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MECHANISMS OF APPROPRIATION OF TRADITIONAL SPIRITUAL AND MORAL VALUES BY THE YOUNGER GENERATION

The features of the mechanism of students' appropriation of traditional Russian spiritual and moral values as the basis for the formation of basic value formations of personality: inner position, worldview, individual value system, civic identity are relevant for the Russian education system today.

First of all, because the main task of education is the personal development of a child, teenager, or young person. In addition, Federal State Educational Standards (hereinafter referred to as FGOS Standards) at all levels of education contain personal results as part of three groups of educational outcomes, as the most important component of the proclaimed system-activity approach to the formation of a student's personality. In the Standards of general education, there is a continuity of achievement of personal results between levels of education. The FGOS focuses on the activity aspects of students achieving personal results at the level of key concepts that characterize the achievement of personal results by children and adolescents: attitude, receptivity, orientation, awareness, readiness, etc.

In itself, the period of education and upbringing of a child at any level of education, starting from preschool and ending with education in an educational institution of higher education, is an important stage in gaining social experience and a sensitive (especially sensitive) period of formation and development of personality value formations.

Vygotsky Lev Semenovich, who was deeply studying the patterns of personality formation, introduced the most important concepts of "sensitive period of development" and "zone of proximal development" into scientific use. In his fundamental work "The History of the development of higher mental functions," the scientist considered obvious the mechanisms of "growing a normal child into

civilization," which in further development is a "single fusion with the processes of his organic maturation." Developing his scientific hypothesis and relying on the research results, L. S. Vygotsky emphasized that: "Both development plans — natural and cultural — coincide and merge with each other. Both sets of changes interpenetrate each other and form, in essence, a single series of socio-biological formation of the child's personality."[1] [*]

At the same time, society is actively changing and developing, and these changes cannot but have an impact on the personal development of people of the modern era. Ananyev Boris Gerasimovich, academician of the APN of the RSFSR, creating his scientific concept of the system model of human knowledge, emphasized that: "in the processes of social upbringing and education, all emerging personalities in these younger generations develop "typical characters of the era," socially valuable properties of behavior and intelligence, the foundations of a worldview and willingness to work."[2] The scientist-psychologist emphasized that "the transition of relationships into character traits is one of the main patterns of the nature of education."[3]

My scientific views on the mechanisms of assigning basic traditional spiritual and moral values to students during education and personality formation in modern education and upbringing are based on the ideas of the scientific concept "Phenomenology of being and Personality Development" by Academician of the RAO V. S. Mukhina. The methodological basis of the theoretical and empirical positions of this concept is the idea of the existence and development of personality based on three essential factors: 1 — *congenital features (genotype); 2 — social conditions; 3 — the inner position of the developing person himself[4]*.

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[1] *Vygotsky L. S.* The history of the development of higher mental functions // Collected works: In 6 volumes — vol. 3. Moscow, 1983, p. 31

[*] This idea of L. S. Vygotsky was nurtured from the vision of V. Stern ("convergence of two factors": natural and cultural) and K. Buhler, who also analyzed the connections and dependencies of the innate and social (instinct, training, intelligence).

[2] *Ananyev B. G.* On the problems of modern human knowledge / B. G. Ananyev, Moscow, 1977, p. 266

[3] *Ananyev B. G.* On the problems of modern human knowledge / B. G. Ananyev, Moscow, 1977, p. 259

[4] *Mukhina V. S.* Personality: Myths and Reality (An alternative view. The systemic approach. Innovative aspects). — 7th ed., edited and add., Moscow, 2020.

V. S. Mukhina, reflecting on the deep mechanisms of personality uniqueness and the influence of the environment and other conditions on it, expressed confidence that: *"... it is necessary to create not only conditions, but also attitudes towards them.* The external conditions and realities that have developed in the history of mankind interact profoundly with each other, determining the inner position of an individual in relation to himself, to other people and to the realities themselves. *The conditions of development at each stage of age formation create a typology of internal position*, which is of lasting importance at each stage of ontogenesis and determines the further development of personality.[5]

The scientific concept of the "Phenomenology of being and personality development" provides an essential understanding of the features of the formation of a person's personality.

Education and upbringing received at any level of education are special conditions of existence and development in the life of a growing and developing personality, where they are appropriated and later crystallized as unique and unrepeatable basic values in relation to themselves and the surrounding reality.

The process of assigning basic spiritual and moral values is based on a unique paired psychological mechanism "Identification-isolation". It is this mechanism that helps an individual in everyday life to receive information from the outside, to process this information through the activity of higher mental functions, that is, to identify with it. At the same time, the identification process itself acts as an effective mechanism for introducing a person to society. In the future, analyzing it through another equally important process of reflection, isolating oneself, appropriating it as valuable and necessary for further existence and development. In this case, isolation effectively ensures Self-identity, promotes the formation of unique value formations of personality, through self-creation and the formation of their essential views on themselves and other people.

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[5] *Mukhina V. S.* Personality: Myths and Reality (An alternative view. The systemic approach. Innovative aspects). — 7th ed., edited and add., Moscow, 2020.

The basis for the appropriation of traditional spiritual and moral values is the Great ideofield of social self-awareness,[*] which is the result of the centuries-old evolution of the human race through the development of ancestral culture and social consciousness and represents the "phenomenological essence of the result of practical and spiritual activity of mankind"; "the space (sphere) of images, sign systems, concepts, ideas, knowledge, concepts, which reflect the path of achievements and misconceptions of human cognition and determine the further development of new ideas."[6] The sphere of human-valued entities "... contains ideological fields — special ideas, concepts — the product of the mind of individual theorists (thinkers) and their schools, which influence the self-awareness of society as a whole."[7] The great ideofield of social self-awareness is a kind of "building material" for the development of the spiritual world of a person as a personality.

The great ideofield of social self-awareness is located outside the individual consciousness of a particular person, in the process of his individual existence, appropriated by a personality through the processes of identification and isolation through reflection and sensory perception. The Czech teacher Jan Amos Komensky also spoke about the essential importance of sensory perception in the learning process in his treatise "Matetics",[8] defining sensory perception as one of the most important components of the learning process and the acquisition and appropriation of knowledge. The didactic scientist emphasized that: "knowledge of a thing consists in its perception by the senses."[9]

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[*] The concept of the "*Great ideofield of social self-awareness*" was introduced into scientific use by Academician of the RAO V. S. Mukhina within the framework of the methodological concept "Phenomenology of being and Personality Development"

[6] *Mukhina V. S.* Personality: Myths and Reality (An alternative view. The systemic approach. Innovative aspects). — 7th ed., edited and add., Moscow, 2020. P. 34

[7] *Mukhina V. S.* Personality: Myths and Reality (An alternative view. The systemic approach. Innovative aspects). — 7th ed., edited and add., Moscow, 2020. P. 34

[8] *Fedorova E. S., Fedorov N. A.* Jan Amos Komensky. Matetics // Bulletin of the PSPU. Series III: Philology. 2020. Issue 64. PP. 121–138.

[9] *Fedorova E. S., Fedorov N. A.* Jan Amos Komensky. Matetics // Bulletin of the PSPU. Series III: Philology. 2020. Issue 64. PP. 121–138 P. 125.

Thus, through reflection and sensory perception through the analysis and synthesis of the information received, it is accepted and assigned to the student as valuable and important to him.

The most important categories of the Great ideofield of social self-awareness are traditional spiritual and moral values, knowledge of subjects, cultural objects, art, creative fields, images of good and evil appropriated by an individual, forming a unique self-awareness of a personality.

Self-awareness through reflection determines one's worldview, individual value system, and civic identity. These personality neoplasms are based on a system of views, assessments, imaginative representations, a set of established opinions, an individual sense of belonging to a community — which is the result of deep reflection on oneself, on people and the surrounding reality.

Thus, for the modern education system, it is important to create a meaningful educational space that includes the educational environment and the subject-subject interaction of the teacher and the ward.

The educational environment is defined as purposefully organized conditions that are created in order to strengthen the basic attitudes towards positive personal development and to form basic values, including a meaningful attitude towards oneself and others. A well-organized educational environment influences the characteristics of personal development and promotes the activation of psychological mechanisms of identification and isolation, reflection and value orientations.

Subject-subject interaction is based on the student's trusting relationship with the teacher, which allows the teacher to become a Significant adult who has the greatest impact on the younger generation. Trust in a significant adult, in turn, is the foundation: 1 — striving to meet expectations; 2 — self-confidence; 3 — the opportunity to grow up without fear of making mistakes; 4 — trust and the value of a trusting relationship; 5 — a sense of freedom and security.

In this case, the educational space becomes the basis for the activation of consciousness and self-awareness. At the same time, it is important to form motives

for active behavior and independence in the socially positive behavior of the student. Identify and maintain positive achievements in a timely manner, notice and correct negative neoplasms that may manifest themselves at different stages of development.

The purpose of creating a modern educational space filled with meanings is to develop self-awareness, form and strengthen the inner position of the student's personality through a system of interaction between the teacher and the ward.

The mission of a modern educational organization is to organize an interaction program that allows students, thanks to the system of conditions created by the educational organization and subject-to-subject interaction between an adult and a ward based on traditional spiritual and moral values, to gain experience and acquire the ability to correctly identify with the best from the point of view of public and individual benefit, to isolate themselves, that is, to defend and to cultivate the best in oneself, to alienate oneself from the worst, not only in oneself, but also in the surrounding reality.