

HPEPA 2019**Humanistic Practice in Education in a Postmodern Age 2019****PHYSICAL EDUCATION AS A RESOURCE FOR THE
DEVELOPMENT OF A STUDENT'S CULTURE**

Vladislav Benin (a), Elena Shukova (b), Svetlana Usoltseva (c)*

*Corresponding author

(a) Bashkir State Pedagogical University n. a. M. Akmulla, ul. Oktyabrskojrevoljucii, 3-a, Ufa, RB, the Russian Federation, benin@lenta.ru

(b) Bashkir State Pedagogical University n. a. M. Akmulla, ul. Oktyabrskojrevoljucii, 3-a, Ufa, RB, the Russian Federation, kpnzhukova@yandex.ru

(c) Ural State University of Railway Engineering, ul. Kolmogorova 66, Yekaterinburg, the Russian Federation, atevss.75@mail.ru

Abstract

The paper deals with the problems of education of moral culture in the modern educational environment. The levels of its formation of students are determined. An experiment to determine the initial level of formation of 1st year students of the Ural State University of Railways. Criteria and levels of formation of moral culture of students are offered, the model of process of its formation is described. Since the inception of civilizations, sport has been a tool to demonstrate the best spiritual and physical qualities of a person. Sport was the ritual language of appeal to the gods. Sport stopped the wars. Sport served to correct morals. With sports, education began in ancient "gymnasiums." A physically incomplete person was not considered capable of good deeds. Along with gaining physical perfection, a worthy citizen of the ancient city policy should have gained scientific wisdom. Examples are the names of Demosthenes, Democritus, Socrates, Aristotle, Hippocrates, Plato. Every time a society thought about the problem of cultivating a harmonious person, sports activities began to be seen not only as a tool to strengthen the body, but also as a way of tempering the spirit. Sport has become an integral part of education as a significant part of the entire complex of sociocultural reproduction.

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1. Introduction

The late twentieth and first decades of the twenty-first century leveled the spiritual significance of sport. Sport (especially professional sport of high achievements) has lost the antique significance of the foundation in the process of "human education". Physical development and spiritual perfection no longer guarantee interdependence, and sports results, like most in a consumer society, are transferred to the category of goods and tools for profit.

In 2012, speaking at a meeting on moral and patriotic education, the President of Russia Putin (2012) noted: "As historical experience, cultural identity, distortion of national, historical, moral consciousness led to the disaster of entire states. It is impossible to create a healthy society, a prosperous country following the primitive instincts of intolerance, selfishness and dependency" (p. 2). In fact, he formulated the social order of Russian society for the existing education system. Higher school here is the final stage of an organized educational system that can affect the formation of not only the necessary professional competencies of students, but also their cultural and moral content. There are many ways of formation and development of moral culture. We set ourselves the task of building a model for the development of the moral culture of a university student by means of physical education.

2. Problem Statement

The problems of spiritual and moral education were studied by the classics of pedagogy. Questions of moral education by means of physical culture and sports were considered by Ashmarin, Vyidrin, Goloschapov, Kun (Kun, 1982), Lubyisheva and other famous scientists (Ashmarin, 1990; Goloschapov, 2002; Lubyisheva, 2010; Vyidrin, 2006). They noted that physical culture as a part of general culture is closely connected with moral culture and includes educational and creative activities aimed at mastering the values that shape the spiritual world and bodily development of an individual, determining values, worldview, actions, thereby providing a choice of actions and development. Engaged in various types of physical activity, the individual is forced to obey the existing rules, which allows him/her to develop organization, discipline, the ability to control his/her behavior, to form a sense of collectivism, humanism, friendship, courage, determination, self-control, and to resolve conflicts peacefully.

In recent Russian publications, a fairly large number of works are devoted to the value content of collectivism (Davvidova, 2019; Gulyanskaya, 2008; Kostyuk, 2013; Lebskiy, 2014; Livach, 2010). The latter acts as a system-forming component of the whole complex of individual's interdependent spiritual qualities. It is the team sports that are especially effective in the development of students' moral culture.

The analysis of modern works on the research problem made it possible to note the content and conditions of the formation of moral values of their personalities. Modern moral culture has a certain structural typology. Each type of moral culture has its own values that determine the mentality of the individual.

3. Research Questions

In accordance with the studied publications, we have identified the types of moral culture, defined as "performer", "entrepreneur" and "creator". Based on this typologization, it can be assumed that each

individual has a certain set of values and moral qualities. However, when conducting pilot studies in the student environment, “pure” types of moral culture were not revealed. At the same time, we received confirmation of the data of Nikolaeva (2017), who revealed among students “the existence of nihilistic moral values to one degree or another” (p.17). They are characterized by such moral traits as achieving goals by any means, cult of power and suppression, ingratitude, irritability for any reason, impatience to someone else’s opinion, if it does not match yours, neglect of one’s own life and lives of the others, rudeness, categoricalness, inconsideration, conflict, cynicism, aggressiveness, the use of profanities. They do not doubt their own genius” (p. 19). This is primarily due to the crisis of youth, when there is a search for means of self-knowledge, self-expression, and youthful maximalism is manifested. Secondly, the changes taking place in all areas of society also invariably entail radical changes in the values and actions of people.

Consideration of the classical theories of personality education and their coordination with the educational ideal of the national Concept of Spiritual and Moral Development and Education of the Citizen of Russia (Frants, 2005, p. 107) allows us to analyze the educational environment of the university from two sides:

- 1) as an essential socio-pedagogical factor in the positive interaction of various kinds of cultures;
- 2) as a pedagogical condition for the formation of a highly moral, creative, competent personality, able to integrate other cultural values into his own system of socio-cultural mechanism of human moral behavior.

Having examined in detail contemporary ideas about the essence and content of the concept “moral culture” and with the characteristics of the moral culture of students (Livach, 2010, p. 316), we concluded that the formation of moral values of an individual is interconnected with the need to develop and draw up a holistic system of criteria for determining levels of moral culture of a given social group and its further dynamics. From our point of view, the structure of moral culture consists of the following components: cognitive, need-motivational, emotional-value, behavioral. The analysis of the scientific literature studying each component of moral culture made it possible to identify and determine the criteria for each named level of the student’s moral culture (Table 01).

In accordance with the criteria, a plan of psychological-pedagogical and social-pedagogical diagnosis was created. It included:

1. The study of value orientations.
2. Methods of diagnosing empathy
3. Methodology “Self-assessment of volitional qualities”
4. Express Questionnaire “Tolerance Index”
5. Test for assessing the moral and ethical characteristics of a person and the level of their psychoethical development
6. Test questionnaire "Diagnosis of self-development".
7. Buss-Durkey Technique (Rumyantseva, 2012, p. 219).

In 2018, on the basis of the developed plan of psychological, pedagogical and socio-pedagogical diagnostics, an ascertaining stage of the pedagogical experiment was carried out. At this stage, two groups

of students of the Ural State University of Railways (control and experimental), 120 people each, were formed.

Table 01. Criteria for assessing the level of moral culture of a student

A Component	A Criterion	The Formation Of Moral Culture (Level-Based Approach)
Cognitive	The Concepts Of <i>Good, Evil, Conscience, Duty, Happiness, Justice, Love, The Meaning Of Life</i> , Notions About Morality And Moral Standards, Moral Beliefs	The Formation Of Moral Consciousness And Moral Beliefs
Need-Motivational	Set Of Predominant Moral Needs, Motives	Orientation Of The Person In The Direction Of Activity: -A Doer - An Entrepreneur -A Creator
Emotional	Moral Experiences: Pity, Gratitude, Trust, Shame, Sympathy, Vanity, Etc.	Establishing Relationships With Others Based On Goodwill, Trust, Mutual Assistance, Etc.
Behavioral	Moral Behavior	Meaningful Participation In Socially Approved Activities

4. Purpose of the Study

At present, the spiritual and moral aspects of the existence of modern society are becoming topical issues. Physical culture occupies a prominent place in a number of factors affecting the formation of society and the individual. However, the changes taking place both in Russia and abroad, revealed the insufficiency of restricting society only to traditional ideas of understanding of physical culture.

The traditional understanding of the essence of physical culture as a bodily and spiritual phenomenon, carried out in the process of motor activity with the aim of developing and improving the physical capabilities of a person throughout his/her life, his/her somatic development, is obviously not enough today (Rassekh & Vaideanu, 1987). The physical culture of a person is, first of all, an impact on his/her spiritual world. The result of such an impact can and should be a phenomenon of the spiritual, including moral, development of the personality.

5. Research Methods

A systemic analysis method was selected as the leading research method, which allows one to identify the dependence of educational strategies and practices on the requirements of modern society. When describing the university students' pedagogical practices, methods of comparative analysis, systematization and classification were used.

Being part of the activity, physical culture influences not only the relationships between individuals, their views, spiritual and material values, but also the various processes (educational, educational, legal, economic, etc.) taking place in the society, i.e. on culture in its broadest sense. In this regard, it seems justified to use the cultural approach when considering the essence of the phenomenon of physical culture.

6. Findings

The analysis of terminal values by the method of M. Rokich revealed their hierarchy and rank. The surveyed students ranked by importance love, health, self-confidence, an active active life, development, the presence of good and faithful friends, a materially secure life, interesting work, which indicates a specific life position and goals. The above results allow us to conclude that the respondents are focused on creating conditions for a comfortable personal life and in the future receiving satisfaction from it through the realization of themselves and their capabilities.

Such values as the happiness of others, the beauty of nature and art, creativity, social recognition are an indicator of the orientation of the individual to the formation of internal moral integrity. Unfortunately, the students surveyed have low rank values. Such an arrangement of these values shows difficulties in the process of respondents' awareness of their inner world, value attitude to the world and themselves, rather limited values of the individual.

The analysis of instrumental values showed that in the first place students put such values as independence, courage, self-control, honesty. Forward, tolerance, intransigence to the shortcomings of others, responsibility, and education are put in the closing part of the ranking table.

Received by the I.M. Yusupov's test revealed low (within 20%) empathic abilities among students of both the experimental and control groups, which indicates indifference, inattention to their environment, unwillingness to understand and accept the emotional state of other people. This allows us to suggest that such an attitude towards others is formed due to the poorly developed social communication of these students. Due to their age, young people are not sufficiently aware of the higher goals of their life destiny, and with them the significance of interpersonal relationships. As a result, they often do not think about their actions, are indifferent to other people's problems.

The results of testing the volitional qualities of students showed that in both groups the respondents revealed a weak level of willpower (on average, about 32%). It is manifested in poor self-organization, inability to bring the job started to its logical end, retreat before the complications that appear in the process of doing anything. The test data indicate that at this stage in the moral self-improvement of students it is necessary to stimulate the need-motivational sphere. Achievement of this incentive is possible only through the inclusion of university students in activities aimed at self-education and self-knowledge.

When assessing tolerant attitude towards others, including representatives of other nationalities, it was identified that 25% of students in the experimental group and 28% of students in the control group did not trust representatives of other ethnic groups. And it is not surprising, since an assessment of the moral and ethical characteristics of students' personalities showed that the bulk of the students examined had significant difficulties in interpreting the key concepts of moral culture.

Thus, we see that not all students realize the importance of humanistic values and moral actions. But the moral culture of a person is measured not only by knowledge. It is also measured by behavior, by acts. A moral act is an action that a person performs in relation to himself, another person or society as a whole, prompted by moral motive.

Based on the results of testing by the Buss-Durkey methodology, it was found that 42% of students are characterized as carriers of a high level of hostility. It is noted that they are easily irritated, and when defending their point of view, they cannot cope with the desire to harm opponents. 50% of respondents said

that they occasionally felt envy and aversion to others, but, nevertheless, in most cases they were calm and they had no enemies. And only 8% of respondents revealed a low level of hostility. They are not conflicting, they are hard to offend and they, in turn, are not able to offend anyone.

The data obtained by the aggressiveness index showed that a high level of aggression is typical for 37% of the students surveyed. Their main characteristics are the manifestation of irritability, anger towards others. The expression of feelings in them occurs through rudeness, using profanities. Disagreeing with their opinion, students of this group are immediately transferred to the category of enemies. 53% of respondents showed an average level of aggression. They are not able to hit a person; they are trying to solve possible problems "peacefully." Only 10% of the students we surveyed showed a low level of aggressiveness. Communication with peers and other people does not lead to irritation. They are condescending to other people's shortcomings, during a dispute they do not break into a cry or other negative reaction.

Summing up the Buss-Durkeytesting, we can draw the following conclusion. Most of the freshmen of the Ural State University of Transport studied by us are characterized by such traits as temper, impulsiveness, the use of profanity, the indirect expression of aggression, suspicion, alertness, isolation.

According to Feldshteyn (1983), to level out such manifestations, youth must be included in socially recognized and socially approved activities. Taking part in them, the student will occupy a certain social place, confirming his new social status both among peers and among adults. This will allow him to realize himself and create prerequisites for the realization of his needs.

To solve the identified problems, we have developed a psychological and pedagogical model for the formation of a student's moral culture by means of physical education. In accordance with the model, the following tasks of further research are defined:

- 1) creation of conditions for students to acquire moral knowledge and develop moral ideas;
- 2) the organizing of physical education lessons in such a way that it forms the need for action on the basis of moral standards;
- 3) the focus of physical education activities on self-improvement of the personality, his/her self-knowledge and self-realization.

The developed psychological and pedagogical model is aimed at the formation of students' moral culture by means of physical culture, including moral knowledge and perceptions, positive moral relations, gaining experience in socially approved behavior, developing the ability to reflect and moral development of a person. The formation of students' moral values is most effective when applying the developed pedagogical influences in accordance with the proposed classification of "performer", "entrepreneur", "creator". This makes it possible to differentiate the formation and modification of their moral guidelines.

7. Conclusion

Moral values of the person are an indicator of its moral culture as a basis of culture of feelings and culture of activity. Their characteristics and functions are based on the formation of a system of values, worldview, values, enrichment of the student's cognitive and communicative competences, enrichment of his/her reflective experience and self-realization in public life. Physical culture has great potential for

mastering universal values that form the spiritual and bodily development of an individual, determining his/her value orientations and actions.

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