

## Students' spiritual and moral development in extracurricular activities

Saule Sadykova<sup>1\*</sup>, Aliya Yergazina<sup>1</sup>, Zhaiyk Sultan<sup>1</sup>, Valeriy Korvyakov<sup>2</sup>, Valentina Ryndak<sup>3</sup>

<sup>1</sup>S. Baishev Aktobe University, Department of Philology and Translation, Aktobe, Kazakhstan;

<sup>2</sup>Almaty academy of economy and social statistic, Kazakhstan; <sup>3</sup>Orenburg State Pedagogical University, Department of General Pedagogy, Orenburg, Russia

\*E-mail: sauleda@mail.ru

Tel.: +7 (701) 6639347

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### Abstract

To reveal the scope of extracurricular activities in the student's spiritual and moral development is the main idea of the article. Extracurricular activities possess a certain set of opportunities in the student's spiritual and moral development as it is a) the integrated in the contents, technologies provide mutual enrichment of inner ethical standards of the subject; b) issues use of humanitarian technologies, initiation of a reflection of own activity of the subject on the basis of responsibility, conscience, honesty, mutual understanding, mercy; c) promotes inclusion of substantial aspects of spiritual and moral development of the personality at the level of the subjects mastered by the student. Presentation of the structurally functional model of extracurricular activities was designed by the author as a factor of the student's spiritual and moral development. Also to prove its' methodological, substantial characteristics and to elicit potentialities of extracurricular activities in the student's spiritual and moral development is the main goal of the study. The revealed opportunities allow improving process of the spiritual and moral development of the students taking into account the requirements of modern science and practice.

**Keywords:** extracurricular activities, potentialities of extracurricular activities, structurally functional model of extracurricular activities, student's moral development.

### Introduction

The urgency of the research is caused by current trends of social development which are defined by cardinal changes in sociocultural, social and economic life of Russia and Kazakhstan and are designated in science as "civilization shift". (V.I. Konev). Society is interested in learning, the acceleration of information, the growing influence of the human factor in the world economy formation, development of high technologies affect in all aspects of human life. The spiritual and moral development of students is becoming an essential component of the multiplication of "human capital". However, disasters, social and economic development of the pedagogical shift values towards achieving pragmatic results, the idea of spiritual and moral development of person doesn't become the ideology of pedagogical consciousness.

In education the research emphasizes the complexity of the moral development of the person, the inevitable length of the process in time and the need for active participation in it of high school, the student is capable to attach to the high moral life values. Extracurricular activities enter a new stage of development, acting as an educational polysphere, involving the interaction of subjects of educational process and society, united by a common goal – the moral formation of the person.

The *problem* of moral formation of the modern student demands further system and conceptual judgment, creation of the generalizing model which, in turn, allows creating complete

pedagogical idea of the studied phenomenon. During reforming the system of trained specialists it is necessary to restore humanistic and universal priorities in the content of education, to overcome authoritative and verbal system of teacher and student's relationship, integrally connecting vocational training and moral formation of the personality.

We have identified a *contradiction* between:

- the objective need of a society as a moral personality of a student capable of carrying the responsibility for the decisions made, to determine the strategy and the achievement of objectives on the basis of moral choice, and insufficient use by teachers of high school opportunities of extracurricular activities in the admission of graduates to the moral values;
- the tendency of today's students to the moral perfection and lack of implementation during this cause, in collaboration with the teachers in the extracurricular activities of the university;
- the need to practice in the scientific and methodological support of student's moral formation and insufficient development in educational scientific and theoretical foundations of usage extracurricular activities as a factor for improving the test process.

The intention to find ways in order to solve these contradictions defines the research problem. In theoretical terms, this problem is the development of models of extracurricular activities, serving a factor of moral formation of a student. In practical terms – the problem of justification of content of technologies of the organization the extracurricular activities as a factor of moral formation of a student. The *main idea* of the study: extracurricular activities as an educational space of the university, providing range of choice of the students activities, produces the conditions for the creation of new quality of “human capital”, which acts as a tool in this process for each student's moral formation of the personality. Moral relations arising in extracurricular activities, strengthen the basic values of the society, "help a person to become what he is capable to be".

*Research hypothesis*: the spiritual and moral development of the student in extracurricular activities as the process of an interiorization of the purpose, the principles, contents of morals and its values, based on the structurally functional model in its invariant and variable components developed according to Federal state educational standards of new generation demands justification of the pedagogical conditions providing efficiency of model 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;
- 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, 2002);
- 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 the research caused need of the solution of the following *objectives*:

1. To open the content of the concept "the inner-moral formation of a student".
2. To reveal possibilities of extracurricular activities in the inner-moral formation of a student.
3. To prove and experimentally to check the pedagogical conditions providing efficiency of realization of structurally functional model of the moral formation of the student.
4. To develop scientific and methodical ensuring of the studied process.

*Theoretical implication* of the study:

- expediency of application of value-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 pedagogic 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 intrapersonal mechanism which is the cornerstone of the personality's 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 plan of achievement of the purpose which can be used in development of theoretical and methodical bases of psychological and pedagogical research is revealed.

*Practical implication of the study:*

- the tools of psychological and pedagogical diagnostics of extracurricular activities as factor of student's moral development, including the criteria, indicators and level characteristics of their development, diagnostic techniques providing objectivity, permanence, complexity of control and an assessment of model realization are created;
- 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 spiritual and moral development", test tasks.

The methodical recommendations issued by results of research were used when carrying out occupations with students of department of pedagogic and psychology of the Aktobe State University of K. Zhubanov, students of philological faculty and faculty of foreign languages of the Orenburg State Pedagogical University.

There are theoretical prerequisites creating conditions for search of solutions of the studied problem in science.

The significant contribution to development of concepts about the moral sphere of the personality was made by such philosophers (Barrow, Kant, Kay, Hume, Anscombe, Berdyaev, Montefiore, Moore, Downey and Kelly, Durkheim, Hare and Warnock, Nowell-Smith, Buyeva, Vernadsky, Ilyenkov, Ilyin, Mamardashvili, Solovyyov); pedagogues (Venttsel, Vlasova, Pustovalov, Rusakova, Slobodchikov) (Barrow, 2007; Kant, 1948; Kay, 1975; Hume, 1957; Anscombe, 1958; Berdyaev, 1910; Montefiore, 1958; Moore, 1912; Downey and Kelly, 1978; Durkheim, 2002; Ilyin, 1993; Warnock, 1979; Warnock, 1996; Nowell-Smith, 1948; Buyeva, 1978; Vernadsky, 1988; Ilyenkov, 1991; Mamardashvili, 2002; Solovyyov, 1989). In Behterev, Blonsky, Zenkovsky, Kapterev, Pirogov, Ushinsky, Shatsky's works of moral development of the personality explained from the point of view of the person's appointment, a humanization, moral unity.

The psychological features of youthful age stimulating moral formation of the personality (Kon, 1989; Shpranger, 1992; Eriksson, 1996; Hyland, 2015) are investigated. Influence on development of modern psychology and pedagogical thought in general and formation of ideas of the moral sphere of the personality in particular was rendered by humanistic ideas of the western psychology (Whiting, 2006; Halstead, 2006; Pike, 2014; Hobbes, 1934; Rousseau, 1984; Halstead & McLaughlin, 2000; Fromm, 1990; Gilford, 1982; Rogers, 1986; Maslow, 1943; Croitoru, 2014) and

the Russian moral psychology (Bratus, Zelichenko, Zichenko, Isaev, Shadrikov). The pedagogical aspect of morality is opened in Hospers, Sellars, Pitcher, Hart Law, Borytko, Vygotsky, Gessen, Karakovsky, Luzina, Maryenko, Shemshurina's works. Theoretical problems of the personality's spiritual and moral development are analyzed in works of Etzioni, Borovikov, Ilyina, Kalny, Malenkova, Motkova's works are devoted to research of indicators of Bogdanova, Kvyatkovsky, Mudrik, Cherkasov, Fomin, Khayrullin, Baybakov such as the personality's moral qualities formation; potential of traditions in moral formation of the pupil is studied (Danshov, 2006; Bogdanova, 1975; Etzioni, 1997; Vygotsky, 2010). Pedagogical conditions of effective training of the teacher for moral education of the pupil are revealed: culturally focused (Sibileva), personally focused (Winston, Griboyedova), value-oriented (Wilson, I. Tatarkina), practically focused researches (Holden & Clough, 1998; Wilson, 1973; Wilson, 1990; Wilson, 1996; Wilson & Williams, 1967).

During research it became obvious that questions of the moral formation of the personality have to be considered in a foreshortening of the available theoretical resource in the field of psychology and pedagogic. In this regard conventional it is possible to consider works Ananyev, Bezdukhov, Bodalyov, Bozhovich, Kolberg, Poznyakova, Shityakova, Jacobson (Ananyev, 2001; Bezdukhov, 2002).

Works of prominent scientists in the field of pedagogics characterized an activity role in development of the personality (Davydov, Zaire Beck, Zankov, Kolesnikova, Ksenofontova, S. A. Raschyotina, Tryapitsyna, Chekaleva, Schukina). Extracurricular activities are reviewed in the researches connected with studying of the educational environment (Anokhin, Belozertsev, Kornetov, Manuylov, Meng, Yasvin), out-of-class activity (Blackburn, Popov) (Belozertsev, 1990).

Noting productivity of the mentioned researches, it is necessary to admit that in the pedagogical theory the problem of the student's moral formation in extracurricular activities is not comprehended up to the end as it wasn't a subject of independent research in pedagogic.

### **Methods**

Research was conducted in three stages.

The first - analytical and diagnostic - the 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, hypotheses. 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 - the stage is characterized by the final analysis of the results received during skilled and experimental work, 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

1. The spiritual and moral development of the student as the process including the increasing deepening of personal spheres of the subject (an interiorization of the purpose, the principles, contents of morals and its values), forms the student's world of values connecting it with the moral practice which covers behavior and moral consciousness. Fixing of system of values in the relations of the person to the world, people around, to itself is the result of process; "a priority in it is difficult over simple, high over low, developed over undeveloped", conscience, a constant assessment of its own actions and as a character from moral positions.

2. Extracurricular activities possess a certain set of opportunities in moral formation of the student as it a) integrated in the contents, technologies and provide mutual enrichment of spiritual ethical standards of the subject; b) keeps current the use of humanitarian technologies, initiation of a reflection of own activity of the subject on the basis of responsibility, conscience, honesty, mutual understanding, mercy; c) promotes inclusion of substantial aspects of moral formation of the student at the level of the subjects mastered by him.

The revealed opportunities allow improving process of moral development of the student taking into account requirements of modern science and practice.

3. The structurally functional model of moral formation of the student acts as an approximate basis of creation of extracurricular activities of higher education institution according to Federal state educational standards of new generation and includes the interconnected blocks:

- the target: to create pedagogical conditions for moral formation of the student in extracurricular activities;
- the conceptual and methodological: approaches (valuable and semantic, personal-functioning), the principles (subjectivity, a humanistic orientation, education, mutual understanding, coherence of traditions and innovations), functions (cultural, estimated and regulatory, predictive, developing);
- the substantial: socially and personally significant values;
- the methodologically-technological: stages of the organization of extracurricular activities (organizational and target, substantial and operational, productive and estimated);
- the criteria and diagnostic: levels of spiritual and moral development - valuable (high), conscious (average), critical (low);
- the productive: reflects moral good breeding of the student.

4. Efficiency of realization of structurally functional model provides a complex of pedagogical conditions which have been mentioned before.

The *scientific novelty* of the research:

- the concept of "student's spiritual and moral development" as a process of interiorization of the student's objectives, principles, content of the world of morality and its values is clarified;
- the pedagogical possibilities of extracurricular activities in the moral development of the student (integrative, interdisciplinary, humanities) are revealed;
- structural and functional model of the student's moral development of extracurricular activities, including the purpose, invariant and variant parts is designed ;
- pedagogical conditions that ensure the effectiveness of the student's moral development in extracurricular activities are justified.

Characteristic features of student's spiritual and moral development in extracurricular activities.

Social order: spiritual and moral personality

Openly accessible at <http://www.european-science.com>

Aim: to create pedagogical conditions for the student's spiritual and moral development

Invariant:

Approaches:

- value-semantic
- personal-activity

Principles:

- subjectivity
- humanistic orientation
- cultural
- mutual understanding
- consistency of traditions and innovations

Functions:

- culturally creative
- regulatory evaluation
- predictive
- developing

Variable section:

Substantial unit

socially and personally significant values: education, virtue, liability, dignity, honor, grace, responsibility, freedom, conscious, justice

Methodology and Technology unit

Stages of extracurricular activities foundation: organizationally target, substantially-operational, effectively assessed

Humanitarian technologies: personally-oriented, discussion, dialogue, cooperative learning, self-presentation

Pedagogical conditions: 1) providing to the student the choice possibility of the philosophical, cultural, psychological and pedagogical information satisfying cognitive interest and need for inner-moral formation of the student; 2) use of modern humanitarian technologies which bring the student to understanding of that moral rules knowledge proves a moral choice, and values "consecrate this choice" (V.P. Bezdukhov); 3) saturation of extracurricular activities of higher education institution axiological meanings that expands possibility of student's participation in the solution of pedagogical and social situations of the inner-moral contents.

Criterion-diagnostic unit

criteria: motivational and evaluative, cognitive, activable

level indicators: valuable (high), conscious (average), critical (low)

Result: student, possessing spiritual and moral features

The invariant of structural and functional model consists of approaches, principles and functions. The following approaches form the methodological strategy of our model:

- value-semantic approach, which provides the base of the process of spiritual and moral development of the student as the subject of activity, relationships, the ability to differentiate between good and evil, to the choice of values for reflection and assessment of the results of the selection criterion values (V.P. Bezduhov, E.H. ; Lev, 2015; Goncharov, A. Shemshurina);

- personal-activity approach (B.G. Ananiev, Ilyenkov, A.N. Leontiev, (Rubinstein, 2003) G. Shchukin).

These approaches through their corresponding guidelines (subjectivity, humanistic orientation, culture, understanding, consistency of tradition and innovation) allow purposefully to elect those pedagogical conditions that can be effectively implemented in practicing of the



investigation process. Each approach has been important in the study process to account for its subjects of social and ideological orientations.

The variable part of the model represented by the following units:

- substantial unit includes socially and personally significant values;
- methodology and Technology unit includes personality-oriented technology, discussion, dialogue, cooperative learning, self-presentation, stages and pedagogical conditions. Each stage of the technology subordinate tasks (educational, developmental), which correspond to the student's and teacher's activities (internal and external), contents, methods, tools;
- criterion-diagnostic unit represented by the criteria (motivational and evaluative, cognitive, activable) and level indicators (valuable, conscious, critical) of spiritual and moral development of students in extracurricular activities.

Co-curricular activities (CCAs) earlier known as Extracurricular Activities (ECA) are the components of non-academic curriculum helps to develop various facets of the personality development of the child and students. For all-round development of the child, there is a need of emotional, physical, spiritual and moral development that is complemented and supplemented by co-curricular activities.

Experimental part of the research has been carried out according to the developed criteria and-level indicators of spiritual and moral development of the student's identity reflecting degree of spiritual and moral formation progress of the student in relation to his previous manifestations in extracurricular activities.

Motivational and valuable criterion: the aspiration of the student to spiritually moral improvement which is expressed in constant attempt to seize ways of experience accumulation of the spiritual and moral relations to the world, itself, another.

The cognitive: the student knows the essence of the concepts "spirituality", "moral", "spiritual and moral development of the personality", possibilities of extracurricular activities in spiritual and moral development of the personality; realizes values (education, freedom, responsibility, justice, good, conscience, advantage, honor, mercy) as a form of motivation and the content of spiritual and moral development; ways of self-improvement, self-realization.

The active: the student is capable to bear responsibility for the decisions made; to define strategy and ways of purpose achievement on the basis of a spiritual and moral choice; is able to analyze spiritual and moral situations; to find spiritual and moral ways of overcoming contradictions in extracurricular activities; to build the relations with others on the principle of respect of the personality; to show tolerance to opinion of others; to respect opinion of Another, to be able to communicate; to solve the conflicts in a friendly way; to resist to the misachieves, immorality.

One of the main tasks of experimental work was the training teachers for the organization of spiritual and moral development process of the student. More than a half of respondents (N = 49) assigned a supporting role for spiritual moral to education and practice of students in this direction, believing that "the student - is already created personality". The content-analysis of work plans of higher education institutions, individual plans of teachers confirmed the fact that extracurricular activities are presented by separate actions. The main attention is concentrated on the present period of training, development of the student as a competent and successful person, ways of self-improvement, self-realization.

The research has been conducted among the students of Orenburg State Pedagogical University, K. Zhubanov State University of Aktobe, State Teacher Training Institution of Aktobe, the West Kazakhstan State Medical Academy of M. Ospanov, S. Baishev university of Aktobe (N = 175). The choice of higher education institutions is caused by the following: Kazakhstan and Russia

build democratic societies, endure the Perestroika period, processes of reforming and modernization of education proceed in higher education institutions; there are problems of spiritual and moral development of a student in each higher education institutions; there is an intensive communication between students and teachers of various faculties and on this basis there is an active exchange of information; wide range of university specialties causes development of diverse interests of students. The contingent of respondents according to the main characteristics was rather uniform in each higher education institution. The majority of them are students from 17 to 25 years. The most part among respondents is represented by students (73,2%). It allowed us to determine extracurricular activities as a factor of spiritual and moral development of the student. The students of the 1 - 4 courses at different faculties had been questioned.

Following the results of pedagogical diagnostics three levels of spiritual and moral development of a student are determined: valuable (high), conscious (average), critical (low) - on the basis of motivational and valuable, cognitive, activity criteria. Two experimental groups are involved in the research (EG1 - 29 people, EG2 - 29 people (KG - 29 people). These groups are identical on the level of spiritual and moral development, number of girls and boys; on their cognitive interests, social status.

At the stating stage only 6 people from all three groups (6,9%) were at the high level of spiritual and moral formation, the others - on average and low levels. The carried-out analysis of questionnaires, axiobiography (Mosiyenko), essays "The modern student's views about life", Internet-polling, the result of which was the fixing of concrete valuable orientations, the technique of incomplete offers, the method of the developed portraits, discussions according to specially developed schemes, conversations and purposeful pedagogical supervision allowed to reveal motives to spiritual moral formation of students, their experiences, the relationship.

Lack of uniform idea of the concept "spiritual and moral development" is revealed at the beginning of the experimental work. Students had the sketchy, separate, in certain cases distorted information of a problem. Ideas and representations about spiritual and moral, their harmonies, values were perceived by most of students from sneer shares, sometimes a complete negation or contacted questions of material security, the commodity-money relations (51,3%). (The spiritual and moral person, in their opinion - is "poor", "believer", "the person whose life's been lived"). We fixed inability to think of concepts, large-scale categories of the most part of students.

Spiritual and moral values had been ranked as follows: love (31,8%), family (30,8%), freedom (30,7%), dignity (29,0%), mutual understanding and mutual respect (29,5%), friendship (27,1%), kindly (26,1%), mercy (19,4%), diligence (19,2%), responsibility (19,3%), conscience (17,2%), education, intelligence (16,9%), justice (15,7%), honor (9,3%), truth (8,1%), liability (7,2%). As we see, pair concepts (mercy and justice; honor and dignity; conscience and liability) as development of internal (motive, value) and external (action) of the subject don't coincide. We discovered that our data of the stating experiment is close to the results of Goncharova (Samara).

The results of our research showed that only 35,3% of students plan to work according to their specialty; 27,6% don't plan it; most of respondents couldn't define their professional choice. But mobility existence came to light: "I am not afraid to lose work, it is necessary to be able to be reconstructed, be in continuous search; I think, spirituality and moral can be useful in it", "a question that is more necessary for achievement of success: risk or spirituality?".

The importance of spiritual and moral development is admitted by the students indirectly: "the culture and moral are necessary for youth in order not to seem as the savage abroad", "the spiritual and moral developed, skillful students are willingly accepted in firms", "I will bring up values at the children to create from them worthy people"; "It is much more pleasant to spend time in the company of well-mannered people". Some students are attracted by that "these people live



interestingly", "among them there are no bootlickers and envious persons", "the friendship and support are characteristic for them", "they are cultural, are allocated from lump", "they are engaged in what is pleasant to them", "it would be desirable to belong to this circle of people". But these judgments met in a small amount of questionnaires (3,7%). Nevertheless we found existence of some students, who are motivated on spiritual and moral development and with whom we may work during our experimental work.

So, the results of the stating experiment showed ambiguous opinions on character of the studied phenomenon: from negative, conformist to positive, productive.

We revealed the following opportunities of extracurricular activities in spiritual and moral development of the student:

- it promotes development of those qualities which difficult or can't be developed in the environment of classroom (creative, organizing, emphatic abilities, culture of thinking);
- it develops motives of the inner-moral formation. The student, joining in diverse types of extracurricular activities, not only "enters" the professional activity, but also enters "a new situation of formation" (L.S. Vygotsky), rises by new steps of the spiritual improvement (Vygotsky, 2010);
- it allows to imitate the main spheres of pedagogical work of a teacher.

Specifics of the personality's inner-moral development in extracurricular activities are defined by nature of activity in this environment. The main skills of the cultural, reflexive, valuably caused pedagogical activity are born in out-of-class space, free from dictatorship, allowing improvising. Anikeeva, Dobrovich and Karakovsky, considering pedagogical aspect of games, pointed to their importance for improvement of extracurricular activities. Human game, according to D.B. Elkonin, is such activity in which social human relations outside the conditions of directly utilitarian activity are recreated. It includes in the structure all basic elements of activity - the purpose uniting participants, a community of motives, coherence; role behavior of participants with the corresponding distribution between them separate functions; management for the purpose of coordination of individual actions of players (Elkonin, 1999).

Opportunities, conditions, ways of activity, the subject and subject relations become parameters of new (reflexive) extracurricular activities (Sokolova). 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).

So, extracurricular activities, meeting lacks in knowledge, forms a complete picture of the world, definitely reproduces various phenomena of social life in society and in the world, promotes adaptation of the personality in it. Thanks to extracurricular activities the student gains experience of the emotional and valuable relation to the world of things and people, experience of communication, interaction, opens himself to the world with which it is internally interconnected. In extracurricular activities all factors are integrated (biological - specific and psychological features of inclinations and abilities of students; environment (cultural, educational environment of university, variety of forms and methods of educational work); activity of the personality). Therefore extracurricular activities positively influence on the process of the student's spiritual and moral formation.

### **Discussion**

*The essence of the term "spiritual and moral development".* Analysis of philosophical, psychological and pedagogical researches showed general acceptance of the statement about the unity of the spiritual and moral principles in human life, but the concepts of "spirituality" and "morality" are treated ambiguously. In the religious theology the spirituality is inextricably linked with God, faith, soul, searching for the divine man. From a scientific point of view the spirituality is

"the original property of matter, which is most clearly embodied in a man", "spiritual – is, of course, sublime, but not necessarily moral", "spiritual" is a "world of ideas"; "Peace" is a "world of the senses". Spirituality gives the individual the opportunity to: - virtual ownership unlimited by time and space, generating an experience of freedom, unrestricted movement of thought, whereas in the physical world prevents movement of a number of limitations – a manifestation of the laws of nature. Virtually the same individual can rise even above them; - The possibility for creativity, experiencing the freedom to compare "all" among "everything", which is not confined to a narrow set of objects; - The ability to rise above its existence and evaluate it and in it to the widest possible position that allows you to "make the most its being the object of the person's will and consciousness" (Marx & Engels, 1978). But here are important moral grounds: limits and sense of proportion. Morality is needed, the desire for exaltation shouldn't be in contradiction with the interests of routine life and life itself.

Spirituality appears as an integrative indicator of personality's development. It is valuable in itself and can not be replaced by anything another, which can be close to its quality. Spiritual, including in its content soulfulness, represents an individual expression of two fundamental needs of motives: the ideal requirements of knowledge and social need to live and act for others, paying human morality, "of conscience, freedom of moral choice and responsibility to ourselves for this choice".

Our position, followed by Bondyрева, Croitoru, Shityakovov based on an understanding of spirituality as "the existence of a certain indicator of the hierarchy of values, goals, meanings," as "the ability to self-determination, self-realization, the ability of the individual on the basis of the hierarchy to create the inner world", through which the humanist essence of the individual is realized, his free moral choice in the ever-changing situations. In recent studies, the terms "spiritual and moral education" and "the spiritual and moral development" are often used (Kame and Tshaka, Emelyanov, Rusakova, Shityakova, Farhshatova) (Kame & Tshaka, 2015).

Spiritually-moral development we define as the process of internalization of the subject objectives, principles, content of the world and its moral values, the assimilation of which forms a world of values, associating it with moral practice, covering the behavior and moral consciousness of the subject. Thus there is a range of awareness and action motives, justification of the conduct's motive for themselves and on behalf of other positions with socially and personally important values, awareness of the criteria of good and evil deeds which give orientation, adequate maintenance of those values. The result of the process is to strengthen the system of values in the student's attitude to the world, to others, to himself; particular perception of life, "difficult above simple, high above low, developed over undeveloped form the priority here", conscience, continuous evaluation of their own actions, and itself as the active person from the standpoint of morality.

Morality is a peculiar control system of human activity, including the large number of subjective and objective factors: from one side it is a student's will-power, purposefulness, capabilities, necessities to spiritual activity, from other side is public opinion, system of values, political, socio-economic terms of society, system of education and nature of socialization. The inner plugs in itself internal and external, innate and acquired features. Moral values play a great role in the inner values structure as a unity of moral consciousness and moral practice. The last confirms position about the indivisibility in the personality's inner-moral life activity.

Robin Barrow assures that "there are a number of other quite common assumptions about morality that are seriously misleading, if not mistaken". He lists some of them as "the view that to describe or give an account of morality is to describe a specific code of conduct. The view that morality can be defined in terms of particular prescriptions or proscriptions such as do not drink, do

not lust, and do not steal; or love your neighbor, keep your promises, and pay your taxes, the view that a person's moral quality is to be judged solely by reference to their actions or behavior, the view that what is morally good is so because it is sanctioned by God, the Big Chief, or Nature, the view that there can be no grounding for morality, if it is not embedded in some religious faith, the view that there is no objective moral truth, but that whatever you believe is good (or, perhaps, your society believes is good) is good, the view (usually a confusion rather than a stated position) that morality can be identified with the legal, the socially acceptable, or the prudent, the view that a moral theory must provide clear guidance for action" (Barrow, 2007).

Solving the problem of spiritual and moral development of the student required to identify opportunities of extracurricular activities, positively influencing this process. It was found for the first time that extracurricular activities as a phenomenon reflect the active participation of students in professionally oriented classes, implemented after the obligatory training sessions according to their own interests and inclinations in the conditions of pedagogical assistance (Hyland, 2015; Saltseva, 2010). The thesis shows the different interpretations of its "activities, creating conditions for a variety of social relations and individual personality development situations" (Brooks & Normore, 2010; Belozertsev, 1990), Daniliuk et al., 2010; Kame & Tshaka, 2015; Mudrik, 2010). "Episodic activities for students outside of the educational process in order to enhance common cultural horizons" (Rhodes, 1990), including synonymous employed terms – "extracurricular activities" (Whiting, 2006).

Extracurricular activities are viewed in close connection with the spiritual and moral development of the person. The grounds are concepts actualizing the inclusion of the subject in activity as the main way of formation of personal qualities, including spiritual and moral interests, ideals and motives (Abulkhanova-Slavskaya, Anscombe, Winter, Hyland, Leontiev, Rubinstein, Bozhovich, Mitin) (Hyland, 2015; Rubinstein, 2003); dominant relationship to the world, to people, to myself (Kay, Jacobson) (Kay, 1975). Extracurricular activity has all the essential properties of activities: definition of objectives (goal, in accordance with objective circumstances, determines the entire subsequent process accomplished by the subject), objectivity (enters into the world of objects, emotions, feelings, values, attitudes, experiences); meaningfulness (filled with personal meaning); converts the character (allows you to see the results of their participation in the activity, including spiritual and moral development of the person). In the extracurricular activities, study is presented as multivariable on the goals and capabilities of the subject phenomenon that extends its boundaries to the spiritual and moral development of the person (Anscombe, 1958).

It is stated in the study that student's age is a favorable period for the spiritual and moral development. It is typical for the youth to do the analysis of the subject's own thoughts, motives, actions, attitudes, values (Durkheim, Remshmidt) (Durkheim, 2002); the center of the mental process becomes the formation of outlook, self-consciousness, which is manifested in the desire to self-expression, striving to express their individuality (Brooks and Normore, Kon, Mudrik); actualization of reflective abilities in situations of spiritual and moral content (Brooks & Normore, 2010; Whiting, 2006).

### **Conclusions**

The research work confirms the hypothesis and we can make the following *conclusions*:

1. The notion of "student's spiritual and moral development " as a process of interiorization of the student's objectives, principles, essence of morality and its values, the assimilation of which forms the world of values connected with morality is clarified.

2. It is proved that the extracurricular activities have all the essential properties of activities as goal-setting, objectivity, meaningfulness, transformative quality. As it is multivariate, a variety of interests, cognitive activity, independence, self-education of the student mostly manifested here, on the basis of which individual abilities, positive motivation and reflection are developed. These extracurricular activities emerge cultural, prognostic, assessment and regulatory functions aimed at the process of spiritual and moral development of the person, where the awareness and choice of student's action motive, study motive of conduct for themselves and the others from the point of a socially and personally significant values giving orientation actions, equal to the essence of those values.

3. It is confirmed that the spiritual and moral development of the student occurs in extracurricular activities effectively enough to create the pedagogical conditions that ensure the effectiveness of the implementation of its structural and functional model:

- providing students the opportunity to select the philosophical, cultural, psychological and educational information to meet the educational interest and the need for spiritual and moral development;

- the use of modern humanitarian technologies, which lead students to an understanding that knowledge of the rules of morality justifies moral choice and value "lightens this choice" (Bezdukhov);

- saturation of extra-curricular activities of the university axiological meanings that enhances the ability of the student's involvement in educational and social situations of spiritual and moral content.

4. The result of the process, the criteria which are the motivational and evaluative, cognitive, activable, is to consolidate the system of values in the students' attitude to the world, to others, to himself; particular perception of life, "the priority is difficult above simple, high above low, developed over undeveloped," conscience, continuous evaluation of their own actions, and himself as the activator from the standpoint of morality.

5. Identified risks require further consideration affecting the spiritual and moral development of the student: reducing common, artistic culture most of today's up-to-date students as a result of non-critical attitude to the media programs that promote violence; lack of confidence in the validity of the information received; persist in many traditional methods in education. The study confirms that taking into account these risks and preventing students from them is possible to obtain better results in the spiritual and moral development of students.

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