



Psychological-Pedagogical and Methodical Aspects of the Formation of the Personality Culture of the Youth of Modern Society

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Abstract: At all ages, people appreciated to the formation of the moral culture for young people. The deep socio-economic changes taking place in today's society, we are forced to think about the future of our country and its youth. Currently, crushed moral guidelines, the younger generation feel soulless, aggressive, accused of unbelief. This determines the need for correction of the traditional approaches to the problem of moral culture puts the task of scientific research of the formation of the culture of these relationships in adolescents. The problem of moral education can be solved on condition of formation of the younger generation of the corresponding system of values based on the restoration of the youth culture.

INTRODUCTION

Modern school with her team of teachers, students and parents should ensure the active involvement of youth in socially transformative activity, formation of intellectual, emotional, business and communication skills of students to actively-activity interaction with the outside world. Meanwhile, the state of this aspect of personal development in modern teaching practice poorly meets the needs of social reality. The school does not always take an active and principled stance in eliminating immoral relationships to others, mastering ethical, aesthetic and moral norms.

Overcoming negative phenomena among young people makes it necessary to update the content of the activities of the modern school, to improve the methods of education of pupils of culture and moral education. The successful solution of the studied problem requires a comprehensive study of its scientific basis and taking into account the changes taking place in society^[1].

Recently, for the problems of education in modern society acquired special significance due to take place in our society deep socio-economic, political and general cultural transformations which cause no less profound reforms in education, not only affecting the structure, content and organization but also the leading to change its

values, goals and objectives. One of the centers of the conceptual, theoretical and methodological development of actual problems of education of young people in modern society. Thus, our educational traditions, its tried and tested framework, goals and objectives. Many of its features, we can be proud of. However, each new generation has to solve new problems which did not know the previous generation. Not all therefore is suitable for subsequent perception and transmission. Never the less, it is necessary to change our education but according to the laws of inheritance, succession (leave all the best and to replace unfit) without changing the whole thing and even more so without destroying the education system to the ground in order to build a new one^[2].

The processes of integration, globalization, taking place in the modern world, lead to an increase in the intensity of contact between different states and cultures. Increasing mobility of the world's population turns many countries into multicultural communities, harmonious development of which is possible only on the principles of equality and equivalence, tolerant attitude towards different manifestations of human identity. However, in parallel with the pluralistic world outlook, there are opposing views on human society: there are ideas of nationalism, chauvinism and cultural exclusivity; racist, religious-extremist, neo-fascist theories are created which have a basis for social intolerance and become a common phenomenon. International practice has defined tolerance as a necessary condition for communication between people of different cultures, ethnic and inter-confessional groups. The document states that "tolerance means respect, acceptance and proper understanding of the diversity of cultures, forms of expression and manifestation of human individuality". Cultivating tolerance at the level of individual and public consciousness is a necessary condition for the creation of a democratic state. It is focused on the further development of the humanistic and internationalist traditions of the upbringing of the younger generation in the country. Proceeding from this, the formation of tolerance and attitudes of tolerant consciousness is both a condition for the successful development of a modern poly-ethnic society and as a social order for the education system. In this sense, the education of tolerance can be considered one of the parts of modernization of education.

Moral culture as a philosophical and pedagogical problem: Modern science covers the most diverse areas of people's life and activity, penetrates into the secrets of the laws of nature and society. But one of the most attractive, important and complex objects of cognition is culture and its bearer and creator-man. Culture has many sources: everything that happens in the world in society, in politics and everything that happens in the social group in the family and all personal experience and all that the

people teach and literature and art. Only drawing from the universal, cultural values, you can become a person of high culture^[3].

In their midst, social anxiety, insecurity, aggression and cruelty began to appear more and more; the number of students with deviant behavior increased. In many respects this was made possible by reducing the educational potential of educational institutions since the beginning of the nineties in educational work, formalism still consists of mechanical assimilation and use of certain provisions, norms and rules of behavior without their conscious assimilation, the ability to independently apply them in life. Formalism manifests itself in the patterned planning of educational work and sports and recreational activities, the lack of analysis conducted with students^[4].

In this connection, the problem of defining new theoretical, methodological and practical approaches to modern upbringing became acute. Awareness of the self-worth of human life, an orientation toward the revival of spiritual and moral values determines the strategy of upbringing in which the main role is played by culture. It is the culturological approach that makes culture a content and education is a process of cultural creation. Since, the moral and ethical culture is the basic component of the culture of the individual, the most important task of education is the moral development of the individual, involving student's awareness of the fact of interaction in the world of many cultures with their ideals, spiritual and moral values; mastering the concepts of culture, morality, spirituality; education of moral qualities and experience of moral behavior^[5].

"The XXI century will be the century of humanitarian culture, if it is at all." These words belong to the famous French philosopher K. Levi-Strauss and their meaning is that humanity may not have a future unless it turns its interest in the humanitarian development of the individual, the moral aspects of her life^[6].

The problem of moral culture is on the border of ethics and the theory of culture. At present, there are two approaches to the disclosure of the essence of the concept of "moral culture". The first begins with the disclosure of the essence of the generic concept-"culture" and the second approach-the species-"morality."

To get an idea of what a moral culture is first of all, it is necessary to turn to the etymology of the word "culture". In the ancient world, the Latin word "culture" originally meant "cultivation of the earth", its "cultivation" i.e., changes in nature under the influence of man, his activities. In the future, under the "culture" began to understand everything created by man^[7].

Outstanding thinkers of the past paid much attention to the problem of culture. In the works of Cicero (106-43 BC) there is the notion of "culturally" which can be translated as "processing, perfection of the soul." He

wrote: "As a fruitful field without cultivation does not yield a harvest, so does the soul. Cultivation of the soul- this is philosophy: it spoils the vices in the soul, prepares the soul for the adoption of the sowing and entrusts, so to speak, only those seeds that after growing, bring an abundant harvest."

At the time of antiquity, the understanding of culture was reduced to recognizing in its composition the inseparable unity of truth, goodness and beauty. This eternal triad then gave birth to modern science, morality and the richest art. In this case, the cult of reason, a notable emphasis on science in the notion of culture can be traced to the end of the 18th century^[8].

The great German philosopher I. Kant (1724-1804), although he recognized the triad of ideas at the heart of the universe-Truth, good and beauty-came, however, mainly to the moral awareness of the notion of "culture". His saying is widely known: "Two things fill the soul always with a new and more powerful surprise and reverence, the more often and more often we think about them-this starry sky above me and the moral law in me." Another outstanding German scientist G. Hegel (1770-1831) assessed culture as a natural development, the gradual revealing of the creative power of the "world mind" existing outside of man, identified with God.

The great thinker NK Roe rich interpreted the word "culture" as a fusion of two foundations: the cult is veneration and ur is light. He believed that "only the bringing of Light destroys the darkness." This is the main aspect of culture, i.e., the introduction of light in all spheres of life and human activity, including in the educational. N.K. Roe rich asserted: "There is no place for frivolity in culture. It is culture-conscious cognition, spiritual refinement and persuasiveness."

In modern domestic and foreign literature the term "culture" is used as a process of humanizing, cultivating the natural world and the person himself; result of the process of acculturation; means of acculturation^[9].

Thus, it can be argued that culture is a process and the result of education and upbringing, as it implies the perfection, ennobling of the physical and mainly of the spiritual forces of man and society, i.e., Cultivation of the spirit.

This approach is also traced in the definition of culture VI. Dahlem: "Culture-processing and care, cultivation, education, mental and moral."

This position is also confirmed by the German philosopher L. Feuerbach (1804-1872). He said that "not flesh but spirit makes man a man."

Thus, it should be noted that the Latin term "culture" in relation to man is also cultivation, perfection and formation.

At present, there are several hundred definitions of culture. Culture is a historically determined level of

development of a society, creative forces and abilities of a person, expressed in the types and forms of organization of life and activity of people in their mutual relations as well as in the material and spiritual values they create.

Culture is a specific way of organizing and developing human activity, represented in the products of material and spiritual labor, in spiritual values in the totality of people's relationships with nature and with each other towards themselves^[10].

Culture in education is a substantive component, a source of knowledge about nature, society, modes of activity, emotional-volitional and value attitude of a person to surrounding people, work, communication, etc.

Taking into account these definitions, we will understand by culture the process, the means and result of education and upbringing^[11].

The concept of moral culture is also closely related to the terms "morality" and "morality" which are inherently synonymous.

The etymological meaning of the notion of "morality" is connected with the explanation of the Latin word "moralis" which denotes "moral" as systems of principles and norms of behavior that determine the relations of people to each other, to society and individual classes and as rules of moral behavior^[12].

However, the apparent discrepancy between the normative value, the ideal side of morality and real moral relations gave rise to some researchers (AA Guseinov, AK Zveinieks, etc.) to fill these concepts with different semantic content. As a rule, attempts to distinguish between the notion of "morality" and "morality" are reduced to the relationship of being and due where the moral sphere appears as a set of norms, principles and values and morality in turn is characterized as relatively the embodiment of moral consciousness in real relationships and activities^[13].

For the first time the theoretical justification for the separation of the concepts of morality and morality was suggested by Hegel who believed that they should describe the various phenomena of spiritual life. By morality, he understood the subjective significance of human behavior and morality is a practical relationship embodied in the historical experience of the family, civil society and the state^[14].

According to A.A. Huseynov in favor of the separation of these terms, the following reasoning can be considered. First, the individual is included in the moral definition directly, morality is sanctified by tradition, morality as an expression of inner conviction is evidence of the spirit. Secondly, morality coincides with actually practiced forms of behavior, morality is a subjective obligation. Thirdly, morality expresses the point of view of community (family, state, society) and morality is an expression of individual will^[15].

Teachers I.F. Kharlamov, B.T. Likhachev, V.A. Slastenin believes that such a division with some artificiality, has its own logic. However, in this paper we will consider the concepts of morality and morality as synonyms. The synonymy of “morality” and “morality” has deeper roots and the language practice testifies to their equivalence.

Interest in the personality in the problem of its formation in the history of human thought was always great and was further strengthened at critical moments in the development of society, when the need arose to find ways out of the crisis.

Although the concept of moral culture appeared in the middle of the 20th century, the roots of this concept have been dating back to ancient times. Already in antiquity there were questions of morality, moral behavior, moral ideal, moral person^[16].

An original slogan of antiquity can be considered the famous saying Protagoras: “Man is the measure of all things ...”. For that time, the attitude toward understanding morality, virtue and behavior as intelligence was characteristic.

So, Socrates (469-399 BC) absolute morality, considers it the foundation of a worthy life, the basis of culture. For him, the best way to self-realization of a person is her moral activity. Stressing the importance of moral self-improvement of personality, Socrates argued that only a moral person can be happy^[17].

The ethical concept of Plato (427-347 BC) contains the doctrine of the intellectual and moral perfection of man. The philosopher does not represent the morality of the individual outside his connection with society, i.e., the content of individual being must be socially significant.

Ancient Greek philosopher Aristotle (384-322 BC) first spoke about a special practical science of morality, the purpose of which is to teach a person how to become virtuous (happy). Unlike Plato, Aristotle denies the innate character of virtues which gives him the opportunity to talk about the problem of moral education. For him, a moral person is one who is guided by reason, conjugated with virtues. He stated the following: “If we go forward in the field of knowledge and not morality, then we go not forward but backward.” The thought of Aristotle is also relevant today, when our society is concerned about the moral image of the younger generation.

The era of the middle ages is characterized by the fact that the basis of the interpretation of morality is not the mind but religious faith. Against the background of the idea of love, the “golden rule of morality” gets its expression: “And so in everything, whatever you want people to do with you, so do you and them ...”.

In the Renaissance, the human person has a great value. The Renaissance man is a bright person who acts as the creator of his life and destiny. The Renaissance also

differs in its appeal to social and civic subjects whose role in the moral culture of society during the Middle Ages was not great.

So, N. Machiavelli (1469-1527) denies the leading role of religion in the formation of a morally perfect person, arguing that this is the prerogative of a strong centralized state.

Thomas More (1478-1533) considered that the priority social task is the upbringing of morality that is upbringing of feelings of justice, selflessness, humanity and honesty. Thus, a person should be educated in the spirit of morality which meets the interests of society.

The subject of studying in the New Age is the surrounding nature, from here the morality is reduced from heaven to earth, the thinkers are faced with the questions of substantiating the moral fullness of the individual.

Already Spinoza (1635-1677) speaks of the enormous importance of cognition in the moral perfection of the individual.

French educators consider the norms of morality in direct dependence on the civil rights and duties of individuals, i.e., everything is extremely socialized. So, for John Locke (1632-1704) a moral person is a citizen, a gentleman who should be useful to his country.

Jean-Jacques Rousseau (1712-1778) considering a person in his intellectual knowledge weak, exalted him in moral dignity. The purpose of education saw in the formation of not an official, not a soldier but a man. He believed that: in the sphere of moral ideas, one must move as slowly as possible, moral lessons must be in actions, and not in speeches. According to Zh. Zh. Rousseau, only in the period from 15 year to adulthood (25 year) is the formation of the moral image of a young man. During these years he became acquainted with the customs of societies.

A distinctive feature of Russian philosophers of the late XIX century is an unlimited faith in the spiritual and moral development of man. Morality, they considered not abstractly, only from the point of view of the ideal of human spirituality but invested in this concept real actions of the individual.

A moral person, according to SN Trubetskoi can't be detached from other people and live only by his own interests for himself alone. “The moral principle is alive only when it really inspires the person incarnates in his actions.”

I. Kant proceeded from the fact that morality is possible only if the person fulfills the duty, so the culture of morality will consist in its perfect fulfillment. The very culture of morality largely depends on the internal motivation of human activity. Moral can only be the act that flows from a sense of duty. Motivation of activity essentially determines the culture of the individual's morality.

Franz Baader, a German romanticist of the 19th century, believed that the goal of moral culture was purification, enlightenment, exacerbation of the inner vision of the individual. It consists in the constant striving for the miracle of spiritual perfection. If it does not manifest itself in public or in individual life, it means that “man and people are spoiled and alien to the spirit.”

Having examined the points of view of the two authors, one can note that they, speaking of the concept of moral culture, make the main emphasis on the internal, motivational side of the individual's morality. The fundamental characteristic of a moral culture is the orientation toward spiritual perfection. The emphasis of this aspect of moral culture is extremely important but it seems possible to include in the proposed analysis and other significant characteristics of the spiritual world of the individual which are described by this concept.

The tendencies of the development of philosophical thought, formed at the end of the XIX century, are developing in the XX century. In Western Europe, there are such trends as positivism, pragmatism, existentialism and others.

So, the proponent of pragmatism, C. Pierce (1839-1914), criticized irrationalism and dogmatism which absolutizes moral values as eternal and unchanging.

J. Dewey (1859-1952) noted that man gradually solves specific tasks to achieve goals that correspond to his willed impulses. The role of the mind in this case is to choose adequate means that lead to the achievement of the set goals. These means and actions will be moral.

Pragmatism regards morality as a source of internal dissatisfaction, as a means of achieving spiritual comfort and satisfaction with life; it is more urgent to address the problems of moral existence and civil status of the individual in society.

The process of moral education of the individual, the formation of moral culture has become the subject of research of many foreign and domestic scientists and teachers.

A huge contribution to the development of moral education of the younger generation was made by the Soviet teacher V.A. Sukhomlinsky (1918-1970). Algorithm for the formation of moral culture, he represented as a ratio of such components: the comprehension and acceptance of norms of universal morality; upbringing of the senses; the formation of moral habits; managing your desires; formation of motives (motives) of moral actions.

Thus, the main and the main result of the organization of the process of moral education, the main indicator of its effectiveness is the formation of the moral culture of the individual.

According to VA. Sukhomlinsky, the moral culture of the individual is the facet, the moment of a person's

social essence, reflecting the moral potential of the individual which consists in the realization of a socially significant connection with the world and other people and also in specific ways of mastering and reproducing moral relations.

The importance of practical activity is emphasized by N.I. Boldyrev. He believed that the inclusion of the individual in various activities creates the opportunity to form moral consciousness, develop moral feelings, develop skills and habits of manifestation of moral qualities. He also paid particular attention to the purposeful mastery of the student's knowledge of moral norms and principles.

The well-known teacher I.F. Kharlamov emphasizes the formation of moral qualities of the individual. In his opinion, an important role is played by the system of explaining the significance of a particular moral norm for the individual, organizing relevant activities and exercises to develop skills, habits and habits of moral behavior.

Disclosure of the essence and content of the modern concept of “moral culture of the individual” requires an analysis of existing views on the problem.

Some authors (L.M. Arkhangelsky, V. Vichev, V.M. Sokolov, V. Blyumkin and others) regard moral culture as a unity, as a connection and interaction of consciousness and behavior, as a harmony of the culture of moral consciousness and moral aspects of behavior. A.S. The bison identifies the moral culture with the moral maturity of the individual with the degree of assimilation of moral standards. I.I. Kazimirskaya, N.E. Shchurkov reduce moral culture to “moral activity” including moral content, moral consciousness and moral behavior in its content.

In other words, in the content aspect, basically, there is no difference between the above theses about the place of moral consciousness and the realized moral behavior as the main content of moral culture. At the same time, some of the authors mentioned above do not include moral skills, traditions, customs, feelings in the moral culture. Thus, the content of the concept is narrowed to a certain extent. And here it is important to emphasize that without a developed culture of moral feelings, without formed moral skills, habits, ethical knowledge “does not work.” Therefore, finding a more precise definition of the essence of moral culture requires the consideration of the individual as a whole.

The views of R. Zhimaitis and L. Grinberg are different in this respect. So, R. Zhimaitis emphasizes that at the empirical level the concept of “moral culture” is an indicator of a peculiar area of moral values and at the same time a way of realizing these values in people's behavior.

In continuation of these thoughts, L. Grinberg notes that a moral culture could be considered as a degree of

acquired progressive moral values and mastering the skills of their realization in spiritual activity and moral practice. Therefore, it necessarily includes a self-assessment component of the personality and a moral reflex. L.M. Arkhangelsky interprets moral culture as the unity and interaction of consciousness and behavior, as a process of transforming objectively existing cultural values into personal culture.

Other authors (YM Smolentsev, VA Bachinin and others) consider moral culture as an indicator of a person's morality, reflecting the achieved level of human development. So, according to A.S. Laptенka, moral culture of the person is a qualitative characteristic of the moral development of the personality. It reflects the extent to which the individual has mastered the moral experience of society, to what extent this experience is embodied in behavior and relationships with other people.

According to the Bulgarian scientist E. Rangelova, the moral culture of the individual is a set of learned knowledge and formed beliefs, norms and principles of life, lived through moral feelings, emotions (positive and negative), acquired moral skills, relationships and relationships with people and society, formed moral qualities and ideals, ability and moral creativity and struggle against immoral, inhuman phenomena.

A.S. Bison considers the moral culture of the personality as a unity of moral feelings and intellect. Elements of the sensory level of moral consciousness are one of the specific forms of a moral attitude toward the world, people, work. Rational elements act in the form of principles, ideals, categories, norms, ideas about the proper and fair, personal and social, they more clearly express the degree of moral culture of the individual.

If we turn to the ethics dictionary, then we will find such a definition of the moral culture of the individual: the moral culture of the individual. The degree to which the individual perceives the moral consciousness and culture of society an indicator of how deeply and organically the requirements of morality are embodied in the actions of man through the shaping influence of society and self-education.

Thus, the moral culture of the individual is a complex program that includes the mastered experience of mankind which helps to act morally in traditional situations, as well as the creative elements of consciousness-moral reason, intuition, facilitating the adoption of moral solutions in problem situations.

Due to the fact that the views of authors on the nature and content of the moral culture of the individual are different, there is no single point of view and on its structure.

In determining the main components and corresponding elements of a unified structure of moral culture, some authors (VM Sokolov) are guided by the

disclosure of the essence of the cognitive process and the features of its realization in the development of the personality. They reveal the structure of moral culture in the following order: ethical knowledge; moral qualities, principles and beliefs; skills and ability to carry out moral actions; everyday active moral manifestations of personality.

Other authors (V.A. Blumkin, V. Vichev, N.B. Krylova) analyze the moral culture as a structure with two main components-moral behavior and consciousness or with three components (L.M. Arkhangelsky, R. Jimaitis) moral consciousness, moral relations, moral activity. There is no significant difference here. It rather depends on which component (consciousness or behavior) is given the first place in the structure and why.

The third group of authors (I.I. Kazimirskaya, A.S. Laptенok, B.T. Likhachev, E.N. Rangelova) recognizes three main components of moral culture-the culture of moral consciousness, the culture of moral feelings, the culture of behavior. But both in the theoretical and in the practical-applied plan it is difficult to separate the moral feelings from the moral consciousness. In addition, to views on the moral and immoral in behavior, moral consciousness includes moral values, goals, ideals and moral feelings.

An analysis of the above theoretical points gives grounds to conclude that each of the mentioned authors contributed to the explanation of the essence of the concept of "moral culture". Common to them is understanding the moral culture of the individual as a whole. Its individual components and elements are necessary characteristics and can be disclosed only in the integral structure of the phenomenon.

From our study, it follows that the concept of "moral culture" has a very wide range of interpretations. The very notion, firmly rooted in scientific and journalistic literature and in everyday communication, leaves behind some terminological uncertainty in the system of ethical and cultural knowledge.

The diversity of opinions is simply staggering when it comes to the level of contemporary moral culture. Some of the existing beliefs claim that the best is left in the past, modern society is not distinguished by the moral qualities that were characteristic of previous generations.

It is asserted that modern mores are imbued with violence, aggressiveness, moral values are discredited, subject to erosion. The patriarchal past is endowed with the most positive content.

It should be noted that such representations are not specific only for modern society. The regrets about the loss of moral values were characteristic of those who lived in the past centuries which we find in the confirmation of many famous writers, philosophers of different periods of European culture.

Diagnostics of the moral culture of adolescents: For the formation of the moral culture of adolescents, first of all, it is necessary to study in detail and be able to use diagnostic methods of investigating the pupil's upbringing.

When solving various pedagogical tasks, the pedagogue relies not only on theoretical knowledge but also on real facts that need to be comprehended with the help of science and also using pedagogical diagnostics.

“The secret of human being is not just to live,” he wrote. Dostoevsky. The secret of the pedagogical profession is not only to teach but for what and how to teach, the teacher finds himself in a vegetation or even a slow fading.

Undoubtedly, the absolute majority of teachers are interested in successful pedagogical activity. Pedagogical activity is characterized by aspiration to the heights of professionalism. But how to master the qualities of a professional, how to be guided not only by the content of training but also by what to teach?

The answers to this question are many, often polar and contradictory: Analyzing the current situation in education, it is obvious that pedagogical science developed as a normative and did not always orient the teacher toward real pedagogical practice to solve specific problems in prevailing and unforeseen situations. Outside the pedagogical process, for the most part, feedback remained without which in essence, it is not conceivable to determine the productivity of pedagogical work.

Normative pedagogy leads to a separation from real pedagogical work: dogmatism is intolerably imposed which forces teachers and students to artificially influence the results of the pedagogical process. Thus, again, feedback is lost between teachers and students, as there is no single goal in their joint activity.

In pedagogical activity much is interconnected and interdependent. The main thing in it is to overcome the deficit of normal human communication, to eliminate the huge distance between word and deed. It is important, through the needs and interests of the student, to approach himself. Communication must be built up from the student. Only in this case we can talk about the professionalism of the teacher. In this connection, diagnostics (from the greek *diagnostikos*-the ability to recognize) is considered by us as one of the determining factors on the way to the formation of an integral, harmoniously developed personality and in particular in the formation of the moral culture of the adolescent's personality.

In modern science, diagnostics works in three aspects. Firstly, it is a field of knowledge about the study and establishment of the state of facts, phenomena, processes. Secondly, it is a common way (approach) to

obtain advanced information about the object under study. Thirdly, it is an appraisal procedure, a process aimed at identifying the compliance of the investigated object with certain requirements.

In modern times in society in any activity the role of diagnostics (in production, medicine, sociology, psychology) increases. In the sphere of education, the tendencies in the construction of the pedagogical process on the basis of technological development were clearly indicated. One of the crucial conditions for effective technology is its design which includes analysis, diagnostics, forecasting and design. Thus, before proceeding to implement a particular technology or educational system, it is necessary to diagnose, i.e., get “transparent knowledge” about the object.

Diagnosis in school practice is rarely present as an indispensable and integral component of a holistic pedagogical process. At the same time, it should be stressed once again that diagnostic knowledge, being the goal, influences the development and formation of various components of the student's personality.

Education of the individual, being a combination of integrative qualities, is the most reliable and significant indicator by which one can judge a student.

Thus, it is possible to single out the reasons that necessitate the use of pedagogical diagnosis of education. Based on the results, it is possible to identify, study, anticipate new problems and trends in the formation of the personality. The study of the state of upbringing allows you to monitor the effectiveness of the means and conditions of pedagogical interaction used in the whole pedagogical process. Diagnostic data are the basis for the application of new pedagogical technologies and educational systems which are necessary at this stage and the level of personality formation. Introducing the schoolboy into active diagnostics, through his self-diagnosis it is possible to form and develop his need for self-education. The application of diagnostic knowledge provides a scientific approach to designing, forecasting, organizing and implementing the teaching and upbringing activities of teachers and trainees in accordance with the trends of the school's transition to new educational technologies.

And here, we are faced with the following questions:

How to measure the level of education of students? New technologies for assessing the quality of education and training deal with a relatively new pedagogical science-qualimetry-pedagogical measurements.

Unlike traditional, modern technologies are based on a qualimetric or quantitative approach, the goal of which is to obtain numerical equivalents, identified with the estimates of the measured variable which considers the latent (hidden) parameter of the person being educated-his upbringing. At the heart of the qualimetric approach are

the ideas of using mathematical models for constructing technologies. Objective, reliable, theoretically substantiated measurements can give teachers information about the progress of the educational process, the educational achievements of each trainee and reveal the influence of certain factors on the course of education and upbringing and their results.

The measurement involves an objective quantitative comparison of the student's assessed property with some standard, accepted as a unit of measurement. The main tool of pedagogical measurements is the test. A test is usually understood as a sufficiently short, strictly standardized test which allows quantifying the result and therefore, makes it possible to perform its mathematical processing:

- The approximate structure of the test
- Some set of tasks
- Rules for working with tests for students
- Instruction to the teacher
- Theoretical description of the properties measured by the test (in our case-this is the volume of requirements for knowledge and skills of schoolchildren)
- Scale of measurement of properties
- Method of deducing the evaluation on a scale

Test (English test-assignment)-the provision of a standard form for testing in order to determine the degree of availability of certain qualities of the object. In pedagogy, psychology, psychiatry, sociology is a scientifically-developed certified diagnostic technique that has passed the necessary procedures for approbation and standardization of knowledge control. The main trends of modern testing-one of the effective controls in the system of multi-stage testing:

- Study of characteristic errors in texts with multiple choice in order to know what needs to be adjusted
- Development of testing strategies corresponding to different learning styles, brought about by the latest achievements of cognitive psychology
- Use of the assessment as a formative (rather than a resultant) tool with the inclusion of evaluation methods recently established in didactic testing
- Expand the scope of testing and incorporate in it attitudes, feelings, impressions, as they are relevant to the design of curricula
- Expansion of answer formats beyond the completed ones, for example, inclusion of unfinished answers, short answers and (or) sample answers
- Systematic recording and analysis of samples of student work

The increasing role of computers in diagnosis and correction. Preparation of the questionnaire is a responsible, demanding professionalism. When

composing the questionnaire, the following questions are taken into account: the content of the questions, the form-open and closed, the latter follows the answer "yes" or "No", the wording of the questions (clarity, no prompting, etc.) and order of questions. In pedagogical practice, the number of questions usually does not correlate with >30-40 min. work by the method of questioning, the order of questions is most often determined by the method of random numbers.

The questionnaire can be oral, written, individual, group but in any case, it must meet two requirements-representativeness and homogeneity of the sample. The material of the questionnaire is subjected to quantitative and qualitative processing.

CONCLUSION

Moral personality culture is a multifaceted phenomenon, its components are formed on the basis of the idea of humanism and humanity as the universal, moral qualities of the individual through the correlation of good and evil.

Inherent elements of the culture of moral consciousness is the richness of ethical knowledge, the presence of ideas and concepts about moral principles and norms, moral values, the ability to use ethical knowledge in determining humanity and inhumanity with moral choice. The culture of moral feelings is organically connected with the culture of moral consciousness with pleasant emotions which are a consequence of manifestation of moral values in all possible situations, intransigence to immoral actions. The culture of moral behavior includes the ability to choose an ethical position adequate to the thinking; to carry out a moral decision; to observe the unity of moral judgments and moral conduct; transform the rules of ethics into the inner need of the individual.

Moral culture encompasses all spheres of man, both spiritual and strong-willed, all of his behavioral manifestations, being an integral characteristic of the individual. It determines the existence and functioning of a person in accordance with the system of moral values, principles, norms, ideals, needs and abilities.

All of the above gives us reason to consider the moral culture of personality as the main, essential characteristic of human culture. Activity is the main condition for the formation of the moral culture of the individual. Thus, it can be argued that the moral culture of the individual is a complex-integral characteristic of the personality which assumes a holistic formation in the activity of the three components: the culture of moral consciousness, the culture of moral feelings and the culture of moral behavior. Disclosure of the moral culture of the individual as a pedagogical phenomenon allows us to define the concept of a student's moral culture.

The moral culture of a schoolboy possesses all the signs of a moral culture of a modern type of personality,

taking into account age characteristics and the type of activity. This is the integral quality of the personality, represented by the unity of the cognitive, emotional and conative components which in their interaction provide productive professional activity and creative self-realization. It is a complex structural formation which is based on the motivational attitude of the specialist to the activity.

The data of our study indicated an insufficient level of formation of the moral culture of schoolchildren. Teenagers have a pragmatic-utilitarian notion of moral norms which is contrary to social practice and demonstrates the need for ethical education in the school. Although, our school years remain generally faithful to humanistic ideas, highly moral qualities of the individual but the statistics also speak about the insufficient level of the formation of these qualities. Such, components of human life as the desire for knowledge, work, education, etc., noticeably lost in their meaning, giving way to self-realization, material security and family. In general, this is a positive trend, however, it is known that a decrease in the authority of the values of the supernatural leads to the primitivization of spiritual principles and therefore the teaching and educational process should be directed towards the development and improvement of adolescents' needs for cognition, creative work, activity and independence. "An amazing country is this Youth Country."

It is filled with features, wonders, oddities. Its borders are unusually meandering, indistinct, vague. Often its inhabitants themselves do not know when and where its borders have crossed. Even less do they notice when and how they leave this chaotic country where very much sometimes stands upside down ... G. Elemer

Faced with a difficult situation, adolescents sometimes show themselves not on the best side-begin to cherish their difficulties instead of trying to deal with them. Altering attitudes toward conflict for a teenager means practically changing the outlook on life. Therefore, when solving interpersonal problems among adolescents, the social pedagogue should convince them that in difficult situations one does not need to carry everything around or aggravate the conflict situation and it is not always necessary to seek an impeccable solution. Such, a search not only can put a teenager in a desperate situation but in itself may not be appropriate. We need to look for a working solution that will change the concrete situation, behavior and thinking.

To summarize, one can remind once again that the complex world of a teenager which is not always understandable to an adult, needs daily support and adjustments. Therefore, a social educator should often offer assistance to a teenager in mastering new norms and rules which would then be long and tedious not to deal with correcting mistakes.

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