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IMPORTANCE OF SPIRITUAL WORLDVIEW FOR FUTURE TEACHERS

Abstract. The importance of a spiritual worldview for future teachers was relevant at all stages of the development of society. All the qualities that characterize the spiritual worldview of teachers are changed, depending on the social structure of the state and its ideology, religious and secular views, and the level of development of pedagogical science. The spiritual worldview of teachers is one of the most important characteristics of the pedagogical preparation of the individual. The formation and development of the spiritual worldview, is interconnected from the moral choice of the ideal of good and humanistic point of view. The work discusses the pedagogical problems of the spiritual worldview of future teachers. The article defines the concept of “Spiritual worldview”. The aim of this work is to generalize and systematize the problem, to determine the role and place of the spiritual worldview of future teachers. This study discusses some of the findings of scientists on the worldview and spirituality in education to achieve the goal. There were discussed the fundamental principles of development and the existing scientific work on the problem of the spiritual worldview. The presented characteristic of important aspects of the spiritual worldview of future teachers for universities, future teachers, schools and students. It is argued that a deep study of the spiritual worldview will make the importance clear for future teachers. The methodological basis of the study is the scientific works of domestic, Russian and foreign researchers, their main provisions for the study of spirituality and worldview. In the work are used the methods of system analysis, comparison of foreign, domestic and Russian works on the problem of the spiritual worldview of future teachers in modern society.

Key words: worldview; spirituality; education; society; teacher.

Introduction. The changes in education in recent years require the teacher to be reconsidered. The main task of the teacher is to conduct the subject at the level, develop and implement academic disciplines. In addition, teachers have the task of encouraging students to learn, patriotic education, and making good intentions in learning. First of all, the primary goal of educating a person and a citizen is to create a spiritual worldview for students. Formation of a spiritual world is characteristic of a teacher who is a professional, a master of his profession, and a person who has a spiritual worldview. That is why the authors believe that the issue of the spiritual vision of future teachers is relevant.

The problem of the spiritual worldview of future teachers is not only a social problem, but also a pedagogical problems. It is required that the teacher acquire moral qualities and spiritual development because of many changes in the world currently. There are different views on the concept of “spiritual worldview” in the modern scientific theory. It is difficult to find deep, fundamental, formulated work from the scientific literature, although major and important work is being done in this direction. There is less research on the spiritual worldview of future teachers, its genesis and history. Paridinova published a joint study on the basic concepts, essence and problems of development of the spiritual worldview of future teachers [1]. In addition, she co-authored explored the problem of spirituality in the context of the concept of spiritual security in science. Authors studying the role of knowledge in ensuring human security and on issues of human spiritual intelligence [2]. Therefore, the authors aim at a wider analysis of the topic due to the lack of research on the problem. The authors pay attention to such things as worldview and spirituality. In addition, research by a domestic scientist Nassimov, who considers the problems of political thought in

the Medieval East and the European Middle Ages [3], the Renaissance and the political ideas of the European Enlightenment [4], gives some ideas for this study.

Methods. It is argued that a deep study of the spiritual worldview will make the importance clear for future teachers. The methodological basis of the study is the scientific works of researchers, their main provisions for the study of spirituality and worldview. The methods of system analysis, comparison of foreign and Russian works on the problem of the spiritual worldview of future teachers in modern society are used in the work.

Results and Discussion. There is a lack of scientific literature on the problems as the authors have already noted. The majority of the research is related to religious education and attitudes [5-9]. In his work Wilson [10] explains that the meaning of education is related to religious initiatives. Education indicates that the curriculum is based on the teacher's worldview. However, the pedagogical and psychological aspects of the problem are topical taking into account the fact that the spiritual worldview of future teachers is not formed solely by religious views.

It is possible to find a comprehensive study of the concept of worldview among the Russian scientists on pedagogical sciences. For example, in her article Belyankova [11] argues that the need to prepare students in the field of national relations leads to the fact that scientific research on this issue leads to a change in the attitude of the people, not only to the national relations. Krushelnitskaya and Tret'yakova [12] believe that the student's subjective significance of increasing the level of his / her cultural identity increases, and his / her own personal vision is formed at the university in the course of study. As defined in Edneral and Safieva's [13] writings, the sequence of practical lessons and their relationship with the theoretical knowledge allows them to develop self-esteem, social competence and self-confidence in professional activities. Naumtsev and Lebedev's [14] interest in the research is that they developed a methodological framework for the development of nature-compatible worldview and enhancing the level of environmental culture of the population. Bezdodov, Vologin and Shilova [15] describe the important role of philosophy in the study and perception of the personality philosophy. Philosophy as a subject of education not only promotes personal development of pupils, but also promotes a level of self-realization through world-wide self-knowledge.

According to Nurymova, Yessentay, Khalitova, Jumabayev, Zainal [16,131]: "The spiritual sphere of society is that sphere of human activity and society, which embraces the wealth of human feelings and achievements of the mind, combines both the assimilation of accumulated spiritual values and the creation of new ones. At the same time, the spiritual life of society encompasses various forms and levels of social consciousness: moral, scientific, aesthetic, religious consciousness. Accordingly, its elements are morality, science, art, religion and law. In the spiritual sphere of society, various cultural, artistic, and moral needs of people appear and become realized. At the same time, many ideas that are created in it are intended for practical use. For example, information technologies and computer programs are created due to mental work, that is, in the spiritual sphere, but they are consumed in the economy, political, social and other fields. From this perspective it seems to us that development of any country in high-tech, highly industrial economy requires the unity of the economic and socio-spiritual spheres of society".

Atayeva, Ciptaningrum, Hidayah, Kassymova, Dossayeva, Akmal where are cultivating junior high school students' critical thinking skills by using a short-video in English language classroom, they write [17, 59]: "Learners with critical thinking skills are capable of thinking critically and creatively; capable of making decisions and solving problems; capable of using their thinking skills, and of understanding language or its contents; capable of treating thinking skills as lifelong learning; and finally they are intellectually, physically, emotionally and spiritually wellbalanced".

The article where is investigated the influence of religion on the formation of tolerated consciousness and social consent Saporov, Tashkyn said [18, 120]: "Religion has the different spiritual and moral ideals and cultural traditions in the Republic of Kazakhstan. The power of religious ethics is actively used to form the moral and spiritual world of the young generation".

Komarova [19] demonstrates that the level of information world does not depend on the number of disciplines responsible for informational training. It was written in her work about comparative analysis of the level of formation of the informational worldview in the different directions of students preparation of the pedagogical university. The author sees that the process of development of the student's informational worldview is continuous and will continue throughout the study period.

Therefore, following the concept of human as spiritual alive body, human thinking is spiritual activity of our brain – brainwork. Today we accept that thinking means processing of information what is important for management of human body life [20].

Khutornaya and Barkalova [21] study the conclusions on the integrated concept of worldview. The notion of worldview is analyzed as the highest level of person's self-awareness and the emotionally colored attitude to the environment. The following authors point out that disciplines of spiritual and moral orientation have a positive effect on pupils and their parents on the axiological foundations of the worldview [22].

Ivanov [23] proves the necessity of the complex approach to development of ecocentric ecological consciousness and formation of noospheric worldviews among school students on the basis of the philosophical and psychological-pedagogical analysis of concept “view of the world” and estimations of prospects of development of a human civilisation. In addition, it was presented the structure of the view of the world, defined the principles including moral basis and ethical standards which are required to be mastered by pupils of educational institutions. In addition, under the threat of the ecology catastrophe, concern for physical and spiritual health care is felt. All our relations with nature turn out to be problematic. The establishment of a harmonious correlation between nature and society becomes an important task [24].

In her research Androsova [25] considers approaches to the formation of the professional and pedagogical worldview of students, future teachers. She identified the following approaches to solve the tasks: value-semantic, systemic, personality-oriented and contextual. According to the authors, the above approaches make it possible to form a professional-pedagogical system of values of students, future teachers, which (a system of values), being a system-forming component of the professional worldview of a future teacher, in turn, will allow to form this system.

Edlin [26] considers the role of teachers as the initiator of spirituality strengthens the integration of teachers and students' worldview taking into account the importance of teacher's role as a mentor. In this case, the teacher becomes a model person and the ideal source of knowledge and wisdom.

It is necessary to study the subject matter in depth in examining the role of spirituality in management practice and pedagogy. Spirituality is related to the understanding that influences on it. Different metaphysical and epistemological assumptions form predominantly world-wide priorities. That is why every viewer understands spirituality differently [27].

Different scientific directions interpret the phenomenon of spirituality ambiguously. The concepts of “spirit” and “spirituality” are ancient by their origin and have rich traditions in history, science and culture. The scientific interpretation of these phenomena has changed since the 1990s of the 20th century. These categories were deprived of their independent status due to the high degree of emphasis of Russian science on secular humanism and scientific methodology in the understanding of human development during the existence of the USSR [28, 147]. In addition, Sagardinova [29] analyzes the genesis of the phenomenon of spirituality in the philosophical and pedagogical aspects of upbringing in another project. She relies on the concepts of Plato, I.A. Ilyin, B.T. Likhachev, E.I. Rerikh, Sh.A. Amonashvili and N.M. Romanenko for argumentation of the problem.

Conti [30] describes the relationship between spirituality and pedagogy by offering a deeper understanding of holistic education in the study. The following conclusions were made in the study: (1) Holistic education emphasizes the idea of connectedness; (2) Participants' spiritual wisdom is used as source of insight in pedagogy; (3) Participants demonstrate a holistic view of education that is grounded in their own holistic growth; (4) Participants view teaching as both sacred and a calling; (5) Participants believe that much of their success is dependent on their own authenticity as whole persons. Consequently, wisdom is a kind of creativity that is formed in the work of students and in individual pedagogical activities. The authors believe that the education of the future teacher will become a wise educational process if the knowledge gained is wise and that the wisdom cannot be demonstrated by the teacher himself.

Henderson, Deckard and DeWitt [31] are trying to determine the impact of teacher's worldview on students'. The researchers have concluded that the teacher's views play a crucial role in the development of their students' worldview. In the authors' opinion, the development of the spiritual vision of future teachers not only demonstrates their high professional efficiency, but also creates the principles of personal-oriented teaching in pedagogical interaction with schoolchildren.

Danesh [32] believes that all of humanity is defined by worldview, sincerity, human nature, purpose of life, and human relationships. The researcher analyzes four prerequisites of peace education: unity-based worldview, culture of healing, culture of peace and peace-oriented curriculum. Thus, the spiritual paradigm of education promotes the formation of spiritual foundations and the spiritual values of future teachers in teaching and learning. Formation of spiritual enlightenment at higher education institution not only enhances the creative potential of students, but also influences the moral qualities of future professional and social activities.

Miedema [33] describes the strength of a transformative pedagogical paradigm that has been transformed in the work of studying the ways to move from religious knowledge to world-wide education. The author believes that the purpose of education in transformative paradigm is to form a personality. That is, educational institutions help the students in socialization and individuation processes and form a competent society. Instead of the term “religious worldview”, he uses the concept of “worldview”. In the authors’ view, this worldly education is the foundation of spiritual enlightenment and the basis of future self-determination of future teachers.

Natsis [34] pays special attention to the importance of studying spirituality in the state education through political discourse. The teacher takes into account the spiritual, context and worldview issues that arise from the inner spiritual perception of students. The phenomenological perspective offers a study of spiritual life experiences. Indeed, the teacher has a special mission of keeping and spreading the spiritual and life experience of mankind. The future teacher must understand this mission.

Conclusion. According to the statements above, spiritual worldview is a phenomenon based on the knowledge of human beings from the world’s viewpoint, the educational institutions of all levels and the environment. Therefore, the higher education institution should be able to demonstrate to the student what he already knows and that his spiritual worldview should educate a broader future teacher. The spiritual vision of teachers in future depends on his personal qualities and moral responsibility. Personal qualities are reflected in the inner world of man. Its stability is manifested by the spiritual state, knowledge, ability and flexibility of the individual. In turn, the author thinks that such a person will be fully aware of the moral responsibility of the society.

In general, the author thinks that the category of “Spiritual worldview” is important for society and its institutions. In the context of this problem, the author believes that future teachers are important aspects of the spiritual worldview of higher education, future teachers, secondary schools and pupils:

For higher education: Prepare future teachers who will take into account moral, intellectual, volunteering, communicative skills, and educate future teachers who can answer questions such as “Who am I?” and “Who are we?”. He trains future teachers who have cognitive, value-normative, emotional-voluntary, practical components of worldview. He teaches methodological, theoretical and worldview axiological connections of social and human sciences, etc.

For a future teacher: The students’ views and perspectives expand their thinking. Students can behave in the classroom in a manner and culture. They understand the environment and society as a whole. They feel the practical experience of the modern teacher. They are formed as professionals who can combine science with education as well and etc.

For school: Students who have a spiritual worldview on life will be taught. There will be more prospective students. Pupils who are not adapted to the values of the society will be formed. Learners who are susceptible to fraud and truthfulness will be raised. Crime and suicide among high school students will be diminished and etc.

For pupils: Child abuse will be prohibited. He understands moral values and creates moral views. He will have moral. He will understand the meaning of environment, nature, and humanity. The class will create a favorable moral-psychological climate and so on.

For these reasons, the author believes that the pedagogical goals of the future development of the spiritual worldview are as follows: understanding the world, the environment, others, and yourself; lack of personal thoughts and conflicts of interest; real acceptance of the situation, not giving in to various fantasies; constant monitoring of current situation, personal thoughts and feelings; constant preservation of spiritual harmony with psychic phenomena; trust in mysterious forces and awareness of the laws of nature.

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БОЛАШАҚ МҰҒАЛІМДЕРҒЕ РУХАНИ ДҮНИЕТАНЫМНЫҢ МАҢЫЗДЫЛЫҒЫ

Аннотация. Дүниетаным адамның рухани болмысының қажетті компоненті болып табылады. Сонымен бірге дүниетаным адам болмысының рухани бөлігі ретінде адамның шығармашылық қызметі мен оның танымын айқындайды. Сондықтан адамның рухани әлемінің негізі дүниетаным болып саналады. Болашақ мұғалімдер үшін рухани дүниетанымның маңыздылығы қоғам дамуының барлық салаларында өзекті болып саналады. Мұғалімдердің рухани дүниетанымын сипаттайтын барлық сапалық белгілер мемлекеттің әлеуметтік құрылысы мен оның идеологиясы, діни және зайырлы көзқарастары, педагогикалық ғылымның дамуы деңгейіне сәйкес өзгеріп отырды. Мұғалімдердің рухани дүниетанымы тұлғаның педагогикалық дайындығының маңызды сипаттамалық белгісі болып табылады. Рухани дүниетанымның қалыптасуы мен дамуы жақсылық пен гуманизмнің моральды таңдауы, болашақ мұғалімдердің адамгершілік тұрғысынан дамуы мәселелерімен өзара байланысты. Білім саласындағы соңғы жылдардағы өзгерістер мұғалім тұлғасын қайта қарауды талап етіп отыр. Жүргізетін пәнін өз деңгейінде өткізу, оқу пәндері бағдарламаларын әзірлеу мен жүзеге асыру – мұғалімнің басты міндеті. Сонымен қатар мұғалімдердің шәкірттерді оқуға ынталандыруды қалыптастыру, патриотизмге тәрбиелеу, білім алу барысында ізгі ниетті іс-әрекеттер құру сынды міндеттері бар. Тұлға мен азаматты тәрбиелеуді басты міндет етіп қойып отырған білім беруге, ең алдымен, оқушылардың бойында рухани дүниетанымды қалыптастыру қажет. Рухани дүниетанымды қалыптастыру тек кәсіби, өз ісінің шебері, рухани дүниетанымы қалыптасқан мұғалімге тән. Сондықтан болашақ мұғалімдердің рухани дүниетанымын қалыптастыру мәселесі өзекті деп ойлаймыз.

Болашақ мұғалімдердің рухани дүниетанымы – мәселесі тек әлеуметтік мәселе ғана емес, ол педагогикалық мәселе. Қазіргі заманда туындап отырған көптеген өзгерістер мұғалімнің адамгершілік қасиеттердің иеленуін, рухани дамуын талап етіп отыр. Заманауи ғылыми теорияда «Рухани дүниетаным» ұғымына байланысты түрлі көзқарастар қалыптасқан. Осы бағытта үлкен және маңызды жұмыстар жүргізілгенімен, ғылыми әдебиеттерден терең, фундаменталды, тұжырымдалған жұмыстар табу қиынға соғады. Болашақ мұғалімдердің рухани дүниетанымы, оның генезисі мен тарихына арналған зерттеулер аз жүргізілген. Жоғарыда айтылған пікірлерге сәйкес, рухани дүниетаным – адамның дүниеге көзқарасынан туындайтын, барлық деңгейдегі білім беру мекемелері мен қоршаған орта ықпалында қалыптасқан білім негіздеріне сүйенетін құбылыс. Сондықтан жоғары оқу орындары барлығын білетін студенттен бұрын, сол білгенін тәжірибе жүзінде көрсете алатын, қолынан іс келетін, рухани дүниетанымы кең болашақ мұғалімді тәрбиелеуге тиіс. Болашақ мұғалімдердің рухани дүниетанымы оның тұлғалық қасиеттері мен адамгершілік жауапкершілігімен байланысты. Тұлғалық қасиеттер адамның ішкі дүниесіндегі ерекшеліктерде көрініс табады. Оның тұрақты болуы тұлғаның рухани ахуалы, білімі, қабілеті және икемділігінен көрінеді. Өз кезегінде, мұндай тұлға қоғамдағы адамгершілік жауапкершілігін толықтай сезінеді деп ойлаймыз.

Жұмыста болашақ мұғалімдердің рухани дүниетанымының педагогикалық мәселелері қарастырылады. Мақалада «Рухани дүниетаным» түсінігіне анықтама беріледі. Берілген жұмыстың мақсатына аталмыш мәселені жиынтықтау мен жүйелендіру, болашақ мұғалімдердің рухани дүниетанымының рөлі мен орнын анықтау жатады. Мақсатқа жету үшін берілген зерттеуде педагогикадағы дүниетаным мен руханилық мәселелеріне байланысты ғалымдардың кейбір қорытындылары қарастырылады. Рухани дүниетаным мәселесіне байланысты дамытудың негізгі қағидалары мен қолданыстағы ғылыми жұмыстар талданады. Болашақ мұғалімдердің рухани дүниетанымының жоғары оқу орындары, болашақ мұғалімдер, мектеп пен оқушылар үшін маңызды сипаттамалық жақтары ұсынылды. Рухани дүниетанымды терең зерттеу болашақ мұғалімдер үшін маңызды екендігі бекітіледі. Зерттеудің әдістемелік негізін отандық, ресейлік және шетелдік зерттеушілердің ғылыми еңбектері, олардың руханилық пен дүниетанымды зерттеудегі негізгі ұсыныстары құрайды. Жұмыста жүйелік талдаудың әдістері қолданылып, заманауи қоғамдағы болашақ мұғалімдердің рухани дүниетанымы мәселесіне байланысты шетелдік, отандық және ресейлік жұмыстар салыстырылды.

Түйін сөздер: дүниетаным; руханилық; білім; қоғам; мұғалім.

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ВАЖНОСТЬ ДУХОВНОГО МИРОВОЗЗРЕНИЯ ДЛЯ БУДУЩИХ УЧИТЕЛЕЙ

Аннотация. Мироззрение является необходимым компонентом духовного бытия человека. Кроме того, мироззрение как духовная часть человеческого бытия определяет творческую деятельность человека и его познание. Поэтому основой духовного мира человека является мироззрение. Важность духовного мироззрения для будущих учителей являлась актуальной на всех этапах развития общества. Все качества, характеризующие духовное мироззрение учителей, менялись в зависимости от социального строя государства и ее идеологии, религиозных и светских взглядов, уровня развития педагогической науки. Духовное мироззрение учителей является одной из важнейших характеристик педагогической подготовки личности. Становление и развитие духовного мироззрения взаимосвязано с проблемами морального выбора идеала добра и гуманизма, нравственным развитием будущих учителей. Изменения, которые произошли за последние годы в сфере образования, требуют пересмотра личности учителя. Основной задачей учителя является изучение предмета, разработка и реализация программ учебных дисциплин. Кроме того, перед учителями стоят задачи формирования мотивации учащихся к обучению, воспитания патриотизма, создания доброжелательных действий при получении образования. Для образования, ставшего главной задачей воспитания личности и гражданина, необходимо, прежде всего, формировать у учащихся духовное мироззрение. Формирование духовного мироззрения характерно только для педагога, который является профессионалом, мастером своего дела, у которого сформировалось духовное мироззрение. Поэтому мы считаем, что проблема формирования духовного мироззрения будущих учителей очень актуальна.

Проблема духовного мироззрения будущих учителей – это не только социальная, но и педагогическая проблема. В связи со многими изменениями, происходящими в мире в настоящее время, требуется, чтобы учитель приобрел нравственные качества и духовное развитие. В современной научной теории существуют различные взгляды на понятие «Духовное мироззрение». Хотя в этом направлении ведутся большие и важные исследования, но в научной литературе трудно найти глубокие, фундаментальные работы. Меньше исследований посвящено духовному мироззрению будущих учителей, его генезису и истории. Согласно приведенным выше мнениям, духовное мироззрение – это явление, основанное на взглядах людей к миру, которое формируется в образовательных учреждениях всех уровней окружающей среды. Поэтому высшие учебные заведения должны воспитывать будущего учителя с широким духовным мироззрением, умеющим на практике демонстрировать это знание. Духовное мироззрение будущего учителя зависит от его личных качеств и моральной ответственности. Личные качества отражаются во внутреннем мире человека. Его стабильность проявляется в духовном состоянии, знаниях, способностях и гибкости личности. В свою очередь, авторы считают, что каждая личность будет в полной мере осознавать моральную ответственность общества.

В работе рассматриваются педагогические проблемы духовного мироззрения будущих учителей. В статье дано определение понятию «Духовное мироззрение». Целью настоящей работы являются обобщение и систематизирование данной проблемы, определение роли и места духовного мироззрения будущих учителей. Для достижения цели в данном исследовании рассматриваются некоторые выводы ученых по проблеме мироззрения и духовности в образовании. Обсуждаются основополагающие принципы развития и существующие научные работы по проблеме духовного мироззрения. Представлена характеристика важных сторон духовного мироззрения будущих учителей для вузов, будущих учителей, школ и учеников. Утверждается, что глубокое изучение духовного мироззрения позволит понять важность для будущих учителей. Методологическую основу исследования составляют научные труды отечественных, российских и зарубежных исследователей, их основные положения по изучению духовности и мироззрения. В работе использованы методы системного анализа, сопоставления зарубежных, отечественных и российских работ по проблеме духовного мироззрения будущих учителей в современном обществе.

Ключевые слова: мироззрение; духовность; образование; общество; учитель.

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