

# Spiritual Development as a Factor of Professional and Personal Qualities of Modern Students

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**Abstract:** This article deals with the formation of spiritual development of students, caused by three main circumstances: First, the need to study the changes taking place in society and changes in the mechanism of formation of spiritual culture of students. The hierarchy of values and spiritual activity of new generations of students differ significantly from previous generations' value-normative system. Secondly, students' innovative role in youth culture and a special place of higher education as a factor in the formation of students' spiritual culture. Third, considering students' specific qualities and characteristics as a special social group, the study of youth spiritual culture can determine the parameters of society's spiritual development prospects. In the works of the researchers mentioned above, in particular, the social aspects of cultural self-identification of young people were touched upon. The influence of deformations of the value-normative system on the strengthening of the processes of individualization of consciousness of young people taking place against the background of the destruction of rigid traditional forms of social control and the absence of new moral boundaries was studied. In connection with the social and educational environment, the issues of adaptation of young people were considered. Applied research in the higher education system reflects the urgent problems of universities. It contributes to the clarification of hypotheses and building theories of the middle level, including issues of institutional impact institutions of higher education on the formation of students' spiritual development, especially in terms of its professional component. The analysis of requests, expectations, and preferences of young generations in the field of culture makes it possible to form a holistic view of the development of leisure behavioral stereotypes.

**Keywords:** Formation, Influence, Life, Cultural studies, Psychology, Self-development.

## INTRODUCTION

The global changes in society that have taken place over the past decades have affected all spheres of life: economy, politics, social institutions, and spiritual relations. Youth as a subject of social and spiritual relations at the present stage of rethinking cultural values has its own specifics and features. Among them, this subject's most important essential characteristic is cultural socialization, professional, and civic formation. The formation of the Kazakhstan youth's spiritual culture is crucial for the life of the young generation and the whole society as a whole. Persistent life orientations are necessary for the adaptation of young people in the complex modern world and developing their own life strategy. Spiritual culture determines the possibility of awareness of what is happening, dialogue communication of social groups, reducing the likelihood of manipulating young people with destructive forces [1].

Educational institutions, which have undergone significant changes in the current situation, continue to play a decisive role in forming the spiritual culture of young people. The preservation and enhancement of society's intellectual potential and the transfer of

previous generations' spiritual experience, and the development of young people's life values, beliefs, and awareness of their interests occur largely in the learning process. As the final stage of the entire education system, higher education is of decisive importance in forming spiritual culture. A distinctive feature of the student body can be considered its innovative potential. The contradiction between universalism and specialization as global vectors of development of higher education's social institution determines the dynamics of academic and professional motivations, orientations, and attitudes of young people. Therefore, today there is a fundamentally new approach to the mutual influence of the processes of formation of spiritual culture and processes in higher education. It focuses on personality with its constant desire for self-knowledge, self-development to consciously choose an individual life strategy and lifestyle. The transition from an industrial society to an information society and the associated processes of individualization makes it necessary to study higher education's impact on reproducing a social personality type [3,5].

Three main circumstances cause the relevance of the study of the formation of the spiritual culture of students;

1. The need to study the shifts and changes taking place in society in the mechanism of formation of

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- students' spiritual culture. The hierarchy of values and spiritual activity of new generations of students differ significantly from previous generations' value-normative system.
2. The innovative role of students in youth culture and the special place of higher education as a factor in forming students' spiritual culture.
  3. Specific qualities and characteristics of students as a special social group, the study of youth spiritual culture can determine the parameters of the prospects for the spiritual development of society.

The problem of forming students' spiritual culture is at the intersection of related fields of humanities: first, such sciences as philosophy, sociology, cultural studies, psychology; second, various areas of sociology-youth sociology, sociology of culture, and sociology of education. The development of various aspects of general sociological theories of culture, the mutual influence of culture and society, the problems of generational change has a long tradition in philosophy, sociology, and psychology, which are presented in the works of A. Weber, M. Weber, and E. Durkheim, K. Mannheim, K. Marx, M. Mead, A. Mol, E., and several other scientists. These and other authors considered problems related to spiritual culture formation from various worldview positions, cultural and historical traditions and schools, methodological and conceptual foundations. The Russian school of philosophy has played a special role, which is in many ways the opposite of the sociological approach, in the philosophical understanding of spirituality as liberation from "fallen sociality". Thus, the ideas of self-knowledge, self-affirmation, and self-realization of the individual, the formation of spiritual culture were the subject of consideration and analysis [2].

The scientific, sociological approach to youth as a specific group of society, taking into account the complex of circumstances and features of young people's lifestyle and culture, is reflected in the works of many Russian sociologists and scientists of other humanitarian fields. Thus, the issues of influence on the formation of spiritual culture of various factors, including higher education, inherent in various stages of the historical development of the Kashi country, were thoroughly studied by domestic science.

The main problems of these studies are:

1. students in the social structure;

2. functions of student youth in the system of the social division of labor;
3. features of the student lifestyle;
4. life plans; internal differentiation of students.

## PURPOSE OF THE STUDY

The purpose of the task is to identify the main trends in the formation of spiritual development of modern student youth, its assessment as a carrier of cultural and spiritual values of society, as well as the development of practical recommendations for improving the regulatory role of spiritual culture of students; ensuring the overcoming of negative phenomena in its lifestyle and behaviour [4].

Achieving this goal involves the formulation and solution of the following tasks:

- To consider the theoretical and methodological aspects of the study of youth subculture within the approaches of the sociology of culture and sociology of youth.
- To analyze students' socio-cultural characteristics as a specific social group, as a carrier of society's cultural potential.
- To reveal social factors of formation of the spiritual culture of students.
- To study the main components of students' culture, including -life and educational values of students; the processes of individualization in the student environment; the phenomena of leisure of students; trends in the development of political Outlook and behaviour.
- To develop practical recommendations for the formation of the spiritual culture of students.

Formation of students' spiritual development in the framework of youth culture is crucial due to the active assimilation and rethinking of cultural values and social norms in the period of study. In the conditions of long-term socio-economic transformations, the key elements of culture change. Since the socialization of adults, as a rule, has already taken place, the younger generation, [6] still in the process of socialization, adapts to new conditions easier and more often is the bearer of a new culture.

The tendency to develop individualization processes in the student environment cannot be understood as a

direct, indirect dependence of social changes on individual decisions. The private sphere's dominance is paradoxically expressed as an invasion of external circumstances in people's lives, taking the form of biographical consequences for a particular person and generation. For the most part, these external circumstances are institutional processes, such as changes in educational or employment policies, which in turn lead to a crisis model (UPS and downs) of the existence of entire generations. Personal destiny is institutionally shaped and institutionally dependent [19].

Students' real chances to determine independent living conditions are often manifested in the sphere of leisure, which in spiritual culture can play an increasing role in the attempts of students as a social group to solve structural contradictions that have arisen in a broader social context [8].

The relevance of the study of the formation of the spiritual development of students caused by three main circumstances, first, the need to study the changes taking place in society and changes in the mechanism of formation of the spiritual development of students. The hierarchy of values and spiritual activity of new generations of students differ significantly from previous generations' value-normative system. Secondly, the innovative role of students in youth culture and a special place of higher education as a factor in the formation of spiritual culture of students. Third, given the specific qualities and characteristics of students as a special social group, the study of youth spiritual culture can determine the parameters of society's prospects of spiritual development.

The problems of formation of spiritual development of students are at the junction of related areas of humanitarian knowledge: first, such Sciences as philosophy, sociology, cultural studies, psychology; secondly, various areas of sociology - sociology of youth, sociology of culture and sociology of education [15].

Development of various aspects of General sociological theories of culture, mutual influence of culture and society, the problem of generational change has a long tradition in philosophy, sociology, and psychology, which are presented in the works of A. Weber, M. Weber.

In the study of the formation of the spiritual development of modern youth and the dynamics of spiritual values in society connected with the processes of generational change, a certain place is occupied by

the theories of modern and postmodern in sociology. New values corresponding to social changes, experienced as a result of globalization processes, all humanity, as a rule, are organically perceived by young people and are modeling in relation to society.

Scientific, sociological approach to youth as a specific group of society, taking into account the complex circumstances and characteristics of young people's lifestyle and culture, as reflected in the works of many Russian sociologists and scientists of other Humanities. So questions of influence on the formation of spiritual culture of various factors, including the higher education inherent in various stages of our country's historical development, were thoroughly studied by domestic science. The main problems of these studies: students in the social structure; functions of students in the system of the social division of labor; features of students' lifestyle; life plans; internal differentiation of students.

Applied research of the higher education system reflects the actual problems of universities. It contributes to the refinement of hypotheses and the construction of theories of the average level, including the problems of the institutional influence of higher education institutions on the formation of students' spiritual culture, especially in terms of its professional component. Analysis of requests, expectations, and preferences of young generations in the field of culture makes it possible to take a holistic view of the development of leisure-time behavior stereotypes.

Scientific novelty and theoretical significance of the study is the actualization of the process of spiritual development of the student as a professionally necessary component of the formation of the personality of the future teacher; in consideration of the problem of professional spiritual and moral training of the student in line with the value-oriented approach. A model of the process of students' spiritual development, consisting of a value-based rethought image of the future teacher, the integration of pedagogical and spiritual knowledge, dialogue, and developing methods that provide the need for self-knowledge, self-determination, and self-change.

The levels of spiritual development of students characterizing the content aspect of spiritual and moral personality are defined.

The justification of the potential of pedagogical disciplines is the disciplines that contribute to a future

teacher's spiritual development. The dynamics of students' spiritual development is revealed and identified pedagogical conditions contributing to the process of spiritual development of personality:

- the integration of the content of pedagogical disciplines and course value-based meanings,
- the creation of the content of the unique course "spiritual development",
- revealing the main concepts of the process of spiritual development of the individual and the system management of this process;
- the developed model of pedagogical technology of management of the process of spiritual development of students.

### Practical Significance of the Research Results

Created and tested experimentally: the program of the special course "Fundamentals of spiritual development of personality", the logic of building the process of spiritual development of students, dialogue - developing techniques as a value-oriented pedagogical technology that provides self-movement of students to their spiritual "I". Methodological recommendations for implementing integrated professional-pedagogical and spiritual content of special disciplines in training teaching staff at the university are developed.

1. The concept of "spiritual development of students", defined by us as a personal structure, included as a component in the professional model of the future teacher, represented by the needs of students to self-improvement, creativity, and freedom; conscious value meanings, causing changes in personal and professional growth; willingness to take responsibility for the education of others and self-education, to build their own programs of personal and professional self-development.
2. The logic of the process of spiritual development of students is considered as an integrated deterministic structure - value - semantic goal-setting, spiritual pedagogical content, dialogue - developing and value-oriented technologies in a continuous system of training of teaching staff, providing:
  - achieving effectiveness in the introduction of personality to spiritual values, their

understanding, and acceptance, the development on this basis of moral qualities and norms governing behavior;

The content of professional-pedagogical training of future teachers, their spiritual experience, and the need for self-improvement are changing in goal setting.

3. Integrated into the content of pedagogical disciplines spiritual and pedagogical content of the special course "Fundamentals of spiritual development of personality", revealing the concept of spirituality of the future teacher and child, pedagogical ideal, the process of spiritual development of personality, etc.; spiritual, moral, aesthetic, political, personal, professional, etc. values as components of the pedagogical content and image of the future teacher; ways and methods of spiritual development and self-improvement of students; methods of self-knowledge of the level of their spirituality and transfer the meaning of the studied values in their own pedagogical experience (Mead M. 1970). The content of the special course concentrates the basic concepts of spiritual development and is included in the block of disciplines of specialization and defines the main accents of pedagogical courses in the psychological and pedagogical block [9].
4. Dialog - developing values-driven technology presents a dialog box, playing techniques, reflection, didactic games, training, simulation, and modeling. They provide the formation of valuable meanings in goal-setting and content of the professional activity, change of spiritual needs, students' abilities, and readiness to carry out the pedagogical activity based on meaningful spiritual values. Pedagogical technologies are focused on the satisfaction of needs of students in spiritual self-improvement, in the acquisition of own pedagogical experience, on development of the spiritual and moral qualities causing stability of the personality in conflict and contradictory situations.

Regulation of processes of formation of youth's spiritual development is carried out by means of contradictory impulses from society and the state. In the domestic social Sciences, young people's problems are only now getting rid of excessive ideology and bias in educational work to the detriment of the study

and solution of social problems. The issues of the development of youth culture are considered in the context of social problems and national culture. In general, higher education's social value in the minds of representatives of different layers and groups of Russian society is always one of the most important. This phenomenon has a truly socio-cultural nature since the transfer and accumulation of knowledge during higher education lead to a change in the individual's intellectual and spiritual potential [25].

The existence and development of culture is a process of dialogue, so the wealth of normative, dominant culture in society creates a situation of differentiation of spiritual life and involves a significant variety of subcultures. Today's students came into conscious life when the official Soviet culture passed into the past. Western origin has many current political and economic ideologies and subcultures [13,14]—the basis of the mechanism for deploying youth-subcultural forms - their public presentation.

Subcultures offer themselves to everyone concerned about the search for identity and seek to find a new holistic image of the world in which you can clearly fix your own place. When it comes to lifestyle and culture, there is always a choice. The weaker the institutional norms and regulators, the faster and more apparent traditional role models are occupied by lifestyles competing with each other for a freely choosing individual.

As a result of understanding the theoretical and empirical material in work revealed socio-cultural characteristics of students' position as a specific social group.

The expansion of educational opportunities, the increase in the number of students is one of the signs of a significant change in individual biography organization and the trend of individualization and associated standard social conditions [12,16]. The socio-cultural feature of modern students is greater opportunities for biographical planning than other groups of young people. Students are more able to build "life programs", including career plans in professional activities, and focused on personal implementation in various spheres of life.

Phenomena of the culture of students, analyzing the life values of students and the place of educational values in the motivational complex, it can be concluded that for modern students the importance of language

competence of access to the infinity of information increases (teaching to obtain information independently using a book, a computer). Today's student is concerned with applying, using knowledge, whether it can be sold, and whether it effectively solves specific and local problems.

In the structure of students' life values, it is possible to identify the presence of two basic trends in the development of the processes of individualization. Some students of the PA question, what purpose they pursue in life, answers in the categories of material well-being: to improve living conditions (for example, to live separately from parents, to buy their own apartment), to buy a car, to improve their standard of living and the like. Many people talk about self-realization, the search for oneself, one's own path, the development of personal abilities, the need for a full life, thus recognizing the post-materialist modernist values [11,17].

At the ascertaining stage of the study, solving the first problem related to the study of the content of vocational education, providing spiritual development of students, we analyzed the curriculum in the specialty "030900 - preschool pedagogy and psychology" at the faculty of the national school, educational programs in pedagogy and methodological support to them.

The curriculum of the national school faculty includes blocks of disciplines - General cultural, medical and biological, psychological and pedagogical, subject and national - regional component. Each of them takes on the functions of the development of professional and pedagogical culture and the formation of General pedagogical and special knowledge, skills in the implementation of strong ties of interdisciplinary nature.

The analysis of the General cultural block of disciplines showed that it contains such disciplines as philosophy, sociology, cultural studies, ethnology, history of religion, etc., which can potentially implement the meanings and goals of education, help students to master the General laws of human existence and thinking, provide operational information about the changes taking place in science and society, thereby correcting the direction of education [20].

Disciplines of psychological and pedagogical training (introduction to the teaching profession, human psychology, age psychology, social psychology, pedagogical psychology, pedagogical theories,

systems, technologies, correctional pedagogy, philosophy and history of education, the basics of management of pedagogical systems, etc.) contribute to the assimilation of General fundamental concepts and provisions, provide deeper immersion in special areas of education, help to understand the psychological mechanism of maturation of the potential of the individual, formation of its socially oriented behavior, psychological aspects of training and education, etc. [21].

The analysis of the content of educational disciplines of psychological and pedagogical block showed that in comparison with the General cultural block, they are more focused on the consideration of the inner world of both the teacher and the child. In the course "Introduction to the teaching profession," we found that its content aims to develop the spirituality of future teachers. Such topics confirm this as "the Personality of the child", "Pedagogical culture", "Methods of self-development of the teacher", "Pedagogical career", it would seem, should affect the concept of "spirituality", "search for meaning", "values", "self-knowledge", etc. However, the analysis of the content of lectures on this course allowed us to detect the absence in the process of communication with students, questions related to their inner spiritual world [23, 24].

## CONCLUSION

In conclusion, the research results are summarized; theoretical generalizations and conclusions of practical importance are formulated.

In our opinion, the measures promoting student youth culture development can be divided into two blocks. The first block is forming a national ideology, the corresponding focus on the interaction of generations, government measures that allow students to be realized in cultural creativity. The second - measures to expand access to education for young people, to avoid the "closure of the educated class", returning education largely lost the role of the social Elevator.

Measures in the sphere of spiritual and moral relations and support of youth culture.

1. The government's orientation towards spiritual renewal, development of society, and the individual in his / her personality based on the centuries-old culture of Russia should include the state youth policy as an integral component.

2. It is necessary to approve in the mass consciousness of the integration model of the reformed society; for students, this problem can be solved through the Institute of education.
3. The pursuit of sound public policy, promoting stabilization of interethnic and interfaith relations, the removal of the confrontation of cultures is everything else constant gap of education.
4. The University curriculum must contribute to the literacy of the diversity of cultures.
5. Formation of a system of ideals, norms and values that allow us to perceive the historical past of the Motherland with an understanding of social processes. Calls to start with a clean slate contrast the younger generation to the older and reinforce the already strong tendency of the younger generation to overestimate the role.

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