

The Concept of Spiritual and Moral Education

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ANNOTATION

The article analyzes the space of spiritual and moral education in modern education. Analyzing the main approaches to understanding spirituality, the authors reveal the essence of spiritual and moral education, which makes it possible to determine its subject.

KEYWORDS: man, upbringing, spirituality, spiritual and moral education, the essence of spiritual and moral education, the subject of spiritual and moral education.

The upbringing of morality in children, a sense of conscience, moral habits and behavior as an active, purposeful process of the formation of moral consciousness began in the Soviet period. Educators and teachers began to pay attention to the formation of moral feelings even from the first years of life.

The tasks of the moral education of preschool children were as follows: education in the principles of humanism, human relationships between children and adults (fulfillment of the elementary rules of social life, goodwill, responsiveness, caring attitude towards loved ones, etc.); education in collectivist relations between children; promote love for the country, respect and sympathy for workers of different nationalities. A particularly important task was to teach children industriousness.

In a short dictionary of philosophy, the concept of morality is equated with the concept of morality. Morality is the norms, principles, rules of human behavior, as well as human behavior itself (motives of actions, results of activity), feelings, judgments, which express the normative regulation of people's relations with each other and the social whole (collective, class, people, society) ".

In I. Dahl interpreted the word morality as "moral doctrine, the rules of the will and conscience of man." He believed: "Morality is the opposite of the bodily, carnal, spiritual, The moral life of a person is more important than material life [7].

The concept of morality has changed over the years. According to S.I. Ozhegov "Morality is the internal and spiritual qualities that guide a person, ethical norms, rules of conduct determined by these qualities."

An outstanding teacher V.A. Sukhomlinsky said that it is necessary to engage in the moral education of the child, to teach "the ability to feel a person" [25].

Vasily Sukhomlinsky in his writings has repeatedly emphasized that "the unshakable foundations of moral conviction are laid in childhood and early youth, when good and evil,

honor and dishonor, justice and injustice are accessible to the understanding of the child only in a state of vivid visibility, proof of the moral significance that he sees, does, observes [25].

The problem of the moral education of preschoolers was dealt with by many psychologists, teachers and scientists, this was noted in their works: R.S. Bure, N.F. Vinogradova, V.G. Nechaeva, R.I. Zhukovskaya, T.A. Markova, E.I. Sukhov and others [4, 5, 20, 24].

“Spiritual and moral education of schoolchildren consists in the development in the process of education and upbringing of knowledge of the worldview and the formation of appropriate moral qualities for the purpose of personal development, familiarization with the culture of one’s family, one’s people, one’s ideological socio-cultural group, socialization in modern society” [20].

One can speak about the morality of a person only when he behaves morally from an inner impulse (need). An action is understood to mean any action or state of a person, but any action or condition becomes an action only when it is considered in combination with the goals, motives and intentions of the person who generates it. At the same time, both the actions or states themselves, and the motives and goals that give rise to them, must be moral. Thus, behavior is understood as the integrity of human activity, emphasizing both external actions and internal conditions of activity, that is, their motivation, experience.

What are our traditional sources of morality? These are Donbass, our multinational people and civil society, family, work, art, science, religion, nature, humanity. Accordingly, the basic national values are determined [10].

patriotism - love for one's small Motherland, one's people, service to the Fatherland;

Citizenship - law and order, freedom of conscience and religion, the rule of law;

social solidarity - personal and national freedom, trust in people, institutions of the state and civil society, justice, mercy, honor, dignity;

Humanity - world peace, diversity of cultures and peoples, progress of mankind, international cooperation;

Science - the value of knowledge, the pursuit of truth, the scientific picture of the world;

family - love and fidelity, health, prosperity, respect for parents, care for older and younger, care for procreation;

work and creativity - respect for work, creativity and creation, purposefulness and perseverance;

traditional religions - ideas about faith, spirituality, religious life of a person, tolerance, formed on the basis of interfaith dialogue;

art and literature - beauty, harmony, the spiritual world of a person, moral choice, the meaning of life, aesthetic development, ethical development;

nature – evolution, native land, reserved nature, planet Earth, ecological consciousness.

A separate research task on the problem of spiritual and moral education of preschoolers is the analysis of the modern practice of education in preschool educational institutions. The desire to fully understand the development of the direction we are interested in encourages us

to turn to the educational work of kindergartens from the beginning of the post-Soviet period, which was once associated with serious transformations in the field of preschool education.

In the first half of the 1990s, due to the change in the socio-economic situation, the network of municipal preschool educational institutions was significantly reduced. The system has been almost completely eliminated.

tent kindergartens. The growing manifestations of the demographic crisis have led to a significant reduction in the child population and a decrease in demand for public preschool education. The tradition of educating collectivism was also violated, the priorities were shifted towards the individualization of development, "the formation of children's ideas about themselves as a unique, valuable person" [1]. Socially significant areas of educational activity - moral, patriotic, international and labor education - have been relegated to the periphery of preschool education or have completely ceased to exist. The heroic motives of patriotic education have lost their relevance, the general prerequisites for the social and moral development of a preschooler have acquired an everyday, instrumental character.

The authors of many program materials did not use the term "spiritual and moral education", replacing it with the definitions of "social development", "social and moral development", "formation of the foundations of the future personality", or continuing to work with the formulation "moral education" familiar from Soviet times [12]. In a single document - the Program of Education and Training in Kindergarten, edited by M.A. Vasilyeva, V.V. Gerbovoy, T.S. Komarova, in the explanatory note, when characterizing the principle of cultural conformity, which is basic for the program, it is emphasized that its implementation "makes it possible to ensure that national values and traditions are taken into account in education, to make up for the shortcomings of the spiritual, moral and emotional education of the child" [9]. However, this mention of spiritual and moral education has no further direct development in the content of the program.

Until now, in the mass practice of preschool institutions, the value and semantic aspects of complex preschool education programs often turn out to be unconscious and unrealized. A consequence of the absence of special tasks and subject sections on spiritual and moral education in the programs is the absence in kindergartens of a system of work on the formation of the value sphere of preschoolers. Until now, elements of the traditional way of life continue to be present only in preschool educational institutions implementing the ethno-cultural and ethno-confessional components of education. Even choral singing (apart from special music lessons) and folk games have for the most part become a rarity in the mass daily practice of kindergartens.

In the early 2000s, the situation changed somewhat. For a while, spiritual and moral education receives official status. In 2000/01 academic year The Department of Preschool Education has identified the activities of preschool educational institutions as a priority along with the social and personal development of children. However, in the practice of kindergartens in the early 2000s, spiritual and moral education is still understood and implemented mainly as a cognitive process aimed at acquiring knowledge about ethical norms, folk traditions and some cultural monuments by the child. Such a statement of the case affects the development of the mental sphere of children, but almost does not affect the emotional-volitional and motivational sphere.

In the mass practice of kindergartens to develop a culture of knowledge, or the external attributive side still prevails today. Children get acquainted with the images of the heroes of folk tales, elements of the national costume, national musical instruments, folklore paraphernalia of the holidays. At the same time, folklore texts and elements of traditional life are considered for the most part as images of Russian antiquity, museum exhibits that are not relevant in the context of modernity. Semantic aspects of folk tales, elements of everyday life, motifs of arts and crafts, if they are explained to children, then in an almost pagan context or in an arbitrary context invented by the authors of methodological developments [10]. The Christian meanings of Russian culture are still unknown to most kindergarten teachers and pupils. In such an environment, traditional culture cannot have a decisive influence on the formation of national identity, as well as models of conscious behavior (based on mutual participation, sympathy and joy) and cannot protect children from the destructive influence of modern mass culture. In this regard, it should be stated that in order to overcome these limitations in solving the problems of spiritual and moral education in mass preschool practice, it is necessary:

optimization of the socio-cultural educational potential of exemplary basic general educational programs of preschool education;

educational methodical work to overcome the stereotypical perception of traditional culture by teachers of preschool education;

value-semantic and socio-cultural enrichment of the space of preschool education through modeling the process of spiritual and moral education in kindergarten on the basis of the national socio-cultural tradition.

A more optimistic picture of the implementation of the spiritual and moral education of children can be obtained from an analysis of the innovative practice of preschool education over the past twenty years. Already during the initial consideration of examples of innovative activities in the field of spiritual and moral education of preschoolers, we noted the originality of the organizational form of educational institutions that carry out this activity and the features of their software and their methodological support. Therefore, in order to identify, analyze and classify the innovative practice of spiritual and moral education of preschool children, we have developed an algorithm based on the characteristics of the type of organization or form of education, the property of a preschool educational institution, the typology of software, the characteristics of the forms of organization of educational and methodological work in spiritual and moral education. The use of this algorithm in the analysis of innovative practices led to the conclusion that spiritual and moral education is often the core direction of the educational activities of preschool institutions in the context of variable forms of preschool education:

in kindergartens with an ethno-cultural national component of education;

in preschool educational institutions with the status of experimental sites of various levels;

in kindergartens that carry out broad partner socio-cultural activities (interaction with cultural institutions, religious associations, public organizations);

in family kindergartens;

in non-state confessional preschool institutions [8].

After analyzing this problem, we can conclude that the main criteria of a person's morality can be his beliefs, moral principles, value orientations, as well as actions in relation to neighbors and strangers. It follows that a person should be considered moral if the norms, rules and requirements of morality act in the same way as his opinions and beliefs (motivations), as habitual forms of behavior.

The modern national educational ideal is a highly moral, creative and competent citizen of the Donetsk People's Republic, who accepts the fate of the Fatherland as his own, aware of the responsibility for the present and future of his country, rooted in the spiritual and cultural traditions of his people. multinational people.

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