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THE VIEWS OF THINKERS ON THE SPIRITUAL AND MORAL EDUCATION OF STUDENTS

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ABSTRACT

This article provides information on the views of thinkers on the spiritual and moral education of students.

KEYWORDS

Students-youth, spiritual and moral, education, views of thinkers, education process.

INTRODUCTION

It is known that the spiritual civilization of the East refers to the existence of a person, his self-awareness and self-improvement by moving away from the material world. The spiritual civilization of the West is more open to changes, to the search for truth in different directions.

Philosophical works reveal the essence of spirituality. Thus, the ancient Greek philosopher Plato proposes the spiritual and moral element as an immutable quantity: "first of all, we must look at the creators of myths: if their work is good, we accept it, if not, we reject it. We encourage teachers and mothers to tell children only recognized myths, so that with their help children's souls can be formed more than their bodies

'must be, because' otherwise he reprimands the beauty for its rudeness and misunderstanding.

Material Analysis: According to Aristotle, the highest form of Spirit is the mind that thinks for itself. Spirit exists in national people, but also in plants and animals. The plant soul is responsible for growth, nutrition and reproduction, while the animal soul is still for emotion. The philosopher formulates a thesis: beauty, beautiful, perfect is unity in diversity. Beauty is manifested in the unity of measure, harmony, rhythm.

Medieval philosophers (Augustine the Blessed, Anselm, Thomas Aquinas, etc.) identify the Spirit with God, seeing in it the being that creates the material world. , the spirit of the world - the Holy Spirit).

Medieval philosophers should provide the spiritual part as a part of the human mentality along with the body and soul. In the religious sense, the soul is conscience with God.

Rationalist R. Descartes divides the world into two parts: spiritual and material. Matter is objective reality, the basic attribute of spiritual matter is thinking, and material is length. German philosopher G.-W. Leibniz declared events to be manifestations of indivisible, simple spiritual units - the monad. Monad is the spiritual element of reality, endowed with active desire and consciousness. Monadadushoy, if it is a feeling, it is a soul, and if it is a mind, it is a soul.

A characteristic feature of classical philosophy is that it shows the phenomena of the mind and reality in a constant-theoretical manner. Man, according to the era of classical German philosophy (I. Kant, I. Fichte, F. Schelling, L. Feuerbach) is the master of nature and spirit. According to G. He, the life of the soul and thought is stable with the laws of nature and society, it embodies what Ruhgel thinks is unique at the highest level. A person is truly spiritual only as a "thing in itself", so I. Kant with all his works calls a person to "high spirituality, moral behavior". F. Nietzsche believes that "strong personal truth and lies must overcome the modern situation with the collapse of traditional criteria of good and evil."

Materialism regulates spirit as a property of matter. According to Democritus, there are atoms and space, and spiritual special atoms belong. Modern materialists (Helvetius, Hobbes, Spinoza) emphasize thinking or sensory forms of knowledge, depending on the standard, consciousness has its parts, but the same combination of "soul", "consciousness" and "consciousness". Dialectical-realistic philosophy

considers the soul as a product of material products. G. V. Plekhanov, a Russian philosopher and publicist, a sincere follower of K. Marx, believes that the spiritual world of a person and his culture depend on economic relations.

Many Russian philosophers-thinkers are distinguished by considering all the spiritual powers of a person in unity: emotional, religious, \ u200b \ u200bttestetic, moral,y; spirituality is mainly understood in the religious sense. N. A. Berdyaev wrote: "Spirituality is a quality of a person, a reflection of his ability to manifest himself in life, special features for a comprehensive understanding of the material world by a person; , responsibility, a high level of life The main philosophical ability of Berdyaev's work was the idea of freedom and the tragedy of his life, according to N. A. Berdyaev it is not a reflection of any reality, it is the most real.

Russian philosopher and theologian V. V. Zenkovsky considered the human soul to be a hierarchical structure. Its highest element is the heart, the life of feelings, through which a person's spiritual connection with God and the divine foundations of the world are their own security. According to V. D. Gubin: "...three aspects of consciousness can be observed: objective consciousness (the things around us, objects, the world of the world); self-understanding consciousness, always perceives itself as other than part of the world around it); and consciousness as the soul as direct experiences.

Thus, the philosophical support is that spirituality is not material, not physical, but consciousness, thinking, emotions, Will, moral self-sufficiency, self-observation of spirituality, creative realization , involves the search for the meaning of life.

Analysis and results. Psychologists define spirituality as an individual seriousness in the system of personal motives of two basic needs: the ideal need to know and the social need to live and act "for others". In the process of developing self-awareness, the center of gravity is more and more transferred from the external side of the person to his internal side, from more or less random features to the character as a whole. As a result, a person defines himself as a high-level person in the transition from the awareness of his uniqueness to the spiritual, ideological scale of self-esteem. We further analyze the interpretation of the concept of "spirituality" in its continuity in the history of pedagogy and modern pedagogical research.

K. D. Ushinsky paid a lot of attention to the idea of humanization of education related to the education of schoolchildren's spirituality as the main goal of public education. Spirituality, according to him, is man's selfless pursuit of truth and goodness.

V. A. Sukhomlinsky emphasized that the sphere of a person's spiritual life is the development, formation and satisfaction of his moral, intellectual and aesthetic needs and interests in the process of active activity. The source of the spiritual world of a person is the material world, objective reality and the most important aspects of the latter - the social life of a person, his social and moral experience. The spiritual wealth of a person is the moral direction of higher forms of mental activity, the ideological direction of his motives, interests, thoughts, views, beliefs - the nature, content, essence of his social life, relations with other people, team work determined by his place in life

CONCLUSIONS AND SUGGESTIONS

Questions about the decisive role of moral education in the development and formation of personality were mainly related to the fact that moral education ensured the formation of a person's virtuous character and friendly relations with people. By making a moral choice, a person creates himself as a spiritual person who chooses the world order and spiritual values. By choice, a person changes his position in the world: from a passive observer, he becomes an active person, a participant in spiritual life. Thus, morality is one of the dimensions of spirituality.

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