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FORMATION OF A CULTURE OF COMMUNICATION AS AN INTEGRAL PART OF SPIRITUAL AND MORAL EDUCATION

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Abstract. The article reveals the tasks and principles of modern education and upbringing, describes the main methods of developing a culture of communication as an integral part of the spiritual and moral education of future specialists, and also provides a brief overview of the main approaches. The development of a culture of communication among future specialists is the process of mastering the high spiritual and moral values of life, defining one's spiritual ideal and striving for it, realizing high meanings, and self-improvement. The purpose of the study is to determine the stages, approaches and principles that contribute to the formation of a culture of communication as an integral part of spiritual and moral education. The tasks of research are to create a comfortable state, and achieve the necessary effectiveness of communication. Materials and methods of research: The materials for the study were scientific publications of the last 10 years, revealing issues of spiritual and moral education. The methodological basis of the study was: a system-activity approach, a competency-based approach; an axiological approach. Results of research: Analysis of scientific literature made it possible to find out that in modern pedagogical science there is no single approach to the problem of forming a culture of communication. This is due, first of all, to the diversity of views on the essence of the concepts of "culture", "spirituality" and "communication". Conclusion: Knowledge of communication problems, studying ways of humanization, and focusing on improving processes are elements of the spiritual and moral education of students and will help future specialists to perform their professional duties better.

Keywords: culture of communication, personal qualities of cadets, fostering a culture of communication between cadets, spiritual and moral education

Introduction

The purpose of the study is to determine the stages, approaches and principles that contribute to the formation of a culture of communication as an integral part of spiritual and moral education.

The objective necessity and orientation of modern society towards the high quality and effectiveness of the training of highly qualified specialists predetermine the search for ways to optimize it. One of them may be teaching students the basics and culture of communication. There are two reasons for this provision. First, communication is an important element of any type of activity and a means of forming a system of social relations. The essence of communication is that it is a mechanism for cooperation of people, its active substance. Secondly, university graduates feel the need for knowledge of the mechanism of communication for the implementation of a targeted impact on the socio-psychological atmosphere in the team to activate its internal reserves [1]. The ability to communicate professionally, showing communicative literacy, to regulate the system of communication and relationships does not arise among specialists immediately after graduation, and for some it does not appear at all. The knowledge of the scientific and theoretical foundations of communication obtained by the cadet at the university is the basis of his moral maturity, will give him the opportunity in the future to differentiate his communication, form moral unity in the team, and instill a culture of communication in his colleagues.

The stages and principles that contribute to the formation of a culture of communication as an integral part of spiritual and moral education. The methodological basis of the study: a system-activity approach, which allows us to consider the process of forming a culture of communication as a pedagogical system and providing spiritual and moral education; competency-based approach, which considers the result of activity as a person's ability to act in various situations; axiological approach that orients the value-semantic development of the individual, understanding and acceptance of responsibility.

The analysis of scientific literature made it possible to find out that in modern pedagogical science there is no single approach to the problem of forming a culture of communication. First of all, it is due, to the diversity of views on the essence of the concepts of "culture", "spirituality" and "communication".

The concept of "culture" in modern scientific sources is interpreted quite broadly. At the ordinary level, culture, including behavioral culture, is understood as a model that people should look up to. Culture is also sometimes identified with education and intelligence, qualified as a certain personality trait. At the theoretical level, culture is considered as a specific characteristic of society, which expresses the level of historical development achieved by mankind, determined by the attitude of man to nature and society. There is an understanding of culture as a creative activity of man and human society as a whole, in all spheres of life. Also, culture is defined as a set of material and spiritual values, a characteristic of the level of society development and a particular person, preserve and transfer values [2].

According to L.S. Vygotsky, the category of "culture" is interconnected with the category of "activity". Culture, being a universal characteristic of activity, sets a social and humanistic program and predetermines the direction of a particular type of activity, its value features and results. The development of culture by a person involves mastering the ways of its practical, active implementation. Passing through himself general cultural values, a person creates personal values, thus realizing the creative component of the educational process. Creativity is a specifically human property, at the same time generated by the needs of a developing culture and forming culture itself [3].

In pedagogical and popular science publications, the concept of "spirituality" is considered as a reflection of the values, feelings and beliefs of a person associated with self-education, self-improvement of the individual.

E.A. Savchenko, T.P. Makarova believe that the goal of spiritual improvement of a person is the desire for harmony [4]. This category is defined by two concepts of spirituality: secular (value qualities of the individual) and religious (striving for God, Truth and Love). The secular understanding of spirituality is considered as an integral quality of the individual on the basis of the active formation of his "self", which combines moral and intellectual, ethical and aesthetic, value and behavioral attitudes of a person. At the same time, shame and conscience are a spiritual mechanism that corrects human behavior within the framework of moral and ethical norms [5].

In the philosophical encyclopedic dictionary, spirituality is defined as a system-forming factor of the human personality, the leading force in building one's own life, is "the main condition and result of the spiritual and moral formation of a person" [6].

The spiritual and moral culture of students is not assimilated automatically, but is developed in the process of diverse, socially valuable activities, depends on certain conditions: the moral and psychological climate in the team, the highly moral environment of the educational institution, the stimulation of self-education and an active position, interactive open communication, mutual understanding of teachers, curators and students, on the nature of value orientations [7; 8].

The studies of A.G. Kozlova [9], G.A. Dildibekova [10], G.A. Badanina [11] are devoted to the problem of moral education. In the works of S.V. Timofeeva [12], A.S. Nikolaeva [13] the principles, content and forms of work on spiritual and moral education are substantiated. E.E. Ignatieva notes that the variety of forms allows them to be used to achieve a variety of educational goals, including spiritual and moral education. In addition, it is noted that the use of any means, forms and methods will be effective if they correspond to the goal, if the development of the surrounding world with the help of

selected forms and methods will occur on the basis of the principle of concentricity, a gradual increase in knowledge and skills [14].

The competence approach in order to reveal the essence of spiritual and moral education.

The concept of "culture of communication" can be considered as the ability to regulate communication processes, to develop them in the right direction and constantly improve to increase its productivity. The culture of communication cannot develop separately from moral principles and norms in society, which act as regulators of relations. Their development in society goes in a single direction. The gap between them is perceived as ignoring the essence of the spiritual and moral foundations of society and following only external forms of etiquette [15].

The modern world lives in an era of outstanding scientific and technological achievements, the deepest transformations of many spheres of life. But society is increasingly faced with the question formulated by K. Jaspers, on the solution of which, according to the German philosopher, "the entire future fate of a person depends": how a person "will subjugate the consequences of technical development and their influence on his life ...". Some researchers state the existence of a gap, a fundamental contradiction between the immeasurably increased intellectual and technical capabilities of modern society and the insufficient level of its moral development, spiritual and moral education. Here, a special role can be played by social, social and humanitarian sciences that directly form the inner world, worldview and culture, personal qualities of young people. "I believe," wrote Academician A.D. Sakharov, "that humanity will find a reasonable solution to the complex task of implementing grandiose, necessary and inevitable progress with the preservation of the human in man and the natural in nature". This optimistic conclusion does not diminish the responsibility of all societies and their institutions and structures, nor the importance of their active, long-term, purposeful efforts to establish humane, civilized relations in society.

The culture of communication is a complex formation, its essence is characterized by the unity of a number of aspects: socio-psychological, aesthetic, social and ethical.

Ethical aspects can be described by the following model:

- a) compliance with spiritual and moral norms and foundations of public life;
- b) manifestation of humanity;
- c) respect for the age, gender of the interlocutor, manifested in tact and correctness.

As a socio-psychological model of the culture of communication, the following can be presented:

- a) cultural communication skills;
- b) the skill of conducting a dialogue and monologue;
- c) the properties of the delicate mutual influence of the subjects of communication.

The social model of the culture of communication reveals itself by the following parameters: following the ideal of communication between society and the individual; promoting the overall productivity of communication; development of meaningful, socially significant communication.

Parameters of the aesthetic model: guiding the principles of beauty in the design of contacts; integrity and proportionality of the use of its features of spatial-specific and essential-specific (indirect, business, vertical communication, etc.); perfection (mimic and pantomimic means of communication, culture of voice, timbre and tonal design of the act of communication).

The model of spiritual and moral education using a systematic approach includes the following components:

- target – the achievement of certain goals outlined in the concept of spiritual and moral development and education of the personality of a citizen of Azerbaijan;
- content – includes forms, methods, stages of mastering spiritual and moral values.

In the process of studying at the university, not only the assimilation of a set of professional knowledge, the improvement of competencies, but also the personal development of the cadet. In addition to the set of knowledge, he acquires positive socially significant qualities, assimilates the system of social and cultural norms and values, the rules of social being, which are aimed at achieving well-defined goals and objectives - the formation of him as a person included in the system of social relations.

This is predetermined, by the content of all the sciences studied at the university, but a special place here belongs, of course, to the social sciences and humanities.

Education and upbringing are closely interconnected in an inseparable unity. Since the functioning of the system of education and upbringing determines the fate of the state, its place in the modern world, the level of civilization and culture of society, society has the right and should determine the vector of development, the main directions and goals of this system, set before it the tasks of training highly qualified specialists with morality that are adequate to the challenges of the time and civic responsibility, imbued with the ideas of tolerance and humanism, capable of perceiving and developing the moral, ethical, cultural values and ideals that have developed in society.

According to the developed model (Figure), the following stages of work are distinguished:

- axiological – the study of spiritual and moral norms and values;
- cognitive – assimilation of spiritual and moral norms and values;
- activity – the development of personal qualities (self-education, self-improvement, self-realization, etc.) by inclusion in practical activities.

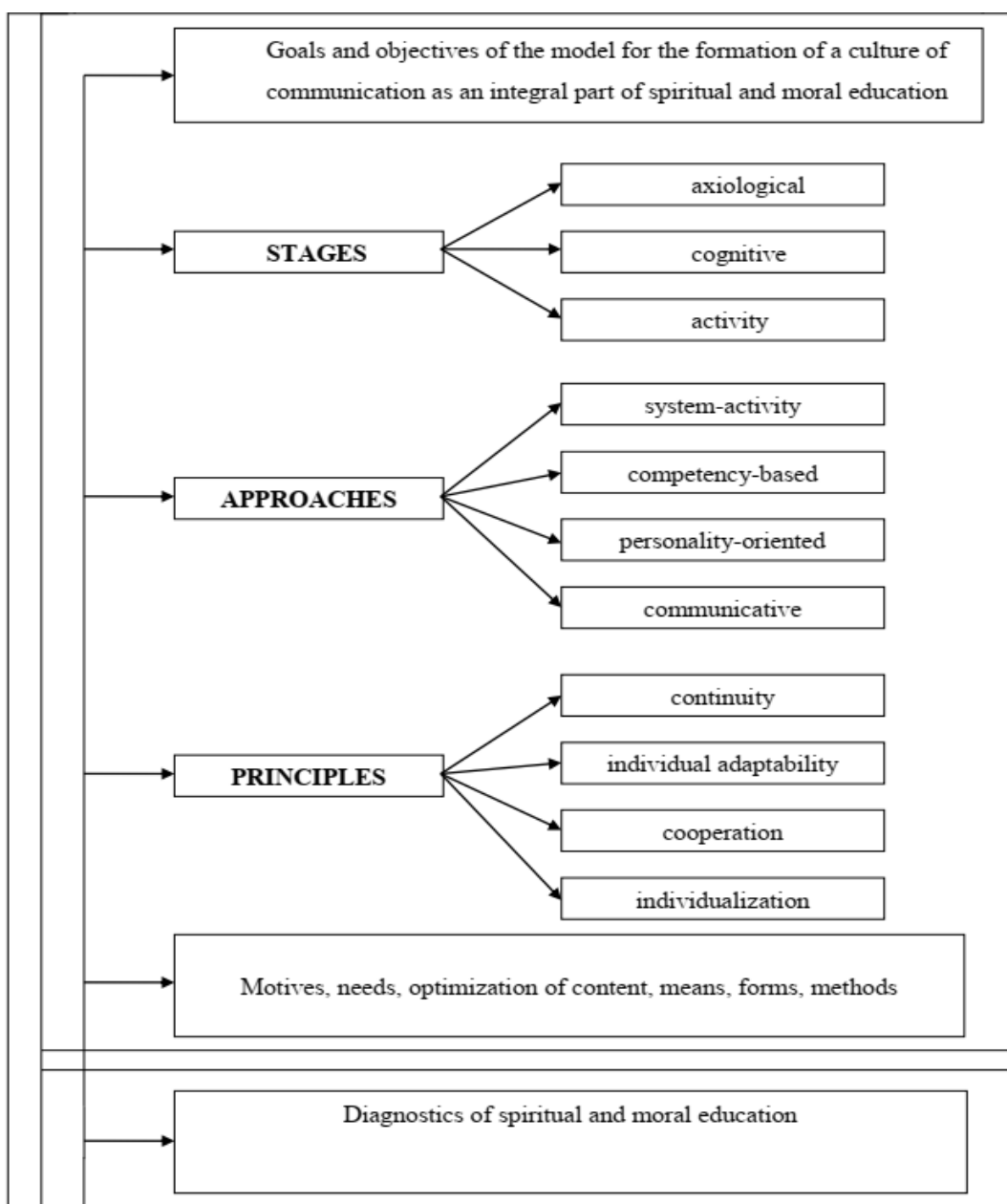


Figure. The model of the formation of a culture of communication as an integral part of spiritual and moral education

The system-activity approach makes it possible to effectively organize pedagogical management of the process of forming a culture of communication as an integral part of spiritual and moral education, creates conditions for the manifestation of personal qualities.

The competence approach allows us to reveal the essence of spiritual and moral education, to consider the formed personal qualities as a complex phenomenon, the component composition of which is revealed on the basis of the specifics of the activity performed.

The axiological approach in the process of developing a culture of communication forms its own stable system of value orientations, a solid subjective value position, value behavior, which form the substantive basis of spiritual and moral education.

The principle of continuity assumes that the cultural and value component is largely carried out in the process of interaction, exchange of values.

The principle of individual adaptability ensures the implementation of spiritual and moral education, adapted through the diagnosis of individual characteristics, and is aimed at readiness for self-improvement and self-realization.

The principle of cooperation is considered one of the fundamental, since it is interaction with the external (informational, educational, cultural, social) environment that is the key to the formation of a culture of communication.

The principle of individualization is determined by the need to operate with various types of information that ensure the development of the intellectual sphere.

Conclusion

Thus, the presented model of the formation of a culture of communication as an integral part of spiritual and moral education demonstrates the optimal version of the content characteristics of the culture of communication, the complexity of the requirements of society for contacts between people. Creating a comfortable state, achieving the necessary effectiveness of communication is impossible if you ignore any of the aspects considered. In this regard, training in the conditions of the university in the culture of communication, instilling the skills of humane communication are especially relevant. Knowledge of the problems of communication, the study of ways of humanization, orientation towards the improvement of processes are elements of the spiritual and moral education of students, will help in the future specialists to perform their professional duties better.

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Аннотация

Формирование культуры общения как составная часть духовно-нравственного воспитания Гюльнур Ахмедова

В статье раскрываются задачи и принципы современного образования и воспитания, описываются основные методы развития культуры общения как неотъемлемой части духовно-нравственного воспитания будущих специалистов, а также дается краткий обзор основных подходов. Развитие культуры общения у будущих специалистов – это процесс овладения высокими духовно-нравственными ценностями жизни, определения своего духовного идеала и стремления к нему, реализации высоких смыслов и саморазвития. Цель исследования – определить этапы, подходы и принципы, способствующие формированию культуры общения как неотъемлемой части духовно-нравственного воспитания. Задачи исследования – создать комфортное состояние и добиться необходимой эффективности общения. Материалы и методы исследования: Материалом для исследования послужили научные публикации последних 10 лет, раскрывающие вопросы духовно-нравственного воспитания. Методологической основой исследования: системно-деятельностный подход, компетентностный подход и аксиологический подход. Результаты исследования: Анализ научной литературы позволил выяснить, что в современной педагогической науке не существует единого подхода к проблеме формирования культуры общения. Это связано, прежде всего, с разнообразием взглядов на сущность понятий «культура», «духовность» и «коммуникация». Вывод: Знание проблем общения, изучение путей гуманизации, ориентация на совершенствование процессов являются элементами духовно-нравственного воспитания студентов и помогут будущим специалистам лучше выполнять свои профессиональные обязанности.

Ключевые слова: культура общения, личностные качества курсантов, воспитание культуры общения курсантов, духовно-нравственное воспитание

Xülasə

**Milli-mənəvi dəyərlərə əsaslanaraq ünsiyyət mədəniyyətinin formalaşdırılması
Gülnur Əhmədova**

Məqalədə müasir təhsil və tərbiyənin vəzifələri və prinsipləri açıqlanır, gələcək mütəxəssislərin mənəvi-əxlaqi tərbiyəsinin tərkib hissəsi kimi ünsiyyət mədəniyyətinin inkişaf etdirilməsinin əsas üsulları təsvir edilir, həmçinin əsas yanaşmaların qısa icmalı verilir. Gələcək mütəxəssislər arasında ünsiyyət mədəniyyətinin inkişafı həyatın yüksək mənəvi-əxlaqi dəyərlərinə yiyələnmək, öz mənəvi idealını müəyyənləşdirmək, özünü təkmilləşdirmək prosesidir. Tədqiqatın məqsədi mənəvi-əxlaqi tərbiyənin tərkib hissəsi kimi ünsiyyət mədəniyyətinin formalaşmasına töhfə verən mərhələləri, yanaşmaları və prinsipləri müəyyən etməkdir. Tədqiqatın vəzifəsi: tələb olunan ünsiyyət effektivliyinə nail olmaq üçün rahat və əlverişli bir şərait yaratmaq. Tədqiqatın materialları və metodları: tədqiqat üçün materiallar mənəvi-əxlaqi tərbiyə məsələlərini üzə çıxaran son 10 ilin elmi nəşrləridir. Tədqiqatın metodoloji əsasını aşağıdakılar təşkil edir: sistem-fəaliyyət yanaşması, səriştə əsaslı yanaşma; aksioloji yanaşma. Tədqiqatın nəticələri: elmi ədəbiyyatın təhlili müasir pedaqoji elmdə ünsiyyət mədəniyyətinin formalaşdırılması probleminə vahid yanaşmanın olmadığını müəyyən etməyə imkan verdi. Bu, ilk növbədə, “mədəniyyət”, “mənəviyyət” və “ünsiyyət” anlayışlarının mahiyyətinə dair baxışların müxtəlifliyi ilə bağlıdır. Əldə edilmiş nəticə: ünsiyyət problemlərini bilmək, humanistləşdirmə yollarını öyrənmək, proseslərin təkmilləşdirilməsinə diqqət yetirmək tələbələrin mənəvi-əxlaqi tərbiyəsinin elementləridir və gələcək mütəxəssislərə öz peşə vəzifələrini daha yaxşı yerinə yetirməyə kömək edəcəkdir.

Açar sözlər: ünsiyyət mədəniyyəti, kursantların şəxsi keyfiyyətləri, kursantların ünsiyyət mədəniyyətinin təhlili, milli-mənəvi dəyərlər

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