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SECTION 30. Philosophy.

PEDAGOGICAL ASPECTS OF FORMATION OF MORAL-AESTHETIC CULTURE OF THE PROFESSIONAL ACTIVITY OF STUDENT

Abstract: In this article some pedagogical aspects, features, conditions and tendencies of developing, formation and harmonization of moral and aesthetic culture of the professional activity of student are considered.

Key words: Professional activity, moral and aesthetic culture, harmonization, person.

Language: English

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Introduction

Today undergraduate moral and aesthetic education takes on practical importance in our society, because its goals and objectives are focused mainly on the improvement of the work on the development of students' internal needs and the ability to create aesthetic laws. It acts as an effective means of improving all social relations, and this applies primarily to the work of man himself. Changing nature of work, ways to improve its performance, the development of a high level of moral and aesthetic feelings, the spiritual formation of the individual student on this basis - is organically interconnected and interdependent processes. Without the aesthetic attitude to work, without feeling the labor creative impulse possible labor ethics and aesthetics of the product of labor. The process of humanization of production deepened, and the result is a gradual convergence of work and artistic activities. This phenomenon raises the problem of changing the traditional content of a comprehensive education. The concepts of scientific and technological progress, culture and intelligence are directly linked with the development of civilization. All these concepts appropriate to consider integrative because they are organically woven into the problem of the formation of the spiritual qualities of the individual student.

More recently, moral and aesthetic culture student's personality was interpreted as a relation to the world of things, nature and the arts; education also acts as a "sculptor" of the individual

components. In other words, it was understood narrowly, namely as the aesthetic education of attitudes and needs. However, the formation of fully developed personality of the future specialist is inconceivable labor and social practices. At the same time the very effectiveness of the aesthetic attitude is determined by the quality of labor, the social and cultural activity of the young man. Culture of behavior, communication, student relations should be supported by their useful activities, their daily practical struggle for the high culture of production and dormitories in modern conditions. Such an understanding of the content of contemporary university moral and aesthetic education of the features suggested by the beginning of XXI century.

Materials and Methods

Moral and aesthetic education plays a special role in the overall development of the individual. Modern researchers specifics of the spiritual formation of the student's personality emphasizes that a full - this is not an eclectic mix of composite components of the process of education, and their orchestration. It emphasizes the special role of art and its genre diversity, its ideological orientation.

At present, the institutions of higher education is an issue: how to organize the educational process, not only to identify and develop the abilities of each student, but also to form a spiritually rich, free, creative thinking individual, respect themselves and the people around them. The question about the need for widespread teaching in high schools of aesthetics,



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ethics, culture, art, and, under the scrutiny turned out aesthetic level of teaching these and other subjects.

Today the most important task of the moral and aesthetic pedagogy is not only to provide knowledge in the field of art, and have students form healthy emotions: courage, cheerfulness, optimism. A great help in this sense may have convergence of professional and amateur art, which is becoming a tradition. Beauty criterion should be part of the professional training of future specialists, the most important element of his spiritual development.

Analyzing the current state of moral and aesthetic education of students, it should be noted that the high level of the higher or spiritual senses an extremely important role in the formation of an integral, generalized, philosophical, rather than highly specialized thinking. This is due, in particular, the fact that all ethical and aesthetic means, starting with the creative work, ending with amateur performances, or artistic consumption values, contribute to the formation of general philosophical view of the world. It is often said about the impact of scientific and technological revolution to the development of aesthetic or moral feelings and loses sight of the impact of moral-aesthetic progress in scientific thinking. The concept of beauty is important for validation of the results and for finding new laws, as a reflection in our consciousness of harmony that exists in nature. Many great scientists have stressed the importance of creative thinking for scientific creativity. It is known that Einstein was living in the world of music and mathematical harmony, Rutherford was willing to sometimes sacrifice the exigencies of logical thinking and critical mindset in favor of the imagination, and Poincare for life accompanied mathematical and architectural harmony, which he perceived as a whole and all the time tried to present the mathematical elegance in visual pictures slim antique columns. By the way, modern experimental psychology says that to solve abstract cognitive tasks required and important is the process of visualization of the problem situation, is not feasible without the creative thinking, especially without the ability of imagination. Literature and art, is a leading means of formation of a high level of moral and aesthetic sense, too, operate in reflection subtle movements of the soul abstract and concrete images, created by the imagination. These movements of the soul, that is, thin psychic experiences, visible as well as invisible to many processes in physics, chemistry and other fields of scientific knowledge.

Current status of the formation of a high level of moral and aesthetic feelings should be considered in preparing a fully developed personality of the scientist, explorer and discoverer. Of course, not all young people in their development level reached Einstein or Mendeleev. What is more important: everyone deserves to go through the joy of

discovering the harmony of the world. We are thus talking about the emotions associated with feelings of joy, pleasure, satisfaction from the fact that the extracted knowledge, truth are for the benefit and prosperity of mankind, its progress.

The organizers of the process of development of a high level of moral and aesthetic feelings of a complicated task: aesthetically expressive must be in high school as extracurricular and classroom training. Only then there is a real opportunity to increase the level of moral and aesthetic culture at all. Aesthetic activity of each young person - this, of course, is also a social phenomenon. But it is more limited to individual circumstances and opportunities. Therefore, it is necessary to speak about the organization of collective classroom and extracurricular activities that meet the requirements of teaching ethics and aesthetics.

Moral-aesthetic education is an integrative one unit and is always involved in the organization of a complex process full of personality formation. With developing spiritual qualities, moral and aesthetic sensibilities integrated into all other components of the comprehensive development of the individual. That is why the moral-aesthetic education is capable of performing the function of a backbone, which is extremely important in today's systemic crisis.

Spiritual and developmental purpose of moral and aesthetic sense by the fact that they have a direct bearing on the ethical and aesthetic categories. The methodological basis of moral-aesthetic education of ethics and aesthetics are studying categories such as conscience, shame, honor, citizenship, great ugly, vile sublime, tragic comic, heroic, cowardly, treacherous.

Aesthetic is always there. Moreover, the aesthetic is ethical having aesthetic features that cause human artistic reaction. For aesthetic grounds include, in particular, measure, harmony and rhythm. In other words, if the phenomenon, process, people or products of his labor have a measure of harmony and rhythm, they are able to deliver aesthetic pleasure. The moral act delights others and cause aesthetic pleasure only when the act will be synthesized aesthetic features - measure, harmony and rhythm. The most acceptable for the teacher-organizer provided with the following formula: esthetic - is ethical in its highest, perfect form.

For the organization of the system of moral-aesthetic education and development of a high level of spiritual senses is required moral education in its highest, best, perfect form. Any art-entertainment or aesthetic and educational event in high school should form a social maturity of a young person, which involves moral and artistic sensibilities. Activity in different genres of art is the main content of aesthetic education.

The activities of the individual - it is always self activity ... depending on age and level of education.

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The role of university teacher-psychologist is to promote the formation of ethically and aesthetically valuable relationships, the development of the higher or spiritual sense corresponding to the norms of civilized human society. In addition, the problem lies in the fact that in the student team functioned suitable forms of "self-activity", i.e. interactive organizational forms of moral-aesthetic education of future professionals. Finally, the problem of high school teacher-organizer is the system of international relations and organizational forms that he creates, obtains for each member of the student team of social and personal value. The social personality traits manifest in her actions, deeds, in its relation to other people. These actions can be manifested outwardly to some extent to judge the inner world of man, his spiritual and moral qualities.

As mentioned, aesthetic education - education is wonderful. But there are wonderful not only in art, it is, in fact, in the environment. Thus, the structure of aesthetic education is composed of two main components, chief among them - the art, the second - aestheticization of reality. Art classes, ie artistic creativity, actively developing the artistic senses and is therefore a major concern of the teacher organizer. It is a leading component of aesthetic education. In the educational institution of any type of artistic expression, ie different genres of art activity, is the main content of aesthetic education. But we should not lose sight of the second component of the overall structure of aesthetic education. It is about making beautiful things in their environment - natural, social, subject-rem. In essence, the aestheticization of the environment in the broadest sense is the least significant component than artistic creativity.

Activity approach to the education of a high level of moral and aesthetic feelings of the cult involves practical artistic skills. The activity concept of the creative personality of the student's aesthetic means occupies a leading tool in the system of higher education and pedagogical science. Active civil, moral, ethical, artistic and aesthetic position is considered the dominant process of moral and aesthetic education of future specialists. This active approach is associated with relational and personal approach.

The role of the teacher is to facilitate the formation of ethically and aesthetically valuable relationships, the development of the higher or spiritual sense corresponding to the norms of civilized human society. In addition, the teacher's task is to in the educational institution functioned suitable forms of "self activity", i.e. interactive organizational forms of moral and aesthetic education. Finally, the task of the teacher-organizer is that the system of relationships and organizational forms that he creates, obtains for each member of the student team of social and personal value.

The mass pedagogical practice often assesses education of the individual level of the external behavior, by their actions, in the worst case - in the words. Meanwhile, it would be better to assess the quality of the student's personality by the level of his moral and aesthetic feelings. Therefore, the problem of moral and aesthetic motivation of behavior of future specialists goes to the group the most urgent pedagogical concerns.

For the teacher organizing the moral and aesthetic education, professional and always important psychological characteristic of the higher or spiritual sense, for it is this kind of feeling is the basis of harmoniously developed personality. In this sense, useful to consider the following pattern: the aesthetic experience the action can be very different, but it is sure to play the role of the creative driving force. As a creative driving force, moral and aesthetic sense is, therefore, controls communication, behavior, relationships and activities. In this case, our attention is focused on efficiency, stimulating the function of the moral or aesthetic sense. The teacher is very important to remember that one way or another, but the feeling of it will result in action. Add: it is certainly implemented in which a creative act, which, naturally, will be ethically valuable and aesthetically expressive. The presence of the young people of high moral and aesthetic sense suggests willingness to creative activity. It is a moral and aesthetic activity, different special expressiveness.

Creative assignment of moral and aesthetic feelings is not only work but also relations of communication, which are also enriched with spiritual and creative beginning. A consequence of this enrichment - creation, transformation of reality by the laws of action, harmony and rhythm, that is, by the laws of beauty, aesthetics. The aesthetic sense of human needs adjusting. With higher feelings associated depth of the spiritual world of the young man. It is obvious that the spiritual needs of the young man - one of the most important factors in its comprehensive development.

The main purpose of the moral and aesthetic activity - creating beauty within and around them. The process of creating in the educational institution enabling ethno-cultural and socio-cultural environment is the process of creating a comfortable psychological and emotional conditions. The favorable emotional atmosphere is a mandatory norm for collective creativity.

Modern society requires a high level of moral and aesthetic sense, because it is a high level of the higher (spiritual) feelings become a true driving force for creativity in general. Once having gone through artistic and aesthetic shock, the person tends to repeat that feeling again and again. In other words, it seeks to survive the quiet balanced sense of human dignity. The beauty is the optimistic sense of human dignity, which gives you the experience of a creative,

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transformative, creative effect. That is why the beauty of art and really should be considered a powerful factor in education a high level of moral and aesthetic feelings.

However, the aesthetics of art and really perceive a spiritually prepared person. Of course, among the organizational forms of moral and aesthetic education should find a place shaped operating educational mission. But not everyone is aesthetically educated person will respond, for example, to the beauty of the work process associated with overcoming numerous obstacles. For a deeper understanding of labor and beauty needs a certain level of aesthetic development worker.

We can not allow artistic creativity breaks away from labor training, production, or from everyday family and domestic concerns. If there is such a gap, born aestheticism and snobbery, having nothing in common with a high level of spiritual feelings. On this occasion K.D.Ushinskii warned: "Poetry, music, painting, sculpting, or repose can be after work, or must be in a living relationship with human labor; when they are made the subject of an idle whim, then not only lose all their developmental power, but act negatively on the moral and intellectual perfection".

Conclusion

Factors stimulating the development of a high-level of higher or spiritual sense are a moral and aesthetic self-education. As Sukhomlinsky stated, whether the teacher though a genius, he still will not achieve its purpose if the pupil is not to educate himself. In the process of moral and aesthetic self-education must be available categories such as consciousness and aesthetic taste. Aesthetic taste helps to make the elements of consciousness in self-education, making the process self-sufficient.

Self-education is closely linked to self-esteem, which can be either adequate or inadequate. Adequate self-esteem allows the student to take to his mission, correctly correlate forces with tasks of varying difficulty and to the requirements of others. Inadequate self-esteem tends to be overestimated or underestimated, which prevents high-quality implementation of the goals and objectives. This implies that an adequate self-esteem is a prerequisite for the formation of a high level of moral and aesthetic feelings. I think, to a greater extent this applies to moral and aesthetic formation of the person, as the achievement measures, harmony and rhythm in behavior, communication, relationships and activity is always associated with the highest demands on themselves.

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