

Social Indicators of Extracurricular Activities in the Student's Moral Development

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Abstract: The topical issue of the moral development problem is that there is not enough theory scientifically established of the student's moral development experience in the educational literature. This issue is not theoretically studied enough. Essential concepts as "morality", "moral development" are not mentioned in the content of public educational courses of study as well as in the curriculum of educational institutions. School and University Educational Programs are focused mainly on the development of the student's mental intelligence, moral values are replaced by art and cultural values, essence of relations. Morality characterizes the personality of a person that is the personality's social essence. To some extent, it can be attributed to the human soul which manifests itself in the physical world through our personality. And if we define a kind of spatial orientation of morality, then this is a "horizontal" connection that is social. Morality is a kind of measure of human norms and values acceptance by a person and therefore, it can be raised to a certain extent.

Key words: Extracurricular activities, student's moral development, person, relations, moral values, mental intelligence

INTRODUCTION

The importance of research is caused by current trends of social development which are defined by complete changes in cultural, social and economic life of Kazakhstan and Russia. The problem of modern student's moral development demands further consistent philosophy, creation of such a model which in turn will allow creating complete pedagogical idea of the phenomenon studied. In training and education forming system of specialists it is necessary to renew universal human values priorities, to overcome heavy-handed verbal teacher to student relationship system, implicate to professional training and moral personality development. There are theoretical prerequisites of creating conditions for the solution of the problem studied in science.

Research hypothesis: The student's moral development in extracurricular activities as the purpose formation process, the principles, contents of morals and its values, based on the structurally functional indicators in its invariant and variable components developed according to State Educational Standards of new generation demands justification of the pedagogical conditions providing efficiency of indicators realization.

Providing to the student the possibility of a choice of the philosophical, cultural, psychological and pedagogical information satisfying cognitive interest and need for the inner-moral formation.

The use of modern humanitarian technologies which bring the student to understanding of that knowledge of rules of moral proves a moral choice and values "light up this choice" (Bezdukhov, 2008).

Supplement of extracurricular activities of higher education institution axiological meanings that expands possibility of student's participation in the pedagogical solution and social situations of the inner-moral contents.

The purpose, object, subject and hypothesis of research caused need of the solution of the following tasks:

- To disclose the concept the moral development of the student
- To reveal possibilities of extracurricular activities of the student's moral development
- To prove and experimentally check the pedagogical conditions providing efficiency of realization of structurally functional model of the student's moral development
- To develop scientific and methodical support of the process studied

MATERIALS AND METHODS

Theoretical relevance of the research: The expediency of application of valuable and semantic, personal and activity approaches as the methodological basis of the studied problem that allows to specify theoretical and methodical regulations on relevance of the student's inner-moral education, use of extracurricular activities potential existing in pedagogics there where we regard the integration of natural-science and humanitarian knowledge as proved.

The principles of the inner-moral formation of the student's identity in extracurricular activities are defined and proved (subjectivity, a humanistic orientation, mutual understanding, coherence of traditions and innovations), following to which requirements will allow to develop concepts of processes of personal qualities formation in the conditions of development of the disciplined society. The intra personal mechanism is revealed which is the cornerstone of the personality's inner-moral formation and including assessment of the situation, understanding of contradictions, fight of motives, a purpose choice orientation in values (personally and socially significant), implementation of the achievement plan of the purpose which can be used in development of theoretical and methodical bases of psychology and pedagogical research.

Practical relevance of the research: The tools of psychology and pedagogical diagnostics of extracurricular activities are created as a factor of inner-moral formation of the student's identity including the criteria, indicators and level characteristics of their development, diagnostic techniques providing objectivity, permanence, complexity of control and an assessment of model realization.

Methodological and technological support of the studied process is developed: program of a special course for students of the pedagogical specialties "Organizational and Pedagogical Conditions of the Student's Moral Formation", test tasks.

Research was conducted in three stages: The first analytical and diagnostic stage included definition of methodological base of research, degree of study of a problem in Kazakh, Russian, Foreign literature and student teaching, the analysis of the major provisions of legislative normative documents, specification of key positions of research, the conceptual and categorical device, contradictions, the formulation of a problem, purpose, object, a subject, tasks, hypothesis. Main

methods of research: the analysis of theoretical sources, purposeful pedagogical supervision, the questionnaire, testing stating experiment.

On the second design modeling a stage, the forming experiment during which the system of work on inner-moral formation of the student located and approved was made, fixing and primary analysis of the received facts were carried out. The research hypothesis was specified; The obtained data were analyzed and interpreted. Main methods of research: modeling, theoretical analysis and synthesis of information, questionnaire, testing, skilled and experimental work, methods of mathematical statistics.

The third summarizing and analytical stage is characterized by the final analysis of the results received during skilled and experimental research, their systematization, generalization, a formulation of conclusions of research, registration of research in the form of the thesis. The used methods: mathematical data processing, tabular and chart interpretation of the received results, the comparative analysis.

RESULTS AND DISCUSSION

Productivity was defined on the basis of results comparison received on the stating and forming stages of skilled and experimental research. The motivational and valuable criterion of spiritual and moral formation of the student was studied by means of a technique of motivation identification (Markova, 1990; Yadov, 1995) techniques "Valuable orientations" and Shchurkova (2000) "A technique of studying of an inner world of the school student". The last list of values for ranging was partially changed according to the content of this criterion but the key of data processing is kept. Cognitive criterion by means of a technique of the incomplete offer and a method of the conceptual dictionary. Activity by means of the analysis of situations of reflexive behavior, diaries of practical training, axiobiography, the emphatic abilities test by A. Boiko, questionnaires of students professional and personal definition orientation, questionnaire "Self-assessment of a professional potential".

As a result of structurally functional model realization of the student's moral formation in extracurricular activities the changes in experimental groups were fixed in a cognitive criterion which comprise an accurate students concept understanding of "moral formation", harmony of cultural wealth and moral behavior, organizational principles of the student's moral environment, ways of moral self-improvement.

Changes in motivational and valuable criterion of the moral formation are established: steady positive motives, aspiration to spiritual moral improvement were shown at 74.7% of students (in comparison with 19.5% at the beginning of experiment). Such values as “freedom”, “responsibility”, “work”, “Education”, “conscience”, “mercy”, contacted in ranging respectively the 1-7 positions.

Students active participating in a social and pedagogical practice has been an indicator of positive changes in the activity test for us. We purposefully supervised student’s actions in international and university actions. International actions as the East West festival, annual international camp “Sosedni”, competitions of a literary translation, scientific and practical conferences: “Russia Kazakhstan: history and today’s world”; “Youth and cooperation ideals”; The Issyk kul forum and University actions as a Philosophical Roundtable, Socratic conversations, reflections over the offered problem, debatable meetings, competition of presentations, the publication of creative works of students, carrying out week of Foreign languages, literatures, arts, mathematics, creation of the faculty sites.

Solving situations of reflexive behavior and removing their problematical character, students of experimental groups carried out a categorization of the situation demanding exarticulation of the inner-moral moment more successfully; Judgment of the maintenance of a situation and definition of the leading idea; Assessment of the content of actions of subjects and definition of motives of acts; Allocation of the values taking the form of motive of an act; Modeling of actions according to the content of the inner-moral ethical standard.

Over the last years, positive trends which determine the prospects for the further moral development are outlined as social life priorities. A realistic approach to understanding the objective state and the essence of the educational situation in the country was expressed. A legislative framework is being developed aimed at creating an educational space and its infrastructure is developing. A complex of federal programs aimed at the spiritual and moral development of the younger generation is being implemented. A social request for effective educational systems, technologies and means is being formed. Work is underway to improve the social status of teachers.

Educational institutions procurement with modern technical equipment is improving. Real conditions are created for manifesting the creative abilities of young people in the choice of content and forms of education, in self-determination of their own initiatives. Present day children and young people are more informed about the processes occurring in various fields of science, technology and social life, dynamically master modern communication products and technologies, more critically

perceive educational impact. In the youth social movement, a special place is occupied by the problems of tolerance, countering terrorism, peaceful and mutual understanding among people, protecting the environment, healthy lifestyles, leisure and protecting their rights. In educational institutions, student and student government bodies are developing. There have been changes for the better in the resource support spiritual and moral development system.

However, at the same time, it is necessary to note the indicators that reduce the effectiveness of the educational work: the public social differentiation, the sharp differentiation and declining incomes of a significant number of families who could not adapt to the new conditions and form protective mechanisms. As a result, further disorganization of their lives occurs, the moral and ethical norms and traditions of the family structure are destroyed, the conflict between spouses, parents and children is aggravated which is accompanied by a sharp decrease in the educational influence of the family and its role in the children socialization. On the other hand, the excessive employment of parents in many well-to-do families, the reduction of the formation to the level of material security also create unfavorable family relations, the alienation of children and parents, entail sharp forms of antisocial behavior of children.

The modern development of the mass media and communications, the introduction of a constitutional ban on censorship has dramatically expanded and transformed the information field which is a strong spontaneous factor of influence on the attitudes and ideology of the individual. In the conditions of high availability of information and materials distributed through the press, television, radio, computer information networks, children and young people are being subjected to a flood of low-quality products that propagate idle way of life, violence, crime, prostitution, drug addiction which leads to an increase in negative socio-educational Consequences in the child and youth environment.

Reducing the ideological development indicator inevitably leads to the loss of moral features. Today the urgency of this trend is also due to the fact that extremist structures and nationalist movements try to integrate into the youth environmen where the young generation is forced to introduce an alien ideology under the guise of social justice and national identity.

The chronic lagging behind of their material and technical base from modern inquiries significantly weakens the educational activity of educational institutions; Scientific and methodical insecurity; Low level of information support for the upbringing process (limited sources of information on development problems, especially, those related to new pedagogical technologies, problems of processing and storing this information, weak

information culture of teachers) lack of the necessary financial resources for the organization of activities; Social problems of the majority of members of the pedagogical staff members.

In these difficult conditions, the educational institution was and remains the fundamental worldview base for the development of children, the main social institution that provides the educational process and the real integration of various development performers, especially in rural areas.

The measures taken do not allow us to change the situation in the direction of spiritual and moral development in a fundamental way. The consequences of the crisis phenomena of the post-soviet society have not been overcome which resulted in a sharp decrease in the educational potential of such leading institutions of spiritual and moral development as the family, educational institutions, culture, sports and social protection of the population.

The aggravation of the family crisis reduces its moral and educational potential: the intensive society informatization radically changes the educational space, the process of the spiritual and moral personality development, influences the psychology of interaction between the individual and the surrounding world. Global environmental problems, ethnic conflicts, aggravation of contradictions on religious grounds, a wave of terrorism that has overwhelmed the modern world—all this increases the burden on the psyche of a developing personality, creates many precedents for deformations of its spiritual and moral sphere, hinders the positive socialization of the younger generations. The family institute does not provide a full-fledged spiritual and moral development of children, the family has largely lost control over the free time of children and adolescents, loses influence in the personality on other factors of socialization. Increased employment of parents over the past decades has significantly reduced the time of their communication with children. In families, life strategies and scenarios that are undesirable for productive development are rooted in personal success achieved at any cost including immoral means. In family life, alcohol remains widespread, lack of authority of parents and older generations an unconstructive, conflicting style of communication and relationships. The pedagogical culture of parents is not enough. The indicators of social orphanhood, the number of families neglecting their parental obligations, remain high.

In recent years, the pedagogical potential of cultural institutions, the media, literature and art has been substantially weakened. Book production is inaccessible to socially unprotected layers of the population. The culture of perception of theatrical art is lost, the connections between the university and the theater are

severed. Repertoire policy does not contribute to the spiritual and moral formation of students for objective reasons. Today there is no drama that meets the needs of a modern teenager. The theater from the sphere of ideology and formation goes into the sphere of leisure, mainly tries to satisfy the needs of the nascent bourgeois class. Art continues to penetrate quite broadly into society but less and less affects the spiritual, moral and social formation of man, becoming more a means of relaxation and relieving tension.

The public request for releasing filters of a communication and printed product intended for children and youth is being strengthened.

Despite the growth of social activity of children and youth in the past 2 or 3 years, the participation of adolescents in socially significant activities, the experience of implementing an active civil and moral position remain clearly insufficient. Student and student bodies of self-government in educational institutions are developing slowly, their activities remain ineffective. These and other problems require more active actions on the part of federal ministries and departments for the spiritual and moral education of the younger generations. The Ministry of Education and Science of Russia and the Republic of Kazakhstan paid considerable attention to the problem of strengthening the educational function of higher institutions.

At the same time, the task of creating socio-psychological and pedagogical services in every educational institution has not been resolved in mass practice. The normative basis for the development of the spiritual and moral formation in the education system, the material basis for its implementation, the system of interaction between educational institutions and other social institutions for the purposes of spiritual and moral development, need to be improved.

A cardinal change in favor of the spiritual and moral formation development in the education system is possible today on condition that a clear social order is formed for the development of the spiritual and moral formation, effective support of the educational activities of institutions by the social institutions of modern society. Thus, in today's society there is a need to solve strategic problems aimed at:

- Increasing of the social status of spiritual and moral formation
- Strengthening the educational potential of all social institutions
- Actions coordinating of various ministries and departments, state and public organizations to create conditions for the spiritual, moral, civic development of adolescents, preparing them for life self-determination in favor of humanistic values

During the 2006/07 academic year, we conducted a pilot study among students of Orenburg State Pedagogical University (OSPU), K. Zhubanov Aktobe State University (ASU), Aktobe State Pedagogical Institute (ASPI), M. Ospanov West Kazakhstan State Medical Academy, S. Baishev Aktobe University. We interviewed students from 1-4 courses of different faculties.

The choice of universities was determined by the following: Kazakhstan and Russia are building democratic societies, experiencing perestroika, universities are in the process of reforming and modernizing education; Each university has got real problems of the student's spiritual and moral formation; Intensive communication between students and teachers of various faculties is taking place and on this basis there is an active exchange of information; A wide range of university specialties determines the development of the diverse interests of students. The contingent of respondents on the basic characteristics was relatively homogeneous in each institution. Most of them are students from 17-25 years. Most of the respondents are female students (73.2%). This allowed objectifying extra-curricular activities as a factor in the spiritual and moral formation of the personality of the student.

The priority of providing conditions for the spiritual and moral formation of a student's personality in extracurricular activities and therefore, of the entire society is obvious. It is one of the most important components of state policy in the field of spiritual and moral development and should be supported not only by legislative, organizational, scientific-methodical, personnel but also by a serious financial and material-technical base.

We consider it necessary to develop a working program of disciplines on the spiritual and moral formation of the personality on the psychological and pedagogical cycle with the inclusion of chapters on the issues of values and the spiritual and moral formation of the individual.

Considering the fundamentals of the axiological conception of the student's personal development, we identified the most important component of this process that is the process of internalizing values. The main directions of extracurricular activities:

- The development of spiritual and moral ideals, the inclusion of students in the movement of conservation and augmentation of spiritual and moral values
- Participation in scientific and creative activity
- Creation of a reflexive environment

The whole complex of the above-mentioned problems in the field of spiritual and moral formation of the individual demanded their targeted resolution based on carefully thought-out regional programs. Russia and the Republic of Kazakhstan are unique as a territory of multicultural, tolerance, multi-confessionality which gives them a spiritual identity. These features in the forming experiment were used to the maximum extent for spiritual and moral formation in extracurricular activities.

Extracurricular activities in a game form allow carrying out pedagogical activity, to imitate possible situations and also promote orientation in various information, to search of individual style of activity, the optimum organization of pedagogical process (search of the pedagogical decision).

Imitating game helps to transfer the main sense of game actions to real life is a development tool of various parties of the personality (responsibility, a freedom of choice an initiative, respect of the of other personality, ability to interact with him or her, reflections); Learning tool of the pedagogical phenomenon. In imitating models three functions are crossed: knowledge of pedagogical reality, formation of valuable orientation, intensive development of the personality and diagnostics of adoption of pedagogical decisions. Therefore, a framework of extracurricular activities allows to enter the student into pedagogical activity.

We will note that as the leading task of the Pedagogical University teacher not impact on the identity of the student, his consciousness by means of promotion of pedagogical requirements acts in our case it is ways and ways of creation of nonlearning space, a way and ways of its development and cultural transformation for the student's inner-moral formation. As a result in extracurricular activities the inner-moral formation of both participants the student and the teacher proceeds. Correctly built extracurricular activities start working itself become active. This situation is characterized best of all by Vygotsky (2010); "Educational process is already tripartite active: the teacher is active, the pupil is active and the environment concluded between them is active".

Opportunities, conditions, ways of activity, the subject and subject relations become parameters of new (reflexive) extracurricular activities (Sokolova, 2003). In a reflection about extracurricular activities the teacher leaves "absorption by the profession", looks at it from a position of other person, takes a position over it for judgment about it (Sokolova, 2003).

Federal state educational standards of new generation provide to stir up along with sports, art and esthetic, scientific and informative, military patriotic, socially useful and design activity extracurricular activities according to programs of social and spiritual and moral formation of the personality, namely.

Approbation by the student of social knowledge (about public norms, a society organization, on socially approved and not approved behavior forms), primary understanding of social reality and everyday life receiving by the student of emotional experience and positive relation to basic values of society (people, family, Motherland, nature, world, knowledge, work, culture), valuable attitude towards social reality in general receiving independent public action by the student of experience outside a higher educational institution.

Now in pedagogics the importance of individual and personal approach in spiritual and moral formation of students, formation of ability of the personality to vital self-determination, self-education, spiritual self-development is focused.

In modern conditions, the process of the spiritual and moral formation of the personality is influenced by social and economic problems.

Sociological surveys show that such social values as work, education are not very highly appreciated by students. Among the most important values, they are mentioned only by every seventh student surveyed. Although, 58% of senior students believe that acquiring knowledge in the chosen specialty is an important condition of life formation, about 90% of students refer to studies without due attention and responsibility. The reason for this is in our opinion, a socio-economic situation in which intellectual potential is not claimed by social practice. Since, the prerequisite for mastering the moral culture is a creative and responsible attitude towards learning, it can be concluded that on the way of the spiritual and moral formation of the student's personality there is also the problem of the formation of a responsible, interested and creative attitude to learning of elevating it to the rank of an important life value.

Sociological research has shown that the bulk of interviewed student's consider their knowledge of such concepts as "duty", "goodness", "justice", "dignity", "conscience", "responsibility" to be quite sufficient. A certain difficulty aroused the respondent's notion of "the meaning of life" (their knowledge on it was estimated as quite sufficient only 23%). Taking into account the age of the respondents, it can be assumed that a more critical approach in assessing their knowledge on this issue is related to the continuing search for a person of their place in life.

The information is also received on the degree of sensitivity to the joy and grief of others, the readiness to render disinterested help to them. Students called their family members (94%); Closest friends (75%) as sensitive and sympathetic 79% student's personally gave themselves such an estimate. But at the same time, 33% gave a lower rating to members of their families, 39%-to peers.

One of the indicators by which we judged the aesthetic culture of students was their awareness of the representatives of art. As a rule, students named the names of those whose creativity they are most familiar with in the school curriculum or because of the environment. In part, we explained this by the lack of significant progress in the moral cognition of the world during the time of study at the university. As a subject of analysis, we took fiction and music.

What kinds of arts do students prefer? The picture is not unique. Students of Aktobe State Pedagogical Institute put cinema first and music for the second. In K. Zhubanov University of Aktobe students gave preference to the dramatic art, the second place also music, the third-fine art. In AU. S. Baishev University of Aktobe and Medical Academy respondents placed visual art on the first place, on the second the dramatic art and on the third-music. Some students prefer other kinds of arts: in Medical Academy-sculpture, pop show, at K. Zhubanov University of Aktobe-the author's song and martial arts of the East in the Aktobe State Pedagogical Institute-the martial arts of the East.

So, the time allocated for the perception of art depends, to my mind, on the level of the spiritual and moral culture, the needs that have been formed, on whether such work is correctly done in the university, on the ability to spend their free time. During the student's questioning we relied on the following interpretation of "free time" without aiming at studying the student's "time budget": time, free from study, from satisfying the necessary physiological needs, from fulfilling household duties and dedicated at will to studies that have for a particular student a certain value.

An analysis of the questionnaires shows that because of different possibilities, students spend their free time unequally. The list of favorite things to do they called watching TV (75%), meeting with friends (57%), reading fiction (47%). Only 34% of respondents are engaged in sports in spite of the fact that almost the first place in the system of vital values they referred to health. The smallest number of student's choice was given to the theater (21%) and only 28% said they had a hobby. If you compare the data obtained for each institution separately, the results of K. Zhubanov State University coincide with the average result, students of Aktobe State Pedagogical Institute placed on top position communication with friends, on the second-reading, on the third-watching TV programs. Students of S. Baishev University rated in the following way: first place reading, the second one-communication with friends, the third-watching TV programs. Students of Medical Academy to the first place referred communication with friends, to the second-reading, the third-theater. In

addition, some respondents noted that in their free time they are engaged in commercial activities as distributors of “AVON”, “Oriflame”, etc.

If the amount of free time increased, the majority of respondents would still prefer to read fiction, 6.7% would study a Foreign language, 38% note that they would often go to concerts, evenings and movies, they would meet with friends. Only 27% would spend free time preparing for classes at the university, 36% would go in for sports and 7% indicated that they would watch TV or do research work. If we examine this issue separately for each institution, so, the student’s favorites are shifted. Among K. Zhubanov State University students the first place took reading, the second-evening parties, cultural crusades, on the third place is sport, on the fourth-friends, on the fifth-the preparation for studies in the university, the sixth-the study of a Foreign language, the seventh-watching television, on the eighth-scientific research work. Few students chose walks, business and hobbies. In Aktobe State Pedagogical Institute, the same number of favorites were reading, Foreign languages, meetings with friends, on the second place were evening parties, cultural crusades, on the third-sports, on the fourth-preparation for the university studies, on the fifth-watching TV, on the sixth-research work. One-time preferences among students were work, walks, passive rest, hobbies. Respondents of Medical Academy most of the time would be given to learning a Foreign language, on the second place-reading, on the third-evening parties, cultural crusades, sports, on the fourth-friends, on the fifth-watching TV programs, research work, on the sixth-preparation for the University classes Few students chose creative work, family. S. Baishev University students rated in the following way: the first place is reading, on the second-friends, the third-sports, evening parties, cultural crusades, on the fourth-a Foreign language, preparation for the university studies, on the fifth-research work, on the sixth-watching TV. One-time selections were creative work, family. Much attention should be paid to the fact that no matter what university had been that a very small number of student’s preferences referred to research and preparation for university studies.

The results clearly show that today the rating of knowledge has fallen more than ever. According to respondents, there are several reasons that hamper the further development of the spiritual and moral formation of the student’s personality.

The summary analysis gives such results: 48% of respondents note that the further spiritual and moral formation of the student’s personality is hindered by the lack of time, 24% do not see obstacles, 22%

associate the reason with material difficulties, 6% deny the need for further spiritual and moral personality development.

In the questionnaires, students noted factors contributing to the formation of a high level of the spiritual and moral formation of the student’s personality. K. Zhubanov State University students called the acquisition of knowledge at lectures and practical exercises as the main factor contributing to the growth of moral culture, on the second place-newspapers and magazines in third place-friends, girlfriends.

S. Baishev University students put self-study by occupation to the first place, to the second place-classes at Social Profession Faculty, to the third-the theater. Students of Aktobe State Pedagogical Institute put acquiring knowledge at lectures and practical classes to the first place, the second-television, radio; The third-lessons on Social Profession Faculty, theater. Respondents of Medical Academy put to the first place persons closest to them as friends, girlfriends, on the second-theater, on the third-television, radio and self-education.

In students value orientations the ability to adapt to social realities is traced showing reasonable conformism in the construction of strategies for achieving life success. The basic value principles of the modern student are efficiency, initiative, enterprise, independence, independence and lack of paternalistic expectations, self-reliance and the search for opportunities to realize their own creative potential. In conversations, students sought to convince us that “a person can adapt to almost any social, economic, cultural model”. To our objection that “the expense for this can be a decrease in the intellectual and moral qualities of the individual”, the students were mostly ridiculous. It is hardly appropriate to include in the category of uniquely positive achievements of modern civilization the adaptation of young people to social conditions which in their considerable part are destructive for the spiritual and moral formation of the individual.

Respondents were asked to answer the question “What changes are needed to improve work on spiritual and moral upbringing in the university?” Medical Academy chose to “increase the number of hours for ethics and aesthetics”-25%, students of Aktobe State Pedagogical Institute “to increase the personal responsibility of each student for the level of their moral culture”-25%, students of K. Zhubanov ASU put first “increase the number of hours for ethics and aesthetics 39% and students of S. Baishev AU “lectures on ethics should be read at all courses”-23%.

The formation of the moral qualities of the students was influenced by the teachers of schools (37%) and the closest associates-friends, girlfriends (26%). Most of the students of the ASPI are rural children, apparently this explains this choice. According to the students of K. Zhubanov ASU, on the formation of their moral qualities influenced by movies and videos (27%), friends, girlfriends (25%) and reading books (25%). On the students of Medical Academy a greater degree was influenced by books (31%), television viewing, radio (21%). TV shows and radio (40%), films and video films mostly influenced on the students of S. Baishev University.

This study shows that 75% of students estimate the level of their spiritual and moral development as average. But if you view this issue for each university separately, so, most students of M. Ospanov Medical Academy and S. Baishev University consider the level of their spiritual and moral development to be low and students of K. Zhubanov State University and Aktobe State Pedagogical Institute as high.

In the selection of moral culture elements students of M.Ospanov Medical Academy put to the first place "moral behavior", "external culture" and "development of moral will" while students of the S. Baishev University chose the "moral ideal" and "moral beliefs". Students of K. Zhubanov State University of Aktobe to the first place put "moral behavior" and respondents of Aktobe State Pedagogical Institute "moral motivation" and "moral requirements". General analysis indicates that students consider spiritual and moral behavior as one of the most important constituents of spiritual and moral development, 65.7%, followed by moral beliefs and moral motivation.

We stated that the spiritual and moral formation of the student's personality is not a purposefully regulated process. Success here mostly depends on the skills of the students to expand their cultural horizons, to take into account the diversity of objective factors (circumstances) that somehow influence the student body. At the same time, student-youth itself actively creates circumstances by transforming reality. Since, each student is included in a particular social environment-the family, the educational team, the peer group, it is legitimate to identify factors that affect the spiritual and moral development. It is not possible to encompass all the richness of the macro-and micro environment ties to the student. From this point of view follows the new task: to allocate in the system of social relations those characteristics that directly influence the rise, fall, stagnation of the spiritual and moral formation of student-youth.

The ignoring of the people's culture in the matter of spiritual and moral formation resulted in a break of ties between generations, the loss of the positive hierarchy of

relations that prevailed in communication and activity between children and adults, men and women, the elderly and young; The lack of a targeted focus on the development of the functional duties of the person (the son-the youth-the helper-the groom-the husband-the father-the master; The daughter-the assistant the bride-the wife the mother the mistress). Reduction of communication within the family and beyond has led to the lack of direct transmission of a vital experience from an immediate sample (ideal). The search for such an ideal "on the side" in the pseudo-heroes of television and video products, takes the student from the reality, tear him from his native roots, deprive him of a sense of attachment and responsibility for the fate of the nation, the Motherland.

The crisis of family-related relations, the violation of the pre-eminence of generations, the absence of family traditions and rituals led to such a state in the family when the parents were unable to pass on to their children the best of the traditions and covenants of their ancestors.

The results of the survey conducted among students of the Republic of Kazakhstan universities allowed to draw a conclusion only about the partial information of students in the field of national traditions. During the survey we were primarily interested in information related to the attitude to popular culture (traditions, customs and rituals). When analyzing the answers, three main levels of student's awareness of folk traditions were revealed: full, fragmented and low. We characterized the full level with sufficient knowledge about the traditions, customs, rituals of our people; Fragmentary-scrap of knowledge about folk traditions, customs, rituals; Low-lack of knowledge in this field.

The analysis of the results of the ascertaining experiment on the level of such awareness of students showed that a significant number of people have fragmentary knowledge of folk traditions (49%). The student's typical answers to questions about the knowledge of folk rites and customs were: "I know but i would like to know more", "I know only a few but i doubt if they are traditions". It is noted that the basic knowledge of students is reduced mainly to awareness of national holidays, house hold ceremonies, signs. The use of folk traditions in their historical integrity is seen as one of the ways to organize extracurricular activities in the spiritual and moral formation.

CONCLUSION

The process of the spiritual and moral formation of the student in extracurricular activities presupposes a broad involvement of students in specific practical activities student self-government. Involvement of

students in the management of the university, participation in co-management and self-management, we will consider the following direction in the organization of extracurricular activities for the spiritual and moral development of their personality.

The psychological mechanism of perception, assimilation and consolidation of spiritual and moral values by students, norms of behavior, organization of practice was expressed in the following sequence: I feel i know-understand-select-use in my own practice-I pass on to others (in our case, future students).

Summing up the analysis of the current state of the student's spiritual and moral formation problem, we can conclude that most students do not connect their values with spiritual and moral ideal. Therefore, turning student's consciousness toward the spiritual and moral ideal in its modern sense is one of the main problems of organizing extracurricular activities in the student's spiritual and moral development.

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