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Development of spiritual values of teachers of preschool institutions upon the professional training

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Abstract

Relevance. The relevance of the research is the need to create conditions for the spiritual and moral education of the younger generation as one of the priorities of the development of modern society in Kazakhstan. In the new conditions, the problem of the formation of the spiritual and moral culture of future teachers of preschool institutions becomes particularly relevant, the effective solution of which is associated with the transformation of the educational process of the university, the most dynamically influencing factor on the personality of the future teacher, which establishes a link between the moral knowledge received from the student, and also includes a figurative view of the personality as the highest value.

Purpose. The purpose of the study was to determine the content and technological support of the process of forming the spiritual and moral culture of the future teacher and the formation of requirements for how to organize the search for specific conditions within the university for their training.

Methodology. The research is based on culturological, spiritual, philosophical concepts, as well as general theoretical methods of scientific cognition.

Results. The conducted research made it possible to determine the role and importance of spiritual culture in the professional activity of a teacher. It was determined that the formation of spiritual values in a child is one of the most important missions of preschool teachers, because the concepts laid down in childhood form the foundations of moral

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foundations for life. The development of personal spiritual values of a teacher is one of the priority tasks that must be carried out throughout their career, because the improvement of the moral qualities is a continuous process.

Conclusions. The practical significance of the research is that this research contributes to the development of the problems of spiritual and value culture of teachers.

Keywords: moral norms; education; competence; formation of qualities; teacher.

Introduction

In modern conditions, a teacher should become a real professional capable of solving problems of the general development of children by educational means, while the content of educational activities is based on moral values. A modern teacher works in a situation of constant choice: both professionally and morally through the free implementation of their own conceptual approaches and innovative ideas, professionally and technologically through fluency in the entire complex of methodological tools, techniques, forms, positions in the system of the learning and upbringing process. The development of professional and moral needs of a teacher is one of the central tasks, since these needs are formed in the process of acquiring educational activities and affect its effectiveness [1; 2].

One of the most important requirements of the teaching profession is the teacher's moral position. This is the way the teachers express themselves as a subject of educational activity. The moral position of a teacher is the attitude towards children, colleagues, the motives for choosing a profession and the motives for learning, the choice of goals and means of learning. Educational spirituality, as well as spirituality in general, should presuppose the teacher's desire to achieve impersonal, absolute goals (first of all, holiness as the final result of the development of the spiritual principle in a person) in educational activities, the educational understanding of the task is to get acquainted with eternal life in empirical life [3; 4].

In the structure of personality, scientists distinguish three groups of qualities that are directly related to the teacher: socio-personal (ideological, civic, moral, educational orientation and aesthetic culture); technical and pedagogical (theoretical and methodological readiness in the specialty, psychological and pedagogical readiness for professional activity (theoretical), development of practical educational skills and abilities); individual characteristics of cognitive processes and their educational orientation (educational observation, thinking, memory, etc.); emotional responsiveness; volitional qualities; temperament characteristics; health status [5]. One more thing needs to be added to this "set of qualities" – spirituality as a person's striving for certain goals, as the main intention of his inner world, as proof of his orientation to the highest values of another person (humanism). Moral culture as a spiritual phenomenon requires understanding both socially and personally and individually, therefore, an attempt is being made to trace the main trends in the development of modern ideas about spiritual and moral culture from the point of view of their transmission to young people and assimilation of spiritual and moral values through them. At the same time, from a scientific point of view, the study of factors and psychological and pedagogical conditions for the formation of the spiritual and moral culture of a teacher of

a preschool educational institution as a system of relationships has not been studied enough. The real state of spiritual and moral culture in society, especially among students, can be characterized as a deep crisis, which philosophers associate with the deformation of universal values and the change of the communicative field between traditional local cultures [6; 7].

The analysis of the level of the problem development in modern theory and practice allowed us to identify objectively existing contradictions, leading to the fact that there is no formation of such an important indicator of the professionalism of the future teacher of a preschool educational institution as spiritual and moral culture:

- at the socio-educational level: between the social order for the training of teachers capable of taking responsibility for the spiritual, moral and civic education of a child, and the strengthening of the worldview and moral crisis in the school environment, there is alienation by many students of the cultural and historical past, the destructive attractiveness of moral ideals;

- at the didactic and technological level: between the objective importance of the problem of the development of the formation of the spiritual and moral culture of the future teacher and insufficient scientific and methodological development, both in pedagogical theory and in the practice of training a specialist of this profile in the university;

- at the organizational level: between the really low level of spiritual and moral culture of the future teacher of a preschool educational institution and the insufficient level of organization, accounting and accumulation of spiritual and moral experience of pupils in the process of professional and educational training at the university, the lack of purposeful work of teachers in this field.

These contradictions determined the research problem: what is the content and technological support of the process of forming the spiritual and moral culture of the future teacher and how to organize the search for specific conditions within the university for their training.

Materials and Methods

Nowadays, a number of pedagogical studies have been conducted on the process of developing the spiritual and moral culture of a teacher in the system of higher professional education. To study the problem of the formation of the spiritual and moral culture of the future teacher, it is necessary to turn to its philosophical aspect, namely to the essence of personality, as well as its socio-moral development in the structure of social relations, which can be found in the works of such philosophers as: V.S. Bibler [8], M.S. Kagan, [9], V.M. Mezhev, [10] and others.

The methodological basis of the research was philosophical, cultural, sociological, psychological and pedagogical concepts that reveal the multidimensionality of the spiritual and moral culture of a specialist as a subject of interdisciplinary research; a cultural approach to the analysis of the phenomena of reality and education as part of culture; scientific definitions of the essence of personality and its psychological structure; the main provisions of philosophical-anthropological, humanistic, functional-ecological, systemic, personality-active and socio-cultural approaches to specialists training. The theoretical basis of the research was: the theory of the relationship between ethics and culture; moral values in various fields of social and humanitarian knowledge; spiritual and moral values in education and upbringing; the development of the "moral culture" concept. Pedagogical theories, having thoroughly analyzed various aspects of moral education, allowed us to identify a stable trend towards a systematic understanding of the process of forming a spiritual and moral culture and the development of a student's personality. A number of methods were used to test the research hypothesis and solve the tasks set: theoretical (historiographical, system-terminological, comparative analysis, method of pedagogical generalization and systematization, modeling, etc.); empirical (generalization of experience, content analysis).

The historiographical method is a set of techniques and procedures that historians use when working with primary sources and other evidence, including evidence offered by archaeologists, for research and subsequent writing of history in the form of historical records. The study of the historical method and the various ways of writing history is known as historiography. This method was used to study the origins of the formation of spiritual culture in educational institutions and its further development. Comparative analysis is the search for objects or phenomena that have common features. This is a method of detecting identical or different features of observed objects and one of the main mental operations. In this study, this method was used, for example, to compare different opinions of scientists on the interpretation of the concept of "spiritual values".

Systematization is a generalizing theoretical method used to systematize historical and pedagogical information obtained as a result of theoretical and empirical methods, which allows identifying essential knowledge, structuring it, classifying and organizing it so that it is truly transcendent, enduring, and constitutes practical knowledge in order to be able to work with them. Systematization, as a method of research, becomes a way of theoretical deepening of the subject, revealing its essence and is an important tool of action in pedagogical practice, which is supported by the relationship of the educational process with its context in comparison with practical work with theoretical prerequisites that inspire it; this process is based on the theoretical and philosophical foundation of the process of cognition and social historical reality, creates new knowledge from concrete experience, gives lessons or extracts lessons from practice and for it and contributes to theory, explanations of process changes.

Results and Discussion

Pedagogical research in recent years has shown a steady dynamics of dependence of the spiritual and moral culture of the teacher on their acquaintance with the basics of their religious culture. Education plays a key role in the spiritual and moral consolidation of Kazakh society, in its resistance to external and internal challenges, in strengthening social solidarity, in increasing people's confidence in life in Kazakhstan, in citizens, in society, state, the present and the future of the country. Personal values are formed in the family, in informal communities, at work, in the army and other collectives, in the field of mass media, art, recreation, etc., and education is guaranteed throughout everyday preschool life. Not only intellectual, but also civil, spiritual and cultural life of children should be concentrated in preschool educational institutions. The attitude to the preschool educational institution as the only social institution that most of the children of Kazakhstan go through is an indicator of the value and moral state of society and the state. A preschool-age child is most susceptible to emotionally significant, spiritual and moral development and civic education. At the same time, the lack of development and upbringing at this stage of life is difficult to fill in the following years [11; 12].

Moral needs are a certain state of personality, which regulates the behavior and determines the humanistic orientation of a person's thinking and feelings. Moral needs, which have a driving force, cause a certain moral activity, affect the formation of moral self-esteem and the desire to engage in educational activities. Moral needs are determined by the teacher's orientation towards another person, their acceptance, the ability to take into account their characteristics and interests and contribute to their development. Moral needs manifest themselves in the need for belonging, in the need for sociophilia (altruism), in the need for patronage. The need for belonging (contact, communication) implies a certain class of social interactions that are everyday and at the same time fundamental. The content of the need to belong consists in communicating with other people (also with unknown or unfamiliar persons) and maintaining them in such a way as to satisfy, captivate and enrich both sides [13; 14].

The need for sociophilia (altruism) is important for a teacher. Helping, altruistic or prosocial behavior refers to any action aimed at the well-being of others: showing compassion and meeting the needs of a helpless child or another person who is weak, tired, inexperienced, humiliated, lonely, rejected, sick; who has been defeated or mentally confused. The need for altruism is expressed in the desire of the teacher to nourish, patronize, support, comfort, protect, soothe, take care, treat. The presence of such a need in a teacher should indicate the humanistic orientation of his actions and determine the humanistic style of pedagogical activity. The need for patronage reflects the desire to teach, educate, recommend, advise, do something together [15; 16].

The development of moral needs of a teacher is one of the central tasks, since these needs are formed in the process of mastering pedagogical activity and affect the performance of professional teacher's functions. Successful performance of professional functions places high demands on the competence and qualifications of workers. Competence is the acquire of knowledge,

experience and skills required for the professional performance of official duties. A skilled worker should adhere to the principles of innovation (creative search, risk tolerance, willingness to innovate and introduce new things, etc.) and pragmatism (working for results, rational use of working time, etc.). The essence of professionalism is not just the combination of technical knowledge and skills, true professionalism presupposes moral superiority: an understanding by a specialist of their professional duty, moral responsibility, a serious attitude to issues of professional honor.

The professional activity of a teacher of a preschool educational institution is extremely diverse, regulated by codes, rules and norms. But, despite all the diversity, there are common moral principles that, in addition to competence, qualifications and entrepreneurial activity, constitute the essence of professionalism. According to V.V. Markova, the developed system of professional and moral needs largely determines the level of formation of the professional and moral position of a teacher of a preschool educational institution [17]. The professional and moral position of a teacher is a system of their moral-value-semantic attitude to the surrounding reality, to people, to children, to themselves and their educational activities, which determines their professional presence in educational relations with a child and their place in the rooms of modern education.

Professional and pedagogical training has recently faced the problem of training technically literate, cultured teachers (educators) with developed moral potential who accept spiritual and moral values as a guideline in professional and pedagogical activity. Spirituality is a personality trait that is not originally inherent in a person, but develops in the process of assimilation of universal values. The moral attitudes and values that determine a person's life actions depend on their spiritual and moral position and realization in society and professional activity. The term "value", which is widely used in philosophy, psychology and pedagogy, serves as an axiological basis for a person's needs, interests, characteristics of activities and conditions in which activities are carried out, including professional ones. Different authors reduce their ideas to the term "value", which leads to heterogeneity of the scope and essential characteristics of such categories as "values", "value orientations", "spiritual values" etc.

The modern socio-cultural situation puts a promising teacher in front of the need for self-realization and self-development in professional activity not only through the development of knowledge, skills and abilities, but also through the formation of value orientations and moral behavior. A strong trend has been formed in pedagogy - pedagogical axiology - the science of pedagogical values, which defines a system of laws, rules, principles that coordinate interaction in the field of education and form a fundamental part of the personality structure, its essence, functions and relationships. The task of pedagogical axiology is to understand value phenomena as specific cultural vectors [18; 19]. The formation of social values is a constant phenomenon. The complex of social values determines the process of formation of a person's value vector, is reflected in their consciousness and behavior, forms a certain measure of the values of the young

generation and determines the result of a person's spiritual upbringing [20].

To take into account the basic values of the future teacher, it is necessary to refer to the concept of "pedagogical values" and their classification. From the point of view of V.A. Slastenin [21], educational values can be defined as norms that organize educational activities and regulate the cognitive-effective basis, which relates the existing educational ideology and learning. Based on the needs inherent in the individual and comparison with the specifics of the teacher's professional activity, E.N. Shiyarov, V.A. Slastenin, I. F. Isaev [22] identified the following groups of universal values of educational work as: values based on the assertion of a person's place in the social and professional environment; values that allow meeting the needs of interaction; values related to self-expression; values aimed at self-development of a creative personality; values that allow meeting pragmatic needs.

Priority is given to spiritual values that are fundamental and significant for human life. Educational values can be classified according to their level of existence, highlighting personal, group and social values:

- socio-educational values reproduce the essence of those values that are historically formed in society and are reflected in the consciousness of society. It is a complex of theories, concepts, methods, views, customs that characterize the activities of society in the field of education;
- group pedagogical values can be described in the form of theories, concepts, rules that define and guide professional pedagogical activity in relation to educational institutions. The common is integrity, stability, immutability and periodicity;
- personal and educational values are shown as socio-psychological formations that convey goals, motives, ideals, attitudes and other fundamental foundations of the teacher's personality that determine the complex of their value orientations. The value of the "I" as a complex of value orientations includes not only cognitive, but also emotional-volitional components that serve as an internal vector of personality and include socio-educational, as well as professional group-related values underlying the individual-personal system of educational values.

In psychological research, V.V. Znakov states that spirituality is often recognized as a philosophy of self-development and self-realization of the individual, an appeal to the highest stages of building the personality itself, which begins to understand what universal spiritual values are for it – truth, goodness, beauty. Understanding universal spiritual values is already a step, a willingness to acquire them [23]. Due to the fact that a person embodies an understanding of spiritual values in life situations, cognitive abilities or responsiveness, dedication, charity and others, their level of spiritual culture increases, which is of great importance for educators and teachers in preschool educational institutions. Concretization of spiritual values are moral values that are characterized as moral norms, principles, rules of interpersonal interaction relevant to a person, which stimulate or inhibit a person's actions and determine the internal motivation for their

observance. As a result of the spiritual education of a person, moral values are included in the set of spiritual values that satisfy a person's desire for self-improvement and development of the spiritual world. A formed system of spiritual and moral values of the teacher's personality is required for the educational activity. In the process of professional training at the university, it is possible to form the spiritual and moral sphere of the future teacher as opportunities, personal desires, motives and values of the teacher with other values, motives, desires are created. Upon choosing the cultural basis of educational activity for the spiritual and moral formation of a teacher, one can rely on the transformation of the socio-cultural environment with a multicultural orientation and the ideology of modern education. Professional and personal values form the basis of the pedagogical orientation of the teacher's personality. The formation of the spiritual and moral foundations of teachers is based on the general psychological mechanism of the development of personality values, which has its characteristics depending on various circumstances affecting the formation of personality at a certain age [24; 25].

The formation of spiritual and moral values of a teacher is a process that is largely influenced by social, educational and socio-cultural conditions, the socializing environment of the university. The recently adopted educational standards, based on the requirements of the state concept of modernization of preschool education and the methodology of the competence approach, contain values that should be formed in the process of training at a university for a future teacher. The purpose of training should be the organization of systematic experience of self-determination of values of future teachers within the framework of professional preschool education and self-development within certain scientific disciplines and activities, creating conditions for the formation of intellectual abilities, needs and moral motives of behavior, the development of moral feelings, moral consciousness, the development of skills and habits of moral behavior, skills of spiritual and moral self-determination, self-realization, self-improvement in educational activities, ensuring the reproduction of spiritual life, moral potential of the personality of a future specialist teacher.

The Law of the Republic of Kazakhstan prioritizes the following education system tasks [26]:

1. Creating the necessary conditions for obtaining high-quality preschool education aimed at educating, developing and improving the skills of the individual on the basis of national and universal values, achievements of science and practice.

2. The development of creative, mental and physical abilities of the individual, the formation of strong moral foundations and a healthy lifestyle, the enrichment of intelligence by creating conditions for the development of individuality.

3. Education of citizenship and patriotism, love for their homeland — the Republic of Kazakhstan, respect for state symbols, respect for folk traditions, intolerance to unconstitutional and antisocial manifestations.

4. Education of a person with an active civic position, the formation of the need to participate in the socio-political, economic and cultural life of the republic, a

conscious attitude of the individual to their rights and duties.

5. Acquaintance with the achievements of national and world culture; study of the history, customs and traditions of the Kazakhs and other peoples of the republic.

All these components are the part of the spiritual and moral development of the individual, which should be given priority to the future generation with educated, competent, excellent specialists, on the one hand, and spiritual, moral, moral – on the other hand. So that young people do not fall from one extreme to another, from complete lack of spirituality to fanatical religiosity, teachers at the university should help everyone find their own individual and unique path of development. The concept of reforming the general education system in the Republic of Kazakhstan also mentions the importance of the spiritual and moral development of the future generation through the gradual modernization of the national system of multilevel education based on the priorities of the strategic development plan of the Republic of Kazakhstan, in order to improve the quality of training to meet the needs of the individual and society, including spiritual. Upon carrying out reforms in the education system of the Republic of Kazakhstan aimed at full integration into the educational space, the problem of spiritual and moral development cannot be ignored by the state [27; 28].

Today, society and educational institutions pay too little attention to the intellectual and moral development of the younger generation, since material needs are mainly met in all spheres of life. This has led to the deformation of value orientations, the loss of the meaning of spiritual and moral qualities, the loss of spiritual guidelines, which, in turn, according to many researchers, should increasingly pay attention to the importance of spirituality and morality in the education of the future generation. Until recently, educational institutions also did not perform these functions, educational processes at universities and schools were primarily aimed at educating and developing students' intellectual abilities. And only in the last few decades, psychological and pedagogical literature and the press have started talking about the need to establish spiritual and moral values in educational institutions of all levels, from the preschool educational institutions to higher education. Knowledge about the child's spiritual world, the upbringing of his or her soul is in demand today more than ever, which underlines the relevance of studying the problem of personal development of future teachers with spiritual and moral potential [29; 30]. A developing society needs modern, educated, moral, enterprising people who are able to independently make responsible decisions in an electoral situation, anticipate their possible consequences, who are able to cooperate, are distinguished by mobility, dynamism, constructiveness and a pronounced sense of responsibility for the fate of people and the country. An important task of education is to form civic responsibility and legal identity of students, spirituality and culture, initiative, independence, tolerance, the ability to successfully socialize in society and actively adapt to the labor market. In this context, the problem of identifying effective psychological and pedagogical conditions for the development of spiritual and moral relationships of future teachers becomes especially relevant. In psychology, the

conditions of spiritual development are understood as those that have a certain influence on a person, that is, external and internal circumstances on which the characteristics and qualities of spiritual development depend. When a student is involved in spiritual and moral relationships within the framework of educational or other socially significant activities, the ability to influence the personal development of a future teacher increases dramatically [31-33].

The modern educational process is developing in the direction of developing various content options, using the possibilities of modern didactics to increase the effectiveness of educational structures, for scientific development and for the practical consolidation of new ideas and technologies. The Law of the Republic of Kazakhstan "On Education" [26] approved the principle of variability in the choice of forms, methods and technologies of teaching, which allows teachers to use what they consider the most optimal option for building the educational process in accordance with any model, including the author's.

Much attention is paid to the disclosure of the problem of the teacher's personality in education and training in the works of V.A. Sukhomlinsky. He wrote: "We, teachers, must develop and deepen pedagogical ethics in our teams, affirm the humane principle of education as the most important characteristic of the pedagogical culture of each teacher. This is a whole area of our educational work, an area that has hardly been studied or forgotten in many schools, although there is a lot of talk about sensitivity, humanity and care in general. I know the work of many schools, many teachers, and this gives me the right to assert that words about sensitivity are often only proclaimed and, if not implemented, turn into demagoguery, chatter" [34]. As a world-renowned humanist educator, he always remembered that "children have their own standards of joy and sorrow, good and bad" and that "the most desired and most expensive help for a child is compassion, empathy and sincere care. Indifference shocks them" [34].

The process of developing spiritual and moral relations of future teachers will be more effective if:

- spiritual and moral relations will be considered as a dynamic holistic education that develops in the process of interaction of the student's personality with the educational space of the university;
- in the educational process of the university, a system of spiritual and moral relations will be specially made: "teacher-student", "student-teacher", "student-student";
- the assimilation of spiritual and moral attitudes will be guaranteed by creating a system of psychological and educational conditions that help to perceive and experience these relationships as significant for a person and their professional development.

Spiritual and moral development is the process of replacing some forms of compatibility (events) with other forms, more complex and superior, used in the space-time continuum. This is the development of high spiritual and moral values of being through the personality of the student, the definition of his spiritual ideal and striving for it, awareness of high life meanings, self-development and self-improvement. Spiritual and moral relations have a two-level structure: the first level is moral relations, which

include an attitude to morality and self-attitude; the second level is spiritual relations, which determine the attitude to the meaning of life, to the ideal, to religion. The components of spiritual and moral relations are: cognitive component (knowledge of the spiritual nature of a person); behavioral component (the desire to be guided by spiritual and moral norms in all life situations); emotional component (emotional attitude towards oneself, other people and the world).

The model of development of spiritual and moral relations between students includes: factors of internal development (the needs of the student's personality in communication, self-knowledge and self-improvement; interest in his inner world and the inner world of other people); external factors of development (the spiritual and moral atmosphere of the educational space of the university as a whole, the activities of the teaching staff, the activities of students); cognitive, cognitive-active and sensory-active levels of influence on the spiritual and moral attitudes of future teachers; forms and methods that trigger the mechanisms of personality development (identification, reflection, awareness and experience, mediation).

- Methods of effective development of spiritual and moral relations of future teachers include: the establishment of spiritual and moral relationships in the educational process of the university; the adequacy of knowledge, experience and behavior of future teachers to the spiritual and moral ideals of modern society; reflexive and perceptual exchange of spiritual and moral information in the process of dialogical and polylogical communication in the system "teacher-student", "student-teacher", "student-student"; providing individual psychological support to the student's personality, taking into account their needs for spiritual and moral growth; internalization of spiritual and moral relations through recognition and the experience of significant for a person; externalization and recognition of spiritual and moral relations of the individual in the educational and educational space of the university.

A distinctive feature of modern teaching methods is the desire to develop new educational technologies aimed at personal development. The term "pedagogical technology", which has firmly established in scientific circulation, is interpreted in different ways, while all the definitions have a single core principle that creates certain conditions for the development of a student. An important component at the same time is the education of spirituality and morality, the formation of ideological beliefs, the foundations of the moral culture of the individual and, of course, the education of humanity, conscious discipline and a culture of behavior, as well as labor education and professional orientation. In the last decade, the need for spiritual education and education in pedagogy and psychology has been actualized. In addition, psychologists pay attention to the disclosure of the concept of spirituality and its significant role in human life. So, V.V. Znakov [23] believes that the person's spiritual sphere cannot be studied only through the prism of intellectual, mental activity, in his opinion, the spirituality of the topic can be understood only in the context of culture and the universe. K.A. Abulkhanova [35] defines spirituality as the method of mental organization of personality, corresponding to the principles of humanity, sublimity and harmony. The

category of spirituality is considered as a person's involvement in world relations: a person's understanding of connections and relationships with other people, an attempt to understand their place and role in the human world and beyond, conscious activity for self-knowledge, self-development and self-improvement. And, finally, the modern synthesis of sciences shows the connection between scientific psychology and moral psychology, shows the need to introduce spiritual and moral heredity into the content of the educational process, the revival of spiritual and moral foundations in psychology and pedagogy. Humanity has accumulated a wealth of experience, which includes solving many problems related to the process of formation and development of high personal principles in a person.

Conclusions

The return of the values of Orthodox culture to professional pedagogical training makes the process of teacher training logically complete and meaningful. We should not forget about holding seminars, readings and open lessons dedicated to the spiritual and moral education of future teachers of preschool educational institutions. Such events have a positive significance not only for children, but also for teachers who can form their spiritual and moral values and become closer to children during these events. Despite everyday difficulties, problems and the high pace of our modern life, a teacher should not forget their main task – to educate students, develop their skills, form character and realize their responsibility for the fate of children. The performed research shows that the spiritual and moral culture of the country's population is directly related to their religious views and lifestyle. This connection is most logically manifested in educational culture and activities.

At the same time, despite the attention of many researchers to the problem of spirituality, the mechanisms and conditions for the formation and development of spiritual and moral qualities of a person have not been fully clarified. The analysis revealed the following contradictions in the spiritual and moral relations of young people: scientists and politicians have repeatedly stated

that the economic revival of the country is impossible without spiritual revival, but at the same time the media have a massive influence focused on aggression, violence, sexual relations, the transformation of high life values, etc. Recently, many government and public figures have recognized the importance of introducing a humanistic paradigm into universities, an integral part of which is spiritual and moral relations. The modern society needs for a teacher with spiritual and moral qualities, and modern humanitarian education cannot fully influence the spiritual and moral development of future teachers.

Taking into account these contradictions, in subsequent studies it is necessary to analyze the ways of developing spiritual and moral relations of future teachers, especially specialists in vocational education, and formulate the task: to determine the optimal psychological and educational conditions leading to the effective development of spiritual and moral relationships of future teachers and to develop appropriate recommendations for their training in the educational process of the university. It is necessary to carefully consider the process of forming the spiritual and moral essence of future teachers, pedagogical conditions, mechanisms, factors and ways of their development.

According to the said, the most urgent tasks for studying this issue are: conducting a theoretical and methodological analysis of the current state of the problem of the development of spiritual and moral relations of future teachers in the scientific literature; revealing the essence of the content of the term "spiritual and moral relations"; determining criteria, indicators and stages of the development of spiritual and moral relations between students; developing a model for the formation of spiritual and moral relations for future teachers and determining the conditions that activate this process.

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Conflict of Interest

None.

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Розвиток духовних цінностей педагогів дошкільних навчальних закладів у процесі професійної підготовки

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Анотація

Актуальність. Актуальність дослідження полягає в необхідності створення умов для духовно-морального виховання підростаючого покоління як одного з пріоритетних напрямків розвитку сучасного суспільства в Казахстані. У нових умовах особливої актуальності набуває проблема формування духовно-моральної культури майбутніх вихователів дошкільних установ, ефективного вирішення якої пов'язане з трансформацією навчально-виховного процесу ВНЗ, найбільш динамічно впливає на особистість майбутнього педагога, що встановлює зв'язок між отриманими студентом моральними знаннями, а також включає в себе образний погляд на особистість як найвищу цінність.

Мета. Метою дослідження було визначення змістовно-технологічного забезпечення процесу формування духовно-моральної культури майбутнього вчителя та формування вимог до організації пошуку конкретних умов у межах університету для їх підготовки.

Методологія. Дослідження ґрунтується на культурологічних, духовних, філософських концепціях, а також загальнотеоретичних методах наукового пізнання.

Результати. Проведене дослідження дозволило визначити роль і значення духовної культури у професійній діяльності педагога. Визначено, що формування духовних цінностей у дитини є однією з найважливіших місій педагогів дошкільних навчальних закладів, адже поняття, закладені в дитинстві, формують підвалини моральних засад на все життя. Розвиток особистісних духовних цінностей педагога є одним із пріоритетних завдань, яке має здійснюватися протягом усієї його професійної діяльності, адже вдосконалення моральних якостей є безперервним процесом.

Висновки. Практичне значення дослідження полягає в тому, що дане дослідження робить внесок у розробку проблем духовно-ціннісної культури педагогів.

Ключові слова: моральні норми; освіта; компетентність; формування якостей; вчитель.