PECULIARITIES OF SPIRITUAL CULTURE

Annotation: The article deals with the peculiarities of spiritual culture and its role in the upbringing of the personality

Keywords: culture, morality, ecology, pedagogy, spirituality

The comprehensive development of the personality, the formation of aesthetic, ecological, moral and creative elements of spiritual culture among schoolchildren is one of the tasks of vocational guidance in the school. And the task of pedagogical workers is to educate future young workers and specialists so that when they leave school they are able to bring beauty into life, into work, into people's relations. The basic elements of spiritual culture can not be formed individually. They are closely interrelated. Speaking about ecology, human attitude to the environment, we can not fail to mention the beauty of the living and inanimate world, the honor and duty of people in front of nature. And immediately there is a creative aspect. It is necessary to learn to live on the Earth, not interfering with other inhabitants, not crippling, not destroying the created by our planet and the great cosmos, but rationally and harmoniously supplemented with its creations and ennoble it.

These words became original slogans of our time, urgent appeals addressed to the entire human community and to each of the people. But if the word «peace»
from the earliest times took root in the vocabulary of different peoples, the term «ecology» (translated from Greek - the science of the house, the residence) appeared only in 1866 and until recently was used mainly by biologists. Indeed, the planet Earth, its nature - the continents and oceans, the green and animal world - the house of mankind. This is the habitat of people, and the workshop in which they work, and a pantry of vital resources, and a source of health, inspiration. That is why the preservation of the natural foundations of life support for society is a global, universal human task. But in view of the fact that the scientific and technological revolution and world production have not yet acquired an ecological orientation and are still being developed without taking into account the opportunities and limitations of nature, the negative consequences of these trends have dramatically increased: environmental pollution, violation of ecological balance, reduction of the ability of natural components to self-recovery, non-renewable resources. The list of global and regional environmental threats is very large. "Ecological map" of our country reflects these threats, and various centers of ecological tension in the Fatherland.

Ecological culture is a capacious concept, but the main content is fixed by the peculiarity of the present stage of interaction between society and nature, when the contradiction between them reached an unprecedented severity.

On the one hand, the «response» of nature to destructive actions gives a powerful impulse, urging, or rather - forcing society to rethink its attitude to nature, to abandon the old view of it as the sphere of free play of human forces and abilities, to embark on the path of developing an environmental culture.

On the other hand, the process of formation and development of ecological culture becomes an impulse of spiritual and practical activities aimed at overcoming the crisis state of the «society-nature» system, improving this state, and, in the long term, harmonizing relations between society and nature.

The enormous importance of moral education in the development and formation of the individual has been recognized in pedagogy since ancient times.
Many outstanding teachers of the past noted that the preparation of a benevolent person can not be reduced only to his education and mental development, and to the fore in education brought forward a moral formation.

VG Belinskiy pointed to the enormous role of moral education in the process of education and personality formation. He noted that education and the knowledge and skills acquired by man will bring greater or lesser benefit depending on what morality he learns.

The child is in a state of quiet, hidden from prying eyes of mental work - the work of growth and development. In the rain, hail, just as under the scorching rays of the sun, the young tree grows badly. So the child is harmful to normal development of constant emotional shakes, including spacing and immoderate praise.

Moral education begins with exercises in moral actions, with manifestations of feelings of love, gratitude, and not by teaching moral truths. Talks about duty, teachings, if they precede moral actions, are like shadows appearing at sunset before real things, claimed Pestalozzi.

Developed moral and mental inquiries encourage the child to diligence in work. The analysis of the above shows that from the socio-aesthetic point of view, the content of the education of moral culture must, first of all, include the involvement of students in such activities as socio-political, patriotic, labor, material, nature protection and communication.

The goal of educating an aesthetic culture can not be deciphered in isolation from other aspects of the formation of the personality, every possible manifestation of its relations to the surrounding world. Aesthetic education is an indispensable element in the formation of the totality of the individual's spiritual wealth. The very process of aesthetic growth in the formation of the consciousness of youth must be democratic. It is necessary to enter the consciousness of children in the aesthetization of various spheres of society's life, as a way of revealing self-realized creative instincts.
Aesthetic education is carried out by the whole system of purposeful activity, oriented towards the achievement in the development of the corresponding abilities, skills, as well as the acquisition of knowledge, which together constitute the society's level of aesthetic personality culture. The task of aesthetic development in the process of vocational guidance is to identify and develop creative and aesthetic inclinations that are inextricably linked with the initial labor skills.

Creative education is, above all, fighting with routine: one day should not look like other days, no lesson - for other lessons. The child's day is planned in such a way that there is no time for doing nothing, and all the time - alternating things: planned, necessary, unplanned and optional.

Each person has a «loneliness» norm, large or small, according to his temperament, and he must fulfill his own norm: to be alone, gather his thoughts, fantasize, communicate with his comrades, play abstract toys, cubes, buttons, nuts, turn them by his power imagination into real objects.

The main task of labor education and vocational guidance in particular is to form a common orientation for honest schoolchildren in each schoolchild, to bring him to the point of spiritual choice of the profession. Let's get acquainted with the process of production and accumulation of cultural values.

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