



Pedagogical activity and its role in the issue of education of the personality of a multicultural society

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ABSTRACT

In our time, before any teacher, class teacher, educator, a number of problems arise concerning the process of education, the reason for this lies in the constant change in the values of society. Difficulties in the educational process today are among the most acute and urgent problems not only in pedagogical, but also social terms. The moral disorder that our society has encountered as a result of the so-called "reforms" has a negative impact, especially on children, adolescents and young people who do not have a certain culture. In support of this fact, we can cite constantly growing figures of crime, especially youth, as well as the willingness of many people to act to achieve material prosperity on the brink of law and lawlessness. And what is quite legal, does not always inspire. The fall of morality means, in essence, a change in the value orientations of people under the influence of various circumstances, including economic disarray. Moral education of youth is the indisputable and most important goal of every society. The shortcomings and omissions in moral education inflict on society such irretrievable and irreparable damage that, if there are shortcomings of another nature (for example, corporal or ethical), it is impossible to inflict greater harm on society. Pedagogical science, school practice has accumulated considerable experience in moral education. In pedagogical literature, the subject matter studied was reflected in the fundamental studies of B.T.Likhachev, N.K. Krupskaya, A.S.Makarenko, I.F.Sladkovsky, V.A.Sukhomlinsky, in which the essence of the basic concepts of the theory of moral education is revealed, the ways for the further development of the principles, content, forms, and methods of moral education are indicated.

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INTRODUCTION

At the present stage, society is engulfed by problems of market relations, economic instability, political complexities, which destroy social ties and moral foundations. This leads to intolerance and

bitterness of people, destroys the inner world of the individual.

Solving the tasks of education, it is necessary to rely on the reasonable and moral in a person, to determine the value bases of one's own vital

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activity, to gain a sense of responsibility for preserving the moral foundations of society. This will help moral education [1].

In this paper, we will consider the problems of moral education, the role of moral education in the development of the individual, the notion of morality and moral education.

Ideas of famous figures of pedagogy about the role of moral education in the development of personality [2].

Questions about the decisive role of moral education in the development and formation of personality were recognized and put in pedagogy from ancient times. They mainly associated with the fact that only moral education ensures the formation of a person of virtuous character and benevolent relations to people. Here is what YA wrote about this. Comenius. In his treatise "The Instruction of Morals," he quoted the saying of the ancient Roman philosopher Seneca: "Learn firstly good morals, and then wisdom, for without the first it is difficult to learn the latter." In the same place he quoted the popular saying: "Whoever manages in the sciences, but lags behind in good morals, he lags behind more than he manages." [3-5]

The same great role was played by the educated Swiss pedagogue-democrat G. Pestalozzi. Moral education he considered the main task of the children's educational institution. In his opinion, only it forms a virtuous character and a sympathetic attitude towards people.

Developing the issues of pedagogy, moral education was highlighted by the German teacher I. Herbart. Another thing is that, in accordance with the ideals of the society in which he lived, he put in the notion of moral education the implantation in children of obedience, discipline and submissive submission to the authority of power. He wrote: "One goal of education can be expressed in one word: morality." Very highly assessed the moral education of LN. Tolstoy: "Of all the sciences that a person should know, the most important is the science of how to live, doing as little evil as possible and as much good as possible." (9,203)

However, from the classics of the past, the most complete and bright characterized the role of moral education in the development of personality. Ushinsky. In his article "On the moral element in education," he wrote: "Of course, the formation of the mind and enrichment with his knowledge will bring many benefits, but alas, I do not believe that botanical or zoological knowledge ... could make Gogol's city an honest official, and I am absolutely convinced that if Chichikov is devoted to all the secrets of organic chemistry or political economy, he will remain the same, very harmful to the public [6-8].

Convinced that morality is not a necessary consequence of scholarship and intellectual

development, we are also convinced that ... moral influence is the main task of education, much more important than the development of the mind in general, the filling of the head with knowledge." [8-10].

But if the classics recognized the enormous role of morality in the development and formation of the individual, the greater the importance of this problem in the system of modern education. We create a legal society with a high culture of relations between people, which will be determined by social justice, conscience and discipline. It is clear that such a society necessitates the moral upbringing of each of its members.

Comprehending the essence of the morality of the individual, one should keep in mind that the term morality is often used as a synonym for this concept. Meanwhile, these concepts need to be distinguished. Human morality is treated as the totality of its moral consciousness, skills and habits associated with observance of moral norms, rules and requirements. The formation of morality, or moral upbringing, is nothing more than the translation of moral norms, rules and requirements into knowledge, skills and habits [10].

Morality as a form of social consciousness is born in the system of concrete historical social relations, is their spiritual product, the sum of rules, requirements, norms, regulating interactions between people, their relation to things and phenomena of the real world. Morality, relying on the power of public opinion, uses spiritual encouragement, coercion, motivation, condemnation, influences the consciousness of people, educates them in the spirit of the moral laws of the behavior of the person accepted in society and their non-conformance [11].

LITERATURE REVIEW

Moral (moral) norms, rules and requirements for the behavior of the individual are nothing but the expression of certain relationships prescribed by the morality of society to the behavior and activities of the individual in various spheres of social and personal life, as well as in communication and contacts with other people. For example, according to morality, every person should conscientiously treat work, respect people of labor, protect the nation-state and nature, be loyal to the motherland, maintain the dignity and honor of other people, show collectivism, truthfulness, modesty, and so on. . All these norms and rules determine those moral relations that a person should show to work, the motherland, other people, etc [2, 10].

The morality of society covers a great variety of these relations. If you group them, you can clearly present the content of educational work on the formation of morality. In general, this work should

include the formation of the following moral relations:

a) attitude to the policy of our state: understanding of the course and prospects of world development; correct assessment of developments inside the country and on the international arena; understanding of moral and spiritual values; striving for justice, democracy and freedom of peoples;

b) attitude towards the motherland, other countries and peoples: love and devotion to the motherland; intolerance of national and racial hostility; goodwill towards all countries and peoples; culture of interethnic relations;

c) attitude towards work: conscientious work for the common and personal benefit; observance of labor discipline;

d) the attitude to the public domain and material values: concern for the preservation and multiplication of the public domain, thrift, nature protection;

e) Attitude towards people: collectivism, democracy, mutual assistance, humanity, mutual respect, caring for the family and raising children;

e) self-respect, a high consciousness of civic duty; honesty and truthfulness; simplicity and modesty in public and personal life; intolerance of violations of public order and discipline; principledness, personal dignity, etc [3-5].

Each of these relations includes a number of rules, rules and requirements, which must adhere to the personality and which form the basis of her life and behavior. It is these rules and requirements that not only detail the content of moral education, but also point to its extremely diverse facets (9,206)

But for moral education, it is necessary to orientate well not only in its content. It is equally important to consider in detail what kind of person can be considered moral and what, in his own words, is the real essence of morality in general. When answering these questions, at first glance, one can infer that the moral is the person who, in his behavior and life, adheres to moral norms and rules and fulfills them. But it is possible to fulfill them under the influence of external coercion or seeking to show their "morality" in the interests of a personal career or wanting to achieve other advantages in society. Such an external "moral platitude" is nothing but hypocrisy. At the slightest change in circumstances and living conditions, a person like a chameleon quickly changes his moral color and begins to deny and abuse what he praised and worshiped before.

In the context of the renewed social relations, democratization and freedom of society in the country, it is extremely important that the personality itself aspires to be moral so that it fulfills moral norms and rules not due to external social incentives or coercion, but because of an

inner desire for good, justice, nobility and a deep understanding of their necessity. This is what N.V. Gogol, when asserted: "To untie each hand, and not to bind them; it is necessary to press for everyone to hold himself in his hands, and not to be held by others; that he was more strict to himself several times than the law itself." [11-13].

It is morally necessary to consider a person for whom the norms, rules and requirements of morality act as his own views and beliefs, as deeply meaningful and habitual forms of behavior. More precisely, in its true meaning, morality has nothing to do with obediently mechanical, forced only by external circumstances and demands by the fulfillment of established moral norms and rules. It is nothing but an internal categorical imperative (from the Latin imperativus - imperative, persevering) of a person, as the motivating forces of which are her healthy social needs and associated knowledge, views, beliefs and ideals [14].

In this sense A.S. Makarenko attached great importance to "following one's own accord," or how the pupil behaves in the absence of other people when he does not have control. About his moral upbringing can be judged only when he behaves correctly due to internal motivation (need), when his own views and beliefs act as control. The development of such views and beliefs and the habits of behavior that correspond to them constitutes the deep essence of moral education.

In this sense, the morality of the person is organically connected with her moral feelings, her conscience, her constant assessment of her behavior and the desire for sincere repentance in those cases when violations of moral principles are committed. Conscience and repentance of personality in their immoral acts are the strongest stimuli for its moral development and self-improvement. Unfortunately, the formation of these personal feelings is not always given due importance [15-17]. "Repentance," writes Chingiz Aitmatov, "is one of the great achievements in the history of the human spirit - discredited in our day. It can be said that it completely disappeared from the moral world of modern man. But how can a man be a man without repentance, without the shock and vision that is achieved through the realization of guilt-in actions, through self-flagellation or self-condemnation? "All this shows that the moral development of the personality is impossible without forming her moral consciousness, moral conscience and a deep inner desire for moral nobility [18].

The moral consciousness of a person in unity with his emotional sphere and behavior is a complex phenomenon. It is made up of primary moral representations, which during life are complicated and enriched, integrated into moral concepts. However, the core of human morality is the moral

sense, experience, conscience. An immoral individual can have a fairly clear idea of the norms of morality. But a person can't be immoral if he has a developed moral sense, ability to moral experiences and tortures of conscience. The moral sense is inextricably linked with the moral ideal, the ideal representation of human behavior, its relation to life. The perfect, active, creative fulfillment of the moral demands of society is a moral ideal [19].

On the road to the moral ideal, adolescents, young men and women, experience moral search, search for themselves, cognition of their essence, determine their place in complex, contradictory moral relations, cognition of themselves, determination of the moral position, manifestation of the moral will. Moral search constantly puts people before a moral choice in the big and small between principled and unprincipled behavior.

The most important components of moral consciousness and behavior are the moral need and will, desire, perseverance, the ability to realize the moral choice in life. Beyond the moral will there can be no moral behavior. Blind obedience, thoughtless execution leads to weakness, to lack of character and, ultimately, to immorality. Only conviction, agreement with one's own conscience and strong-willed firmness provide in the aggregate the possibility of a truly moral act [2, 12].

The final component of moral consciousness and behavior are the moral skills and habits that arise and are fixed in the nervous system as a kind of result of the totality of moral relations and behavior. There comes a state of habitual moral consciousness and behavior, when immoral acts, especially within the framework of simple norms, become practically impossible [20].

The essence and "mechanisms" of moral education

Moral education is effectively carried out only as a holistic process of pedagogical organization, corresponding to the norms of universal morality, of organizing the whole life of schoolchildren: activities, relationships, communication, taking into account their age and individual characteristics. The result of a holistic process is the formation of a morally integral personality, in the unity of its consciousness, moral feelings, conscience, moral will, skills, habits, socially valuable behavior [2, 20]. In this sense A.S.Makarenko attached great importance to "following one's own accord," or how the pupil behaves in the absence of other people when he does not have control. About his moral upbringing can be judged only when he behaves correctly due to internal motivation (need), when his own views and beliefs act as control. The development of such views and beliefs and the habits of behavior that correspond to them constitutes the deep essence of moral education.

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The basic category of moral education is the notion of a moral sense - a constant emotional experience, experience, real moral relations and interactions. The norms of morality are transformed into subjective morality only because of their sensual mastering by man. Morality, first of all a living feeling, a real state and experience of deep satisfaction or, on the contrary, discomfort, suffering, physical aversion, self-condemnation and bitter repentance. Moral feeling is the backbone of human morality. Thanks to him, moral consciousness, knowledge of the norms of behavior, habitual actions acquire moral sense. Moral upbringing, ignoring the emotional sphere, aesthetic attitude to reality, is weak-willed, unable to form internal stimuli and motives of children's moral moral actions, to control their behavior. Evaluation of the moral sense as the fundamental principle does not mean neglecting the moral consciousness. Developed moral consciousness presupposes the knowledge of moral principles, norms, and at the same time the constant comprehension and comprehension of one's moral position in society, the moral state, sensation, feeling. Moral consciousness is an active process of a person's reflection of his moral relations, states. The subjective driving force for the development of moral consciousness is moral thinking, the process of constant accumulation and comprehension of moral facts, relationships, situations, their analysis, evaluation, the adoption of moral decisions, the implementation of responsible elections. Moral experiences, tortures of conscience are generated by the unity of sensory states reflected in consciousness, and their comprehension, evaluation, moral thinking. Morality of the individual consists of subjectively mastered moral principles, by which it is guided in the system of relations and constantly pulsating moral thinking [26-28].

Moral feelings, consciousness and thinking are the basis and stimulus of the manifestation of the moral will. Beyond the moral will and effective-practical attitude towards the world, there is no real morality of the individual. It is realized in the unity of the moral sense and conscious, unswerving determination to realize their moral beliefs in life. Moral behavior of the personality has the following sequence: the life situation - the moral-sensory experience it engenders - the moral comprehension of the situation and motives of behavior, the choice and decision-making - the willful stimulus - the act. In life practice, especially under extreme conditions, all the named components are always realized in unity. Children are often not prone to a deep understanding of the situation, which leads them to random decisions. The choice, behavior is carried out by them under the influence of crowd psychology, random external influences, mass hobbies, impulsive incentives. The instability of motives is determined by the force of the accompanying situation of feelings, for example, fear, which deprives the child of the opportunity to make a conscious choice and realize a volitional action. The sense of upbringing of free moral will among schoolchildren is to teach them to control themselves, to help them gain inner freedom, determination to act unswervingly in accordance with moral sense and conviction, and to establish moral norms in relations with people. Human morality manifests itself in the conscious adherence to moral principles and in the usual forms of moral behavior.

The child goes through a life path in the beginning of which his behavior is conditioned by external influences and instinctual impulses. Parenting helps him come to an internally meaningful, moral outlook, consciousness-driven behavior, self-control, self-regulation and self-management. Throughout this journey, the child is at different levels of managing his own behavior. The initial level, practically internally uncontrolled, is characterized by the dependence of behavior on unconscious impulses and external influences [28-30].

Gradually, through the emotional subconscious sphere of the psyche, habits and habitual forms of behavior are formed. At this level of development, there is the possibility of some self-control over behavior through habits, strengthening of habitual actions. On the basis of habitual behavior in diverse life situations, under the influence of purposeful pedagogical influence, the child develops moral thinking. Together with him and with his help, on the basis of moral feelings, consciousness and will, moral qualities and personality qualities are formed: patriotism, kindness, decency, honesty, truthfulness, justice, diligence, discipline, and collectivism. These qualities and qualities of the

personality are mental neoplasms that arise as a result of the child's active interaction with the world in the system of social relations. They are steadily manifested by the child in these relationships, are recognized, fixed in character traits, personality traits, in habits and habitual forms of behavior. The highest level of moral behavior, the yardstick of the moral stability of man, is the conscious possession of oneself, the preservation of firmness, fidelity to moral beliefs, especially in crisis and extreme situations. For children, such situations constantly arise in the process of living in a collective, in educational, labor, sports activities, in relations with comrades and adults.

The success of moral upbringing of children largely depends on the nature of the subjective moral space in which they live. It includes relationships and communication in a team, family, on the street with friends and comrades, parents, teachers, attitudes toward oneself, towards nature, toward the outside world, work, way of life, social requirements. As soon as the child enters into a relationship with the world around him, he immediately forms real objective interrelations and interdependencies, which are reflected in the subjective moral perception and form for him a subjective moral space. This space has its time, volume, aesthetic characteristics. It can be in a state of positive expansion, activity of moral interaction, be comfortable or uncomfortable, give rise to exalted feelings or a feeling of dissatisfaction with life. It can be limited, conservative, closed to narrow groups, companies, informal associations, which often leads the child to narrow his subjective spiritual space, to experiencing a state of moral crisis, even despair. Subjective moral space of schoolchildren is painted with aesthetic colors and shades, giving them a whole range of moods: major, minor, dramatic tension, tragic stress. The emergence of contradictions in the life relations of children with the outside world and with each other generates tension of experiences, manifests itself in opposition, resistance to education, in hidden and open conflicts. Overcoming the contradiction in the subjective moral space colors the life of schoolchildren in a major tone [30-32].

It is important for a teacher to know the state of the subjective moral space of all children, revealing the moral climate in the team. He needs to minimize the spontaneous influences in the zone of moral space and interaction through the pedagogical organization of the relations and activities of children. If successful, the management of interactions in the subjective moral space of children becomes an effective mechanism for qualitative transformation of their personality. All this allows us to understand more deeply the essence of moral education. It is a mistake to

consider the inconsistency in the behavior and consciousness of schoolchildren as an accidental phenomenon or only as a result of shortcomings in upbringing. In the child's overcoming of external and internal contradictions lies the very essence of the moral formation of the personality.

In the endless stream of moral choices between desire and duty, discipline and falsely understood freedom, good and evil, conscience and offense, compassion and cruelty, love and hatred, truth and lies, selfishness and collectivism, openness and hypocrisy, character traits, moral qualities and properties of personality. Moral education - not hammering, not formal memorization of moral norms and thoughtless practice of behavior habits. It is an active life process of relations, interactions, activities, communication and overcoming of contradictions. It is a process of permanent and systematic decisions, elections of will-doing in favor of moral norms, a process of self-transcendence and self-government in accordance with them. Only in struggle, overcoming contradictions inside and outside oneself can a person feel, feel and realize himself morally whole and strong, owning himself, not a captive of passions and circumstances. Thus, the pedagogical process of moral education is the organization of children to overcome and resolve life's contradictions, problems, issues, conflicts and clashes. The contradictoriness of the content of the moral life of schoolchildren should be regarded as the main object of the educational process, the organization of which must be systematically and constantly working, focusing efforts on skillfully resolving contradictions, developing moral sense, consciousness, habits, and habitual forms of behavior in this process [33-35].

The result of moral education is moral upbringing. It materializes in socially valuable properties and qualities of the individual, manifested in relationships, activities, communication. The depth of moral feeling, ability to emotional experience, tortures of conscience, suffering, shame and sympathy testifies to moral education. It is characterized by the maturity of the moral consciousness: moral education, the ability to analyze, judge the phenomena of life from the standpoint of the moral ideal, to give them an independent assessment. Moral education is the stability of positive habits and habitual norms of behavior, a culture of relationships and communication in the conditions of a healthy team. The presence of strong will, ability to carry out moral and strong-willed control and self-control, regulation of behavior also speaks about moral education. It manifests itself in an active life position, the unity of words and deeds, civic courage and resolve in difficult life situations to remain true to one's own convictions, to oneself.

Moral education is effective when its consequence is moral self-education and self-improvement. Self-education is a purposeful influence of the individual on himself with the aim of developing the desired traits of character. To this end, they resort to radical means, put themselves in extreme situations for hardening courage, strengthening will, discipline, endurance. Self-improvement is the process of deepening the general moral state of the individual, elevating the whole way of life, raising it to a higher level. For schoolchildren of adolescence and adolescence is characterized by a desire for self-education. By the end of the school some young men and women have a spiritual need for conscious self-improvement [35].

Moral education of children and adolescents, carried out in schools, public organizations, out-of-school institutions and families, provides the overwhelming mass of schoolchildren with the formation of love for the Motherland, careful treatment of all the diversity of property and creative attitude to work. Its result is collectivism, healthy individualism, attentive attitude towards the person, exacting to oneself, high moral feelings of patriotism and internationalism, combination of public and personal interests.

At the same time, it is impossible not to see today the shortcomings in the moral behavior of children and young people caused by the conditions of a stagnant period, the influences of bourgeois mass culture that are hostile to man, remnants in the minds of people, the immoral behavior of certain officials, the penetration of philistinism into family life, miscalculations of moral upbringing in school and children's public organizations. The shortcomings and miscalculations of moral education are due to the aggravated life contradictions.

On the one hand, the law of morality formation is personal active labor participation in ensuring the satisfaction of public and personal needs; on the other - harmful old dogmatic dogmas and evil practice: traditions meet all the needs of children without involving them in serious socially useful work. Protecting from work, meeting the needs of schoolchildren, regardless of its quality, leads children to consumer psychology. This distorts, the spiritual and material needs of young people are distorted. Some schoolchildren are struck by social infantilism, skepticism, unwillingness to actively participate in public affairs, overtly dependent attitudes. Individual children suffer from lack of spirituality or see it as an exceptional position in the society of their parents, they become isolated in their exclusive circle of communication. A peculiar form of lack of spirituality, impoverishment of the spirit is the withdrawal of some young people from society into the subjective world or the state of "balding" under the influence of pop music, alcohol,

narcotic drugs [36]. The most dangerous form of the immoral state of some schoolchildren is moral hypocrisy, the practical use of two- and three-degree morality: one-external, ostentatious-for schools, public events; another - for the home, for the family, misleading parents; the third - the real one - for your circle of communication and for yourself. In public - social activity, in the soul - the conviction that life is built according to the laws of cruel egoism. All their relationships, even with friends, they build on the basis of "commodity-money" interaction: they shop for foreign rags, they give money to rewrite the film for the money, the girls provide paid sexual services, and the boys protect their comrade from beatings for a fee or, on the contrary, beat them themselves him. This is how the results of the contradiction between moral education in school and everyday life, spontaneous influences of reality, are manifested. This contradiction and its negative consequences for society are gradually being removed along with the renewal of public life and the improvement of the system of moral education, the strengthening of the educational influence of all aspects of pedagogically organized life. (3.377)[37]

Resolution of the contradictions of moral education requires a critical evaluation of the existing approaches to the organization and mechanisms for carrying out educational work. One of them is verbal-event, requiring mainly the development of a certain amount of educational talks that reveal the content of moral rules on positive examples. However, moral education does not consist in giving young people a delectable talk about morality. Verbal-event education is, as a rule, carried out in isolation from the real life of children, rich in moral problems, without crossing it and without affecting it in any way. Therefore, in the practical life and activities of children there is a moral vacuum, which is filled with spontaneous, often negative influences.

Another approach is activity-activity. It is contrasted with the verbal and consists in involving children in a specially designed system of activity and working out behavioral skills. The activity approach in education, like the verbal approach, being absolutized, distorts the process of moral education. There is no direct connection between the child's activity and his moral consciousness. The child often does not detect and does not fully understand the real motives of his activity. Absolutization of the activity approach pushes back the absorption of political, philosophical, and moral ideas [34]. The narrow-activity approach is in fact opposed to a holistic approach to the formation of the personality, in which the spiritual influence, activity, relations, communication, manifestation of inner motives, and independent comprehension of moral problems are organically combined.

Theoretically justified and justified in practice is the approach of integrity, the organic unity of moral education and life. Integrity of moral education is achieved when the basis, source and material of the pedagogical process is the most complex and contradictory life. Morality is formed not in verbal or activity activities, but in everyday relationships and the complexities of life in which a person has to understand, make choices, make decisions and do things. As a result, the moral consciousness ripens, the principles of behavior and the ability to control oneself become stronger. A holistic, dialectically contradictory process of moral education proceeds from life with its ideals, for which it is necessary to fight, to make sacrifices, to experience difficulties, negative phenomena, for the overcoming of which we need a remarkable will and self-control. The true, deep, effective mechanism of moral education is to resolve the contradictions between the child, his self-affirmation and life. A schoolboy acquires good or bad moral qualities due to the way he comes out of life situations, what moral choice makes, what acts. Either he acquires the ability to control himself, overcome external obstacles and internal weaknesses, or the situation captures him, gives rise to confusion and fear, suppresses, deceives and hypocrites. In the process of overcoming life's difficulties and contradictions, deep emotional experiences, the child develops in himself the basis of morality - the moral and aesthetic sense, the need for a good deed and moral satisfaction [37].

A teenager, a young man, a girl can never fight evil if in life indifferently they pass by him and have not learned to hate his soul with all his strength. They will not be good, if they themselves have not experienced deprivation and have not felt the whole shortage of human kindness. They will not love anyone, except themselves, if they have not had to overcome egoism, to give up pleasure for the sake of the good of other people. They will not be brave, if they never overcame cowardice. They will not be able to sympathize and sympathize if they themselves do not experience suffering and pain. They will not learn to win and feel the joy of victory if they do not experience the bitterness of defeat. They will not be simple and modest in glory, without experiencing loneliness, persecution and ignorance. Morality is formed in overcoming contradictions, in the fight against immorality. Everyone needs to survive and overcome his dose of difficulties, resolve contradictions, acquire an irreplaceable experience of a genuine moral life: satisfaction from good deeds, victory over oneself and external obstacles; strengthening the strength of the spirit from the choice of principle behavior; repentance for a false step; joy from kindness; courage from the fight against evil.

Specificity of the process of moral education

Moral education has its own specific goals. They are determined by the prevailing social relations and spiritual values. The goal of education is the formation of a morally stable, integral personality. This determines the direction and organization of the whole process of moral education [35].

The specific character of the process of moral education is also conditioned by its content - social morality, the necessity of introducing norms of social moral consciousness into the individual consciousness and behavior of each schoolboy. Moral norms concern all aspects of public and private life of people. With their help, any human activity is evaluated and regulated. Labor does not exist simply as a physical effort, but as a socially significant activity, assessed by public opinion from the standpoint of the attitude of the person to it, its quantity and quality. The child's educational activity is not just an intellectual effort aimed at developing knowledge, skills and skills, but activities that are morally judged in terms of diligence, responsibility, and purposefulness. The attitude of children to life is not only the basis of their social interaction and communication, but also the manifestation of personal qualities that meet or do not meet the norms and requirements of public morality [37].

Moral upbringing or bad manners, depending on social conditions, can manifest themselves in different - qualitative states. Individual moral consciousness can be in contradiction with moral social relations. The contradiction between individual and social morality is manifested in the hidden forms of immorality and illiteracy. It occurs when, under the influence of egoism, consumer psychology, the pursuit of profit, a young man, disguising his true identity, acts to circumvent legal and moral norms. The tool to resolve this contradiction is democratization and glasnost, contributing to the exposure of duplicity, double-dealing and hypocrisy.

Low moral upbringing manifests itself in impulsive behavior, insufficiently realized within the norms and requirements of public morality. Such a situation arises in the absence of attention to moral enlightenment, to a clear organization of moral life. Spontaneous formation of the moral consciousness of a schoolboy is fraught with deviations in behavior from the requirements of public morality. High moral upbringing of students is manifested in the unity of developed moral consciousness, thinking, will, feelings and behavior. It is achieved on condition of the integrity of the process of education, the unity of the formation of moral consciousness and life, the participation of schoolchildren in social activities and relationships. The law of the scientific organization of moral education is its unity with various activities, life in

the broadest sense of the word. Mastering moral standards and requirements, translating them into personally significant principles and behavioral skills, is carried out effectively by consciously mastering a specific socially significant activity, deeply meaningful participation in it, and awareness of its moral significance. Organizing the process of moral education, the teacher aspires along with moral education to reveal and isolate the moral aspects of any children's activity, to involve schoolchildren in the moral comprehension of all life relations. The complexity of the process of moral education is that its organization is the organization of the whole life of children, all their activities and relationships. At the same time, moral education does not dissolve in the educational, public-civic, creative, labor activity of schoolchildren. It is accomplished and deepened in the process of their morally realized realization.

Specificity and features of the process of moral education are manifested in the need for constant diagnosis of the moral upbringing of the child. The process of moral education is only effective when the teacher has feedback on the effectiveness of educational influences and takes into account this information at each new stage of his pedagogical activity. Such information the educator receives only from life, from the daily study of the practice of relations and activity among the educated. What is important is not so much what a schoolboy says about himself, about his intentions and actions, but how he acts in each specific case. How does he relate to other people, to public and personal property, to work, to social activities, to general and personal interests, to the requirements of social discipline—these relationships paint a moral portrait of the individual. With a view to a more detailed study of all attitudes of pupils, the educator attentively approaches the assessments that the collective gives to its members, to the statements of teachers, parents, and community members who know the child closely. Of great importance is a special psychological study of the behavior and activities of children. All this information is the basis for orientation in the pedagogical process. It provides an opportunity to make well-founded decisions, both strategic and tactical, that determine the direction of life of the children's collective, as well as tactical measures regarding the behavior of the group, of an individual child (3,381) [38]

Thus, the specific character of the process of moral education is expressed in the uniqueness of its goals, content, manifestation of moral upbringing or bad manners, organization and diagnosis. An important feature is its involvement in the process of mental, labor, civil, aesthetic, physical, economic, legal, environmental, anti-alcohol education. Scientifically based attitude to the process of moral education is the ability to see, emphasize and

effectively use the moral aspect of any kind of child activity, any life relationship. In this case, the teacher gets a real opportunity to effectively manage moral education, makes it an organic part of the holistic process of raising children.

CONCLUSION

Throughout the centuries, people have highly valued moral upbringing. The profound socioeconomic transformations taking place in modern society make us think about the future of Russia, about its youth. Moral guidelines are currently undergoing numerous changes, often expressed in lack of spirituality, unbelief, and aggressiveness.

1. Develop an understanding of the vital importance of morality;
2. Installation for the development of moral self-consciousness (conscience);
3. Development of incentives for further moral development;
4. The development of moral stamina, desire and ability to resist evil, temptation and the temptation of self-justification in violation of moral requirements;
5. Charity and love of people.

Means of moral education are:

1. Moral conviction as the main moral-psychological means of influencing a person.
2. Moral compulsion as a form of moral condemnation.

Moral education is carried out in close organic unity, first, with the basic (professional) activity, secondly, with the upbringing of the worldview, to which other developed forms of communication and activity adjoin: artistic-aesthetic, political, legal, etc.

In addition to the pedagogical influence on the formation of the moral qualities of the personality, many factors influence: the social environment, various types of activities, the leading types of communication, the sexually different children, while each age contributes to the formation of the moral consciousness of the individual; The social situation that has developed in our country, leaves an imprint on the formation of personality.

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