

TECHNOLOGY OF PEDAGOGICAL MORALITY FORMATION DURING FUTURE TEACHERS TRAINING

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Abstract. *In the article morality is interpreted as the scope of normative regulation of human society, thus teaching morality can be defined as a special way of normative regulation of educational activities of teachers in society, which is aimed at regulating the relations of the participants, in particular to communicate with students, their parents, colleagues.*

Keywords: *pedagogical morality, future teachers training.*

The relevance of research is clear due to the requirements of society to a modern teacher personality, especially his moral qualities. For a long time a teacher has been considered a model of integrity, generosity, education and high morals.

Morality determines the norms of human behavior in society that have developed in the process of historical development, the positive or negative assessment of standards inherent in this society. Moral rights determine the actual behavior that is built on the basis of moral theories and consist of moral attitudes, beliefs and feelings that reflect the nature of human behavior.

The studies conducted by N.V.Kuzmina, V.O.Slastonin, V.A.Sonyn, R.I.Hmelyuk, O.I.Scherbakov and others regarding professionally significant qualities of the teacher, strongly suggest the need for mandatory presence of his high moral traits that have distinct educational focus. This gives grounds for a special kind of morality namely teaching that is to be formed in the modern school teacher during his training at university.

However, the studies on this issue especially in the realities of modern life are quite scarce. Among the most similar works to the subject one can identify G.P.Vasyanovych [1] I.A.Zyazyun [2] L.L.Horuzha [3] etc., which defined the general principles of pedagogical ethics, ethical features of a teacher's development, studied originality of a teacher as a social personality type and so on. Instead technologies aimed at forming teaching moral are developed not enough. So **the goal is** to find the articles and justification of such technology.

First let's consider the essence of the concept "moral teaching". Typically morality is interpreted as the scope of normative regulation of human society, thus teaching morality can be defined as a special way of normative regulation of educational activities of teachers in society, which is aimed at regulating the relations of the participants, in particular to communicate with

students, their parents, colleagues etc. Such communication can rightly be considered a professional – or rather teaching. The peculiarity of this relationship is that their rules are not always specified in terms of legal framework and most of them are defined by certain traditions that evolved over decades.

According to most researchers the main function of teaching morality is regulatory, providing feasibility of teacher's relations with students, other members of the educational process and society in general. In addition, among other features of teaching morals, scientists determine the following:

- cognitive (epistemological) function that establishes a connection between the generally accepted moral views on education, education and training to those that determine the future prospects of morality associated with globalization, computerization, creation of the single European educational space etc.;
- evaluative-orientating function, based on a system of values and determines pupils and teachers' morality;
- educational function of morality, the essence of which involves the combined effect of moral standards, guidelines, assessments and incentives implemented in the pedagogical environment, providing educational impact on both the teacher and the pupils i.e. the subjects of the educational process [1, p.36].

Some researchers (V.Pysarenko and I.Pysarenko) add to these functions a function of pedagogical correction which occurs due to correction of moral norms, attitudes, actions, systems of relations that do not meet the principles of humanism, participatory and community [6, p.78] . It is because of this correction a teacher has impact on students and class staff, ensuring acceptance and observance of moral codes.

We believe that norm creating function should be added to these functions that puts educators and students in the position of making their own morals and allows acting against immoral and antisocial phenomena and influences.

Teacher's morality has its moral theories, opinions, beliefs, feelings that have professional but rather pedagogical nature.

Teaching moral is built on the basis of moral and pedagogical knowledge. It is very important that this knowledge should provoke one's own personal experiences, personal interest in pedagogical issues, events, situations. The moral and pedagogical experience in turn encourages teachers to moral action and behavior from the simple that are rules and regulations to a complicated high moral behavior in extreme situations.

The actions and behavior of teachers are governed by the will which is best formed in vocational and educational activities. The teacher's will acts as a regulator of his moral actions and deeds, provides the formation of moral responsibility, moral and educational duty. The teacher's will allows him to reach the goal, implement the plans successfully and carry out their professional activities. Like other moral, pedagogical one is formed primarily as a result of

formation of volitional qualities, especially such as self-restraint, self-demand, self-determination and where the word “self” precisely reflects certain willful effort of an individual. The formation of morality is very difficult because, as the researchers state (Zh.Piazhe, L.A. Kolberg etc.) there are two types of morality: autonomous and heteronomous. Heteronomous morality appears as a result of impact on the pupil’s personality the world of adults, borrowed ideas which have not passed through the mind and feelings of children. Instead autonomous morality is formed by mutual respect, collaboration, cooperation and becomes their own individual property.

Feature teacher’s teaching morality means that it determines the moral character of students, affects their outlook to life, values, behavior. We note that this effect provides the formation of positive self-concept of students. This is primarily due to the fact that the teacher uses indirect educational effect acting on children at the conscious level (with professional knowledge and skills) and half-conscious that is at the level of emotions: a sense of trust, support, emotional experience, facilitative interaction and so on.

Multi effect of teaching morality on the students’ personality transforms into a multiple countervailing effect on their consciousness and behavior through their interaction and mutual influence and therefore shows multiplicative effect, which provides a multiplier effect that arises from the multiple activities that cover varied subjects of educational activities and educational impact and aimed at achieving this goal. As a result, their social role changes, psychological neoplasms arise: self-esteem, awareness, self, value-motivational orientation are formed. These internal processes are the basis of external tumors – democratic relations between students themselves, teachers and parents, which are based on the idea of mutual respect, mutual understanding, cooperation and support.

As L.Horuzha says [7, p.72] teaching ethics (particularly ethics) is an integrated feature of the professional activity of teachers, so that all the relationships that are formed in this activity, derive from moral consciousness of the subject that builds them up. Considering the complex, multi-layered nature of teaching morality, its relationship to various aspects of the teacher, one could argue that it creates a multiplier effect on the individual both on teachers and students, professional and educational activities.

This is due to the fact that nowadays a teacher and students may belong to different cultures, religions, traditions and follow different rules of conduct. Therefore, the teachers’ moral teaching must combine not only his own moral conscience but also take into account the influence of parents and families in which a child is brought up. Consequently, the teacher must combine both human and national morality as well as tolerant attitude to the features of upbringing in the family if it is not connected with the violation of laws or human values. It is worth noting that laws on education, social status of society, folk customs and so on affect the teaching morality.

In summary, it can be argued that the above factors undoubtedly influence the formation of teaching morality by their interaction and mutual influence and thus exhibit a multiplier effect which provides a multiplier effect that arises due to repeated exposure which covers varied subjects of education and is aimed at achieving goals.

Teacher's morale is a kind of professional ethics and deliberately begins to form in the training of future teachers. This training is a system of organizational and pedagogical methods, events, methods ensuring the formation of professional pedagogical orientation, relevant knowledge and skills that lay the foundations of professional and pedagogical competence of future teachers.

This training includes not only the aforementioned assimilation of knowledge and skills but also determines the formation of the future teacher's individual conceptual and functional behaviors of his professional activity.

It is within the implementation of this model in the process of training the foundations of future teachers' teaching morals are beginning to lay.

The complex nature of teaching morality and its role in the formation of personal and positive qualities not only of teachers but also students in the creation of student and teaching staff prompts the search special educational technology providing purposeful shaping of morality.

In our view, this technology should be based on "the phenomenon of educational content inspiration" proposed by I. D. Bekh [5].

The scientist emphasizes that ethical inspiration of educational material is aimed at linking specific knowledge or mode of action of the highest spiritual values that make these educational significance of personal property [5, p.49] resulting in a change of the motivational bases of any educational action. The process of moral inspiration of educational material, as the scientists insists, is combined with an orientation of educational activities based on the developmental psychological mechanisms of moral consciousness and reflexive-random generation of higher spiritual values [5, p.50]

Based on the above, it can be argued that in the basis of educational technologies of future teachers' morality forming it is advisable to combine the vitagene technology of education with a holographic projection method of A. Belkin supported by genetic-modeling method of I. D. Bekh.

The vitagene technology of education involves the organization of educational process through educational awareness of norms that students should be aware of as personal and important becoming their own property, transforming to their own values. This allows us to use in this process a holographic projection method which, in our opinion, has impact on the educational process.

As it is known a holographic projection is information that comes from any additional sources: books, media, television, radio, social networking, Internet and more.

By A. Belkin, there are a number of technologies that meet the technology of holographic method in teaching (and in our opinion in education). First of all, these technologies include methods of retrospective analysis of vital experience that allow pupils to relate universal moral values to those they have through their own experience, the influence of the social environment and family. An effective method in the educational process may be vitagene analogies that help pupils to compare the behavior of literary heroes, cartoon characters or computer games conscious of moral rules and values. Expedient is also a method of animate and inanimate objects animation. For example: “You hurt a plant while crushing it”.

With these techniques of retrospective analysis of the life experiences that are designed for the educational process the pupils reveal the value and beauty of a noble act, correct behavior, moral norms and rules. Based on the above, this technology suits best. Genetic and modeling method of education affects not only the content of the moral influence but also determines how to achieve the goal which in our case is to the moral teaching formation.

Due to intensifying of the process of ethical self-transformation, self-awareness of pedagogical norms of morality by the future teachers is being produced.

The mentioned method involves the cultivation of the other person’s value by the students of pedagogical universities (in our case – a student). Using the effect of generation in the educational process starts up the process of generation of students – future teachers' knowledge, moral judgments content related to the absolute perception of children, focus on cooperation with them.

The main feature of generation effect in this process manifests itself in the fact that moral standards are not imposed on future teacher and he is aware of both the theoretical and practical training in extracurricular time and teaching practice. Finally, students of pedagogical universities are beginning to work actively on their own and play these rules, intrinsically linking them with their own behavior, so that they turn to their own moral heritage.

Therefore, one could argue that future teachers master the art of implementation “presence effect”, i.e. the ability to influence their students’ personality, spiritual qualities and achievements at the level of emotions and feelings.

If in the course of training at pedagogical universities, especially at the subjects of pedagogical and psychological cycle, one would create situations that reveal the innermost aspects of the soul, causing deep distress, showing the beauty of a deed, these feelings are incorporated to deep emotional and moral soul reserves so that appears awareness of the beauty and nobility of this act.

Such feelings urge to realize the beauty and value of so-called “correct behavior” which is the meaning of life of future teachers.

The method of modeling the ideal creative education and educational facility namely teaching morality involves, above all, enabling students-future teachers to construct mentally hypothetical, ideal model of teaching morality based on information about it. The information is obtained in the learning process not only on a theoretical level (first projection) but also includes life or rather vitagene experience that includes even their own ideas of teaching morality (second projection).

Holographic projection is built on the basis of the creative imagination of students-future teachers, which combines two previous projections.

Thus, the path of the ideal model of teaching morality to its real implementation in society particularly in the educational process is focused on the formation of morals in accordance with the aforementioned technology.

Technology of moral teaching forming cannot avoid such an effective method as the additional construction of unfinished educational-upbringing model of this morality. This work updates the creative potential of students, their need for self-directing as future teachers to complement the essence of this concept by using their own ideas and experience gained at school and pedagogical universities as well as their views on this issue.

Conclusions. The formation of moral teaching of future teachers is a complicated and quite contradictory process that largely determines the success of future teachers adapting to the realities of school life. The complexity of this process requires the use of special educational technology being based in our view on vitagene technology of education using the holographic projection method and genetic-simulator training method of I. D. Bekh.

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