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SPIRITUAL AND MORAL UPBRINGING OF A PERSONALITY: EXPERIENCE OF TEACHING SPECIAL COURSE FOR PEDAGOGY STUDENTS

Galyna P. Shevchenko

The inner world of a personality consists of the mosaic picture of its spiritual values (intellectual, moral, aesthetic, religious ones). Spirituality dominant is the system of moral qualities defining spiritual and moral orientation of the personality. The prevailing moral qualities defining the spirituality of the personality are conscience, honesty, responsibility, kindness, forgiveness, mercy and love. To create oneself means to have as the basis the feeling of love to oneself, humans in general. This feeling protects you from evil, loneliness, irritation, envy and betrayal.

Taking into consideration the importance of spirituality in the moral development of personality we have developed a special course "Spiritual and Moral Upbringing of a Personality" for the students and master course students of pedagogical specialties. Its main goal is to form humanistic relation of future school and high school teachers to person as the highest value of life, to develop the qualities of mercy, kindness, spiritual beauty, strict keeping to moral principles, norms and rules of human life activity, and the ability of bringing other people to higher moral level. The course includes several blocks: spiritual and moral human nature; spiritual orientation of human life; moral feelings; types of moral feelings; moral priorities in life; cornerstone of Christian ethics; spiritual and moral ideals.

While conducting classes we use a complex of diverse techniques directed on revival of each student's emotional and aesthetic and deeply moral emotions, which are the basis of moral knowledge and emotional memory durability. A special place among spiritual and moral upbringing techniques belongs to the use of different arts in which the poetic image of morality is concentrated. In addition, the last gets values and meanings significance for the personality becomes the spiritual and moral ideal. These techniques include: student presentations on any of the moral qualities represented in literature, painting, music; editing videos from feature films in which the highest moral values can be found; using parables, stories, tales

that «revive the heart and stir up spirit»; listening to music works and finding works of other arts (painting, literature) that reveal the struggle of good and evil; diving into the world of moral feelings (love, mercy, forgiveness and conscience) when dealing with abstracts from feature films and literature; using reflexive technologies: "If I were..." (to identify yourself in image-bearing form with any of nature phenomena); spiritual and moral exercises "Letter from the Future"; spiritual and moral self-perception, perception of personal "I": "What I am Like and What I'd Like to Become"; unfinished sentences, unfinished story; spiritual and moral analysis of feature text; commenting on the quotes of famous scientists, writers; the complex of personality "diving" techniques into the world of moral emotions represented in arts; different means of dialogue communication with spiritual and moral values.

Keywords: *Spirituality, spiritual and moral education, spiritual and moral ideal, spiritual values, moral experiences, spiritual and moral orientation, arts, complex of arts, personality development, special course.*

In modern conditions of the beginning of XXI century, spiritual and moral basis of human life is badly influenced by aggressiveness, terrorism, humiliation of personal dignity, corruption, breaking laws and moral norms of human society existence. Besides, today enormous harm to spiritual world of the person is made by the mass media that, in fact, destroys moral fundamentals of human living. Even knowledge is being turned into commodities. Commodification covers the spheres of science and education, culture and arts. It is becoming obvious that we need to increase attention to the inner world of young people, the fact that they should not only possess particular skills in their profession when studying at university but also be able for critical thinking, analysis and understanding.

The inner world of a personality consists of the mosaic picture of its spiritual values (intellectual, moral, aesthetic, religious ones). Spirituality dominant is the system of moral qualities defining spiritual and moral orientation of the personality. The prevailing moral qualities defining the

spirituality of the personality are conscience, honesty, responsibility, kindness, forgiveness, mercy and love. To create oneself means to have as the basis the feeling of love to yourself, humans in general. This feeling protects you from evil, loneliness, irritation, envy and betrayal.

University education is the last but one stage of upbringing, self-development, self-realization and spiritual creation of future specialist's personality. It is known that personality formation goes through the whole life of a person (A. Makarenko) that is the person forms his /her unique individual human image. However, exactly the student surrounding, the atmosphere of life, scientific and cultural space of the university considerably influence the personality in positive way.

Taking into consideration the importance of spirituality in the moral development of personality we have developed a special course «Spiritual and Moral Upbringing of a Personality» for the students and master course students of pedagogical specialties. Its main goal is to form humanistic relation of future school and high school teachers to person as the highest value of life, to develop the qualities of mercy, kindness, spiritual beauty, strict keeping to moral principles, norms and rules of human life activity, the ability of bringing other people to higher moral level.

The special course "Spiritual and Moral Upbringing of a Personality" is directed on revival and upbringing of students' soul, spirituality, emotions, spiritual values, moral qualities, spirit creation. In future, this will give the personality an opportunity to make free choice of the aim and meaning of life – both family and professional. We treat spiritual and moral upbringing as a particular integrity that is the leading, supervising center of all the actions and deeds of a person.

Genuine morality is always good and positive and highly spiritual, it is sealed with the highest human values which are the guiding checkpoints in life, that is genuine morality cannot be spiritless. Its content includes the following aspects: spiritual and moral human nature; spiritual orientation of human life; moral feelings; types of moral emotional feelings; moral priorities in life; cornerstone of Christian ethics; spiritual and moral ideals.

While conducting classes we use a complex of diverse techniques directed on revival of each student's emotional and aesthetic and deeply moral emotions, which are the basis of moral knowledge and emotional memory durability. A special place among spiritual and moral upbringing techniques belongs to the use of different arts in which the poetic image of morality is concentrated. And the last gets values and meanings significance for the personality becomes the spiritual and moral ideal. These techniques include: student presentations on any of the moral qualities represented in literature, painting, music; editing videos from feature films in which the highest moral values can be found; using parables, stories, tales that "revive the heart and stir up spirit"; listening to music works and finding works of other arts (painting, literature) that reveal the struggle of good and evil; diving into the world of moral feelings (love, mercy, forgiveness and conscience) when dealing with abstracts from feature films and literature; using reflexive technologies: "If I were..." (to identify yourself in image-bearing form with any of nature phenomena); spiritual and moral exercises "Letter from the Future"; spiritual and moral self-perception, perception of personal "I": "What I am Like and What I'd Like to Become"; unfinished sentences, unfinished story; spiritual and moral analysis of feature text; commenting on the quotes of famous scientists, writers; the complex of personality "diving"

techniques into the world of moral emotions represented in arts; different means of dialogue communication with spiritual and moral values.

When making the content structure of the course we took into consideration an important thought expressed by the Russian priest Alexander Men killed for his appealing sermons: “The life of spirit is integral. It has no separate isolated parts. Its line is to serve the Lord and people. It is so both in good and in creativity. That is why creativity is sacred... We have been created for labour, giving out and creativity. We take it after the Creator. We are measured by what we have given out. In work we continue his creation. His plans...”[1]

That is why much attention of the special course is paid to the questions connected with “the golden rule of morality”:

- “the golden rule of morality” in human history;
- spiritually rich and physically developed human as the ideal of ancient world perception (kalokagathia);
- Prometheus and the idea of self-sacrifice;
- Oedipus. Tragic collisions of life;
- Socrates. The power of spirit and dialogue approach to truth;
- Jesus Christ. Christian virtues in the system of modern morality. The Good, Faith, Love;
- Don Quixote as the nobility of human spirit and deeds;
- Hamlet. To be or not to be;
- Faust. Personal responsibility for one’s own destiny;
- Human beauty of works of art. The image of epochs in portraits painting;
- The image of Cathedral in world art. Conciliarism, Sophianism;
- “...What makes suns and stars move”. Love;
- Modern cultural hero (moral search).

The concentration of morality in the images of arts makes conditions for spiritual and moral aspiration and search. Each class is built on the basis of dialogue with works of arts in which poetic images of morality are being kept. That is, for example, while discussing the ancient images of spiritually rich, physically ideal man we use there illustrations showing the sculptures by Myron, Phidias, Polykleitos as well as deal with Aristotle’s idea that beautiful and good quality of the terms “good” and “bliss” is created by people themselves according to the life they lead.

All the practical classes of the course are built with the use of arts complex – the masterpieces of world arts. The highest importance of paintings is at the classes where we deal with the categories of spiritual and moral ideal of personality, the power of its Spirit. We use works of literature, art and music that reveal the power of moral spirit, bright images of history and arts, outstanding, strong people. For example, these are the works of V.I. Surikov (the pictures “Boyarynya Morozova”, “Morning of the Streltsy Execution”, etc.). These pictures are called symphonic canvas as according to their artistic organization they are very similar to a symphony. They possess deep philosophy thoughts on moral values, the meaning of human life. The example of strong-spirited persons helps a lot to form students’ recognition of such ethic category as faith. It has not only religious character but can also be the faith into the power of human spirit, victory of reason, idea for the sake of which people are ready to die. When creating the artistic tragic image of a man protecting his beliefs, faith into his idea V.I. Surikov tried to show the mixing of all the moral ideals, moral values and that very embarrassment he felt when staring at those people. Such a picture proves the necessity of forming

the feeling of true faith into the victory of reason and the victory of light in each person.

The poetic moral image of highly spiritual person is successfully represented in portrait art as exactly a man is the concentration of beauty and existence mystery. Portrait art shows us the integrity and uniqueness of a human personality especially brightly. At seminars we conduct creative work with classical portraits of Nefertiti, the works of Michelangelo (“David”, “Moses”), J.-A. Houdon (“Portrait of Voltaire”), F. Rokotov (“Portrait of Struyskaya”), the portraits of T.H. Shevchenko, A. Murashko, A. Shylov and others. This activity allows to realize the beauty of human deed and through this aesthetic value to form in students corresponding moral and aesthetic attitude towards people around and personally to themselves. In fact, we prove the idea that the beauty of a man described in verses is the beauty of human spirit, spiritual growth, the beauty of morality.

The image of “cultural hero” bearing in himself the main peripeteia of moral today is being revealed according to the idea of V.S. Bibler in the image of the author, that is personified moral ideas. That is why our turning to moral and poetic images by Boris Pasternak, Osip Mandelstam, Marina Tsvetaeva, Alexander Dovzhenko, Vasyl Symonenko, Sergei Parajanov and others was quite logic.

The cornerstone of this special course is the theme “Love as spiritual and moral value”. It, in fact, goes through all the rest of the themes. “Everything begins with love”, – the poet Robert Rozhdestvensky wrote.

Everything begins with love...

They say: “The word was one to start”.

I claim stubbornly apart:

Everything begins with love!

Everything begins with love:
Any work and any bliss,
Flowers’ beauty and kids’ –
Everything begins with love.

Everything begins with love.
With love! I know it for sure.
All, including even hate –
The only eternal sister of love.

Everything begins with love:
Dream and fear, wine and powder for gun.
Tragedy, grief and noble deed of one.
Everything begins with love.

The spring will whisper: “Be alive”.
On hearing it you will wake up.
And you’ll get straightened. Get a start.
Everything begins with love. [2]

Love is versatile; it has many manifestations, and deals not only with male-female relations, but also with attitude towards the rest of the world. The theme is directed at revival movement in student youth and its reverent attitude towards the feeling of love and humans in general. Students were suggested to carry out creative work. They were to choose their favorite poems about love that were presented by them in combination with sound and video accompaniment. In their presentations they demonstrated very beautiful, cordial works of art (literature, music and painting) that wound the heart and

encourage spiritual and moral orientation (thus, 13 phrases about love by Gabriel Garcia Marquez, parables of love that are presented in the form of arts interaction: literature, music and painting). In an Indian monument to the work of Peach and Horne it is inscribed: “There are three sources that follow one’s inclination: soul, mind and body. Attraction of soul creates friendship. Mind attraction creates respect. Body attraction creates desire. The connection of all the three creates love”. [3]

The most remarkable is creative task on preparation of spiritual images of people in different spheres of human existence: family, work, friends, “my colourful spiritual world”, “colour of my thoughts”, “painting of my inner world” and others.

The results of such a creative task are products of creativity: artistic miniatures, drawings, literature and musical works of art.

Quite effective is the work with aphoristic in the form of reflective compositions over the quotations of renowned personalities of science and culture that touch upon spirituality of a person. Artistic works and works of art in general create inimitable spiritual and moral space where favorable atmosphere and situation for appraisal and spiritual and moral choice of interests, needs, ideals and actions are created.

An effective method for realization of the essence of moral and spiritual values and actions is application of «moral collisions» by means of complex of arts. In the course of work with the fragments of literature an appropriate method will be the method of evaluation of moral situation in parts. Its essence lies in the fact that while reading aloud the text with moral collisions pauses are made and best variants of actions are suggested. Then author’s variant of action choice is counted and its motivation is discussed.

The key method of course organization is dialogue of cultures. We should emphasize that at every class there occurs dialogical interaction of students with

the works of art, author, characters of works of art, inner dialogues (dialogues with co-students, tutor).

Methods and means of complex of arts application in the course of spiritual and moral education are rather versatile. They are arranged in a well-considered balanced system that takes into account age characteristics of students, their individual peculiarities of art perception and understanding, aims and purposes of each practical class, student values and interests. Let’s enumerate the following means and methods:

- Compositional modeling of classes as works of art (emotional aiming, emotional entry to the world of art, plot-climax-dénouement). We accentuate that it is essential to conduct classes so that they affect cathartically on mind, depth of feelings and emotions and favor spiritual purification and personal development;
- Individual creative tasks;
- Verbalization of personal feelings in the course of interaction with works of art;
- Modification of play activity (role playing, dramatization);
- Subject-subject dialogical relations establishment in the course of works of art perception that create conditions for self-improvement and self-perfection;
- Creation of artistic-pedagogical situations encouraging reflection, self-estimation and identification;
- Visualization of situations that awake emotions.

In the course of interaction with art we suggest to give students a mechanism of spiritual and moral generalization, so they should:

- Formulate essence of actions reflected work of art, moral and spiritual actions;
- Tell what the spiritual motive of the action is;
- Tell what caused the motive;
- If the need that has created it is spiritual and moral;
- Tell what feelings and emotions discussed actions and spiritual and moral actions awake in characters (students);
- Name works of art where moral and spiritual outset is reflected that has excited and filled with light of spirituality.

Our many-yearly traditional activity demonstrates that definite conditions should be created for the efficiency of moral and spiritual process of student youth's education. We will single out the following:

- Mediated character of emotional reaction creation and the corresponding moral feeling;
- Cognitive character of situation, emotions and feelings, sympathy;
- Actualization of reflexive potential of student youth, concentrated on self-analysis and self-concept;
- Personal experience of moral and spiritual relations with the world and oneself;
- Taking into account the process of cognition and intercultural communication in spiritual and moral formation of personality;
- Opening of moral value of aesthetic perception and aesthetic emotion concerning the image of art;
- Creation of situations of correlation of poetic moral image in art with real world outlook (according to the principles of culture conformity);
- Step-by-step process of education in university based on poetics of moral images, as well as the necessity of

complication of emotional figurative content of interaction with art.

We should emphasize the role of Christian ethics in our special course. The tasks are aimed at revealing spiritual and moral nature of a person: spiritual orientation of person's life, human dignity, types of moral feelings, emotions – feelings of shame, consciousness, sense of duty, responsibility, faith, hope and love. Students are free in their choice of religion, but one should remember that religion is a cultural layer. At such classes different student compositions are used. They are like miniature works of art about heroic spiritual and moral life of famous people of the planet: St. Theresa, Albert Schweitzer, Alexander Men, Seraphim of Sarov, Ksenya Peterburgskaya, etc. These compositions are directed at the formation of highest spiritual and moral personal features of character. We suggest the following practical realization of the fifth Beatitude that is increasingly actual nowadays:

- Do more of what is expected from you. Pass two ways.
- Pay a sincere compliment. Everyone has his or her strengths.
- Write letters of gratitude
- Bring food to a person in need
- Look into eyes and listen attentively
- Pay peculiar attention to the bashful
- Smile to those who seem unfriendly
- Call people by their names
- Don't stir up the argument when someone is wrong
- Help others preserve their dignity, even if they are wrong
- Be attentive to details [4].

XXI century is characterized with certain brutality, individualization of personality, alienation of people. For the reason it is essential, in our opinion, to use parables intended for

the formation of merciful warm-hearted relations of people. There are interesting quotations, episodes from the lives of famous people that give precious advice, including those concerning smile. St. Theresa once said: "Smile to each other, smile to your wife, your husband, and smile to children, smile everyone and this will assist in letting love for others into your heart". Very efficient is the story of Antoine de Saint-Exupéry, the author of a wonderful work of art "Planet of People", who as military pilot was taken to Spain as prisoner and put behind bars. He had to go through a lot of hardships and sufferings and it seemed to be the end of his life, but smile has saved him, as he smiled to his prison guard. These two people had something in common; it was their love for their children, love for freedom. Having shown to each other photos of their kids, their souls crossed. They were smiling to each other. Saint-Exupéry says: "My life has been saved with smile and the natural unselfish community that she awakes in people". [5]

The closing task of our special course is a generalizing panoramic class entitled "My spiritual and moral good manners". Students carried out research work matching works of art to moral features of character, key spiritual categories that consisted in artistic and aesthetic compositions with moral and spiritual content; matched proverbs and sayings to them.

The special course is directed at an assertion of pedagogy of life-giving word. It allows amaze a student, form his or her interest towards live pedagogical knowledge, get imbued with the deep sense of spirituality and turn each class into a holiday, into a meeting with something original and unusual, bright and memorable. Thanks to life-giving word, pedagogy is able to "bring to real life" the people from books, "humanize" and spiritualize theoretical basis of pedagogical science. Working with illustrative material, students familiarize

themselves with creation of pedagogical, true to life miniatures that facilitate development of rational and creative thinking. As a result, memory gets «more complaisant» and helps in finding new original spiritual and creative principalities of pedagogy.

The leading idea of the course is keenly reflected in the words of one of children's writer Zoya Zhuravlyova, who claims: "live text differs from inanimate text only in one thing – in live text they play at giveaway with you, as each word is born momentary, but neither well-prepared nor thought over. Each change at heart and plot line is born about the ears, they do not seem ready. Well, two-three phases will do to feel whether there is any pulse, live flesh of a text or we deal with inanimation". [6]

Thus, the content of special course is in compliance with modern tendency of humanization of education that is animation, humanizing of pedagogical knowledge and consolidation of the method of animation of life-giving process of professional and pedagogical training by means of art. It is this method that enables to show how pedagogical knowledge should be made interesting, life-giving and fine.

Solution of the special course's aims is aimed at the development of culture, erudition, life and creative pedagogical experience of student youth. Classes are technologically organized similar to an image creation. The atmosphere is intended for the affirmation of the sublime, the search of unopened features.

Notes

1. Such as Aleksandr Vladimirovich Men'. Iz Pisem [From Letters], *Kultura I Dukhovnoe Voskhozhdenie* (1992): 64. (In Russian).
2. See Robert Ivanovich Rozhdestvensky. *Sobranie Sochineniy v 3 Tomakh* [Collected Works in 3 Volumes], Vol. 3, 212. Moscow: Khudozhestvennaya Literature, 1985. (In Russian).

3. See Galyna Pavlovna Shevchenko, Lyudmila Leonidovna Butenko & Aleksandr Ivanovich Shkurin. *Poetichesky Obraz Morali v Iskusstve: Opyt Nравstvennogo Vospitaniya Shkol'kikov [Poetic Image of Moral: Experience of Schoolchildren Upbringing]*, 126. Lugansk: Alma Mater, 2002. (In Russian).
4. See Svetlana Siroizhko. *52 Voskreseniya. Pritchi, Rasskazy, Istorii, Voskreshyushchie Serdtse i Vosplamenyayushchie Dukh [52 Sundays. Parables, Short Stories, Tales Reviving Heart and Inflaming Spirit]*, 97-99. Donetsk, 2013. (In Russian).
5. See Svetlana Siroizhko. *52 Voskreseniya. Pritchi, Rasskazy, Istorii, Voskreshyushchie Serdtse i Vosplamenyayushchie Dukh*, 97-99.
6. See Zoya Evgen'evna Zhuravleva. *Roman s Geroem. Kongruento – Roman s Soboy [Novel with a Heroe. Congruento – Novel with Oneself]*. Leningrad: Sovetsky Pisatel', 1988. (In Russian).

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**ДУХОВНО-МОРАЛЬНЕ ВИХОВАННЯ ОСОБИСТОСТІ:
ДОСВІД ВИКЛАДАННЯ СПЕЦКУРСІВ
ДЛЯ СТУДЕНТІВ ПЕДАГОГІЧНИХ СПЕЦІАЛЬНОСТЕЙ**

Г.П. Шевченко

Духовний світ особистості складається з мозаїчної картини її духовних цінностей (інтелектуальних, моральних, естетичних, релігійних). Домінантою духовності є система моральних якостей, які визначають духовно-моральну спрямованість особистості. Домінуючими моральними якостями, визначальними духовності особистості, є: совість, порядність, відповідальність, доброта, прощення, милосердя, любов. Творити себе – це означає спиратися на почуття любові до себе, людині взагалі, яке забезпечує від зла, самотності, драматичності, заздрості, зради.

Враховуючи важливість духовності в моральному становленні особистості, нами розроблений спецкурс «Духовно-моральне виховання особистості» для студентів та магістрантів педагогічних спеціальностей. Його основна мета – формування у майбутніх вчителів та викладачів вищої школи гуманістичного ставлення до людини як найвищої цінності життя, виховання якостей милосердя, доброти, душевної краси, строгого проходження моральним принципам, нормам і правилам життєдіяльності людини, здатність морально підносити інших людей. Зміст цього курсу включає кілька блоків: духовно-моральна природа людини; духовна спрямованість життя людини; моральні почуття; види моральних переживань; моральні пріоритети в житті; наріжний камінь християнської етики.

У процесі занять використовується комплекс різноманітних методик, спрямованих на пробудження у кожного студента емоційно-естетичних і глибоко моральних переживань, які є основою міцності моральних знань і емоційної пам'яті. Особливе місце серед методик духовно-морального виховання займає використання різних видів мистецтва, в яких сконцентрований поетичний образ моралі, який стає ціннісно-смысловий значимістю для особистості, духовно-моральним ідеалом. Серед них: підготовка студентами презентації якого-небудь моральної якості, представленого в художній літературі, живописі, музиці; монтаж роликів з художніх фільмів, в яких яскраво простежуються вищі моральні цінності; використання притч, оповідань, історій, «воскрешають серце і запалюють дух»; прослуховування музичних творів і добірка до них творів інших мистецтв (живопису, художньої літератури), що зображують боротьбу добра і зла; занурення у світ моральних почуттів (любові, милосердя, прощення, совісті) шляхом сприйняття фрагментів художніх фільмів та художньої літератури; використання

рефлексивних технологій: «Якби я був ...» (ідентифікувати себе в художньо-образній формі з яким-небудь явищем природи); духовно-моральні вправи «Лист з майбутнього»; духовно-моральне бачення себе, свого «Я»: «Який я є і яким я хотів би стати»; незакінчені пропозиції, незакінчений розповідь; духовно-моральний аналіз художнього тексту; коментарі до висловлювань знаменитих учених, письменників; сукупність методик особистісного «занурення» в світ моральних переживань, представлених в мистецтві; різноманітні способи діалогічного спілкування з духовно-моральними цінностями.

Ключові слова: духовність, духовно-моральне виховання, духовно-моральний ідеал, духовні цінності, моральні переживання, духовно-моральна спрямованість, мистецтво, комплекс мистецтв, розвиток особистості, спецкурс.

ДУХОВНО-ПРАВСТВЕННОЕ ВОСПИТАНИЕ ЛИЧНОСТИ: ОПЫТ ПРЕПОДАВАНИЯ СПЕЦКУРСА ДЛЯ СТУДЕНТОВ ПЕДАГОГИЧЕСКИХ СПЕЦИАЛЬНОСТЕЙ

Г.П. Шевченко

Духовный мир личности состоит из мозаичной картины ее духовных ценностей (интеллектуальных, нравственных, эстетических, религиозных). Доминантой духовности является система нравственных качеств, которые определяют духовно-нравственную направленность личности. Доминирующими нравственными качествами, определяющими духовность личности, являются: совесть, порядочность, ответственность, доброта, прощение, милосердие, любовь. Творить себя – это значит опираться на чувство любви к себе, человеку вообще, которое ограждает от зла, одиночества, раздражительности, зависти, предательства.

Учитывая важность духовности в нравственном становлении личности, нами разработан спецкурс «Духовно-нравственное воспитание личности» для студентов и магистрантов педагогических специальностей. Его основная цель – формирование у будущих учителей и преподавателей высшей школы гуманистического отношения к человеку как высшей ценности жизни, воспитание качеств милосердия, доброты, душевной красоты, строгого следования нравственным принципам, нормам и правилам жизнедеятельности человека, способность нравственно возвышать других людей. Содержание этого курса включает несколько блоков: духовно-нравственная природа

человека; духовная направленность жизни человека; нравственные чувства; виды нравственных переживаний; нравственные приоритеты в жизни; краеугольный камень христианской этики.

В процессе занятий используется комплекс разнообразных методик, направленных на пробуждение у каждого студента эмоционально-эстетических и глубоко нравственных переживаний, которые являются основой прочности нравственных знаний и эмоциональной памяти. Особое место среди методик духовно-нравственного воспитания занимает использование различных видов искусства, в которых сконцентрирован поэтический образ морали, который становится ценностно-смысловой значимостью для личности, духовно-нравственным идеалом. Среди них: подготовка студентами презентаций какого-либо нравственного качества, представленного в художественной литературе, живописи, музыке; монтаж роликов из художественных фильмов, в которых ярко прослеживаются высшие нравственные ценности; использование притч, рассказов, историй, «воскрешающих сердце и воспламеняющих дух»; прослушивание музыкальных произведений и подборка к ним произведений других искусств (живописи, художественной литературы), изображающих борьбу добра и зла; погружение в мир нравственных чувств (любви, милосердия, прощения, совести) путем восприятия фрагментов художественных фильмов и художественной литературы; использование рефлексивных технологий: «Если бы я был...» (идентифицировать себя в художественно-образной форме с каким-либо явлением природы); духовно-нравственные упражнения «Письмо из будущего»; духовно-нравственное видение себя, своего «Я»: «Какой я есть и каким я хотел бы стать»; неоконченные предложения, неоконченный рассказ; духовно-нравственный анализ художественного текста; комментарии к высказываниям знаменитых ученых, писателей; совокупность методик личностного «погружения» в мир нравственных переживаний, представленных в искусстве; разнообразные способы диалогического общения с духовно-нравственными ценностями.

Ключевые слова: духовность, духовно-нравственное воспитание, духовно-нравственный идеал, духовные ценности, нравственные переживания, духовно-нравственная направленность, искусство, комплекс искусств, развитие личности, спецкурс.

Шевченко Галина Павлівна – член-кореспондент НАПН України, доктор педагогічних наук, професор, завідувач кафедри педагогіки, директор Науково-дослідного інституту духовного розвитку людини Східноукраїнського національного університету імені Володимира Даля (м. Луганськ, Україна). E-mail: shevchenko.gala@yandex.ua

Shevchenko Galyna P. – member-correspondent of NAPS of Ukraine, Doctor of Pedagogical Sciences, Professor, Head of the Chair of Pedagogy, Director of Scientific Research Institute of Spiritual Development of a Person, Volodymyr Dahl East Ukrainian National University (Luhans'k, Ukraine). E-mail: shevchenko.gala@yandex.ua

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ПРІОРИТЕТИ РОБОТИ ГУМАНІТАРНО-ПЕДАГОГІЧНОГО ФАКУЛЬТЕТУ У СИСТЕМІ ПРОФЕСІЙНОЇ ПІДГОТОВКИ ФАХІВЦІВ НУБіП УКРАЇНИ

В.Д. Шинкарук

У статті розкрито пріоритети розвитку гуманітарно-педагогічного факультету у системі професійної підготовки фахівців для агропромислового комплексу України. Обґрунтовано один із найважливіших напрямів діяльності – гуманітаризація та гуманізація професійної підготовки фахівців у НУБіП України. Розкрито роль гуманітарних кафедр у реалізації Закону України «Про вищу освіту» та «Національної рамки кваліфікацій».

Ключові слова: професійна підготовка, підготовка кадрів, гуманітарна освіта, філологічна підготовка, професійні та особистісні якості фахівця, виховання громадянина-патріота.

Постановка проблеми у загальному вигляді. Сьогодні, під впливом загострення військового протистояння на Донбасі, перед кожним свідомим громадянином стоїть питання «Як жити далі? На які