

SPIRITUAL AND MORAL DEVELOPMENT OF THE PERSONALITY IN MODERN EDUCATIONAL SPACE

Molodychenko Valentin Victorovich, Oleksenko Roman Ivanovich,

Taranenko Galina Grigorievna

Bohdan Khmelnytsky Melitopol State Pedagogical University, Melitopol, Ukraine

ANNOTATION

The culture and education are viewed as areas through which the process of the personality's full development and formation takes place. This is the way how the human being, who is capable of the implementation and development of the experience accumulated by the mankind, is formed.

The article proves the fact that education involves a person in a system of socially significant values; it forms the universal behavioural patterns and promotes the assimilation of human values. Taking into account the personality's requests and social factors, it is extremely important for modern education to find optimal conditions for the harmonization of relations between the individual and the society, man and nature. This harmonization promotes the emergence and development of all physical and spiritual powers of the human being. Features mentioned above activate a new type of world perception and a system of values, which are impossible without understanding the ways of the modern man's spiritual culture.

Keywords: spiritual values, moral values, personality, education.

INTRODUCTION

Relevance of the topic. Culture is a certain set of values, characteristics, standards, norms, knowledge, things, which characterize the cultural state. Culture ensures the involvement of the personality in the "human" sphere and promotes his/her internalization. It has to be said that the content of culture accumulates the development of the personality as a whole and at the same time promotes his/her individual characteristic features. When we consider the nature and content of harmonization of modern socio-cultural space, it is important to update its human, cultural and creative functions, as the person does not only live in the world of culture and acquires it, but also creates and produces this culture.

Research problem. Values and cultural norms, art, morality, and all the achievements of the spiritual sphere create the atmosphere of the human being's openness, which promotes cultural genesis. Culture, which is related to the ability to see and the ability to be limited in one's needs, actualizes the assessment of cultural phenomena. As a result it highlights the phenomenon of values. On the level of general scientific methodological guidelines special attention should be paid to axiologically-anthropologically centred culture, which correlates with the interests of free development of the personality as a whole. Its content deals with the person's relationship with nature and other people, forms of social life organization, etc.

Aim of the research was to validate the relevance of moral and spiritual development of the personality in modern educational space.

Methods: literature review and synthesis.

Recent research analysis. The issue of spiritual and moral development of the personality is researched in different aspects of philosophical knowledge. In the works of E. Husserl (1998, 2002), F. Nietzsche (2000), B. Russell, P. Ricoeur (1997), M. Heidegger (1972), J. Carter (2014) the phenomenon of spirituality is not only rethought critically, but also the features of its manifestation in the society are researched. It goes without saying that the consideration of spirituality through the human being's outlook and spiritual world, which is presented in the works of E. Babosov (Бабосов, 2009), L. Dorogova, A. Moskovkina (2012), V. Orlov (Орлов, 2015) is also sufficient enough.

RESULTS AND DISCUSSION

While forming the culture as a set of three components – spiritual, material and practical – a human being created a culture of thinking, work, communication, etc. Analysing the cultural determinants of personality's formation special attention should be drawn to the culture of modern education and its impact on the human being. Different forms and manifestations of the spiritual creativity, which is multi-faceted in content and direction, have always been a part of the culture, a reflection of this or that era, a certain environment, or social group. Cultural creativity, manifested through different forms (artistic or literary), has great potential for the direct impact on the process of formation of personality. Therefore, education and intelligence as important elements of culture, contribute to the full personality's development in society.

The formation of modern cultural and educational space actualizes the re-assessment of the values and improvement of the personality, the formation of spiritual and all-sufficient person. In the mentioned context, education is a means of "filling" the personality with information and best practices samples, and that's why it is a guarantee of individual development, and a key to the full realization of his intellectual and spiritual potential. It should be mentioned that education provides the consistency, focus and relevance in the formation of the spiritual personality, because due to the education the personality fully realizes his potential, strengthens spiritually, which is expressed in a healthy intellect.

Culture and education are the areas through which the process of personality's full development is carried out. The whole culture is aimed at the formation of a human being, who is capable, through his actions, to implement and develop the experience, accumulated by the mankind. It is out of the questions that this is the essence of culture, which is also reflected in the formation of specific activity. The task of this activity is the expression of the culture functions. Pedagogical activity has become such kind of the activity, which has always been treated as a specific cultural practice.

The current situation in culture and education is really paradoxical. It should be emphasized that scientific and technological progress and informational process have created a lot of opportunities for education, self-education and cultural growth. Unfortunately, these features are not taken into account in the process of culture formation and development of highly spiritual personality. Nowadays there is a contrary situation. We can observe the process of the general fragmentation of the personality. The person demonstrates the narrowness of his own mind and is focused on the utilitarian "one-day" sense of life. The person is able to self-reflect only a part of the cultural space

and, therefore, is not able to adequately comprehend its essence, content and to assess the prospects of the development. Finally, the personality is unable to design his/her future successfully and adequately.

It goes without saying that a full reform of the educational system (both at the national and global levels) is problematic without deep philosophical and cultural research of the issues connected with the fundamental principles, goals and objectives of the educational process.

The man always lived in the culture and was part of this culture, but the change of cultural epochs requires a new formation of culture world, it stimulates the process of rethinking and changing his place in this culture. Focus on culture in terms of displacement of the epicentre of the human being to a pole of culture (Библер, 1991) is a new type of pedagogical consciousness, which is being actively developed during the last decades in the post-Soviet area.

The evidence of cultural root in the philosophical and educational research is seen in the actualization of the issues related to such phenomena as intercultural communication, cultural domination and national educational policy; the concept of poly-culturalism and multiculturalism; the tasks of cultural diversity preservation and education in the spirit of the national society; west influence on the national educational cultures and threats of fundamentalism; the issue of cultural and educational interests of the subcultures within the overall space, etc.

It is out of the question that involving a person in the system of socially important values, the education creates the universal patterns of behaviour and promotes the assimilation of human values. But we should not forget that the hierarchy of values of each culture (as well as of education) has a distinctive structure. It also has its own specific features in the temporal and spatial dimension. Education prepares the person for life and work in a particular society, and, therefore, requires the use of sociomorphic principles and those related to culture correspondence (Subetto, 1994) – correlation with the system of socio-economic, national-ethnic, demographic and cultural relations.

Taking into account the personality's demands and social factors, it is extremely important for the modern education to find the optimal conditions for the harmonization of the relations between individuals and society, human being and natural environment. All these factors provide the support and development of all the physical and spiritual strengths of a man. Mentioned above features are determined by a new perception of the world and change of value, and that is why the understanding of the ways of modern man's spiritual culture formation is a very urgent task.

P. Kozlenko (2009) has emphasized that at different times the forms of knowledge translation, as cultural and moral values of the society, changed, but education has always acted as the most effective, affordable channel to introduce the achievements of science into the public consciousness. Global social changes promote the search for ways to optimize and harmonize the spiritual values which are reflected in the educational activity as a channel of development and reproduction of human culture in every human being. The future in a global, national and local dimension depends on the coherence of moral and educational efforts (Kozlenko, 2009).

In the context mentioned above, spirituality should be viewed as a certain level of the values hierarchy of human attitudes toward the world. Modern science provides a variety of interpretations of this concept. This term has only been identified with religion for a long time. Spirituality is a

synthetic concept that includes high moral principles, conscientiousness, generosity of soul, sensitive perception of beauty, the adequacy of the views and behaviour, understanding and preservation of cultural heritage, professional competence, civic engagement, etc. That is why it is clear why the amoral person cannot be the carrier of spirituality. The spiritual personality is disabled to create destructive ideas and emotions, he understands the laws and problems of the society, and is also able to empathize and to be responsible for his own actions.

V. Shynkaruk (1994) and V. Andrushchenko (2004) consider faith, hope and love as important elements of spirituality. In their opinion, these features not only provide the fundamental basis of human spirituality and philosophy, but also promote the original and fundamental form of spiritual development of human reality. It is spiritually developed personality who is able to turn knowledge, ideas, images, certain values into the ideals. In particular, the scientists emphasize that the spirituality is valuable because of human quality, which is transferred from generation to generation (Andrushchenko, 2004, Shynkaruk, 1994).

The growing importance of the spiritual sphere and the intensive development of social spheres prove that the intensification of science and production is impossible without the intensification of the spiritual life, the increase of the role of initiative, activity, and creative effort of the individual. The formation of something new and the development of critical thinking skills make it possible to comprehend the reality in all its diversity and with all its contradictions. According to V. H'Osle (2003) the communicative openness should be the only one moral norm in the modern world (H'Osle, 2003). Actually, it is provided by the education, which is not only a way to protect people from negative influences, but also a key to determine their place in the system of complex industrial and social relations. That is why the content of the person's being must first be reduced to moral perfection, which is impossible without the spiritual basis. The spirituality itself guides the person to self-improvement and self-realization, providing a free disclosure of his individuality in the process of a multi-faceted activity.

CONCLUSIONS AND PERSPECTIVES

Thus, the problem of spiritual and moral development of the personality has become increasingly important, because a person, who gradually achieves spiritual and moral perfection, has a significant influence on the structuring of socio-cultural space, leaves creative heritage for future generations. It is reflected in the historical descriptions of the cultural and educational reality. It changes the reality of modern educational space and predicts its future.

Within the limits of this orientation for the future a specific role is given to the formation of spirituality, as it directs the person to improve his inner human qualities, mental and spiritual features. It is out of the question that modern socio-cultural space requires the creation of certain conditions for personal development in which it will be possible to reveal the processes of formation of knowledge of intangible cultural heritage and its connection to the spiritual experience, cultural practices, social processes and development of personality's spirituality.

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ABSTRACT

Grounding of the research. Culture is a certain set of values, characteristics, standards, norms, knowledge, things, which characterize the cultural state. Culture ensures the involvement of the personality in the "human" sphere and promotes his internalization. It has to be said that the content of culture accumulates the development of the personality as a whole and at the same time promotes his individual characteristic features. Values and cultural norms, art, morality, and all the achievements of the spiritual sphere create the atmosphere of the human being's openness, which promotes cultural genesis. Culture, which is related to the ability to see and the ability to be limited in one's needs, actualizes the assessment of cultural phenomena. As a result it highlights the phenomenon of values.

Aim of the research was to validate the relevance of moral and spiritual development of the personality in modern educational space. The growing importance of the spiritual sphere and the intensive development of social spheres prove that the intensification of science and production is impossible without the intensification of the spiritual life, the increase of the role of initiative, activity, and creative effort of the individual. Actually, it is provided by the education, which is not only a way to protect people from negative influences, but also a key to determine their place in the system of complex industrial and social relations. That is why the content of the person's being must first be reduced to moral perfection, which is impossible without the spiritual basis. The spirituality itself guides the person to self-improvement and self-realization, providing a free disclosure of his individuality in the process of a multi-faceted activity.

The result of research shows growing importance of the spiritual sphere and the intensive development of social spheres prove that the intensification of science and production is impossible without the intensification of the spiritual life, the increase of the role of initiative, activity, and creative effort of the individual.

The conclusions of the research are that, the problem of spiritual and moral development of the personality has become increasingly important because a person who gradually achieves spiritual and moral perfection has a significant influence on the structuring of socio-cultural space, and leaves creative heritage for future generations. Within the limits of this orientation for the future a specific role is given to the formation of spirituality, as it directs the person to improve his inner human qualities, mental and spiritual features. It is out of the question that modern socio-cultural space requires the creation of certain conditions for personal development in which it will be possible to reveal the processes of formation of knowledge of intangible cultural heritage and its connection to the spiritual experience, cultural practices, social processes and development of personality's spirituality.

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