

educational and future professional activities as the content of moral education. At the same time, the application of the culturological approach requires the creation of certain conditions in the learning process in which the student finds himself in a situation of choosing the mode of action that is most acceptable for moral reasons.

The use of a personality-oriented approach as a methodological basis for organizing the learning process aimed at the moral education of the student's personality involves taking into account individual characteristics, personal experience, as well as the orientation of the process of moral education towards self-development, self-improvement of the student's personality, and the cultivation of the ability to moral reflection.

Thus, the moral education of future teachers in the process of professional training should be aimed at changing the attitude towards a person and oneself as a social value, which, in turn, will affect the attitude towards knowledge and activities for its acquisition, since in any activity there are social motives and goals.

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MORAL CULTURE OF TEACHERS AS A COMPONENT OF THEIR PROFESSIONALISM

The problem of the moral culture of the teacher in modern conditions is of particular relevance. The article reveals the essence of the concept of "moral culture" from the position of the activity-relational concept, the features of the implementation of the teacher's moral culture in professional activities. The interrelation of professionalism and moral culture of the personality of the teacher is substantiated.

Today, much attention is paid to the scale, dynamism, depth of the ongoing changes in the economic, political, spiritual spheres of the Republic of Belarus, the importance of the social function

of education, which consists in the formation of the intelligentsia, the cultivation of high-level professionals. In this regard, there is no doubt about the need for reforms in education. However, it should be understood that only the theoretical justification of innovations would not ensure their implementation. The teacher must be ready to assign new norms of activity.

In situations of this type, the teacher should transfer attention from such objects as the educational process and its result to his own thinking and activity, transform them, and then they will change the objective world and reality. There is no doubt that this requires a high level of development from the social subject, which is the result of the moral development of reality and which is determined by A. S. Laptinok as a moral culture of the individual [1, p. 39].

Moral culture always expresses the degree of embodiment of values in real actions, when the universally common is refracted in individual being and behavior, since morality is only possible when it is based on unshakable, absolute values. It is they that constitute the actual humanistic content of any culture.

It must be taken into consideration that the teacher, as a subject of the educational process, also has personal values, which, in principle, should be consistent with the foreground socio-cultural and target settings of their time.

We consider the teacher's moral culture as a complex integral system of personal and professional qualities that characterize the degree of development and self-development of his moral qualities (motives, values, beliefs, knowledge, skills, feelings and abilities). These qualities manifest themselves in various situations of moral choice and moral activity in comparison with those humane values, principles, and rules that are considered normative in the modern socio-cultural environment and professional activity. An analysis of the functions it performs such as axiological, humanistic, normative, regulatory, reflective, creative, evaluative-diagnostic, corrective, prognostic allows determining its place and role in professional pedagogical activity.

Considering the problem of the formation of the moral culture of the teacher's personality, one should pay attention to understanding the essence of the concept of "personality".

Considering a personality as a set of relationships, the following types of relationships, the content of which allows characterizing a teacher as a professional, can be distinguished: attitude towards the subjects of the educational process, attitude towards oneself as a professional, attitude towards activity and its results.

We will reveal the content of each of the components, based on the understanding of moral culture.

The attitude towards other people in the activities of a teacher is primarily associated with the attitude towards students. In line with humanistic psychology, B.S. Bratus developed a scale of personal meanings, containing five levels:

- impersonal – the teacher does not have a personal attitude to the actions performed;
- egocentric – semantic aspirations are personal gain, prestige, convenience; all other people, depending on this, are "good" or "convenient";
- group-centric – identifies himself with the group, the main thing is the success of the group, a person is valuable not by himself, but by his belonging to the group;
- humanistic – semantic aspirations of a universal orientation; each person implies equality of rights, freedoms and duties, striving to create results that will bring equal benefit to others, perhaps personally unknown to him;
- eschatological, or spiritual – a person decides his subjective relationship with God, another person acquires sacred value as the image and likeness of God [2].

For a teacher, who is at an almost impersonal level, authoritarianism and disbelief in the child's ability to self-affirmation are characteristic. The teacher, whose personal development is characterized by an egocentric level, treats the student as a means to achieve his goals, he is inherent in manipulation: declaring success for the student and striving for success for the sake of his vanity. With the dominant group-centric level, the interests of the team for the teacher are of greater importance than the interests of each child. For a teacher of the humanistic level of personal

development, each child is unique and has its own unique meaning of life. Such a teacher does not form, but cooperates and facilitates, leads a dialogue. At the spiritual level, the teacher sees the student as a beloved spiritual brother, and the main goal is not to damage the image of God in him and to help timely remove obstacles on his unique path to God [3, p. 49–50].

The teacher's attitude towards himself as a professional is associated with the "I-concept", in which the following components can be distinguished: cognitive (the picture "I am a teacher"), evaluative (self-assessment of the level of development of the most significant personal qualities for professional activity), emotional-attitudinal (attitude to oneself), behavioral (activity of the teacher in accordance with self-image).

What will allow the teacher to get a holistic view of the content, means and methods of his activity, to be critical of himself and his activity in the past, present and future, to become the subject of his activity? Reflection has all these properties.

The reflective culture of a teacher as a cultural, axiological, acmeological and psychological-pedagogical phenomenon is a systemic personality neoplasm in the composition of its structural components such as reflexivity, professional-personal and value-semantic potential, responsibility, adequate to the nature of pedagogical activity and formed as a result of internal activity of the subject of pedagogical activity [4, p. 37].

There are the following levels of development of reflection: fixative, comparative, problematic, conceptual, value. The personality masters various levels of development of reflection: from fixing an event to rethinking the system of values. Consequently, the axiological component of reflective culture determines its highest level, which, according to V. I. Slobodchikov, with "comprehension of the epistemological situation, with going beyond the limits of subject-subject interactions, with the restructuring of this rigidly obvious and massive structure of consciousness, with transcending into the field of life meanings" [5].

Thus, the level of the teacher's moral culture is determined not only by the value bases of professional activity, but also by the level of his reflective culture.

Since morality characterizes not some separate aspects of the personality, but represents an integral characteristic of its spiritual world, in which both elements of moral consciousness and real behavioral acts are taken into account, it manifests itself in any kind of activity, including professional. And since moral culture always expresses the degree of embodiment of values in real actions, therefore, in this case, we will be interested in the content of the teacher's value system and the degree of their implementation in professional activities, as well as the relationship between the level of professionalism and the level of moral culture of the individual.

Let us note those positions in which professionalism and moral culture of the individual, in our opinion, most closely adjoin.

From the standpoint of the cultural-historical theory V. V. Davydov notes that a person is a subject of activity producing a new material or spiritual product. The formation of an activity can be judged by the following signs: 1) whether a value attitude to this type of activity has been formed, that is, whether the motive of actions corresponds to the social significance of the activity; 2) whether the way of action is culturally appropriate [6].

In the modern sociocultural situation, competence is necessary to achieve professionalism. There is a concept of professional and socio-psychological competence. Professional competence ensures the effectiveness of leading activities. There are the following types of professional competence: special, public, personal, individual [7].

Special competence lies in the possession of the professional activity itself at a sufficiently high level, the ability to design one's further professional development. However, this ability implies not only the mastery of design skills by a specialist, but, first of all, his need for development, which arises as a result of a huge spiritual work to determine the content, awareness of his own goals, values, ways to achieve them.

The content of social competence is the possession of joint (group, cooperative) professional activities, cooperation, as well as the methods of professional communication accepted in this profession. Cooperation, in turn, is a component of such an integrative moral quality as humanity.

Personal competence is defined as the possession of methods of personal self-expression and self-development. It presupposes that the teacher has personal value attitudes, which, in principle, should be consistent with the priority socio-cultural and target attitudes of their time.

Individual competence consists in readiness for professional growth, mastering the techniques of self-realization and development of individuality within the profession. It is known that any new norm introduced from the outside cannot automatically and painlessly enter the consciousness of a person and determine his activity. Only administrative measures or material incentives cannot ensure a person's desire to transform himself and, consequently, his professional activity. This allows us to assert that the leading role in this case belongs to the moral responsibility of the teacher, since participation in innovative processes (humanization, humanitarization, personal knowledge and cognition), if we are not talking about formalism, requires awareness of the need to participate in reform as the subject of this process. The result of the absence of this need is, for example, the gap observed in educational practice between the personality-oriented approach declared by teachers and the pedagogical activity carried out by them.

Achieving excellence in professions is due to socio-psychological competence.

Social competence, considered as an understanding of the essence and basic mechanisms of the functioning of the existing social system, possession of the laws of social development and methods of social progress, implies significant moral reserves of the individual, moral behavior and activity. Communicative competence, defined as an empathic property, is also an indicator of the teacher's development of humanity.

In his research, N. V. Kuzmina characterizes professionalism as follows: "Professionalism of activity is a qualitative characteristic of a representative of this profession, which is determined by the measure of his possession of modern content and modern means of solving professional problems, productive ways of its implementation" [8]. We share the opinion of L. P. Saxonova, who defines professionalism as a qualitative and moral characteristic of activity [7]. This allows us to conclude that the professionalism of activity is also a moral characteristic of the individual.

Assuming the expediency of including the moral culture of a teacher in an indicator of the level of his qualifications, we consider it unlawful to present a list of personal qualities that characterize the level of moral upbringing of a teacher, since there is not and cannot be an unambiguous attribution of many personal qualities to the nature of activity. We consider qualification as a system of activity characteristics, and we connect the level of a teacher's moral culture with the value bases of professional activity and the level of his reflective culture.

And since the change in the level of social development of the individual is accompanied by a deep crisis, one of the tasks of the teacher training system should be the generation of this crisis, which produces an increase in the level of the moral culture of the individual through the construction of a system of values that determine the activities of the teacher, and the formation of his reflective culture.

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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;