

## Anthropological Methods of Formation of University Students' Spiritual and Moral Culture

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### ABSTRACT

The relevance of the study is reasoned by the increasing complexity of life activity in modern society, which results in distortion of the moral and value criteria and norms. The purpose of the article is to reveal anthropological methods of formation of university students' spiritual and moral culture. The leading approach to the study is the anthropological approach allowing us to consider the spiritual and moral culture as an evolving set of moral and valuable position and special knowledge. The study involves 300 teachers, 500 students who have identified performance criteria of methods of formation of spiritual and moral culture. The main results of the study are to identify knowledge, motivation, activity-related methods of formation of spiritual and moral culture to ensure the inclusion in the content of education of teaching material about value relations, mandatory forms of culture; conjugation of ethical and professional standards of behavior on the basis of a single criterion of "ethical - unethical"; development of students' capacity for moral target setting. The significance of these results is that the identified methods involve the willingness of teachers to dialogue, respect and understanding of students, building a living knowledge in the course of joint creative activities directed to sense and life creation; determine the development of civil harmony on the spiritual and moral values.

### KEYWORDS

Spiritual and moral culture, moral and value positions, pedagogical anthropology

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## Introduction

The relevance of the study is reasoned by the increasing complexity of life in modern society, which leads to a distortion of moral and value criteria and norms. In the context of the modernization of modern society, we need to

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consolidate around these moral values as justice, freedom, human life and well-being and dignity, family traditions, love and loyalty, taking care of younger and older, patriotism, self-sufficiency and independence of the state, interethnic peace (Zakirova, Masalimova & Nikoghosyan, 2016; Popov & Ustin, 2016; Lunev, Pugacheva & Stukolova, 2014a). It is found that aborted spiritual and moral culture destabilizes the space of human life activity. This leads to a deepening of the gap between the individual and society, a shift of moral and value coordinates of society (Izotova, 2009). If a person, on the contrary, has a formed spiritual and moral culture, he is focused on the good, the maintenance and strengthening of the social order. Purposefully formed spiritual and moral culture determines the behavior of the person in the family, society, the world, belonging to a social community and acts as a basis of dialogue, communication and cooperation, both between people and between social communities and civilizations. Unfortunately, students' formation of spiritual and moral culture takes a back seat. A growing impact on students is acquired by consumer's psychology and the cult of material success (Niyazova, 2008; Nekhoroshkov, 2016). As a result, devaluation of spiritual and moral values is developing; the value of past experience is decreasing, despite the fact that it is the experience of generations and its transmission - is a mechanism of social and cultural reproduction of the nation. The problem of formation of spiritual and moral culture of university students provides for the inclusion in the moral-value relations, the acquisition of experience of moral relations (Ivanov, 1989). Students should identify their moral and value positions and come to the realization that in the situations of choice, the movement of values from one person to another occurs. This enriches spiritual and moral culture of everyone and develops entity-entity relations as a process and the result of the implementation of values, embodying the axiological core of culture. The process of formation of spiritual and moral culture of university students requires new thinking. Analysis of teaching practice shows that the university teachers who deliberately seek to form spiritual and moral culture of the students are not always aware of the fact that it determines the content of their activities as persons and professionals. This leads to a contradiction between the needs of society for university graduates capable of adequate moral and valuable choice, the assessment of their results and the lack of practical recommendations on the formation of spiritual and moral culture of university students. Anthropological methods are based on the perception of man as a universal, free, responsible individual, the entity of education, capable of variation, but with the propensity for stability, certainty (Petrovsky, 1996). Pedagogical anthropology considers man as the highest value and the end aim in itself of social development (Podlasy, 2003). The purpose of the paper is to reveal anthropological methods of formation of spiritual and moral culture of university students.

### Research methodology

The leading approach to the study is the anthropological approach allowing us to consider the spiritual and moral culture as an evolving set of moral and valuable position and special knowledge, regulating human life activity in the family, society, the world and ensuring its viability. To compile the essential characteristics of the definition "spiritual and moral culture" it is necessary to clarify the concepts: "culture", "spirituality", "morality". The concept "culture" exists virtually in all languages and is used in many different contexts.

Specialists-lecturers of culture study still cannot formulate a definition of culture that would satisfy, if not all, then at least the majority of scholars (Grigoriev, 2011). This is due to the versatility of this phenomenon and breadth of using of the term "culture" in particular sciences, each of which uses approaches to this concept, in accordance with its objectives. In our opinion, the culture - is an integral characteristic of human life activity, aimed at improving, processing, transformation of what is given directly by nature, and the formation of socially oriented space (Lunev, Pugachova & Stukolova, 2014b). P. Sorokin (2008) writes that any organized group inevitably has a culture. Moreover, no social group or an individual (other than a biological organism) cannot exist without culture. The term "spirituality" is very ephemeral, but it is very important for understanding of social processes. There is a view that human's spirituality is defined by religious faith and the lowest preference for tangible assets. There is a relationship between spirituality and inspiration that is the state of inspiration and creativity. In psychology, spirituality is treated as the highest level of development and self-control of a mature personality, in which the main motivation and meaningful regulators of its life activity become the highest human values (Bessonov, 2015). In our view, spirituality - is the system integrity of person's readiness to self-analysis of deeds and emotions, the desire for ideals, setting and achieving of goals in life on the basis of goodness, truth, beauty, love, harmony with the environment. A goal of the spiritual development of the individual is to determine the meaning of its existence and the formulation of the relevant to the meaning objectives. Morality is one of the main ways of normative regulation of human behavior in society; a special form of social consciousness and a kind of public relations; the subject of a special study of ethics. Aristotle (1975) said: moral person does a lot for the sake of his friends, and for the sake of the fatherland, even if he has to lose for this his own life. In the social practice the human morality is linked with its attitude to act according to their conscience.

If to rely on our definition of spiritual and moral culture, two components can be distinguished in its structure: the moral-value position and special knowledge. It is found that the essence of the moral and valuable position is understanding and awareness of the existential and terminal values, determining motives of activity ensuring the acceptance and recognition of another person as "native one." Based on the anthropological approach, we have identified two structure-forming component of the moral and valuable position. Firstly, this is estimative component, which objectifies human nature and dis-objectifies human qualities. Secondly, this is moral component, fixing properties of any human activity in terms of its moral evaluation. Morality has such functions (consolidation of the individuals in the collective entity, projection on the morality of another person), which does not have a value. On this basis, a conclusion was made that the content of the moral and valuable position in the bottom of which there are values, virtues, values of life activity, the values of the benefit and the profit, causes the reciprocity effect's occurrence of moral and value positions, ensuring the maintenance and strengthening of the social order (Terentyeva et al., 2016a). Special knowledge as components of spiritual and moral culture, provide ownership of categories: "moral", "morality", "value", "culture", "mutual understanding", "cooperation", "empathy."



During the research the following methods are used: theoretical (analysis, synthesis, generalization and systematization); sociological (observation, interviews, questionnaires).

## Results

The main results of this study are: 1) anthropological methods of formation of spiritual and moral culture of university students (knowledge, motivational, activity-related); 2) experimental verification of the effectiveness of anthropological methods of formation of spiritual and moral culture of university students.

### *Anthropological methods of formation of spiritual and moral culture of university students*

By methods is understood how to solve a particular problem. It is found that, based on the orientation one can select knowledge, motivational, activity-related methods of formation of spiritual and moral culture of university students. Knowledge methods provides for the inclusion in the curriculum of educational material on valuable relationships, mandatory forms of culture. Successful assimilation of the training material creates conditions for bridging the gap between human and mankind, human self-isolation in the virtual space and the loss of reality (Kurganov, 1989). The set of knowledge methods includes scientific-theoretical argument, debate, ethical dialogue, demonstrating to students of the world of people values through their ways of reasoning about life, the dialogue of cultures, abstracts, means of provocative statements, lectures, seminars. In today's society the University graduates are in demand who are able to take responsibility for themselves and their actions in the collection of information, its interpretation and examination (Terentyeva et al., 2016b). Taking advantage for them in terms of the success of the activity, a career, they are responsible not only before themselves but also before others.

The collection of motivational techniques includes methods of positive examples, demonstration to students of the world of people values through their ways of reasoning about life, showing the moral context of great human life activity. Motivational methods of formation of spiritual and moral culture of university students are called for, first, to provide contingency of moral and professional requirements on the basis of a single criterion of "ethical - unethical"; secondly, the development of emotional creativity, aimed at raising the ability to hear and understand others, to anticipate their actions, control their own and others' emotions, be able to make the right decision based on humanistic ethics and the recognition of the intrinsic value of all the surrounding people, the formation of tolerance for other people's opinions and way of being (Akhmetov et al., 2016).

Activity related methods of formation of spiritual and moral culture combine situation of moral choice and value; deeds committed by the "here and now"; inclusion of students in the set of events that serve as the subject of valuation, an occasion for meditation, the basis for the conclusions of life; performing of different social roles that allow to become active agents of social reality and to take part in goal-setting, formation, adjusting of spiritual and moral culture. Activity related methods are called for, first, to develop the students' ability to the moral target setting, selection and evaluation of its

results, the moral and ethical reflection; second, to create the experience of values and moral attitude to the world, to people and to themselves; third, to ensure the unity of moral and value positions and activities (Zamaletdinov et al., 2016).

It is found that the methods of formation of spiritual and moral culture dialectically are interrelated, complement each other and are caused by spiritual and moral values of society and the educational policy of the region presence (Lunev et al., 2016). The effectiveness of the methods is reasoned by the willingness of teachers to dialogue, respect and understanding of students, building a living knowledge in the course of joint creative activities designed to sense and life creation.

### ***Experimental verification of the effectiveness of the methods for formation of spiritual and moral culture***

Experimental verification was carried out from 2014 to 2016. The experimental test was attended by 350 teachers, 450 university students of the city of St. Petersburg. Experimental verification took place in three stages: ascertaining, forming the controlling.

In ascertaining stage a special program on formation of spiritual and moral culture has been developed, including the development and implementation in the educational process of a special course "Spiritual and Moral Culture" (SMC); students' participation in social and cultural projecting.

In the forming stage the program was approbated. Course "Spiritual and Moral Culture" (SMC) aims to provide a dialectical relationship of social and moral norms of behavior in national and confessional identity of students ("I am the representative of my ethnic group", "I am Russian", "I live in the community of the peoples of Russia" "I am a citizen of the world"). Implementation of the course included the method of dialogue of cultures in moral and ethical, cultural and historical, ethnic and cultural aspects. The method of dialogue of cultures helped to identify universal content of each of the national, religious culture, characteristic for them "world view" and peculiarities of philosophy and worldview. The greatest interest of students raised questions: "Values, virtues - are spiritual values?"; "What is the highest spiritual value?"; "Is it possible to justify terrorism morally?"

During the implementation of the course the lectures were used aimed at enhancing of students' cognitive activity. For example, a lecture-conversation is the simplest form, which allows one to attract the students' attention to the most important issues of the theme, to determine the content and pace of presentation of educational material taking into account the audience's peculiarities. It assumes the maximum inclusion of students in an intense conversation with a teacher through skillful organization of the dialogue. Very interesting is the lecture-discussion. In contrast to the lecture-conversation, the teacher organizes between students free exchange of views. It quickens the learning process, it activates students, involves the updating of knowledge of students and the subsequent joint participation of teachers and students in solving of problem tasks. If the teacher offers to discuss not the issues but the specific situation, this is the lecture with the analysis of a concrete situation. The situation may be presented orally or as recording. The disadvantage of this lecture could be the fact that its discussion will take too much training time. The lecture-panel is a



special form of discussion, which involves a limited number of speakers - highly qualified specialists in their field, to express their opinion in a number of successive short lectures. These lectures are usually complemented by discussion of opinions made by experts. There is also a lecture with the use of feedback techniques. During such lecture students are asked questions at the beginning and end of the presentation for each logical partition. The first group of issues is prepared in order to find out how the students aware in the stated problem. The second group of issues is given in order to check the level of mastery of the material. The lecture-consultation was applied. In this lecture the students are explained separate, often the most difficult or practically important questions about the topic studied. At the same time a detailed study of the topic can be offered to students for independent work. Experience shows that the lecture-consultation can be both before and after the self-study of teaching material. If the lecture-consultation takes place after the self-study of teaching material, then it can be arranged in a press conference type: students prepare questions in writing in advance and give them to the teacher

Students' participation in the socio-cultural projecting provides for the development of responsibility, civic consciousness, the ability to distinguish between good and evil, the formation of a holistic multi-cultural world view. For example, students took part in the implementation of an order from the social partner of the University - "Printing house of Mikhailov-C" to create a project of the Social Code for employees of the enterprise. Students did a great job, in the result of which the project was approved by the employer and the staff of the enterprise, and the students received scholarships.

Another example can be, "People need You" a competition of student projects (Contest of social projects, 2015). The purpose of the contest is to stimulate students' creativity in the field of socio-cultural projecting, as well as the formation of students' skills of project activities, the development of students' interaction with one another, faculty members and partner organizations through joint involvement in projective socio-cultural activities (Pugacheva et al., 2016a). Many positive evaluations were received by projects:

1) "We are very near." The purpose of the project is the creation of the volunteer center for charitable activities aimed at helping orphans, the elderly, people with disabilities and animals in shelters. As a result the project was attended by 83 people and it assisted 42 people. "Children of the nations." The purpose of the project is to instill in children an interest in the cultures of other nations, to give opportunity to learn more about the origin of their nation, the ethnic roots of their friends, classmates and neighbors. The children's events, competitions were organized during the project.

2) "At the heart of everything there is a man." The purpose of the project is creation of a socially-oriented websites for information support of the activities of charitable organizations.

3) "The chance to dream." The purpose of the project is increasing public attention to wards and foster children. During the project, the personal meeting with the children and their guardians were conducted. At these meetings they discussed scenario of videos, necessary props and estimated time of filming. For most plots platforms for shooting and costumes are already chosen. As a result, the project involved 97 participants and 43 video was filmed.



In the control stage the performance criteria of methods for formation of spiritual and moral culture of students were identified: 1) cognitive (knowledge of moral values, expressed in their own value judgments; the ability to use this knowledge to guide the interpretation of reality); 2) conceptual (the need for understanding of moral values and the desire to be guided by them in the course of life, the ability to assess their moral qualities); 3) the activity related (the willingness to take responsibility for actions and their consequences, the commission of moral choice in life situations).

## Discussion

An analysis of the literature on the problems of formation of spiritual and moral culture, allowed identifying of three approaches to solve it: personally oriented, national and religious approach.

Personality-oriented approach is based on the position that the person is characterized by autonomy, independence, propensity to reflection, creativity, the need for self-improvement and constant work on oneself. Specifics of personality-oriented approach is seen in the perception of the student by the researchers as the absolute value in the creation of educational and training situations that will enhance the development of students' personal and meaningful, spiritual and moral, values and aesthetic spheres of personality. In our opinion, the key idea of the humanistic paradigm of personal-oriented approach is revealed by a number of provisions: the priority of the student's interests above the interests of the state, society, various social groups and the rest participants of the education process; individual approach to the student, which involves the purposeful work on the design of a variety of pedagogical educational trajectories; socio-pedagogical support of the student, which includes all possible assistance in the development of their diverse interests, creating of developing social and cultural environment and humane psychological atmosphere. Most supporters of the personality oriented approach sees its task in educating of the current generation in the spirit of active creative labor, compliance and harmonization of interests of society and the individual, the development of human spirituality, preserving their physical and moral health, formation of civic consciousness, developing of cooperation of entities of the educational process. Particular emphasis by the scientists is done on spiritual and moral values which are not always clearly understood. If, for A.V. Karakovsky – these are Earth, Fatherland, Family, Work, Knowledge, Culture, Peace, Person, then for B.T. Likhachev - these are the values of Faith, Hope, Love and Truth. In our opinion, the concept of personality-oriented approach to the formation of spiritual and moral culture can be divided into the following groups: the concepts to be applied for the formulation of strategic objectives (Kamasheva et al., 2016); concepts, in which greater attention is paid to the mechanism of formation of spiritual and moral culture (Petrova et al., 2016); concepts, focused on a specific type of educational institution (Pugacheva et al., 2016b). All concepts of the formation of spiritual and moral culture are seen as part of the socialization process that takes place under certain social and educational monitoring.

National approach to the formation of spiritual and moral culture is based on a revival of the ideas of national schools (Pugacheva et al., 2016c). The ideologists of the national approach sees the drama of existence of the modern states in the absence of an idea that would be internally adopted by an absolute



majority of the nation. Such an idea could only occur as a result of recourse to timeless values, developed by national culture (Ivanov et al., 2016). For example, at the present stage of development of Russia, they think the revival is necessary of Orthodox spirituality, which throughout the country's history, with the exception of the XX century, was the undisputed moral basis of education process. The pedagogical process should connect the simplicity of people's life with Orthodox consciousness. At the base of a national approach there are the characteristic features of Russian education: spirituality - special attention to the Russian people to the sphere of absolute, eternal; openness - the ability of Russian culture and education to open to external influences, absorb foreign values, spiritually enrich and transform them, while maintaining their originality and uniqueness; traditional - reliance on folk culture, pedagogy, empirically established order of human education. National approach as a core social idea considers the love of country, the desire to learn about it as much as possible (Yeapaneshnikov et al., 2016). The great Russian teacher K.D. Ushinsky (1908) considers pedagogical axiom the idea that the necessary for any person is the ability to read, write and count, the knowledge of bases of their religion and the knowledge of their homeland. Theorists of modern national approach consider the homeland as an idea that could unite a divided society, and love for it - as a driving force in forming of the spiritual and moral culture. Undoubtedly, the formation of spiritual and moral culture based on national values, develops in the personality that is the most important from the point of view of the national cultural traditions, and allows you to get close to the grounds and mechanisms of formation of the national character, the creative work of the human soul. However, developing the idea of a national approach, we should not forget that the majority of states are not only multinational, but also multi-confessional. East-West confrontation, anti-Islamic propaganda aggravates relations between Muslim countries and the West. Most of the population of the West has not a fair presentation of the history of the Muslim countries and their current state (Yakovets, 2003).

As a result of understanding in the need to return to national traditions the question is updated about the place of religious approach to the formation of spiritual and moral culture. The values of religious culture are crucial throughout the education system in many countries. In this regard, the revival of the religious approach to the formation of spiritual and moral culture is the natural way of public education designed to cultivate a new generation of citizens who love their homeland, focused on high moral values and ideals. At the same time, the use of religion as the mold of the new social and public education has limitations. Today, the states are multi-confessional, so none of the religions cannot and should not claim to dominate. Religion is by nature incapable of giving young people certain social strategies of modern activities. It is turned to the very depths of all consciousness and has a metaphysical character, evaluates life from eternity position. History knows many examples of the use of religion as value-sensible and substantiated base of the state educational system, which has failed to prevent crises and disasters (Gukalenko & Danilyuk, 2005).

Based on the foregoing, we believe that the formation of spiritual and moral culture should be based on anthropological approach, which provides system integrity of personal, national, religious, spiritual and moral values and national priorities in the subject - creativity and communication.



## Conclusion and Recommendations

It is found that in the context of globalization and poly-subject sociality clearly is delineated the problem of pluralistic spiritual and moral values. The identified methods of formation of spiritual and moral culture provide: the assimilation of ethical knowledge; development of skills of application of ethical standards; the development of spiritual and moral values, motives and meanings; humanization and harmonization of the student's relationship with teachers, parents, friends; development of a civil agreement on the spiritual and moral values.

The study results allow to outline prospects for further research of the problem that are associated with the development of forms, means and methods of formation of spiritual and moral culture of university students. Paper Submissions can be useful for managers and university professors; Staff of continuous professional training and retraining centers for the selection and structuring of the content of continuous professional training for the teaching staff of universities.

## Disclosure statement

No potential conflict of interest was reported by the authors.

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