Khoruzhenko regards a value as a “conception of what is sacred for a human, class, group and society on the whole their convictions and preferences expressed in conduct. Values are not subject to doubt; they serve as a standard and ideal for all people”. And from this perspective we shall consider morality as a value component of a personality on the basis of which other personal qualities are shaped. It is common practice to understand morality as a totality of general principles and codes of people’s conduct relative to each other in the society as a regulator of a feeling and desire and behavior of a person in compliance with moral principles of a certain world view.

Key words: Behavior, education, human, morality, personality, group, person, pedagogical reality

INTRODUCTION

Today, the whole world passes through a crisis. Many scientists, politicians and workers of culture say that the 21st century can simply not be actualized if humanization and harmonization of both personality and society will not become its priorities. And this process can only progress through a return to moral values as the main qualitative measure of a personality is the level of maturity of his or her moral qualities which (if any) fill with a corresponding content the cultural phenomenon of a human, his or her patriotic, ecological, physical and aesthetic components.

Understanding of morality as the main personal value existed at all stages of the society development while moral education, at all times, stood out front in the system of education and was considered as the education process basis. Within the theory of a systematic approach to education and systemic understanding of pedagogical reality, the leading role is assigned to education which is considered as a “great concernment: a human’s fate is sealed by it”.

Patterns of social life, society political systems and levels of the society development changed but at all stages of the society development, namely, during its rises and falls, periods of prosperity and decline on the

level of the family and state, moral education remained the priority in the upbringing-educational process as its exemption from the educational process causes damage to the system’s integrity and makes the system incapable. It is moral and spiritual devastation of the younger generation of the 90’s that gave birth to immoral “intellectuals”, false patriots, soulless “aestheths”, etc.

At the beginning of the third millennium, the Russian state is characterized, together with economic instability, by a crisis in the spiritual sphere, a vehement process of social, material and moral polarization of the society. Today, a human goes through a crisis due to the absence of spiritual landmarks in life and loss of traditional spiritual values, when psychology of a creator and doer is expelled and substituted by psychology of a consumer a primitive one, devoid of spiritual-moral loading. Characteristic of the human population are “double standards”, moral deafness and “dehumanization” of behavior due to a reduction in true spiritual, moral, cultural and national values.

Alongside with that the society progress, at all stages of historical development, contributed to development of the scientific thought, shaped main concepts of moral education, required a scientific approach to the problem of moral education theory

development to determination of its social role, enriching it with new content in compliance with new living conditions and principles.

Obviously, every historical period seals the content of education. It includes the so-called social mandate, deideologization of the educational process, exclusion of focused education from the educational process and on the contrary, an explosion of interest in problems of education including the spiritual-moral one.

Philosopher-idealist Socrates (469-399 BC) considered that there existed universal and permanent moral concepts. In his opinion, the goal of education must be not the study of the nature of things but self-actualization and perfection of morality.

Plato considered that approach to the highest idea of goodness is realized mainly by education, including moral one to which special meaning was assigned.

In the field of moral education Aristotle, who put forward in his philosophy a conative and active source, highlighted moral learned behavior and exercises in moral acts.

John Herbert thought that moral education had to occupy the first place while a common task of education could be entirely expressed in just one word "morality" (Gerbert, 1940).

J.A. Kamensky, in his treatise "instruction on morals", cited the following folk aphorism: "the one, successful in sciences but being in arrears of fair morals is rather falling behind, than successful". G. Pestalozzi said that moral behavior of children was formed not due to moral teaching but due to development in them of moral feelings and creation of moral affections.

The problem of moral education was a subject analyzed in the researches of Russian enlighteners as well as of Belinsky (1948) who paid special attention to moral education of the younger generations referring it to the most important and necessary condition for the harmonious development of a personality.

Moral education was highly valued by L.N. Tolstoy. He thought that of all sciences that a human should know, the main science was the one about how to live doing as few as possible evil and as much as possible good.

At that time, the issue of moral education also deeply worried Maria Konstantinovna Tzebrikova (Khoruzhenko, 1997), a famous educator, writer and editor of pedagogical magazine "upbringing and education". She considered that the goal of moral education was development in a child of a "self-respect" which "will protect against foul deeds". M.K. Tzebrikova placed huge

emphasis on morality. "With a strong moral feeling, she wrote, there is developed a perception of public duty and an aspiration to make oneself useful".

Establishing of the concept of a systematic understanding of pedagogical reality, its meaning for creation of an integral pedagogical theory underwent a long period in the development of the pedagogical science.

V.A. Sukhomlinsky underlined a special role of the correctly organized educational process and assigned to it a "leading place in the formation of a spiritually rich, harmonious and happy personality". The process of spiritual-moral education is by its nature, a continuous process, realized in a certain cultural-historical environment and this process should be considered within a specific cultural-historical tradition and harmonious synthesis of its constitutive constants: state, public, religious and national ones.

MATERIALS AND METHODS

Now a days, spiritual-moral education represents a process of an organized influence on the moral sphere of a human personality which is a backbone of the personality inner world. This influence has a complex, integrated and systematic character with respect to feelings, needs, wishes, opinions and personality as it bases itself on a certain system of values laid down by the information-education environment.

Moral upbringing promotes formation in a human of moral feelings, morals, ethic position and behavior. During development of conceptual foundations of the moral education and based on the essence of this process, emphasized as the main goal is development in the society of high morality, formation of citizens with positive values and abilities capable to demonstrate them in the interests of the country, for ensuring the country's vitally important interests and stable development. Achievement of the specified goal is realized through solving strategic and tactical tasks. It is common to refer the following tasks to the strategic ones: adoption of moral and ethic principles developed by the humanity during the millennial history:

- Nurturing of humanism, striving for peace in own home, community, country and on the whole planet; adoption and application of moral traditions of own people and ethnos
- Preservation and augmentation of moral, cultural and scientific values of the society

- Diffusion of knowledge among the population, increase of its educational and cultural level; harmonious spiritual development of every personality, cultivation in him of foundational principles of morality: kindness, honesty, desire to care for the fellow creature, strengthening of family ties, love for children and respect for the elder
- Consolidation in the society, consciousness and feelings of the young people of socially meaningful spiritual-moral values, points of view and convictions; preservation of historical continuity of generations; development of national culture, education for solicitous attitude to the historical and cultural heritage of the peoples of Russia
- Formation of spiritual-moral qualities of a person; education of patriots of Russia, citizens of a law-based democratic state, respecting individual rights and freedoms, demonstrating national and religious tolerance
- Development of the culture of inter-ethnic relations
- To the tactical tasks, we refer the following ones
- Study of the history of the own country and locality
- Shaping of a realistic perception of the natural and historical sources of the national distinctness of the peoples of Russia; study, protection and restoration of the country's cultural heritage
- Augmentation of cultural wealth of the region; shaping of an ability to subordinate the own consciousness and behavior to the moral-aesthetic requirements of the society
- Consolidation of national feelings and national dignity of every student in everyday live and activity
- Shaping of a regardful attitude to each other and overcoming of haughtiness, egoism and false pride
- Formation of a feeling of responsibility to a group, state and people

In this connection, a methodological basis for spiritual-moral education of the region population becomes to be represented by traditions of folk and orthodox culture and pedagogics represented in such aspects as cultural-historical, moral-ethical, ethno-cultural.

Thus, the content of spiritual-moral education is determined by main components of a personality organization, among which in the first place, it is necessary to name the following ones: cognitive, pragmatist (aimed at formation of a corresponding conduct and activity) and personal-creative (aimed at formation of a corresponding conduct and activity). For its part, every of these components is filled with content being oriented in a separate direction of the integral process of the moral revival of the state, society and human.

Characteristic of the spiritual-moral education are common inner and outer regularities which have their own specific manifestations. The following regularities refer to outer ones: dependence of moral education on socio-economic processes, ideology and politics, peculiarity of tasks, content, methods and forms of moral education process. The following regularities refer to inner ones: connection between education, upbringing and development; relation between education and self-education, i.e., relations between activity of the subjects and objects; relations between educational activity of a person and results of the person's development; connection between a person's abilities (age-related and individual) and a character of influence on the person; connection between a group and a person, etc. Common character of the regularities is specified in certain requirements to the process of moral education and main provisions by which it is necessary to be guided during its organization and realization, i.e., in specific principles (Menchinskaya, 1998).

RESULTS AND DISCUSSION

The principles of spiritual-moral education are as follows: a principle of systematic-complex approach which suggests a coordinated and goal-oriented work of all structural subdivisions and a principle of value system which are represented in human consciousness in the shape of ideals, goals, convictions and interests and take shape in deeds; a principle of recipient-oriented approach in spiritual-moral education presupposing use of special forms and methods of work with regard to every age-related, social and professional group; a principle of activity which presupposes insistence and reasonable initiative in transformation of the young people's world view and system of values oriented at the interests of the state; a principle of universalism of the main directions of moral education assuming an integral and complex approach to them; a principle of preservation of the people's historic memory presuming a necessity of saving in different forms of all types of information on the events of the past and particular persons taking part in them; a regional principle requiring formation and development of knowledge about the nature, economy, history and culture of the own region; a principle of upbringing on the basis of traditions; a linguistic principle requiring every possible preservation and development of the Russian language as a means of the international intercourse and the language of the own nation and nationality as a means of preservation and reproduction of the culture of the own people and other principles. All mentioned principles are inter-related and are realized within a single integral system with the help of a totality of educational means.

On the basis of the above, moral education as one of the types of a multidimensional, far-reaching and constantly conducted activity includes a number of priority aspects connected by one goal, common forms of organization and management, determining consistency of the approach. It is common to refer to such aspects the following: a substantial aspect of the systematic approach which presupposes development of a methodology, detailed description of all elements and forms of moral culture existence; formation of a system of moral education and upbringing; an age-related aspect which makes it possible to draw up a complex of measures on moral education with regard to age-related peculiarities of educatees; an institutional aspect of the systematic approach which presupposes simultaneous inclusion of a moral component into educational activity of all social institutions; a cadre aspect presupposing a step-by-step realization of the system of measures on enlightenment, training and retraining of pedagogical cadres in issues of moral education; an organizational-legal and information aspects as well as economical and managerial ones.

Moral education has a high level of complexity and encloses by its influence, all generations as well as penetrates all sides of life: social-economic, political, spiritual, legal, pedagogical. It is an integral part of all life-sustaining activity of the country, its social and state institutions. Moral education presupposes forming in students of socially meaningful orientation, harmonious combination of personal and public interests, overcoming of alien to the society processes and phenomena destroying its foundations and creative potential. It must be scheduled, systematic, constant and one of top-priority directions in the educational activity ensured by a certain system of measures.

A prime component of these measures is scientific-theoretic and scientific-methodological support while the subject of the component consists in organization of researches in the sphere of moral education and use of their results in practical activity; development of methodological recommendations on the problems of formation and development of a moralist; enrichment of the content of moral education due to inclusion into it of cultural-historical, ideological and

other components on the basis of prime achievements in the sphere of social-humanitarian sciences; scientific substantiation of the ways of a person turn to moral values, their spiritual adoption.

The problem of moral education of the youth is characteristic for every historical epoch; in these latter days, this problem is the most pending. Specifics of the period, its peculiarities at every stage of the society development are characterized by specific tasks. We have undergone a stage of a death-blow to all moral ideals when the moral vacuum impersonalized humans and whole nations. Especially subject to spiritual-moral devastation is the younger generation which has to determine the future of any country. Based on that, there came a realization of a necessity to consistently shape in the consciousness of the young people those value innovations which can not only displace the existing negative picture but also fill the formed emptiness with a new moral content.

CONCLUSION

In the present study, we consider moral education from the point of view of a systematic approach to education, within the framework of which it is interpreted as the main direction in the integral system of education penetrating all other ones.

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