

НРАВСТВЕННАЯ УСТОЙЧИВОСТЬ СТУДЕНТОВ В УСЛОВИЯХ СОВРЕМЕННОГО ОБРАЗОВАТЕЛЬНОГО ПРОСТРАНСТВА

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Abstract. The concept of "moral stability" has been analyzed. The essence and structure of moral stability of students is revealed and substantiated. Proposed directions for its formation in an institution of higher education in an educational space.

Key words: moral sustainability, students, values, personality, higher education

Today, the world is increasingly meeting with the growing challenges of our time, which impose increased requirements on the morally stable core of the future specialist. Modern sociocultural and informational reality is characterized by a high degree of pluralism of moral values. Under these conditions, a powerful stream of contradictory information, opinions and behavior models falls on student youth, which creates a serious challenge for the critical formation of worldview and spiritual and moral positions. The professional competence of a future specialist can no longer be considered in isolation from his personal qualities, among which a special place is occupied by the ability to make conscious moral choices and resist destructive influences in the formation of moral sustainability.

In this regard, there is a need to train not only highly qualified, but also morally mature, socially responsible citizens capable of sustainable development in the face of the challenges of our time.

The concept of "moral sustainability" is interdisciplinary and is studied by such sciences as philosophy, ethics, psychology, pedagogy.

In the philosophical and ethical tradition, the origins of understanding the sustainability of the spirit can be traced in the teachings of ancient thinkers. Thus, Socrates linked morality with knowledge, believing that sustainability in virtue is achieved through knowledge of truth. Aristotle regarded virtue as a stable warehouse of the soul, acquired through the habit of moral deeds [1].

I. Kant substantiated the idea of moral law and a categorical imperative, following which the individual shows autonomy of will and moral fortitude, independent of external circumstances [2].

Turning to psychological science, it can be noted that the foundation for the study of moral sustainability was laid by L.I. Bozhovic (the stability of personality behavior as a result of human self-regulation is a dynamic character, which is given leading importance in motivating behavior to emotional experiences); L.S. Vygotsky, (moral development as a process of interiorization of social norms) S.L. Rubinstein (manifestation and formation of personality in a situation of choice, the ability to make a conscious, responsible choice in favor of a moral norm, even to the detriment of personal gain); V.E. Chudnovsky (a person's sustainability to maintain and realize personal positions in various conditions, to have a certain immunity to influences that contradict his personal attitudes, views and beliefs) [3,4,5].

In pedagogy, a significant contribution to the understanding of the upbringing of a morally stable personality was made by V.A. Sukhomlinsky, who believed that resistance to bad influences is formed not by prohibitions, but through the active affirmation of goodness, beauty and humanity [6].

N.E. Shchurkova argues that moral sustainability is understood as an integrative quality of a person, ensuring the stability of her moral convictions, principles and the ability to behave in accordance with them in situations of internal contradictions and external negative impact [7, p. 12].

V.F. Malenchuk proposes to consider moral sustainability as a formed system of internal human qualities, moral values, worldview ideals and social relations [8, p. 9].

Thus, having analyzed various approaches to moral sustainability, we can conclude that the student's moral sustainability is a formed integrative quality of personality, characterized by a unity of stable moral knowledge, beliefs, value orientations and behavioral patterns, providing the ability to independent moral choice, resistance to immoral influences and responsible behavior in educational, future professional and social life.

Considering moral sustainability as a systemic education, we offer our structure, consisting of three interconnected components (cognitive component, value component, behavioral component).

The cognitive component includes a system of knowledge about moral norms, principles, values; understanding their public and personal relevance; the ability to critically comprehend moral dilemmas, to reflection and introspection. For a student, this is manifested in the ability to argue his moral position, to operate with ethical concepts.

The value component reflects a personal attitude to moral standards, emotional responsiveness, conscience, a sense of duty and responsibility. This component presupposes a formed hierarchy of values, where the highest values (goodness, honor, justice, respect for people).

The behavioral component is the ability to volitional effort, to the practical implementation of moral knowledge and beliefs in behavior, communication, educational and future professional activities. This component is responsible for actions that manifest themselves in principle, the ability to resist pressure and act in accordance with beliefs, even despite external circumstances.

These components are in close cooperation: knowledge and beliefs give rise to moral feelings, which, in turn, stimulate volitional action. The experience of moral acts reinforces and strengthens beliefs and feelings.

The analysis made it possible to clarify the content and structure of moral sustainability in relation to the student age. Moral sustainability is defined as a formed integrative quality of a person, characterized by the unity of stable moral knowledge, beliefs, value orientations and behavioral patterns, providing the ability to independent moral choice, resistance to immoral influences and responsible behavior in educational, future professional and social life.

The proposed structure (cognitive, value, behavioral components) allows operationalizing this concept for further empirical research, for example, for diagnosing the level of its formation among students of various courses and areas of training.

Thus, in our opinion, the prospects for research are seen in the development on the basis of a theoretical model of specific psychological and pedagogical technologies and programs aimed at the targeted development of moral sustainability in the educational environment of a higher education institution through the inclusion of students in activities that require the manifestation of moral choice and responsibility.

Literature

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