

**DOI: 10.7596/taksad.v7i1.1460**

**Citation:** Abylkassymova, A., Kalney, V., & Shishov S. (2018). Formation of Public Consciousness, Spiritual and Moral Culture of Students in the System of Continuous Pedagogical Education. Journal of History Culture and Art Research, 7(1), 26-33. doi:<http://dx.doi.org/10.7596/taksad.v7i1.1460>

## **Formation of Public Consciousness, Spiritual and Moral Culture of Students in the System of Continuous Pedagogical Education**

**Alma Esimbekovna Abylkassymova<sup>1</sup>, Valentina Alexeyevna Kalney<sup>2</sup>,**

**Sergey Evgenyevich Shishov<sup>3</sup>**

### **Abstract**

The article is written within the framework of the project "Formation of social consciousness and spiritual & moral culture of students in the system of continuous pedagogical education on the basis of the patriotic idea "Mangilik El". There is an imposition through the media, including the Internet, on the territory of Russia, Kazakhstan, Ukraine, Belarus, etc. Western, supposedly "universal" values with an emphasis on liberalism and the free market. Only the rights and freedoms of the individual, without emphasis on the laws of community living in society, are put at the center of this work. It divides, individualizes society, provokes in the youth environment of excessive competition. The article presents the results of the study self-positioning of student youth. Young people's perception of themselves and their expectations of others portray an image of a person living in a state of heightened anxiety and a highly actualized need for security, material well-being and recognition focused on himself/herself and private life, ready for action and responsibility in the distance of his/her inner circle. The key components of his ideas about success in life: family and children, financial well-being, business work (55-60%) emerge from this self-attitude. Complement the normative model of success self-realization and the possibility of self-manifestation, education, health, beauty, sports (35-40%). The second plan – the criteria of success associated with the outside world (to be useful to society and people – 18%, recognition and respect from others, finding important contacts and connections, access to information and communication in social networks – 12-15%, politics and participation in political and public organizations – 1%). The model of success in life of young people today is largely confined to the man himself.

**Keywords:** Formation of public consciousness, Spiritual and moral culture of students, Continuous pedagogical education, Self-positioning of students.

<sup>1</sup> Doctor of Pedagogical Sciences, Professor, Honored Worker of the Republic of Kazakhstan, Corresponding Member of the National Academy of Sciences of the Republic of Kazakhstan, Academician (foreign member) of the Russian Academy of Education, Director of the Center for Pedagogical Education Development - Head of the Chair of Methods of Teaching Mathematics, Physics and Informatics of the Kazakh National Pedagogical University after Abay (Almaty c., Kazakhstan). E-mail: [aabylkassymova@mail.ru](mailto:aabylkassymova@mail.ru)

<sup>2</sup> Doctor of Pedagogical Sciences, Professor, head the Department of technology and education Academy of social management (Moscow c., Russian). E-mail: [kaf.tehnologii@asou-mo.ru](mailto:kaf.tehnologii@asou-mo.ru)

<sup>3</sup> Doctor of Pedagogical Sciences, Professor, Director of the Institute of social and humanitarian technologies of Moscow State University of Technology and Management after K. Razumovsky (Moscow c., Russian). E-mail: [seshishov@mail.ru](mailto:seshishov@mail.ru)

## Introduction

Recently, more and more often one hears about the crisis period in the development not so much of education as of culture as a whole. If we recall that the crisis (Greek krisis - a turning point, a state where existing mechanisms for achieving goals become inadequate, resulting in unpredictable situations), culture is a situation that appears as a result of a gap between the dominant culture in the state, including all its institutions, and sharply changed conditions of public life, it can be argued that this situation is vividly represented in the 21st century in the post-Soviet space, when the developed culture of the spiritual and moral ideal in encounters with real life: the youth growing disregard amounting sometimes to cynicism about traditional ethical concepts of civilized man, there are anger, aggression, denied by tradition, is not necessary politeness; a sense of stability is lost and anxiety worsens for tomorrow, gloomy forecasts and apocalyptic scenarios are drawn; society is infected with omnivorous and aesthetic vulgarity (Gorshkov, 2012; Bolotnikov, 2011; Debord, 2012).

There is an imposition through the media, including the Internet, on the territory of Russia, Kazakhstan, Ukraine, Belarus, etc. of western, supposedly "universal" values with an emphasis on liberalism and a free market. The focus is on the rights and freedoms of the individual, without any emphasis on the laws of community life in society. It disunites, individualizes society, provokes excessive competition in the youth environment as "my war against all", thereby turning a young man into the "catch" of well-organized western moralists who promote anti-values for our culture (Davydov, 2011). The real essence of western values is well known to their authors. For example, Abraham Lincoln (1809-1865, the sixteenth president of the United States) was well aware that western-style democracy and liberalism would provide significant competitive advantages to the more powerful economies and allow them to use force against weakness, wrote: "Sheep and wolf in different ways understand the word "freedom", this is the essence of the disagreements that prevail in human society". Bernard Shaw (1856-1950, the famous English playwright) warned everyone: "Democracy is a balloon that hangs over your heads and makes you stare up while other people are picking your pockets." Therefore it is obvious to all of us that liberalism and the free market play into the hands of the already stronger players who have already taken place - oligarchs from economically developed countries. Moreover, reliance on consumer, selfish-individualistic, hedonistic Western pseudo-ideals goes against traditional East Slavic and Turkic values (Debord, 2012). In such a situation of social crisis, the importance of spirituality and morality is especially important.

Another prerequisite for this crisis is scientific and technological progress, which created on the planet an unprecedented base for a comfortable life of man, for happiness and good for all. However, access to these benefits is not all people, but only their insignificant part (Isaev, 1999). At the same time, most of the states, called developing countries, continue to exist on the social day, in the marginal strata of human society, dragging on a miserable economic existence and may be on the verge of physical extermination because of the ongoing wars in the world. Many ethnos in developing countries are now on the verge of starvation, although the world's food potential can more than feed its ever-increasing population. Economically developed countries up to 40% of food are sent to waste, mainly because of the expiry date. Mankind is faced with a choice when previously established norms of culture, accepted meanings and values began to conflict with the existence of life on Earth, when the preservation of life itself is more important than the moral meanings and boundaries that delineate in man the human (Reprintsev, 2011).

To analyze the mechanisms of formation of public consciousness within the framework of the project "Formation of public consciousness and spiritual & moral culture of students in the system of continuous pedagogical education on the basis of the patriotic idea of "Mangilik El ", we rely on the following understanding of the term. Public consciousness is ideas, theories, views, feelings, beliefs, emotions of people, moods reflecting the nature, material life of society and the whole system of social relations.

Public consciousness is a part of social being that arises in unity and simultaneously with it. Moreover, this is a necessary condition for its occurrence. Public being and social consciousness are different and relatively independent parts. The peculiarity of public consciousness is that it, through the practical activity of people, affects existence, evaluates it, reveals its meaning, predicts it, transforms it. The public consciousness of any era is a historical necessity and reality of any social order. The structure that public consciousness has, can be represented in two levels: 1) social psychology, which is an ordinary mass consciousness, which is formed empirically in everyday practice. The flow of social life in this case is reflected by people in many ways spontaneously, spontaneously without any systematization of the observed social phenomena, without highlighting their deep essence; 2) scientific and theoretical consciousness, which includes ideology as a spiritual representation of the fundamental interests of social strata. In this form, social reality is reflected conceptually by theory, which is associated with active thinking, using concepts. Theoretical consciousness is a comprehension of the realities of social life, the discovery of their essence and the identification of objective laws of development (Reprintsev, 2012).

## **Methods**

The empirical base of the study was a survey conducted by us in January-February 2018. The methodology of the Institute of Sociology of the Russian Academy of Sciences was taken as a basis (Gorshkov, 2012). The general aggregate of the study is the students of Russian and Kazakhstan universities of pedagogical areas of training - 896 people from the first to the fourth year of the bachelor's degree. This community is considered by us as a homogeneous aggregate, represented by a single sign, "the respondent's involvement in activities to determine the mechanisms for the formation of public consciousness and the spiritual and moral culture of students." The study used a systematic probabilistic sample. Of the 896 participants in the experiment in six universities (4 Russian and 2 Kazakh), 125 people were selected for interviewing. With a homogeneous population, a probabilistic systematic sample gave an equal opportunity for each participant to become a respondent. The sampling error was 1.5 points with a 90% probability.

The object of the study is a social group of people, motivated to understand the mechanisms of the formation of public consciousness and the spiritual and moral culture of students. The subject of the study was the study of the mechanisms of the formation of public consciousness and the spiritual and moral culture of students.

The following methods of information collection were used: formal interview on the questionnaire (125 people), included observation of experts in the process of communicating with respondents (21 people).

## **Results**

Students' choice of phrases maximizing their personal dream of the future of the country, in % (several answers were allowed) looks as follows. The phrase "A strong fair state, equal rights for all" as best suited to their expectations, was supported by 58% of respondents. 35% of students spoke for "Freedom of personal expression, democracy, human rights". 32% expect "stable development of the country without revolutions and shocks". "Respect for the country as a great power, at an international level" would like 30% of the respondents. 26% of future teachers would like "to preserve the tested time of national traditions and moral values". 19% of students take "a strong tough government capable of ensuring order in the country". From their country, "Decisions of global problems facing humanity" are expected by 14%. 12% would like "to see rapprochement with the West and modern economically developed countries". "Free market, private property, minimum intervention of the state in the economy" support 10%. 6% would like to see "a new revolutionary transformation of the country".

Criteria for the success of future teachers (% of the number of respondents) are as follows. Family, children - 56%. Financial well-being - 55%. Interesting work - 52%. Self-realization - 48%. A good education - 45%. Health - 38%. Love - 35%. Public recognition, respect from others - 15%. Adherence to ideals, principles, values - 14%.

## Discussion

According to the results of the study, it is clear that serious doubts are raised by the assertion that young people are the most convinced supporters of democracy (Rahman, 2017). Our data show that at present many young people are mostly negative about the notion of the West. Positive feelings for the West are experienced by only 12% of students, and negative - about three times more.

This is due to the fact that against the backdrop of globalization and the "unipolar world", new challenges and threats have emerged, with which the national democracies are struggling with great difficulty. This is, first of all, terrorism, mass migration and the world economic crisis that has become permanent (Habermas, 1995). Young people see that neo-authoritarian regimes in recent years demonstrate impressive economic growth and the presence of a more serious social order. An example is given to a small Singapore, and a large China. In these countries the economy is growing rapidly, the well-being of citizens is improving, and there are no large-scale political repressions.

Young people today are analyzing democracy as a composite, integrated value. This is, first of all, the mechanism for realizing the common good and at the same time a certain marker that fixes the level of welfare of the society. It is important that the well-being of citizens is not reduced only to material well-being. Of great importance are also the legal protection of citizens and independent legal proceedings. Therefore, the attitude towards democracy is extremely flexible.

The study interestingly presents the attitude of citizens of different countries to such a way of governing the country, which assumes "A strong leader who should not worry about parliament and elections", in % (Table 1):

**Table 1.** Results regarding "a strong leader who should not worry about parliament and elections"

Country	1995–1998*		2005–2009**		2010–2014***	
	Very good	Rather good	Very good	Rather good	Very good	Rather good
Russia	14	28	16	30	26	41
Turkey	8	27	19	30	17	33
South Korea	9	23	7	41	13	36
Spain	5	20	4	23	8	32
USA	3	20	7	25	6	28
Sweden	6	20	4	14	6	21
Germany	3	11	2	13	4	17

Sources: \*Research data "World Values Survey wave 3 (1995–1998)//  
<http://www.worldvaluessurvey.org/WVSDocumentationWV3.jsp>

\*\*Research data "World Values Survey wave 5 (2005–2009)//  
<http://www.worldvaluessurvey.org/WVSDocumentationWV5.jsp>

\*\*\*Research data "World Values Survey wave 6 (2010–2014)//  
<http://www.worldvaluessurvey.org/WVSDocumentationWV6>

It should be noted that the opinion of citizens of Kazakhstan is the closest to the opinion of Russians.

International observers note with alarm that the fatigue of foreign elites and a large part of the population from the inefficiency of the functioning of many democratic institutions that have been formed in other historical conditions and do not cope with the challenges of the 21st century is growing. For example, US political scientists R.S. Foa and J. Mounk (2017) concluded that US citizens today are not only unhappy with the effectiveness of individual governments, but are increasingly critical of liberal democracy as such.

According to political analysts, 46% of Americans in October 2016 stated that they either "never had," or had, but "lost" faith in American democracy (Persily & Cohen, 2016). A global study designed to determine the scale of values also indicates a rise in skeptical attitudes toward democracy on the part of a significant number of residents of countries with established and long-standing democratic traditions. And especially this skepticism expresses youth. Thus, only 27 and 29% of respondents in the Netherlands and the United States under the age of 29 consider democracy an unconditional value (WVS, 2017).

It is also important to understand the youth life system in which the life coordinate system lives, on the basis of which its ideas about what is and what is proper, about the world and its own role in it are built (Gorshkov, 2012).

Among the future teachers there is a group of 28% who can be conditionally characterized as "activists". They constantly choose activist attitudes aimed at self-sufficiency (I do not need the support of the states), they defend their interests (they need to struggle for one's interests and rights), are in search of new things (drivers of social development, enterprise, initiative, search for a new, have an effect on others). As a result, active groups are a social driving force (Abdulaeva, 2017; Bikbulatova, 2016).

The second group (23%) constantly chooses attitudes of dependence on the state, emphasizes the fact that without the support of the state the teacher and his family can not survive, adapts to reality, is not ready to spend energy on the struggle for their rights, adopts a conservative point of view on unconditional respect traditions and customs. Conditionally call them "conservatives".

A mixed model of the worldview (49% of respondents) combines the positions of activists and conservatives. This is a balanced structure of worldview types, in which there is a dominant nucleus of people demonstrating the flexibility (mobility) of the choice model, and two poles, one of which is dominated by the attitudes of activists on the other - the conservatives. Conditionally they can be called "stabilizers".

"Activists" with this approach become a group from which the most vivid manifestations of an active life position are expected, including in the format of public and political participation.

The answer to the questions about what activism is directed to, what goals and objectives, and the use of which channels is targeted, is extremely important. It is these people in the very near future that will determine the direction and speed of development of our countries.

An analysis of young people's perceptions of themselves and of what they value in people (what qualities they have in their priority) shows that today they see themselves primarily as people for whom security is important, and they are waiting for ensuring this security from the state. The group of the most important self-identification markers also includes the desire to make decisions on their own, what and how to do, the desire to be a true friend and the importance of being treated as an equal with every person.

Thus, the main accents of student self-perception are emerging - security, comfort of the nearest environment and interpersonal relations, independence.

If we move from the vision of students of their own lives and themselves to their perceptions and inquiries about the surrounding people, the qualities that are manifested above all in private life and in the sphere of direct interpersonal relationships are in demand: honesty, diligence, justice, responsibility for oneself and their loved ones (from 62 to 71%). Much less appreciated are the qualities related to business activity (25% of respondents indicated initiative and ability to achieve success, initiative and activity were 23%), even less - solidarity, willingness to help people, indifference to the problems of their city, collectivism, willingness to participate in solving common problems (from 10 to 18%).

A special position in the demands to other people is demonstrated by "activists" who, more often than young people in general, and much more often than "conservatives", value purely business qualities (enterprise and ability to achieve success, initiative and activity, rationality and pragmatism), and also qualities that characterize other people as stable, predictable partners (the existence of firm principles and ideals responsible for themselves and their loved ones). "Conservatives", in turn, often focus on such qualities as diligence, law-abiding, honesty, justice. However, justice, honesty and diligence are in demand also by the majority of "activists", but to a lesser extent. These differences between the demands of "activists" and "conservatives" are largely due to different models of social adaptation and the solution of the conflict between success and morality. "Moral relativists" today is an active part of youth, playing according to the rules that take into account the reality that people face every day. For the "stabilizer", oriented toward the status quo of the majority, moral norms act as a kind of social compensator offering a "beautiful story" to explain their more modest life achievements: "I did not succeed in life, but I lived it honestly."

## **Conclusions**

Hence, in the perception of young people themselves and in their expectations from other people, the image of a person living in a state of heightened anxiety and a highly actualized need for security, material well-being and recognition focused on himself and the private life, ready for action and responsibility at the distance of his close circle. From this self-positioning, the key components of his notion of success in life are emerging: family and children, financial well-being, business work (55-60%). Supplement the normative model of success self-realization and the possibility of self-expression, education, health, beauty, sports (35-40%). In the background, success criteria related to the environment (to be useful to society and people - 18%, recognition and respect from others, acquisition of important acquaintances and connections, access to information and communication in social networks - 12-15%, politics and participation in the work of political and public organizations - 1%). The model of the life success of young people today is largely closed to the man himself. The youth creates their own "fortresses", supports their financial base and does not extend it to the surrounding society, does not focus on its transformation.

Such a departure toward individualism is represented among all generations, but young people have more seriously abandoned the "public" vision of success than middle and older people.

## References

Abdulaeva, R.; Gereeva, M.; Bikbulatova, V.; Rabadanova, R. & Yulina, G. (2017). Psychological and pedagogical technologies of actualizing practical orientation of educational environment in a university. *Espacios*, 38(40).

Abylkassymova, A. E.; Ryzhakov, M. V. & Shishov, S. E. (2017). Modern trends in the development of continuous pedagogical education. Monograph. Almaty: Atamura.

Artamonova, E. I. (2009). Spiritual culture of the teacher and features of its formation in the modern society. International scientific conference "Educational work in the university: state, problems, prospects for development." (pp.377-386). Yaroslavl: Remder.

Bikbulatova, V.; Orlova, I.; Rabadanova, R.; Shishov, S. & Yulina G. (2016). Professionalization of an individual involved in the educational process in a higher education institution. *International Journal of Environmental and Science Education*, 11(14), 6671-6686.

Bolotnikov, I. E. (2011). Socio-moral education of the students in the context of the formation of the views of young people about social freedom and responsibility of the person. *Psikhol. - PED. Search*, 1(17).

Bulatnikov, I. E. (2011). Education of responsibility: monograph. Kursk: Dream.

Davydov, A. P. (2011). Cultural Crisis and Cultural Revolution in Russia [Electronic resource]. URL: <http://www.liberal.ru/articles/5245>

Debord, G. (2012). The society of the spectacle. Moscow: The Earth.

Foa, R. S. & Mounk, Y. (2017). The signs of deconsolidation. *Journal of Democracy*, 28(1).

Gorshkov, M. K.; Krumm, R. & Tikhonova, N. E. (eds.) (2012). The study of IS of RAS. The dream of the Russians: ideal and reality. Moscow: The Whole World.

Habermas, J. (1995). On the subject of history. Brief comments about the false prospects. The Philosophy of history. Moscow.

Isaev, I. F. (1999). Creative self-realization of the teacher: a cultural approach. Belgorod.

Kusherbayev, K. E. & Abylkassymova, A. E. (1998). Strategy for the development of higher education in the Republic of Kazakhstan. Monograph. Almaty: Bilim.

Nazarbayev, N. A. (2017). "A glance at the future: modernization of public consciousness." Astana: Kazakhstanskaya pravda newspaper, April 12, 2017.

Persily, N. & Cohen, J. (2016). Americans are losing faith in democracy and in each other [Electronic resource] Washington Post, 2016. [www.washingtonpost.com/opinions/americans-are-losing-faith-in-democracy--and-in-each-other.2016/10/14/b35234ea-90c6-11e6-9c520b10449e33c4\\_story.html?utm\\_term=.39bbc43865ec](http://www.washingtonpost.com/opinions/americans-are-losing-faith-in-democracy--and-in-each-other.2016/10/14/b35234ea-90c6-11e6-9c520b10449e33c4_story.html?utm_term=.39bbc43865ec) (date accessed: 26.02.2018).

Rahman, G. (2017). Authoritarian wave reached the West [Electronic resource] Vedomosti. <http://www.vedomosti.ru/opinion/articles/2017/02/20/678496-avtoritarnaya-volna> (date accessed: 21.02.2018).

Reprintsev, A. V. (2011). The Development of capitalism in Russian education: a view from provincial University. *Psikhol. - PED. Search*, 2(18), 24-42.

Reprintsev, A. V. (2012). Market type of person as a "social order" of modern social education: traditions of the ethnic group and the wilds of "modernization". Yaroslav. *PED. Westn*, 5, 18-27.

Research data "World research of values", 5th wave (2005-2009). <http://www.worldvaluessurvey.org/WVSDocumentationWV5.jsp>; Research data "World research of values", 6th wave (2010-2014). <http://www.worldvaluessurvey.org/WVSDocumentationWV6.jsp>.

Scherbina, A. I. (2012). Factors and conditions for the formation of the spiritual-moral culture of students in university's conditions. Replication of the culture of society in the context of vocational education. Collective monograph. Georgievsk.

Scherbina, A. I. (2012). Model of the formation of the spiritual-moral culture of future teachers of preschool institutions in university's conditions. *Historical and socio-educational thought*, 6, 145-148.

Tomina, O. (2015). Spiritual-moral education of future teachers in conditions of educational activity. URL: [/oldconf.neasmo.org.ua/node/1797](http://oldconf.neasmo.org.ua/node/1797), Moscow.