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I. A. Mazurok

STUDENT PERSONALITY STRUCTURE AS A SUBJECT OF MORAL EDUCATION

The personality of a student of pedagogical specialties as a subject of moral education is considered in the article on the basis of a psychological model of personality. Its main characteristic is the system of relations to reality. Considerable attention is paid to the morality of the individual as its central component and the structure of moral quality.

Considering the process of educating a future teacher as a system of external influences on the internal sources of personality development, it is necessary to determine the structure of the personality and the place that morality occupies in it.

In defining the concept of “personality of a student” we will proceed from general theoretical positions. In humanistic philosophical and psychological concepts, a person is considered as a value for the sake of which the development of society is carried out.

Philosophy defines the concept of “personality” as a dynamic, relatively stable, holistic system of intellectual, socio-cultural and moral-volitional qualities of a person, expressed in the individual characteristics of his consciousness and activity, as a holistic formation in the unity of his individual abilities and social functions performed by him, as a person with his socially conditioned, individually expressed qualities: intellectual, strong-willed, emotional [1, p. 222–223].

B.G. Ananiev names the following personality characteristics that determine its worldview, life orientation, development trend: roles, motivation of behavior and value orientations, structure and dynamics of relationships. The author notes that the totality of such properties represents the character as a system of personality properties, its subjective relations to society, other people, activities, itself, constantly realized in social behavior, fixed in the way of life. Everything to which a person shows his attitude is an object of relations. Personality in this sense is the subject of relations [2, p. 312].

In considering the personality of a student of pedagogical specialties as a subject of moral education, we took as a basis the psychological model of personality developed by V.N. Myasishchev.

The scientist emphasized that the system of social relations in which a person is included forms his subjective attitudes to all aspects of reality. And this system of a person's relationship to the world around him and to himself is the most essential characteristic of a person. “Personality is the highest integral concept. Personality is characterized primarily as a system of human relations to reality. The most important and defining personality is its relationship to people, which are at the same time relationships” [3, p. 48].

According to V.N. Myasishchev, “human relations represent a conscious, selective, experience-based, psychological connection with various aspects of objective reality, expressed in his actions, reactions, experiences. They are formed in the process of activity” [3, p. 48]. Relationships determine the degree of interest, the degree of expression of emotion, the degree of tension of desire or need;

therefore, they are the driving force behind the development of the individual. The problem of morality, the scientist points out, is primarily a problem of moral relations that determine the motives and choice of an act. Personal morality is a set of mastered moral principles and is the main component of personality. The substructure of morality is one of the socially conditioned substructures of the personality, because it gives social value to all other substructures.

V.A. Tokareva is of the same opinion and gives the following grounds for considering the morality of the individual as its central component:

- morality and personality have a common genesis. Both of them are a later product of both socio-historical and ontogenetic development, both have a historical and class character; both historically and ontogenetically, personality and morality are inseparable from each other;
- neither morality nor personality are genotypic formations;
- like a person, morality also arises only in relations between people;
- the personality is formed and manifested in activity, which is the basis, the foundation for it.

Morality permeates all kinds of activity;

- both of them develop in the course of a person's life. Both of them are characterized by common development conditions: the practice of communication, the practice of relations, work, the practice of introducing moral values into various activities [4, p. 38–39].

As a result of the analysis of the theoretical concepts of personality, it became possible to define a generic concept, to isolate the most significant features and functions of personality. The personality of a student is not a simple set of qualities, properties, but a single, holistic education, characterized by a unity of attitude to the surrounding being.

Having determined the place of morality in the structure of personality, it seems necessary to reveal the structure of human morality as the goal of education.

Human morality consists of three components: the emotional sphere, which is its backbone; moral consciousness, and moral behavior. The emotional sphere of morality, including moral feeling, experience, conscience, is associated with the moral ideal, in which the moral requirements imposed on people are expressed in the form of a morally perfect personality, an idea of a person who embodies all the highest moral qualities. The more developed the moral feelings are, the higher is the level of moral consciousness of the individual, the higher the moral culture he has, the more accurately he realizes his own place in the system of moral relations and more reasonably makes the moral choice of his actions, more adequately assesses his actions, personal responsibility for them.

A developed moral consciousness presupposes knowledge of moral principles and norms. It is as a result of the work of consciousness that a person realizes, comprehends and evaluates his position in society. According to B. T. Likhachev, the subjective driving force behind the development of moral consciousness is moral thinking – the process of constant accumulation and comprehension of moral facts, relationships, situations, their analysis, the implementation of moral choice [5, p. 325].

The activity of consciousness differs from the activity of thinking in that the main values – personal meaning and experience – exist and control human behavior only in his mind. Personal meaning arises in human life, but, “being included in consciousness, semantic formations build a personal value system, which, on the one hand, expresses the moral position of the individual, but on the other, is the result (at a certain stage) of its moral development” [6, c. 12–13].

Moral behavior is characterized by voluntary adherence to moral standards in any situation, that is, we are talking about a free and correct moral choice. One of the components of moral consciousness and behavior is the skills and habits that arise and are fixed in the human nervous system as a result of the totality of moral relations and behavior [5, p. 321].

V.M. Myasishchev connects the growth of the personality with the transformation of a personal relationship into a principled one, with the transition from dependent (for the sake of the leader) to independent action (for the sake of principle). According to the level of development of relations, one can trace the stages of the moral development of the personality and its qualities. Relations are the basis for developing objective criteria for assessing the moral education of students at all levels of education. In relations, the nature of the actions of students, their position is manifested.

By relationships, one can judge the level of development of responsibility, the ability to manage one's behavior, exercise self-control, self-regulation [3].

Relationships of a person (i.e., their needs, interests, inclinations) are not a product of any abstract historical conditions, but primarily the result of how a person manages to interact with a completely specific environment for them and how much this environment gives scope for the manifestation and development of his individuality and in the subject of activity, and in interaction with other people. I.F. Kharlamov interprets attitude as “experiencing and expressing certain connections that are established between a person and other people, as well as various aspects of the surrounding world, and which, affecting the scope of its needs, knowledge, beliefs, actions and volitional manifestations, in one way or another affect the behavior of the individual and its development” [7, p. 61]. An attitude that has become fixed and habitual, according to the scientist, is a personal quality that determines the nature of human behavior.

Moral quality, or attitude, is a certain higher mental function that regulates the nature of the interactions of the individual with the environment. On the basis of research by psychologists, it was concluded that higher mental functions are internalized relations of the social order, the development of which is one of the most important aspects of the cultural development of the individual [8]. Consequently, the formation of higher mental functions and moral qualities and relationships is based on general psychological patterns. “Any function in the child’s cultural development comes into being twice, on two planes, first – social, psychological, first – between people as an interpsychic category, then – inside the child as an intrapsychic category” [9, p. 142].

The position that personal quality was at first a form of psychological cooperation of people and only then became an individual way of behavior and activity allowed psychologists to assert that any higher psychological function, during this transition to an individual way of behavior and activity, “retains all the main features of its symbolic structure” [9, p. 56]. Thus, the structure of the higher mental function and the structure of social relations in which a person is included have common “features of the social structure”, which allows us to suggest that the structure of the educational impact on the personality of the student should correspond to the “features of the symbolic structure” of the quality being formed. In determining the sequence and content of the educational process, we used the structure of personal quality developed by K.V. Gavrilovets. Scientists have identified the following components of a moral attitude: needs, interests, emotional states, knowledge, value orientations, beliefs [10, p. 32], to the development of which the educational process should be directed.

The components of humanity – needs, emotions, interests, knowledge, value relations, beliefs – have different dynamics of development [10]. The most subject to pedagogical influence are the emotional states of pupils. Therefore, the process of humanistic education begins with the enrichment of the emotional sphere with humane experiences. Quite dynamically, knowledge about this quality is formed. The ideas and concepts acquired by students can cause highly moral emotional states. Knowledge that reveals the significance of the quality being formed affects value orientations and makes their content more moral. The role of moral concepts in moral development was pointed out by L.S. Vygotsky: “Only in the concept and through the concept does a person acquire a relation to a thing and to himself” [9, p. 198]. The concept that arises in the mind of the individual determines the further development of thought, thereby influencing the subsequent activity of the subject. This allows us to conclude that the behavior and activities of a person in society depend on the formed concepts. Thanks to concepts, the student can realize the contradiction that exists between his level of development of moral quality, determined by this concept, and the essence of this quality. Thus, we can say that the concept acts as a motivating beginning of the moral development of the individual.

Concepts allow the student to penetrate into inner reality, into the world of his own experiences. The word, according to L.S. Vygotsky, is a means of understanding oneself [9], which is why, with the emergence of concepts, a person acquires the ability to perceive himself, observe himself, and know himself. The concept is a product of thinking and encourages its further movement, which leads to a deeper knowledge of reality, the discovery of connections and patterns that cannot be achieved through simple contemplation, therefore mastering concepts is so important for a morally developing person who builds his relationship with the world.

However, it is impossible to broadcast, transfer the understanding of value to another. This content cannot become a value without personal understanding, without gaining personal meaning. Worldview knowledge gives rise to orientations that become prerequisites for needs, therefore ethical education is a humanization factor.

More than time, the development of humanistic needs and beliefs requires life experience, on the basis of which the transition of a humane attitude towards people from a situational, unstable to a higher, ideological level is ensured. Their development takes place in an institution of higher education as a creative space for self-realization of the individual in the formation of the student's lifestyle, as well as the development of the value aspect of consciousness [10].

Thus, consideration of the scientific and methodological foundations of the moral education of a person allows us to conclude that the process of moral education of a student's personality should include:

- formation of interest in the problems of moral development;
- development of moral motives and needs;
- formation of moral knowledge, skills and behavior and activities;
- inclusion in moral activity;
- assessment of the facts of reality and human behavior in accordance with moral standards.

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I. A. Mazurok

TECHNOLOGICAL ASPECTS OF MORAL EDUCATION OF STUDENTS- PEDAGOGUES

The article is devoted to the problem of technologization of moral education of students of pedagogical specialties. The substantive characteristics of the technology are given, the