Section 3. Pedagogics

SPIRITUAL EDUCATION AS A MEANS OF THE DEVELOPMENT OF PERSONALITY'S MORAL CONSCIOUSNESS

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Teaching process is closely connected with education, but the process of education has recently undergone dramatic changes. It has to be mentioned that Ukrainian education should be based on humanistic ethics, aesthetics, domestic and foreign pedagogical experience. Thus, there is a need for the objective research of the possibilities of spiritual issues influence on the personality's development.

Recently in the scientific literature several attempts to classify spiritual needs and interests have been made. One of them is offered by Alexander Shulzhenko, who has identified three groups of spiritual interests: intelligent, entertaining, and synthetic ones. According to the scholar the first group includes the interests in education and self-education, social activity, creativity in the sphere of arts and technology, etc. The second group, in his opinion, consists of the interests in sports, dancing, and entertainment. As for the third group, it includes the engagement in amateur performances, collecting, watching television programmes, attending concerts, theater, cinema, travelling, excursions, and walks [8].

The culture of the humanity includes the culture of spiritual feelings. The emotional intensity of spiritual feelings should be controlled by the mind, the will of the personality.

The research of various spiritual feelings and mechanisms of their occurrence are reflected in the works of many well-known researchers of the present day. Charles Darwin has stated that feelings have arisen in the process of evolution as a means by which the living beings establish the significance of certain conditions for meeting their current needs. Emphasizing the importance of personal emotional processes, V. Vilyunas has stressed that "... the emotional event may be caused by the formation of new emotional experiences of different circumstances ... all, that is identified by a personality as

a reason for the pleasure-displeasure, becomes the subject of love-hate" [1, p.9].

Spiritual feelings can be evaluated by means of taking into account various parameters. For example, there are some of these parameters, such as intensity, duration, depth, awareness, conditions of appearance and disappearance, dynamics of the development, orientation (for one's inner world, others, world, past, present or future), a means of their expression in the external behavior, etc. However, no matter how different they may seem, all of them are inseparable from the personality. "What pleases a human being, what interests him or her, makes a personality sad or being worried, what seems funny to him or her, most of all characterizes personality's essence, character and individuality."

The role of feelings in the formation of spiritual culture is extremely important. Feelings become deeper if they appear in the process of the activity. The intensity of spiritual feelings defines the atmosphere of the whole spiritual world of the personality, which becomes the main part of his or her life. Meeting the physical needs of a person with a high level of spiritual culture usually occupies not the first place in his or her life. The spiritual life of such kind of personality is filled with the various events, thoughts, feelings, emotions, relationships. For the individual all these aspects are much more important than all those external, material, physical factors of life.

In order to develop the spirituality of the personality the teacher should understand and be aware of moral categories and concepts: ethics, morality, moral education, good, evil, spirituality, spiritual values, spiritual development, faith, sin. It should be noted that there exist many definitions of these concepts.

According to the dictionary by S. Goncharenko, morality (lat. moralis — moral, from mores — traditions) is one of the forms of social consciousness: a system of beliefs and ideas, norms and values, which regulates the behavior of the personality. Moreover, the morality has cognitive, evaluative, and educational functions. The components of the morality are moral activity (actions, human behavior); moral relationships and moral consciousness. The rules and principles of morality, moral ideals, feelings make up the system of morality that determines the life philosophy of a certain social community or individual and orients the personality in the world of values.

Morality — 1) Ethical concept which, in a broad sense, is synonymous with morals. 2) Characteristics of a special type of

people's practical activity that is motivated by moral ideas, beliefs, norms and principles.

Distinguishing between these concepts, G. Hegel has defined morals as a scope of morality, as a sphere of a human being's subjective ideas of good and evil and other ethical values, motives of behavior, goals and intentions; while morality deals with practical habits and objective morals.

As the nature of morality, morals, according to G. Hegel, has a deeper meaning, because it means the person's ability to do good things, not as a result of external pressure but because of internal awareness and voluntariness, and therefore it coincides with the moral consciousness of the personality [6, p.216].

Moral education is one of the most important kinds of education. It is a purposeful development of moral habits and skills of human behavior according to a certain ideology. Moral education starts in the family, continues in pre-schools, secondary schools and later in universities and other educational institutions. The main methods of moral education are persuasion, learning, encouragement, etc. Moral education should be based on a national ground; it takes place through the assimilation of national rules and traditions, rich spiritual culture of people, those moral standards and qualities which are the regulators of relations in the society, coordinating acts and actions of people. These standards are, first of all, humanism and democracy. They are characteristic for a free ideal person, capable for honest cooperation. Such person has a highly developed feeling of his or her self-dignity and the same respect for the dignity of another person: the love of parents, honesty and fairness, diligence and modesty, willingness to defend the weaker, care for younger, children in particular; noble attitude towards girls, women, mothers, grandmothers; the ability to act honorably, nobly everywhere, ability to demonstrate other virtues.

Good and evil are evaluative, they are moral-ethical categories which reflect people's (individual's, social groups', social classes') ideas of morally valuable, desirable (good) and morally negative (evil) nature of social activity [6, p. 216].

According to O. Gurova, spirituality is the highest achievement of the individual, the quality which he or she acquires in the process of spiritual development [3, p.150]. Another source defines spirituality as existence of human being, characterized by such specific features as consciousness, cognition, thinking, feeling, senses, emotions [7, p.156].

E. Dmitrieva has emphasized that spirituality provides personality with values. "Spirituality of the personality, she mentions, is a system of his or her values; it is a root, on which a unique human nature is formed" [4, p.47].

According to the dictionary by S. Goncharenko, spiritual values are the creations of human being's spirit, recorded in the achievements of science, art, morality, culture [2, p.106].

Spirituality is an individual expression of two fundamental needs in the system of the individual's intentions: ideal need for learning and social need for living and acting "for the sake of others". Usually, the first of these needs is associated with spirituality, the second one — with warm-heartedness. Warm-heartedness is characterized by a personality's good attitude towards people, surrounding him or her. It also deals with attention, readiness to help and share joy and sorrow. The category of spirituality is related to the need for understanding the world, self-cognition, awareness of meaning and purpose of one's life. The personality is spiritual to the extent to which he or she reflects on these issues and wants to get the answers to these questions. The loss of spirituality is equal to the loss of humanism. Development of personality's spiritual needs is the most important task of education.

Thus, the ideals and values of spiritual culture of personality are closely connected with his or her spiritual needs and interests, which become the basis for the moral conscience of the individual. Spiritual needs are not a continuation of material needs, on the contrary, they are aimed at the limitation of the personality's material interests. In an effort to meet their spiritual needs people usually sacrifice their material goods. It goes without saying that, there is a link between material and spiritual needs and interests. It can be seen in the fact that the emergence and development of spiritual claims become possible only when a certain minimum of material needs is satisfied, that is, when a person doesn't die because of hunger, thirst, cold or heat. Finally, achieving specific goals in everyday activities a person is governed both by his or her material and spiritual needs.

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