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The problem of spiritual and moral formation of personality

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Abstract

The urgency of the problem under investigation is due to the fact that spirituality forms the identity of a person and is the highest moral center that is focused on the essence, the very sense of human existence. The purpose of this paper is a theoretical study of basic concepts of the educational process - the spirit, spirituality, religion, morality; the attempts to match the concept of "spirituality" and "morality" in the system of philosophical views. The paper analyzes the existing approaches to the understanding of spirituality, the inclusion of spirituality in the context of psychological analysis. The paper also views possible ways of spiritual and moral formation of a man, the trends of modern education. While some equate spirituality with morality, others identify it with culture or see spirituality only in philosophy or religion. The author emphasizes that education is designed to withstand the destructive tendencies of a modern society and to support creative and progressive tendencies, which are realized through the actions of social institutions, one of which is University. Science should play a crucial role in the development of future society in raising spiritual and moral personality.

Keywords: spirituality, secular spirituality, lecturer's personality, culture, morality

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I. Introduction

Providing spiritual and moral development of a student's personality is a key objective of modern education. Education is designed to support, develop and strengthen the human in a man, to awaken his desire for moral transformation, cultural, social and spiritual development. The state has come to understand the role of spiritual and moral development and education of the individual citizen of Russia in ensuring social and cultural modernization of Russian society. Our society with all the diversity of its constituent individuals, social groups and existing trends in it, begins to realize progressive from the end of the 1980s immorality as unacceptable (Yasman, 2011) [1]. Spirituality forms personality and is the highest moral center that focuses the essence, the very sense of human existence. Even the ancient thinkers noted that spirituality provides the content of life, improves its quality, makes possible a variety of human individuality manifestations, attaches to the life of society.
At present the scientists in many countries devote their studies to the problem of moral and spiritual achievement of personhood.
Rozuel, C. (2014) notes, that the business dominant paradigm causes the loss of soul, and studies the ethical consequences of this loss [2]. Rozuel, C.(2011) thinks, that while performing our duties we should encourage educating moral consistency and responsibility [3].
In Strohminger, N. and Nichols's, S. research (2014) we find that moral features are the most substantial features of personality, self-identity and soul [4].
Van Nunspeet, F., Ellemers, N., Derks, B. Nieuwenhuis, S. (2014) emphasize that people value moral as more important person's characteristics than competence [5].

2. Materials and Methods

2.1. *The tasks of the research*
The research has set the following tasks:
1) To specify the basic concepts of the educational process - spirit, spirituality, religion, morality.
2) To define the active methods of realizing this potential in the process of students' education.
2.2. *Theoretical and empirical methods*
To test the hypothesis there has been used a complex variety of methods, complementing each other:
- theoretical - analysis of the literature, regulatory, legislative, instructional and teaching, working papers and materials on management and procedural studies on the issue; study and generalization of innovative teaching experience, analysis, synthesis;
- empiric - participant observation, interviews, discussions, study results of academic and extracurricular activities of students.

3.Discussions

There are different answers to this question: some equate spirituality with morality, others identify it with culture or see spiritual only in philosophy or religion.
In order to understand this question, we will consider the existing points of view on the concept of "spirituality", "morality", and will try to compare these concepts in the philosophical system of views.
In the popular interpretation spirituality is regarded as a daring spirit that makes a man aspire to the bright ideals of truth, kindness, love, and beauty. In religion - it is a manifestation of divine power, towering personality over everyday life and giving one's activities meaning and moral value. In philosophy spirituality is a mysterious creative energy that drives inspiration (creative spirit) of artists, writers, scientists - all those involved in the knowledge of people's lives.
In Pedagogical dictionary the concept of "spiritual education" or spirituality education is defined as "the formation of value attitude to life that ensures sustainable and harmonious development of a man ... foster a sense of duty, justice, sincerity, commitment and other qualities, capable of imparting higher sense to deeds and thoughts of a man."
Koval N. (1997) in his dissertation gives the following definition of spirituality: "Spirituality is a systemic psychic phenomenon whose structure includes personal and emotional elements of a rational-irrational type of ethical and

aesthetic, cognitive and intellectual, moral and ethical spheres, formed as a result of active life search, leading eventually to an understanding of spiritual growth as the sense of life, that is a determining factor of spirituality as a personal phenomenon "[6]. A.A. Andruschakevich (1999) defines spirituality as "... a person's ability to distinguish and isolate the true moral values and to subordinate them to their actions, behavior and way of life" [7].

Avramenko A.A. (2005) connects spirituality "in the first place with Christian God as the true spirit, transcendent being in relation to our nature." In his opinion a man presents in himself "rather a personal being, manifesting itself in two forms of nature - animal and human as such, potentially associated with kind of different, divine world [8].

Schockenhoff, E. (2014) also believes that the appeal to religion can help overcome conflicts in modern society [9].

Solovtsova I.A. (2006) notes the steady undivided concepts of "spirituality" and "morality." In the Orthodox pedagogy morality and spirituality are considered the innate qualities, and they can not exist without one another. Both of them are revealed in a man with his spiritual elevation: if spirituality defines sense, morality does the rules and modes of action [10].

Averintsev S.S.(1988) analyzes the concept of spirituality in the light of communication between a teacher and a student of austerities in the relationship system "Me-You" [11]. V.Yu. Troitsky in the article "On the classics, spirituality, ideal and nihilism" [12] considers spirituality as "a sign of the beautiful", as "a natural property of a real man", as "a special attitude to the world", as "the pursuit of truth, kindness and beauty" emphasizes that spirituality is associated with the realization of the ideal, i.e. he views spirituality as a complex concept. But the author recognizes only religious spirituality, thus impoverishing the very concept of spirituality. The origins of spirituality are found not only in religion but also in myths, folklore and in secular literature. Secular spirituality is closely related to the fields of science, art and morality. Kagan M.S. in the article "On the spiritual" tries to figure out the need to use the concept of "spirit" and its derivatives, to find out the specificity of their content and to discuss the question of the right to recognize the categories of "spirit" and "spiritual" as those of philosophical science. The author emphasizes that the concept of spirit can not be equated with consciousness, thinking, and the concept of the spiritual can not be identified with the category of "the ideal". From researcher's point of view, the concept of spirit describes a holistic activity of human psyche in its specificity compared with the psyche of animals, i.e. in its socio-cultural determinacy and content [13].

Thus, the content of "spirituality" concept is debatable.

3.1 *The problem of soul and spiritual communication in pedagogy and psychology*

The problem of soul and spiritual communication in pedagogy and psychology is at the stage of working hypotheses and general reflections.

Zinchenko V.P. (1996): "We know that there is an internal "voice of conscience", "cry from the heart", and what their language and dictionary like is only our guess. The voice of conscience can be suppressed or listened to. If it is suppressed, then a person is deaf to the voice of reason. Soul can ache, rejoice, grieve and even prophecy. But if it has its own language, or uses other languages, still remains a mystery "[14].

Andreev V.I. (2005) relates the concept of "conscience" with a feeling of shame. The word conscience ("co" - "manage") means that the inner voice tells us that we are doing something wrong and in a wrong way. Conscience acts as a spiritual mechanism, correcting our behavior in terms of the moral and ethical standards, we have accepted. We need to develop conscience in different situations by means of education [15].

Soul of a man perceives the world and realizes itself according to the canons of the Russian Orthodox Church in the Holy Trinity: Faith, Hope and Love.

Two strategies develop in the understanding of spirituality: the religious and the secular idea of it.

Spirituality in a secular sense in the idea of the Russian intelligentsia incorporates all the best that the spiritual and moral personality integrates. Any society needs a healthy, spiritual and moral personality: conscientious, honest, merciful, compassionate, pure upright. Educating a person should begin with the formation of human moral values: kindness, tolerance of dissidence.

Student's spiritual sphere should be developed through orientation and support of the creative reflection principle. Spirituality education is connected with the necessity of solicitous attitude of instructor to a personality and sacred things of each student. The instructor is obliged to help understand the world and to create real conditions for its spiritual and moral construction. In addressing the spiritual and moral formation of a student the method of empathy can play a crucial role. This method allows us to understand, to comprehend the spiritual and moral feelings experienced by the student.

4. Results

The social research, in which 130 students from different universities took part, resulted in the following: The importance of material value was noted by 100% of students; communication and collaboration with a person of high moral values and financially secure is preferred by 100% of the interviewed. The instruments for the formation of a spiritual and moral person according to students' opinion are the following: religion - 70%; freedom-100%; creative work-68%; tolerance -100%.

5. Conclusion

In the pedagogical theory and practice in the light of modernization of the education system in the Russian Federation it is particularly popular to search ways of solving the problem of spiritual and moral formation of a person and, as a result, persistence of their spiritual and moral position. At present, the social situation does not provide an individual with an opportunity in the society to meet the need to exercise their spiritual qualities. That is why the psychological tendency of individuals to different variants of deviant behavior is observed, which explains the process of personal changeability in the negative direction when the person is motivated by lower emotions and needs: "I want" prevails over the "necessary". The field of education is designed to withstand the destructive tendencies of the modern society and to support creative and progressive tendencies, which are realized through the actions of social institutions, one of which is University.

We think that science should play a crucial role in the development of future society. The task of university is not only to put in each student a certain bulk of knowledge and skills, but also to educate a thinking, psychologically and mentally healthy person, capable of acting in line with the public interest. The role of a teacher in this is indispensable, as it is namely a teacher who is to lay the human in a man, to form spirituality as completeness of existence from childhood.

Quality education contributes to the development of a man's spiritual forces. Mikhail Lomonosov is an example of a deeply spiritual, wise teacher. He was a remarkable teacher. He claimed high requirements to a teacher. In his view, a teacher should be humane, moral, honest and fair. Teacher is "a kind and conscientious person, but not frivolously flattering and cunning". The relationship between teacher and students should be friendly; teacher can not be either "proud or unceremonious" with a student as it can undermine the authority of teacher. Only that teacher does enjoy high authority who "is able to show a good example to students not only in words but in deeds as well" [16].

Our objective is to educate the students as individuals, able to distinguish spirituality and inspirituality and to put an insurmountable barrier on the way of the last one. (Yachina N.P., Mukhutdinova T.Z., 2011) [17].
Therefore, the training of future teachers at the university, along with acquiring knowledge, can not and should not ignore the spiritual and moral development of the personality of the student (Yachina N.P., MukhutdinovaT.Z., 2013) [18].

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