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FORMATION OF VALUE ORIENTATIONS IN THE FIELD OF ART THROUGH SPIRITUAL AND MORAL EDUCATION

T. S. Dyachkova

Candidate of Pedagogical Sciences, Associate Professor of the Department of Pedagogy, Associate Professor,
Mogilev State A. A. Kuleshov University

Chen Junlin

graduate student of the Department of Pedagogy
Mogilev State A. A. Kuleshov University

The article considers the issues of spiritual and moral education of students through contemporary art. The analysis of such concepts as "value orientations" and "spiritual and moral education" is carried out. The opportunities of forming students' value orientations through contemporary art are described.

Keywords: spiritual and moral education, value orientations, contemporary art, opportunities of students' spiritual and moral education.

Introduction

Turning to the concept of value orientations, it should be noted that they are moral categories of the activity of consciousness aimed at socialization, development, self-realization of personality in society. Acting as a concrete form of existence and manifestation of the orientation of the personality, its needs and interests, value orientations at the same time contain the social experience of a person, and there are results of the process of upbringing and self-education. In other words, value orientations act as a generalized indicator of the orientation of interests, needs, social position and level of spiritual development of the individual [1, p. 292].

Specific properties such as the ability to holistically generalize relations and values determined by culture; the embodiment in an artistic form of social patterns of behavior; the creation and transfer of cultural experience, which is a specific form of communication, can be attributed to the socializing effect of art on the individual [2, p. 35].

In the modern world, there are a lot of problems of spiritual and moral education of students, which are relevant both for society and for the education system. Today we can see many documents defining the conceptual and organizational foundations of spiritual and moral education that general education, building partnerships with other institutions of socialization, is the main instrument of pedagogical influence on the spiritual and moral development of the personality of a citizen [3, p. 97].

Main Body

The study of the problem of the formation of value orientations in the field of art through spiritual and moral education involves the consideration of this concept from various positions. The inclusion in the educational process of not only modern scientific information, but also personally developing knowledge, skills, a system of spiritual and moral feelings, an emotional and value attitude of a person towards the world, oneself and others helps a student to acquire vital skills of a positive and constructive attitude towards oneself, skills of self-esteem and understanding others, the ability to creatively and independently make decisions within the framework of spiritual and moral development. The method of mastering art should be based on the subject-subject paradigm of modern education, the key idea of which is to create models of a teaching and educational nature that actualize the need of each individual for constant self-improvement.

The development of theoretical and methodological aspects of spiritual and moral education as a specific socially conditioned phenomenon that fulfills an important socializing, humanitarian mission was carried out by such scientists as L. M. Arkhangelsky, E. I. Evsikova, V. M. Karelsky, O. Yu. Komarova, M. V. Kuskova, I. P. Larina, P. K. Login and others. The peculiarities of the moral culture of employees of the internal affairs bodies are revealed by A. G. Arsentieva. The theoretical justification of the moral and legal education of school students is presented in the works of I. A. Tsarik. The research of M. V. Pavlova and M. V. Tsarkova is devoted directly to the problem of the formation of the moral and legal culture of students. M. V. Pavlova studies the pedagogical conditions for the formation of the moral education of students in the educational environment of the university. M. V. Tsarkova wrote about the effectiveness of the development of the moral and legal culture of law students [4, p. 4].

In recent decades, new studies have appeared that provide an in-depth analysis of the problems of spiritual and moral education in China: Ma Yun, Do Yun, Wei Shusheng, Zhu Yongxin etc.

In the field of art, value orientations can be considered as the orientation of the individual to identify the meaningful and evaluative significance of a complex system of representations, relationships and behavior of the individual. Active creative search activities in the process of mastering art, as well as the acquisition of experience of an emotional and value attitude to reality are effective in the formation of value orientations. The formation of value orientations is especially successful in the process of active collective creative activity: a theatrical play, modeling life situations and possible behaviors in them.

Moral norms are not just a regulator of the spiritual and moral development of a person, but they also provide additional opportunities for such development. It is this vital aspect of morality that has not been sufficiently studied in modern practice of spiritual and moral education in the field of art. For example, to acquire the appropriate performing knowledge and skills, it is not enough to have one desire (the musician's "wish list"), certain efforts are needed as manifestations of the corresponding personal qualities (will, diligence, perseverance, dedication, etc.) in accordance with the requirements for the future musician. The latter means that these personal qualities must meet certain moral requirements, the main of which is the desire to bring good to the people around them through their art according to the laws of "good and beauty". Satisfying this seemingly external requirement, the student becomes a real musician, because his dominant motivation is not the desire for momentary success, admiration for himself, but love for the music itself, which makes him a real creator in the field of art. But if a student is guided by purely selfish motives (for example, to become famous) as the main ones, then he will never become a real musician; music will not become part of his lifestyle, life vocation, etc. His musical abilities will be largely blocked by selfishness and narcissism. In this regard, one cannot but recall the famous testament of Stanislavsky: "Love art in yourself, and not yourself in art". Failure to fulfill this covenant turns into acting lies and lack of creative growth. Consequently, the moral requirement actually becomes one of the most important conditions for the acquisition of creative freedom and the complete self-realization of the individual in performing activities [5].

Nevertheless, taking into account the specific features of the subject of research, a vague conceptual apparatus, we consider it relevant to study the pedagogical potential of contemporary art not only in its narrow sense, but, rather, in a broader sense that includes works of art, created in recent decades, following not only classical traditions, but also relevant, modern popular media models such as anime, comics, video blogs, etc.

Art education has its own unique harmony, which has a good stimulating effect on the psychology and physiology of students, and, obviously, this harmony is consistent with the harmonious moral education that we are currently building. The harmony of art education is the foundation of harmonious moral education in current colleges and universities, and is an extension and innovation of the university culture. The art education mentioned here differs from vocational education, which develops specialized artistic talents, but refers to the quality art education of new socialist people who can improve and popularize the cultural achievements of students, their ability to appreciate, aesthetic taste and other complex developments. Various factors among them are

in harmony with each other, so that the body and mind of students can gradually become healthy under the influence of art. They experience significant tension in comprehensively improving the quality of students, building a harmonious environment, culture and harmonious moral education.

An important role in spiritual and moral education was played by the outstanding Swiss democratic teacher I. G. Pestalozzi. In his opinion, only spiritual and moral education forms a virtuous character and a sympathetic attitude towards people.

The work of the Chinese writer Lu Xun is imbued with the search for pedagogical truth, the ideas of educating a new person who tenderly loves his homeland, a consistent fighter for the bright ideals of his people [6, p. 89].

The concept of the form of public consciousness in relation to morality was considered by A.A. Huseynov. In his opinion, it means the common, which is inherent in various manifestations of this integral phenomenon.

A. A. Huseynov identifies four points for understanding the regulatory nature of morality: a) it represents a certain value attitude towards the world; b) it is an expression of the activity of human consciousness; c) moral views and ideas are given in unity with practical relations; d) the main means of mastering reality is the moral requirement [7, p. 97].

For a long time, artistic education has been an auxiliary means of spiritual and moral education, because aesthetics is not only a tool and means that contributes to the formation of a moral character, but also the highest sphere to which moral and reasonable people strive. Compared to “nature-aesthetics-morality”, “nature-aesthetics-morality-aesthetics” represents a higher level of aesthetics. Such aesthetics can not only provide emotional comfort and spiritual and moral education, but also inspire people to understand the meaning of existence, to understand and achieve through this form a kind of spiritual sublimation, to achieve the kingdom of human freedom. Therefore, aesthetics is not only a means of ending a moral life, but also the highest goal that moral life studies.

Spiritual and moral education of students is a multidimensional structure, the basis of which is the educational process as a whole. Today it occupies the first positions in public life, confirming the Russian mentality, which consists in the desire to preserve, support and transfer spiritual and moral traditions to the younger generation. The preservation of moral traditions in education creates the conditions in which morally healthy generations are formed, which determined the society in the future.

Technologies of socio-cultural activity have some features, since the sphere of socio-cultural activity quite widely covers social institutions of various profiles. Therefore, the technologies of socio-cultural activity are divided into general, covering the regularity of the development and use of means, forms and methods in general and “universal methods of socio-cultural activity”; differentiated (aimed at different age categories of the population); functional (sectoral), containing various areas of socio-cultural activity, which are a set of methods and means of “implementing a certain content of culture and leisure” [8, p. 414].

Sociocultural activity technologies, according to G.N. Novikova, represent a pedagogical system of consistent algorithmic organizational and managerial action, the functioning of personal, instrumental and methodological means aimed at achieving the planned results [9, p. 14].

At the same time, we see it logical to use gaming technologies to solve the research problem. Game technologies are the process of personal growth of students, the creation of a constructive environment that contributes to the formation and development of personality, including spiritual and moral development. The technologies used are based on the game with purpose, rules, role distribution, etc. The main types of used games are: staged games, quiz games, improvisation games, fantasy games, etc.

Conclusion

We have found that the qualitative indicator of the formation of the spiritual and moral qualities of a student's personality is determined by the presence or absence of certain qualities. A quantitative indicator of the formation of moral qualities is expressed in the following levels:

- low (reproductive) – lack of knowledge or their absence about the main spiritual and moral patterns of a person (pattern – pattern of behavior and thinking, which is determined by a set of moral and behavioral reactions. So, the pattern of mercy is awareness of the provision of any possible help; honesty is the awareness that lies and deception cannot be used; destructive behavior – low level of education, lack of morality in behavior, disrespect for the older generation, rudeness, inappropriate behavior, obscene language;

- average (interpretive): cognitive motive and motivation of behavior are unclear, the concepts of universal values do not have clear boundaries, creative activity is not active enough;

- high (creative): the cognitive motive is clearly expressed, knowledge of the main elements of universal values is determined in the stable system, creative activity has an active phase, the motivation of actions and behavior corresponds to moral standards and formats.

Thus, the research confirms that the problems of preserving moral and aesthetic values in the context of spiritual and moral education in the field of art are quite relevant. This problem is due to the disintegration of the once dominant value system and the emergence of a new value system. That is why today a person faces difficulties in choosing values that are significant for himself. At the same time, when society takes certain steps to form a social type of personality, in which it is most interested, while using the possibilities of art, then in this case, the introduction of the individual to culture, art helps him to comprehend the world, provides diverse opportunities for mastering moral and aesthetic norms, social and political ideals, the development of a personal system of value orientations that determine the formation of a person as an active subject of social life.

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Contacts: diachkova@m.msu.by (Dyachkova Tatyana Sergeevna, Chen Junlin)

Дьячкова Т. С., Чэнь Цзюньлин ФОРМИРОВАНИЕ ЦЕННОСТНЫХ ОРИЕНТАЦИЙ В ОБЛАСТИ ИСКУССТВА ЧЕРЕЗ ДУХОВНО-НРАВСТВЕННОЕ ВОСПИТАНИЕ

В статье рассматриваются вопросы духовно-нравственного воспитания студентов посредством современного искусства. Проведен анализ понятий «ценностные ориентации», «духовно-нравственное воспитание». Описаны возможности формирования ценностных ориентаций обучающихся посредством современного искусства.

Ключевые слова: духовно-нравственное воспитание, ценностные ориентации, современное искусство, возможности духовно-нравственного воспитания студентов.