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THE CONCEPT OF MORALITY IN MODERN EDUCATION

The article deals with problems of formation of highly moral person in the course of educational activity.

the question is raised about the necessity and methods of forming a panoramic style of pedagogical thinking, which is one of the factors in the formation of the educational environment. It talks about the axiological meaning of education.

Keywords: morality, education, communication, morality

Currently, more and more is said about the modernity and spirituality of education in our country. A certain expectation is placed on the teaching of philosophy, psychology and ethics, starting from school. In psychology and philosophy classes, there is "education in the broadest sense of the word", because the young generation is helped to discover the various aspects of our existence in the real world, values that will become the most important acquisition in life. A feature of liberal arts education is the focus on the development of knowledge, on the emergence of conviction that there is a "must", which to follow in their behavior.

The value of the humanities also lies in the fact that they condition the development of moral laws by inner spiritual impulses, and not by externally stimulated instructions to conscience and honor. A conscientious and moral principle can and should be developed ethically, from the earliest childhood [3; P. 120]. The same one, at all times, strove for independence, thus declaring himself as a person, as one who wants to "stand out as a person" (according to Dostoevsky) in order to to myself and to people [1; P. 33].

When they talk about moral education, it is necessary to devote part of the school curriculum to the study of ethics. If this subject is not introduced in schools, then ethical issues should be in the content of class hours. Correctly

formulated discussions in relation to themselves give students the opportunity to think about their actions, needs, moral obligations. Conversations lead to ethical reasoning. Understanding the moral foundations of life, their constant interpretation by the students themselves will involuntarily place them in the world of ethics, i.e. moral science. And even further in ethical concepts you can meet very interesting thinkers.

Moral categories such as altruism, goodness, duty, responsibility, conscience, etc., cannot be imposed as rational knowledge from academic disciplines, they are accepted only by independent creative comprehension, as a rule, they are brought up in school and family. The theory of morality, according to which people are moral or immoral from birth, is controversial.

Heredity, culture, history, traditions, religion, should develop from infancy and be confirmed by the way of life. Traditional "positive values" are spread by religion and faith. This is a rather problematic situation in education. It is correct, after all, not to "inculcate" Orthodoxy, Islam or another religion in children through school, but to acquaint them with the history, role and significance of religions in life. Not at directly religious, but at general moral discussions, students will bring each other information of religious and ethical meaning, and serious research will provide material that first of all convinces the teachers themselves of the true power of religion.

Remarkable is the fundamental conclusion about the communication power of religion, the church, which is made by William Warner (American sociologist, researcher of symbolism, 1898-1970). He writes: "Thanks to the faith of the parishioners in the power and power of the symbols of the holy sacraments, the Catholic hierarchy accumulates and keeps under control enormous power. Thanks to the dependence of man on its symbols, this church itself becomes a reservoir not only of great spiritual strength, but also of worldly power. Since almost all ordinances are associated with the spiritual sanction of human life crises (including birth, marriage and death) and the corresponding rites of passage or with the maintenance of a fitting relationship with sacred authority, and also because these ordinances, controlled and performed by the clergy, bring God himself into the immediate situation then the dependence and subordination of the broad mass of the laity are very strong ... "

By refusing to acknowledge the power of faith and belief, economic determinists and those who interpret power as having only economic foundations fail to understand many of the phenomena of modern and past America and Europe. It is quite possible to prove that the economic system is supported by the power of faith in it, that it is the lack of faith in the economic system that leads to its abolition" [2; Pp. 391-392].

In modern Russian life, both at the level of everyday life and at the level of scientific analysis, the communication power of religious teachings and reli-

gious symbolism is poorly understood. Long-term atheistic habits correlate poorly with the religion's calls for "humility", "non-resistance to evil by violence" in the conditions of rampant violence, which is frankly bought for money by the new bourgeois and equally frankly sold by those who consider only terror as a way of self-assertion.

In a modern society of worldview pluralism, the scientific and religious worldview is dominant. Many scientists believe that religion is returning to its mission - to reveal to man the spiritual wealth of the divine world, leading to the knowledge of the meaning of life. Science, therefore, is intended to explore and develop knowledge about the material world, and religion - knowledge about the spiritual and moral foundations of man, set forth in the sacred books. But even in Western society, in which religion has never died out, today the place of the main educator.

is not assigned to it. Religion alone cannot cope with the formation of spiritual and moral principles in today's complex Russian society. Secular upbringing and education remain leading. The moral and upbringing function of education, which goes alongside enlightenment, has always been its magical power. This is tradition, this is metacommunication. Tradition is also a technology, only overcome by technology, and not by etudes-innovations and the decision to make a sudden transition, for example, to early vocational guidance. This idea is at the heart of a large-scale change in Russian education - profile education and the profile training that preceded it.

Unfortunately, for many years the topics of morality were practically not discussed in the press, on television, i.e. where communication reaches millions. In strengthening the moral foundations of society, citizens, according to sociological data, pin their hopes on the state and family most of all, the rest of the world does not inspire them with hope. And although, as they say, it is not the best stereotype of "solid faith in the state" that works here, as regards raising the status of morality, one cannot do without state attention. Without mutual trust between people, which is built on the basis of respect and elementary decency, it is impossible to achieve a significant breakthrough in the development of Russia.

Previously, it was believed that the morality of people depends on upbringing, nowadays almost all the responsibilities of the formation of moral consciousness are entrusted to the market element, while state intervention is perceived almost as violence. At the same time, the West, which we look up to, on the contrary, is shifting from the notion of the goodness of the values of market success to the understanding of the values of communication and education in shaping the ethical aspects of life.

The function of morality is not only to contribute to the harmonization of human relationships and to act as the most accessible way of understanding the most complex processes of human society by the mass consciousness, but also to be a mechanism for ennobling communication as interaction.

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