



Pedagogical Foundations of Social Correction of the Spiritual Image of Adolescents

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Annotation: The article actualizes the problem of spiritual and moral education of adolescents, its socio-cultural aspect is considered; the etymology of the basic concepts "spirituality", "morality", "spiritual and moral education" is integrated; the main patterns that determine the process of spiritual and moral education are highlighted; conclusions are drawn about the directions for the implementation of the spiritual and moral education of adolescents. In all ages, children were instilled with moral education, it was appreciated by people. The deep socio-economic transformations taking place in modern society make us think about the future of the Republic, about its youth. Currently, moral guidelines are blurred, the younger generation can be accused of lack of spirituality, unbelief, aggressiveness, cases of child crime have become more frequent. Therefore, the relevance of the problem of educating schoolchildren is due to the fact that modern society needs people who have not only theoretical and practical scientific knowledge, but also a moral culture. In the modern world, a student is bombarded with a huge amount of information, and it is required to help him create a special measure by which he will understand what is moral and what is not. Moral education must be carried out in the conditions of a modern school. Morality is the awareness, acceptance and fulfillment of positive spiritual and spiritual qualities. Moral education is the systematic formation of a child's knowledge of moral and immoral, good and evil, good and bad, assistance in the emotional experience of moral values, so that they become personally significant for the pupil.

Keywords: spirituality, morality, spiritual and moral education, sociocultural aspect.

Introduction. "Spiritual and moral education" is a process that contributes to the formation of moral feelings (conscience, duty, responsibility, citizenship, patriotism), moral character (patience, mercy), moral position (the ability to distinguish between good and evil, readiness to overcome life's trials), moral behavior (willingness to serve people and the Fatherland, manifestations of the good will of the individual).

In all ages, children were instilled with moral education, it was appreciated by people. The deep socio-economic transformations taking place in modern society make us think about the future of the Republic, about its youth. Currently, moral guidelines are blurred, the younger generation can be accused of lack of spirituality, unbelief, aggressiveness, cases of child crime have become more frequent. Therefore, the relevance of the problem of educating schoolchildren is due to the fact that modern society needs people who have not only theoretical and practical scientific knowledge, but also a moral culture. In the modern world, a student is bombarded with a huge amount of information, and it is required to help him create a special measure by which he will understand what is moral and what is not.



Discussions. The general education school is faced with the task of preparing a responsible citizen who is able to independently assess what is happening and build his activities in accordance with the interests of the people around him, society, and the state. The solution of this problem is connected with the formation of stable moral properties of the student's personality.

Adolescence, according to many teachers and parents, is difficult and critical. How to help a teenager understand the system of moral values and ideals, organize his behavior and activities, teach self-control and responsibility for the results of his actions? Until adolescence, the child's activity was determined by authority (parents, teacher). A teenager in his actions is guided by society. His actions are determined by what he considers necessary for himself to correspond to the society to which he belongs. Observations show that the emergence of positive moral ideals in adolescents is a necessary condition for education. Conversely, the emergence of alien ideals in children creates a serious obstacle to education, since in these cases the demands of adults will not be perceived by adolescents. The question of the ideal for adolescents is more of a question about the leader who leads him.

Without a friend - an adult teenager cannot understand that freedom is unthinkable without duty and responsibility. It is necessary to talk with teenagers, as equals, about the complexity and inconsistency of life. But these conversations will be heard only if they are conducted by a friend, and an adult should strive to become one. In adolescence, it is very important to feel the community, the brotherhood of all people. This corresponds to the formation of the basic basis of personality - a sense of duty. Finding a sense of duty in adolescence provides an opportunity to experience the latter without a crisis. At the same time, "must" is acquired and expressed through activity. Teenagers need to learn how to independently organize their behavior and activities, be able to control themselves, be responsible for the results of their actions, independently solve issues that they encounter in everyday life. One of the aspects of adulthood is social and moral adulthood, which is manifested in relationships with adults, in the facts of the serious participation of a teenager in caring for the well-being of the family and its members, in systematic assistance to adults and even in their support, in participating in family life as an adult. person.

literature review. V.A. Sukhomlinsky wrote: "From the ability to feel another person next to you, to understand his interests, aspirations, to coordinate your actions with his human dignity, this is where duty begins. The focus of morality is duty. The duty of a person to a person, to society, to the fatherland. The duty of father and mother to children, the duty of children to parents. The duty of the individual to the collective, the duty to the highest moral principles. A sense of duty is not a bond that binds a person. This is true human freedom. Loyalty to duty elevates a person. The tasks of the general education school are:

- to help students develop not only intellectual, physical, but also spiritual inclinations; realize interests and inclinations: develop personal moral convictions, tolerance for a different way of life;
- to teach understanding, methods of activity in a team; careful and caring attitude towards the environment, each other;
- create conditions for the development of independent creative thinking; for students to meet their spiritual needs;
- encourage self-expression and self-confidence;
- introduction to the content of education, the study of the history of religion of the peoples of the world;



➤ to focus the attention of children on the content of the material, which represents spiritual values, the basis of which is the Word and Action.

Discussions. We will understand the spiritual and moral education of adolescents as the purposeful formation of a conscious, spiritually developed, harmonious personality, having a stable moral character, capable of perceiving and reproducing spiritual and moral values based on the desire for self-improvement.

In our opinion, the problem of spiritual and moral education of students today can be solved through the transfer of the spiritual experience of mankind, through the increase in the value of the desire for self-improvement. This is one of the ways of spiritual and moral education of teenagers - their inclusion in creative activity.

Spiritual and moral education should be focused on the formation of such personality traits as creativity, respect (attitude to the objective world); nobility, honor, tolerance, collectivism, mutual respect (attitude towards other people); humanism, self-criticism, dignity, responsibility (attitude towards oneself); purposefulness, self-organization, inquisitiveness, cognitive activity (attitude to knowledge); industriousness, diligence, diligence (attitude towards work); environmental friendliness, enthusiasm, self-identification (attitude to the world of animate and inanimate nature); patriotism, public duty, humanism (attitude towards society).

We define the process of spiritual and moral education:

- 1) the education of the student is carried out only on the basis of the activity of the student himself in his interaction with the environment;
- 2) the unity of education and upbringing is aimed at the formation of a common moral culture of a person;
- 3) the integrity of the educational influences presented to the student by all subjects of education, since it equally concerns both the object and the subject of education.

Taking into account the peculiarities of the process of spiritual and moral education, its patterns, we single out the following areas for their implementation, which are based on the axiological approach:

- 1) ensuring the attitude towards the child as a subject of life, capable of valuable self-development;
- 2) the formation of an attitude towards the teacher as an intermediary between the child and society, capable of introducing him into the world of universal and cultural values;
- 3) implementation of the attitude towards education as an integral process, the driving forces of which are the search for personal meanings, dialogue and cooperation of its participants in achieving the goals of spiritual and moral self-development;
- 4) creation of a holistic spiritual and moral educational space;
- 5) rendering assistance and support to each child's personality in its individual self-determination in the world of human values.

The listed directions determine the pedagogical conditions of the educational process and express the basic requirements for the content, definition of forms and methods of educational work aimed at the formation of a conscious, spiritually developed, harmonious personality, having a stable moral character, capable of self-improvement.

In my educational activities, I am guided by the pedagogical ideas of humanism, cooperation, and common care.



To achieve this goal, I use diagnostic, educational and cognitive, labor, aesthetic, socially useful, value-oriented, artistic and creative, sports and recreational.

I am guided by the principles:

- Ensuring the integrity and consistency of education based on knowledge of the dialectics of the formation and development of the human personality in general and the needs of a particular child in particular;
- Natural and natural nature of education;
- Ensuring a trusting relationship between the teacher and pupils through showing respect for them.

The main task of moral education in my class is: education of the child's moral self-awareness in situations of choice; formation of a moral position in relation to children and adults of a different sex, age, nationality; development of an objective self-assessment, self-restraint.

The following educational methods are the basis:

- ✓ involvement in activities
- ✓ stimulation
- ✓ cooperation
- ✓ the trust
- ✓ open dialogue
- ✓ freedom of choice
- ✓ hobby
- ✓ collective analysis and evaluation
- ✓ control, self-control and self-assessment of activity behavior
- ✓ personal example

I use different forms of work:

- a system of class hours ("Behavior: from self-esteem to action", "How to work on yourself", "What is valuable to me?", "Let's talk about tolerance", "Your own educator"; "Behavior and culture", etc.) ;
- disputes ("Happy man... What is he like?")
- extra-curricular activities ("Tell yourself: no!", "A world without bad habits", "Nature and us");
- conversations with children and their parents ("My friend", "What do we value in people?", "I am a parent, I am a friend?", "How to create harmony in family relationships", "Communication skills", "Self-esteem and its role in self-education", etc.);
- excursions;
- collectively - creative affairs;
- psychological trainings of communication for teenagers;
- individual and collective counseling;
- games and game programs;



- sport competitions;
- educational and leisure programs.

To determine whether my students are aware of the moral side of relationships, we invited the guys to write an essay on the topic “What do we value in people?”, “What is happiness?”

All children preferred such moral qualities of a person as kindness, justice, mutual assistance, respect, the ability to make friends, love, and courage. Then we invited the students to write essays on the topics: “Being healthy means ...”, “The world in which I live”, “What is the meaning of life?”, “The person I want to be like”, etc. Interesting children consider the criteria for happiness. They write: this is joy (19%), material wealth (32%), good grades, dreams come true (21%), love (12%).

I note that personally less mature adolescents, on the one hand, understand what it means to be moral, highly value kindness, justice, friendship, love, happiness, courage. But, on the other hand, they put a very one-sided meaning into these concepts: they should be loved, they should be treated fairly.

Children wrote essays about a real person and an ideal without prior preparation. The guys noted important signs of a real person regarding work, moral qualities, and communicative properties. Some of the compositions stood out for their integrity and emotionality: it was felt that the children were excited about the content of the material.

An analysis of the value qualities of a person, acting as targets, motives for personal development, gave the following results:

1. Honesty - 76%
2. Diligence, education - 52%
3. Humanity, personal dignity - 13%
4. Responsibility, decency - 38%
5. Sensitivity - 14%
6. Friendliness, independence - 37%

Thus, the main qualities of a person are honesty, diligence, education, responsibility, decency. Attention should be paid to the insignificant choice by students of such qualities as humanity, sensitivity. An interesting form of diagnostic work with students is the use of test drawings. The children were asked to draw their own drawings for certain moral concepts, for example, draw pictures on the topics: "Politeness", "Good", "Evil", "Joy", "Honesty", "Truthfulness", "Love". In general, the ideas of the students of my class about the norms of morality are formed. It should be noted that none of the children doubts the need for norms and rules of behavior, the ability to follow them. I also pay much attention to the issue of parents' understanding of moral categories. To this end, I also offer them various tests and questionnaires. For example, I suggest that parents define the main moral categories, the formation of which he considers the most important in working with students:

Kindness is...

Being kind means...

In the character of my child, this quality is manifested in the fact that ...

Tolerance is...



To be tolerant means...etc

Conclusion. In order to identify mutual understanding between the child and parents, I propose the test “I am a parent, am I a friend?”, Analyzing the results of which, I came to the conclusion that in most families of students in my class there is a favorable friendly atmosphere of love and mutual understanding.

Moral education must be carried out in the conditions of a modern school. Morality is the awareness, acceptance and fulfillment of positive spiritual and spiritual qualities. Moral education is the systematic formation of a child's knowledge of moral and immoral, good and evil, good and bad, assistance in the emotional experience of moral values, so that they become personally significant for the pupil.

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