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## Нравственное воспитание молодежи в условиях информационного общества

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В настоящее время все более актуальными становятся вопросы нравственного воспитания молодежи. В условиях всеобщей компьютеризации, изменений содержания и способов взаимодействия человека с окружающим миром необходимы новые способы формирования ценностных оснований человеческой деятельности. Нравственное воспитание как формирование нравственной культуры личности является частью процесса ее духовного становления. В статье проводится мысль о том, что повышение эффективности нравственного воспитания предполагает научное определение самих целей воспитания и комплексных путей их осуществления. Авторы выделяют два взаимосвязанных направления организации нравственного воспитания студенческой молодежи в вузе: моральное образование и обучение навыкам нравственного поведения в процессе деятельности. Разносторонняя деятельность вуза выступает не только в качестве средства нравственного воспитания, но и является его условием. В статье подчеркивается, что нравственное воспитание в вузе включает в себя множество факторов: традиции нравственного воспитания, сформированная и формализованная корпоративная культура (миссия вуза, система жизненных ценностей, кодексы чести и др.); преподавание этических дисциплин, знакомство молодежи с теоретическими достижениями в области этической мысли; общая этическая направленность учебного процесса по общетеоретическим и профессиональным дисциплинам; организация учебного процесса и работа со студентами во внеучебное время; организация практики, вовлечение студентов в общественную и трудовую деятельность и пр.

**Ключевые слова:** мораль, этика, личность, молодежь, ценности, нравственное воспитание, нравственная культура, ответственность, патриотизм, информационное общество.

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# Moral Education of Youth in Information-Oriented Society

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At the present time, the issues of moral education of youth are becoming increasingly relevant. This is due to the need to develop new ways of forming the value foundations of human activity, in the context of its universal computerization, changes in the content and ways of human interaction with the outside world. Moral education as the formation of a moral culture of an individual is part of the whole process of its spiritual formation. Improving the effectiveness of moral education involves the scientific definition of the very goals of education and the complex ways of their implementation. The organization of moral education of students at a university consists of two main interrelated areas: moral education and the corresponding training of students in moral behavior skills in the process of the activity. The versatile activities of the university act not only as a means of moral education but also is its condition. Moral education in the university includes: the presence of the traditions of moral education, a formed and formalized corporate culture (the mission of the university, the system of life values, codes of honor, etc.); teaching ethical disciplines, introducing young people to theoretical achievements in the field of ethical thought; general ethical orientation of the educational process in general theoretical and professional disciplines; organization of the educational process and work with students in extracurricular time; organization of practice, involvement of students in social and labor activities, etc.

**Keywords:** morality, ethics, personality, youth, values, moral education, moral culture, responsibility, patriotism, information society.

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In recent years, in scientific and sociopolitical literature, they write more and more often that already in the first half of the 21st century a global information society will be formed. As arguments for this conclusion, data are presented on the increasing scale of development of informatization processes, the increasing role of the information sector of the economy, the rapid development of networks and means of information communications, as well as the impact of these processes on the way of life of people in the new information environment.

The analysis shows that these forecasts are well-founded: new advances in basic science are immediately accompanied by next breakthroughs in the field of creating new information tools and technologies. The transition of society to a new era contributes to the introduction of the concepts of "information", "information society", and "knowledge society"

into philosophical discourse. Along with matter and energy, information, turning into the most important global resource of mankind, began to be considered as one of the three components of the world that are not reducible to each other.

An important feature of the processes of informatization of society is the globalization of individual and social consciousness. The worldview of the individual in the information society is formed not only under the influence of the value orientations of a particular social community, but also under the influence of information from the outside world as a whole – the attitudes and principles of various cultures and peoples. This creates a fundamentally new humanitarian situation, which has never happened in the history of mankind: in the modern world there is a global interconnection and universal interdependence between countries and peoples, from which no country, no nation, or even any individual can evade. In these conditions, the problem of the formation of a system of moral values of the information society is significantly updated, and the role of moral education of an individual is growing immeasurably [Tsvyk 2018, 6].

The new information environment aims at the formation of certain worldview and axiological priorities, in accordance with which the value characteristics of the information society change and reproduce. Technological progresses, the development of means of communication greatly increase the opportunities for people to become involved in spiritual culture and expand the possibilities of targeted influence on the moral formation of personality. The upbringing of the personality is an important part of the whole process of his spiritual formation. The process of education is one of the leading functions of society. However, there is no one social institution responsible for solving educational problems. Many subjects are involved in this business, almost all social institutions, organizations, spheres – family, educational and cultural institutions, government agencies, public organizations, mass media and communications. The key to success in educating young people in the information society lies in the fact that everyone comprehends and accepts the obvious truth as a guide to action: each social institution individually and all taken together are responsible for the results of upbringing.

Higher school is called upon to play a crucial role in this process. Higher education today is not limited to the function of transferring systematic professional knowledge to a young person, but it assumes the important role of preparing and incorporating an individual into various spheres of society [Tsvyk 2016, 4]. Moreover, education contains a powerful moral potential, due to its status as a social and political institution of the state. It is a universal moral way of life of a people, serves to strengthen its statehood, develop history and culture, form spiritual and moral values, civic identity, under the indispensable condition that national identity is not limited to awareness only of its ethnicity, but reflects interethnic attitudes and value orientations, tolerant attitude to the culture of all peoples living nearby. Thanks to this, a man-citizen is formed, a person integrates into the system of multinational cultures, and society, through education, special ethics of life, creates itself based on inadequate forms of pedagogical and social activity.

### **Moral education as the formation of a moral culture of personality**

Parenting is a sociocultural process that involves a deliberate and systematic impact on a person in order to form the necessary mechanisms for life in society, to create the conditions for its spiritual and physical development, to ensure the targeted transfer of socio-cultural experience of older generations to younger ones. In modern research literature, various types of public education are distinguished: mental, physical, polytechnic, labor, professional, etc. The most important type of personal education is moral education.

In the process of moral education, certain moral representations of good, duty, honor, principles and norms of morality are affirmed in the consciousness and behavior of a person. In all the basic functions of the educational process: the activity of transferring moral knowledge and experience, the formation in the course of activities of sustainable skills of moral behavior, the activity of transforming them into moral qualities of a person, manifested in concrete relationships between people, the specificity of morality as a social phenomenon is reflected.

It should be noted that each type of public education is also aimed at implementing these same functions. But if most of them involve preparing a person for a certain type of activity, adequate to the acquired knowledge and skills in the process of education, then the specificity of moral education is the preparation of an individual for any activity. This is due to the fact that the moral qualities of a person formed in the process of moral education do not themselves manifest in a specific objective activity corresponding to them, but they are also found in each type of activity, constituting its integral part. So, humanism, industriousness, responsibility and other moral qualities of a person always act as stimulants of any activity that increase its effectiveness, characterizing the individual's attitude to other people and society as a whole.

Moral education is usually regarded as a purposeful process of forming a moral culture in a person (a system of values, moral feelings and behavior that is consistent with the ideals and principles of humanistic morality). Among the main tasks of moral education are: the formation of moral consciousness, its rational (moral ideas, concepts, judgments, value relationships) and emotional (emotions, experiences) component; the formation of moral behavior and the ability to evaluate it; the formation of individual moral feelings and relationships, the moral position of the individual.

The basis of moral education, in the course of assimilation of universal values, basic moral norms and principles developed by people in the course of the historical development of society, is the development of a consciously emotional attitude to these norms, including the unity of knowledge and experience, the moral meaning of activity, behavior. The content of moral education includes the formation of a sense of duty and responsibility for one's country and one's own behavior, labor needs, a humane attitude towards others, respect for nature, law-abiding, developing communication skills, a culture of communication, the need and skills for self-knowledge and self-education.

Since the formation of moral qualities is an indispensable condition for preparing a person for any activity, regardless of its subject matter, insofar as the most important feature of moral education is its universal character. The purpose of moral education is precisely that the person internally internalizes the principles and norms of morality, turns them from external to internal ways of regulating moral behavior. Their organic fusion is the main task of moral education. But the achievement of such adequacy does not exhaust the task of moral education in a modern, dynamically developing society. Acceleration of the processes of social dynamics in the information society leads to the fact that morality is also developing – the content of the principles and norms is enriched, they are deepened, concretized, brought into line with new moral conflicts. This poses new and responsible requirements for the methods, forms and effectiveness of moral education, sharply raises the question of moral maturity and stability of the individual, the formation of the moral culture of each person. It follows that the moral education system should also be aimed at the formation of moral activity as a quality of a personality of a new type, that is, the development of an individual's internal need for continuous moral improvement, a creative attitude towards the level of moral development that has actually been achieved, and the desire to set and solve new, more complex moral tasks, etc. The creative nature of such a person is based on a truly free choice by the personality of the direction of his activity. The development of a person's creative activity should receive appropriate implementation in the process of educational activity. For this, it is necessary to use the entire system of incentives for activating youth activities, to create the necessary conditions for the manifestation of individual abilities, including moral actions.

### **Moral culture: concept and essence**

The most important task of moral education is the formation of a moral culture of the individual. Morality permeates all spheres and aspects of human practice. Without it, people's consciousness is vague. It testifies to whether progressive life ideals are actually embodied in the behavior of people, or they are only formally declared, with a verbal shell they hide

ordinary mimicry, selfish aspirations and selfishness. The moral culture of the individual is a combination of socially recognized moral norms, principles and ideals, as well as the ways of their embodiment in the moral aspects of people's activities. For an adequate assessment of the level of moral culture of society and the individual, it is important to characterize not only the system of moral values – objective and subjective – but also conscious motives, motivations, incentives, ways of the person's activity, corresponding or contradicting social moral ideals, norms and rules. One and the same moral act (help to a colleague, social activity, support of parents) can have different motives – to be committed both by virtue of humane moral convictions of a person, and by virtue of selfish, careeristic or other aspirations. Double, ostentatious morality is evidence of a low moral culture, a dangerous social phenomenon, since it is a breeding ground for the deformation of consciousness and behavior.

The level of moral culture of a person is determined through a number of indicators. The main ones are, first of all, knowledge of the basic moral principles and norms of society; their assessment as socially just, necessary, contributing to social progress and the comprehensive development of the individual; the embodiment of these principles and norms in the moral behavior of man; socially valuable motives and internal adjustment of the moral aspects of human behavior with a sense of duty and the dictates of conscience. This creates the basis for free and creative adherence to developing moral principles and standards of society in a wide variety of conditions [Kapto 2006, 49].

A direct consequence of the globalization of information processes in the modern world was a change in the essence of the process of forming a human worldview. Moreover, not only the content of our knowledge of the world is changing, but also the methods of obtaining, reproducing and transmitting it, which, ultimately, significantly affects the internal structures of the person and the process of forming values. Today, it is customary to consider the increasing influence on the personality of mass media in the context of possible dangerous trends related to the growing problem of selecting high-quality and reliable information, youth leaving to network structures with a high level of anonymization, which reduces the person's responsibility for their actions, etc. A massive transfer of the educational process to computer-aided learning models can lead to the dehumanization of the educational process, the departure from it of the spiritual personal component, which in the course of using traditional teaching technologies was provided by the personality of the teacher, his moral and spiritual impact on students. That is why it is so important not only to maintain the educational component in modern educational activity, but also to strengthen it, because further scientific and technological development of society is unthinkable without a high level of moral culture of the individuals who provide it.

At the same time, blaming information technology for a possible decline in morals, deformation of consciousness and hindering the processes of moral socialization is unproductive. By themselves, computer technology does not and cannot change either the existing ethical standards or the motivation of a person to moral behavior. They only increase, and in a significant way, technical and operational capabilities, both for moral acts and for immoral ones. In these conditions, the role of moral education is growing immeasurably, which should also be carried out using the full power of the means of influencing the personality available today [Volkova 2016, 33].

The growth of the moral culture of youth is called upon to contribute not only to improving working conditions, life, cultural and social life of people in modern society, but also the impact of a positive pattern of behavior, information, training and education system. A huge role is played by the assimilation of universal spiritual values, an integral part of which were and remain in modern society – goodness, justice, duty, conscience, honor, responsibility, nobility and other moral concepts. Awareness of their priority in comparison with narrow-group, national, corporate and other interests is due to the fact that in the information society mankind is increasingly becoming a single society, although contradictory. This is due to the qualitatively new nature of social ties, the processes of globalization, the exacerbation of global problems that can only be solved as a result of the combined efforts of the entire world community. A deep understanding of the problems of moral education

in modern social development activates the role of ethical aspects of youth education, an integral part of which should be the formation of youth qualities such as patriotism, collectivism, responsibility that can become moral incentives for action.

### **Moral education of youth at the university**

Speaking about understanding the content of the process of moral education, it is necessary to distinguish two closely interrelated aspects: the first reflects the target function of educational activity, showing its direction; the second reflects the organizational and methodological function of educational activity, developing the principles of the organizational system of influence on the personality, which ensures the most effective assimilation of moral standards of society by it. The means of moral education of students in the university include general and specific methods and forms. Moral education as one of the methods consists in informing young people in the field of morality and discussing moral issues with them. It serves to build knowledge of moral standards and values. Another method is the involvement of young people in activities, labor, social, artistic, sports, etc. It is very important here to prevent the substitution of moral and educational activities of leisure and entertainment.

The organization of moral education in a university consists of two main interrelated areas: moral education and the corresponding training of students in moral behavior skills in the process of activity. At the same time, the versatile activity of the university acts not only as a means of moral education, but also is its condition, which requires the inclusion in the educational process and the purposeful organization of all types of university activities. This means that the entire lifestyle of the university must be organized in such a way that it can have the proper moral impact on the student.

A major role in the development of students' moral culture is played by the study of ethical disciplines – Ethics, History of Ethical Doctrines, Professional Ethics, etc. At the same time, it would be wrong to consider that only a cycle of ethical disciplines can exert a moral and educational influence on a student. Ethical orientation is one of the important requirements that in modern conditions are presented to teachers of general scientific and professional disciplines. Of course, moral education through the educational process in majors has its own specifics. A special emphasis, in our opinion, should be placed on the disclosure of such moral aspects of special disciplines as the humanistic orientation of the use of modern information technologies, the ecological orientation of modern science, the role of the human factor in conditions of accelerating scientific and technological development. Moral education through a specialty should be aimed at the formation of patriotism, collectivism, a sense of pride in the achievements of Russian science and technology, etc.

It should also be noted that the moral and educational impact on the student is inseparable from the personality of the teacher, his moral character. In Russian universities, the moral status of a scientist and teacher was traditionally very high. This presupposes ongoing work on the moral education of the entire faculty. Often the attitude to the profession, interest in the studied sciences awakens the personality of the teacher, his enthusiasm, creative search, erudition, breadth of mind. Therefore, the faculty and management of the university should be distinguished by professional excellence, mastery of the latest educational technologies, the desire for continuous improvement of professional qualifications and pedagogical skills, and purity of moral character [Reznichenko 2009].

The effectiveness of moral education in the university staff is largely determined by the state of the moral climate, the proper organization of different areas of the university. The moral knowledge of students should be supported by appropriate deeds, actions, and for this it is necessary to create conditions conducive to the establishment of moral relations in the team. From the state of labor and academic discipline and the implementation of internal rules to the implementation of the scientific principles of the organization of the educational process, from the care of the public services of students to the organization of social and labor activities – this is a wide range of moral problems to be regulated in the process of

educational activities at the university. The organization of the university's activities should become the solid foundation on which the student's moral consciousness is developed, based on the principles and standards of morality in modern society.

This important goal does not exhaust the tasks of moral education in a particular university, where a specialist of a certain profile is educated. Therefore, the solution of the general tasks of moral education should be supplemented by the tasks of instilling in students the skills of professional morality, which can be carried out both during the course of professional ethics in the areas of training, and during the familiarization and production practice of students.

In modern conditions, a powerful means of developing high moral qualities is the undeservedly forgotten, but labor education of young people who have begun to revive in recent years in Russian higher education. Voluntary joint work – participation in community work subbotniks, patronage work, student construction teams – are an effective form of educating students about moral motives of work.

Thus, in modern conditions, the process of moral education in higher education is a whole range of targeted influences that pursue the achievement of a common goal – the formation of a holistic, harmoniously developed personality, capable of moral behavior in a dynamically developing modern world.

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