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# БІЛІМ БЕРУДЕ ИННОВАЦИЯ МЕН ДЭСТҮРЛЕР ТРАДИЦИИ И ИННОВАЦИИ В ОБРАЗОВАНИИ TRADITIONS AND INNOVATIONS IN EDUCATION

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## **Humanistic pedagogic as an orienting point in the realization of student's moral and spiritual personality features**

This article is devoted humanistic pedagogy as a guideline for the fulfillment of spiritual - moral development of students. Humanistic pedagogy puts a person, his creative skills. The teacher's role is to help him in choosing the basic life guides, solving life conflicts, revealing and realizing internal mental and intellectual resources. The author singles out the moral criteria, value-appraisal orientation, formation of teaching positive motives, actions of national self-awareness, citizenship, patriotism, diligence, moral environment creation in society and a higher institution, identifying and preventing conflict situations, teacher's readiness for moral education of students both in the personal and professional dimension, mutual cooperation in the moral education of youths. In this article the author further shows moral norms, rules and requirements that form the basis of human life and behavior, details the content of spiritual and moral upbringing, indicates its versatility. The scientists' research in the field of education and upbringing based on humanistic principles, contributing to the creation of a social and psychological atmosphere of mutual trust, mutual cooperation, and actualizing the positive motivational resources of learning are analyzed.

*Keywords:* humanism, humanistic pedagogic, spirituality, morality, personality, creative powers, personal qualities.

### *Introduction*

Nowadays student's moral and spiritual personality features should be considered in cooperation with qualitative changes not only in a social sphere, way of living and political and social orientation where market relationships led to the considerable changes in the college kids' living conditions but with global processes happening in our society. The model of social development which is characterized by an old dogmas and stamps disposal has been changed. The trends of socio-political, economic, cultural issues which are impossible to solve without moral and spiritual reform and genuine values common to humanity are defined. The formation of the modern Kazakhstan, the focus on the democratization, the personality rights and liberties required of pedagogical potential rethinking in the phenomena of the student's moral and spiritual personality revival. The new understanding of personality is settled in the current Constitution of our republic and in the education act of the Republic of Kazakhstan which discloses the concept of domestic education system resting on humanistic and universal principles.

### *Main part*

Moral and spiritual personality revival cannot be achieved efficiently without its theoretical comprehension, without understanding what is personality, why its crucial feature is spirituality, which correlation between spirituality and morality, what is «moral and spiritual revival», what is the role of values including humanistic values which are settled in the frames of education.

Many scholars explain the nature of personality considering its structure, stages of its development and formation. «Personality is a self-identifying selfhood among others, for others and for itself, and its moral and spiritual aspect composes its individuality, makes personality endlessly rich seeking to the perfection, even going out of its individual boundaries, or rather able to convert the moral and spiritual to the depth of its subjectivity, transcendence, to point out true self which allows it to rise above itself» [1].

The classic models of the personality development are concepts which belong to S.L. Rubinstein and A.N. Leontiev. S.L. Rubinstein defines personality as a subject, possessing a mental capacity to perform activities [2]. A.N. Leontiev defines it as «a particular consistent and supersensual feature which can be possessed by an individual in the society with the entirety of relations that are social by its nature and that individual involves in». The choice, acceptance and performance of particular social activities by a person and inner relation to them are of great importance in the understanding of the personality nature. According to a scientist, «only a human as a person easily and concisely takes any given social part, realizes possible consequences of his actions to perform this part and takes full responsibility for the results». The personality is a special human education; the personality is a subject of free social activity [3].

On the one hand, the personality is completely sociocultural formation; it is «a subject, freely defined, developed its position in the space of culture and time of history». On the other hand, this is the mode of action, the image of being, the «subject of advancement»; this is a specific way of human existence. Thus, we can speak about personal being of human. This mode of being of person expresses the main human need as a universal generic creature – «every time going out of his boundaries, achieving of possible absoluteness of implementation in the individual essence» mentioned by K.A. Abulkhanova-Slavskaya [4].

During the study of mind, the relation between basis and superstructure, material and ideal, the ways of human's spiritual world formation and his proactive attitude; this problem took a crucial part in the frames of social philosophy. The methodological base were theoretical basics of Marxist philosophy, its categorical mechanism was used. Because of this approach, the spiritual acted as a synonym of the conscious, the terms «*spiritual life*», «*spiritual activity*», «*spiritual promotion*» became leading. The spiritual was studied in a narrow frames, the sociological aspect of problem played a particular role.

In the modern period of the development of society, the very approach to education and nurture changes. In the conditions of the modern socio-economic system, the problem of the formation of a perfect personality is regarded as one of the most urgent tasks. Solve these problems will help address the spiritual and moral heritage of the people. Today, many ideological and moral values are being reviewed, attempts are made to develop new spiritual guidelines and revive long-forgotten traditions.

In the pedagogical aspect, spirituality is defined as the manifestation of «the human in man». Spirituality is something which elevates a person above physiological needs, ethical calculation, rational reflection, which is the higher capacity of the human soul, which is inherent in the basis of his personality. «Spirituality is that highest, ultimate, supreme, to which the personality seeks». This «highest» can be low but spirituality is always the subject of human aspirations, the vector (direction) of his soul, aspiration for selected goals (values). If spirituality characterizes the higher «vertical» aspirations of the individual, then morality is the sphere of its «horizontal» aspirations: relations with people and society [5].

Spiritual is the constant striving of man for knowledge, for the perfection, for the exalted, for justice, and for believing in a bright future. High spirituality is associated with owning native speech, love of the Motherland, national culture, its history. Not respecting the sacred things of the past will not respect the sacred things of the present. If we pass all these features to the younger generation, then we will form a spiritually developed personality.

Spirituality is inextricably linked with humanism. Its ideas have a long backstory. Motives of philanthropy, humanity, dreams of happiness and justice can be found in the works of oral folk art, literature, moral and philosophical and religious concepts of different people, beginning with ancient times. Humanism defends the human right to freedom, equality, happiness, reflects the totality of socio-political, psychological, pedagogical and other concepts and principles. They are based on concern for the welfare of man, for his comprehensive development, preservation and multiplication of humanity in man, in human relationships, about human dignity and justice. Humanism is based on kindness, truth, justice, mercy, conscience, honor, compassion, sincerity and the beauty of human relations.

The system of education and nurture, based on humanistic principles, contributes to the creation of a socio-psychological atmosphere of mutual trust, mutual cooperation, updates the positive motivational resources of education and teaching, increases the activity and independence of students in the teaching. As the conditions for the humanization of education, various psychological and pedagogical factors act, among

which an important part is taken by certain initial positions of the teacher in communicating with students, where priority is sincerity, frankness, pedagogical optimism, empathy, acting as an alternative to purely role-playing, remote behavior, so close to the teachers of the traditional education system [6].

The basis of humanism is universal morality. Morality is a system of social norms, rules and requirements that are imposed on the individual in various spheres of life and activity. In this case, the spiritual morality of a person is treated as the totality of his knowledge, behavior, skills and habits associated with the observance of these norms. Observance of moral norms and rules is based on the consciousness of the individual, on the understanding of these norms and rules, and the desire to comply with them.

Moral norms, rules and requirements are the expression of a certain attitude to politics, the ideology of the state, the Motherland, labor, to the public domain, to material values, to nature, to people, to society as a whole, to oneself. They form the basis of human life and behavior, detail the content of spiritual and moral education, and point to its versatility and diversity.

To clarify the concept of «spirituality», the «spirituality-morality» dyad favors the selection, since there is not only a semantic but also an ontological link between them: the norms and principles of morality receive an ideological justification and expression in the ideals of good and evil which are the categories of spirituality.

As already mentioned above, spirituality and morality are the main, basic characteristics of the personality. «Spirituality is defined as the aspirations of the individual to selected goals, the value characteristic of consciousness. Morality is a set of general principles of people's behavior towards each other and society. In combination, they form the basis of personality, where spirituality is the vector of its movement (self-movement, self-education, self-development), it is the basis of morality» [6].

Correct moral education, according to Al-Farabi, begins with the upbringing of noble qualities, features «that do not disappear or disappear with difficulty». At the same time, he proceeds from his philosophical position that «all moral qualities, both beautiful and ugly, are acquired. When a person does not have a developed temper, then, coming into contact with a good or bad temper, he can voluntarily go over to his opposite temper».

Consequently, the upbringing of a property in people depends on the environment, the will and desire of the person being educated. The scientist gives paramount importance to the instillation of any stable habit, by which he understands the long repetition of a single action. Al-Farabi further writes: «Because a beautiful character is also acquired by habit, we should speak of those things, getting used to which, we develop a good temper, and those who get used to them, we get bad temper». «That, I say, thanks to which, by habit, we get a good temper - this is none other than the action peculiar to persons with good morals. And then, thanks to which we get a bad temper - this is none other than the action peculiar to persons with bad morals» [7].

All this shows that Al-Farabi realizing his philosophical principle of the absence of innate morals denies the innate nature of these qualities. They seem so because of the habit and nurture.

Important in the spiritual and moral formation of the student's personality are the criteria of morality, value-based orientation, the formation of positive motives for learning, actions and deeds, national self-awareness, citizenship, patriotism, diligence, the creation of a moral environment in society, in higher education, the identification and prevention of conflict situations, the readiness of the teacher for the moral education of students, both in person and in professional terms, mutual cooperation in the moral nurture of youth.

Folk pedagogical knowledge takes into account national psychology, history and specific culture of work and life, moral and spiritual culture [8].

### *Conclusions*

All of the above indicates that humanistic pedagogy puts at the center a personality, its creative powers, focuses on its personal qualities. It argues that an adult should create himself and live his life because he is the creator of himself and his own destiny. A teacher should help him in choosing the basic life guides, in solving life conflicts, in the disclosure and realization of internal mental and intellectual resources. The main principle of humanistic pedagogy is the concern for the well-being of the trainee, love and respect for him without the idealization of his personality, the desire for a diversified development. The main task of education is the formation of the spiritual and moral features of the student's personality, the main contradiction affecting the development of the student is the contradiction between his abilities and the requirements of various activities. Any activity relies on certain ability which sometimes is not enough to achieve a success-

ful result. The alignment of requirements and abilities is the management of student development that will help you choose the right life guides, define goals and understand your purpose.

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### **Гуманистік педагогика студенттің жеке тұлғалық рухани-адамгершілік қасиеттерін іске асырудағы бағыт-бағдар ретінде**

Мақалада студенттің жеке тұлғалық рухани-адамгершілік қасиеттерін жүзеге асырудағы бағыт-бағдар ретіндегі гуманистік педагогиканың мәселесі қарастырылған. Гуманистік педагогика негізге тұлғаны, оның шығармашылық күштерін қояды, тұлғаның қасиеттеріне бағытталады. Педагогтың ролі оған өмірдің қиын кездерінде ішкі психикалық және интеллектуалдық мүмкіншіліктерін ашуда және іске асыруда, негізгі өмірлік бағдарларды таңдауда көмектесуінде. Құндылық-бағалаушы бағыт, жағымды оқу, қимыл және әрекет мотивін қалыптастыру, ұлттық өзіндік сана, азаматтылық, патриотизм, еңбексүйгіштік, қоғамда, жоғарғы оқу орнында адамгершілік орта құру, кикілжің жағдаяттарды анықтау және алдын алу, педагогтың студенттердің адамгершілік тәрбиесіне тұлғалық, кәсіби тұрғыдан даярлығы, жастардың адамгершілік тәрбиесіндегі өзара ынтымақтастық тәрізді адамгершіліктің өлшемдері анықталған. Адам өмірінің және мінез-құлқының негізін қалайтын моральдік нормалар, ережелер мен талаптар, рухани-адамгершілік тәрбиенің мазмұны ашылып, оның көпқырлылығы, жан-жақтылығы көрсетілген. Оқыту мен оқудың жағымды мотивациялық ресурстарын белсендіретін, өзара ынтымақтастық, өзара сенімділіктің әлеуметтік-психологиялық атмосферасын құруға септігін тигізетін гуманистік бастамаларға негізделген оқыту мен тәрбиелеу саласындағы ғалымдардың зерттеулеріне талдау жасалған.

*Кілт сөздер:* гуманизм, гуманистік педагогика, руханилық, адамгершілік, тұлға, шығармашылық қабілет, тұлғалық қасиеттер.

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### **Гуманистическая педагогика как ориентир в реализации духовно-нравственных качеств личности студента**

В статье рассматриваются вопросы гуманистической педагогики как ориентира в реализации духовно-нравственных качеств личности студента. Гуманистическая педагогика ставит в центр личность студента, его творческие силы, ориентируется на его личные качества. Роль педагога — помочь ему в выборе основных жизненных ориентиров, в решении жизненных конфликтов, в раскрытии и реализации внутренних психических и интеллектуальных ресурсов. Выделены критерии нравственности, ценностно-оценочная ориентация, формирование положительных мотивов учения, действий и поступков, национального самосознания, гражданственности, патриотизма, трудолюбия, создания нравственной среды в обществе, в высшем учебном заведении, выявление и предупреждение конфликтных ситуаций, готовность педагога к нравственному воспитанию студентов как в личностном, так и в профессиональном плане, взаимное сотрудничество в нравственном воспитании молодежи. Показаны моральные нормы, правила и требования, которые составляют основу жизни и поведения

человека, детализируют содержание духовно-нравственного воспитания и указывают на его многогранность, разносторонность. Проанализированы исследования ученых в сфере обучения и воспитания, основанные на гуманистических началах, способствующих созданию социально-психологической атмосферы взаимного доверия, взаимного сотрудничества, актуализирующие положительные мотивационные ресурсы обучения и учения.

*Ключевые слова:* гуманизм, гуманистическая педагогика, духовность, нравственность, личность, творческие способности, личностные качества.

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