

Artículo de investigación

The project "spiritual and moral culture of student youth" as the basis for the theoretical modeling of the spiritual and moral competence of students of Russian and Kazakhstan universities

Проект «Духовно-нравственная культура студенческой молодежи» как основа теоретического моделирования духовно-нравственной компетенции студентов российских и казахстанских вузов

El proyecto "Cultura espiritual y moral de los jóvenes estudiantes" como base para el modelo teórico de la competencia espiritual y moral de los estudiantes de las universidades de Rusia y Kazajstán

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Abstract

Analysis of the current socio-cultural situation in the Russian Federation and the Republic of Kazakhstan shows that there is a need to promote and carry out activities in the field of enriching the spiritual experience of students, the formation of their spiritual and moral culture, which plays the role of the sociocultural code of the country and ensures the creation of a single field of ideological paradigm of views and beliefs. As a consequence of the absence of these special regulators, Russia and Kazakhstan face problems hindering the transition to a strategy of priority development. The innovativeness of the proposed approach to the formation of the spiritual and moral culture of university students lies in the proposal to include in the clusters of common cultural and professional competencies of SMC competence as a method of competence ensuring its complementarity in any subject, the possibility of developing and implementing individual

Аннотация

Анализ современной социокультурной ситуации в Российской Федерации и Республике Казахстан показывает, что назрела необходимость содействия и осуществления деятельности в области обогащения духовного опыта студентов, формирования их духовно-нравственной культуры, выполняющей роль социокультурного кода страны и обеспечивающей создание единого поля мировоззренческой парадигмы взглядов и убеждений. Как следствие отсутствия специальных регуляторов, Россия и Казахстан сталкиваются с проблемами, препятствующими переходу к стратегии опережающего развития.

Иновационность предлагаемого подхода к формированию духовно-нравственной культуры студентов вузов заключается в предложении включить в

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educational programs and educational work programs. The development of a multifactor model of the spiritual and moral development of human potential necessary to preserve the cultural and genetic code of a nation in a changing socio-cultural environment, to ensure human security in the emerging polycentric world at the stage of higher education, is accompanied by testing and is adjusted.

Keywords: spiritual and moral competence of the individual, spiritual and moral culture, values of the national culture, clusters of competencies, educational process at the university, student, behavioral indicators.

кластеры общекультурных и профессиональных компетенций ДНК-компетенции как метакомпетенции, обеспечивающей её комплиментарность в любой предмет, возможность разработки и реализации индивидуальных образовательных программ и программ воспитательной работы. Разработка многофакторной модели духовно-нравственного развития человеческого потенциала, необходимого для сохранения культурно-генетического кода нации в изменяющейся социокультурной среде, обеспечения безопасности человека в формирующемся полицентричном мире на этапе получения высшего образования, сопровождается апробацией и корректируется.

Ключевые слова: духовно-нравственная компетенция личности, духовно-нравственная культура, ценности отечественной культуры, кластеры компетенций, образовательный процесс в вузе, студент, поведенческие индикаторы.

Resumen

El análisis de la situación sociocultural actual en la Federación Rusa y la República de Kazajstán muestra que es necesario promover y llevar a cabo actividades en el campo del enriquecimiento de la experiencia espiritual de los estudiantes, la formación de su cultura espiritual y moral, que desempeña el papel del código sociocultural del país y garantiza la creación de un campo único de paradigma ideológico de puntos de vista y creencias. Como resultado de la falta de reguladores especiales, Rusia y Kazajstán enfrentan problemas que impiden la transición a una estrategia de desarrollo prioritario.

La innovación del enfoque propuesto para la formación de la cultura espiritual y moral de los estudiantes universitarios reside en la propuesta de incluir en los grupos de competencias culturales y profesionales generales de la competencia del ADN como método de competencia, asegurando su complementariedad en cualquier tema, la posibilidad de desarrollar e implementar programas educativos individuales y programas de trabajo educativo. El desarrollo de un modelo multifactorial del desarrollo espiritual y moral del potencial humano necesario para preservar el código cultural y genético de una nación en un entorno sociocultural cambiante, garantizando la seguridad humana en el mundo policéntrico emergente en la etapa de educación superior, se acompaña de pruebas y se ajusta.

Palabras clave: competencia espiritual y moral del individuo, cultura espiritual y moral, valores de la cultura nacional, grupos de competencias, proceso educativo en la universidad, estudiante, indicadores de comportamiento.

Introduction

In modern society, the high instability of life, the destruction of moral guidelines and the loss of value orientations create the conditions for breaking the intergenerational ties, negative attitudes towards the concepts of morality. The

decline in the interest of the adult population, including the pedagogical community, to culture and science negatively affected the students' emotional-volitional and motivational-need sphere, to a certain extent caused their "leaving to social networks" and the search for acceptable virtual behavior models. This problem requires

emergency measures to prevent it and eliminate its consequences.

The Organization for Economic Cooperation and Development (OECD) is the developer of the international interdisciplinary program *"Definition and selection of competencies: theoretical and conceptual foundations"* (DeSeCo). This program proposes a conceptual structure of key competencies needed by each person in the perspective of continuing education, as well as their assessment and comparison at the international level. The demand of the future, due to the realities of the economic and technical development of any country, pose new objectives to modern teachers of all levels of education. In fact, they were not taught for these objectives in universities: to be creative in order to develop students' creative abilities; to work in a team, and not to perform independently assigned tasks; constantly acquire new knowledge, skills and competencies; develop their emotional intelligence, expand experience in owning information technology, etc. Thus, it's important to develop such personal qualities as the ability to make decisions in non-standard situations, the willingness to be responsible for the decisions, the ability to think from the point of view of the good of man and humanity in the professional sphere and to act with the principles of humanism in interpersonal interaction.

In this regard, the targets for our comprehensive research are: 1) development of mechanisms and tools for training teachers who are aware of the role of SMC in storage, transmission from generation to generation, and the implementation of the program of spiritual and moral human development as a stable basis for translating traditional values and ensuring safety man in the emerging polycentric world, able to simulate the humanistic content of academic disciplines, taking into account the specifics of the direction and profile / direction these training students; creation of technology for forming a system of views of the world and a human's place in it, its attitude to the surrounding reality and himself, future professional, scientific and cultural activities from the standpoint of spiritual values of Russia and Kazakhstan based on integrated SMC competence maps.

A modern specialist - a university graduate - must possess not only a set of universal cultural, general professional and professional competencies stipulated by the Federal State Educational Standards of Higher Education, but also competencies defining character traits, life

strategies, awareness, ability to develop themselves, etc. for professional, public and personal success in the 21st century. We are talking about the competence, acting in relation to the other competences and the personality itself as existential. Pavel Luksha suggests that existential competencies be considered as personal strategies or social competencies, since they allow to answer the question "why", which is related to sense-searching and meaning-making and the determining choice of further actions.

In modern studies of the problems of social morality and spiritual and moral education, the priority is to determine the system of relations between the moral development of the individual and society as a whole. Therefore, the main educational task of higher education is the education of the individual, capable of moral self-improvement and autonomous self-regulation of his/her activities and behavior, which cannot be influenced by spontaneous or targeted destructive social factors. This is achieved due to the development of high spiritual and moral culture under the influence of scientifically weighted targeted educational technologies (Nikolaev I.I. 2014).

Spiritual and moral culture (SMC) as a system of views of the world and the position of a person in it determines the attitude of a person to the surrounding reality and himself/herself from the position of traditional spiritual and moral values. SMC provides storage, transmission from generation to generation and implementation of the program of spiritual and moral development of human potential and its preservation in an era of rapid technological change, acting as a stable basis for translating traditional values and ensuring human security in the emerging polycentric world. SMC is a sociocultural code of a nation that provides the creation of a field of ideological paradigm of attitudes and beliefs based on the transmission from generation to generation of traditional values of the homeland spiritual culture, forming a space of vital meanings, respect and reverence for the Fatherland. In this regard, we consider the spiritual and moral competence (SMC competence) of a student receiving secondary vocational or higher education as the ability to comprehend the spiritual and moral content of scientific and educational information, the ability to develop spiritual and moral potential in the process of forming a scientific worldview and professional training. SMC competence determines a person's value orientation to the values of spiritual culture, ensuring the

consolidation of civil society around common values that form the foundation of statehood, and an independent spiritual search related to the solution of meaningful and lifelong issues - "Who am I?", "Why do I exist?". In contrast to external achievements, which reflect the success of a person in a particular society, personal development strategies, due to SMC competence, reflect the value attitude of a person to the processes and phenomena, the subject of which he/she is.

Materials and Methods

The problem analyzed in this article is crucial for changing the socio-pedagogical situation of growing up of a person and the development of his/her professional competence, on which the social, cultural and economic development of a country depends. The unformed SMC competence of a student, connected with the system of world views and the place of a person in it, which determines the attitude of a person to the reality surrounding him/her and himself/herself from the position of traditional spiritual and moral values, shows the necessity to develop an integrated approach for solving the problem, to create a complex program for cooperation of bodies and universities.

The lack of research in the direction of the development and implementation of complex programs of spiritual and moral education of university students complicates the process of their entry into the education system, which is unconditionally determined by the values of the state and society. Approbation and development of an innovative approach to the formation of the spiritual and moral culture of university students based on the inclusion in the clusters of general cultural and professional competencies of SMC competence as a metacompetence, will ensure its complementarity in any subject and the possibility of developing and implementing individual educational programs.

To achieve the goal and solve the research problem, general scientific methods (analysis, synthesis, comparison, generalizing, classification) and concrete methods (questioning and interviewing teachers and university students; pedagogical modeling) were used to analyze the existing situation, give its pedagogical interpretation and suggest possible ways decisions within the framework of the lead for the study of the cultural approach.

The theoretical and methodological basis of the study was composed of the works of philosophers on the content of spirituality and morality (M.S. Kagan, M.K. Mamardashvili, V.G. Fedotova, A.N. Leontyev, V.S. Stepin), in

which the spiritual life and its content are explored through the structure of social consciousness and human activity, various aspects of the spiritual content are studied; theory of value orientations of personality by A.V. Kiryakova (1996), the works of domestic researchers - S.F. Anisimov (1970), K.A. Abulkhanova-Slavskaya (1980), A.G. Zdravomyslov (1986), D.A. Leontjev (2003), who studied the value-sense sphere of a personality; the works of D. Albarracín (2014), S. Bigger (1999), C. Erricker (2000), revealing the theoretical questions of religion (Abdramanova G. B., Zhandavletova R. B. 2017), spirituality and morality (Buravleva N.A. 2011) in the context of culture and education (Balzhanova A.M., Balzhanova S.B. 2016); the works of J. Dixon (1995), that update the role of art in the process of spiritual and moral education (Nikolaev I.I. 2014), and W. Stoeger (1996), A.K. Willard and A. Norenzayan (2013), that determine the role of science in the development of spiritual and moral culture of society (*Strategy for the Development of Education in the Russian Federation for the Oeriod up to 2025*) and the individual (Rusakova, T. G. 2005). The study also includes the analysis of the theory of value orientations of the individual by American cultureanthropologist F. Clakhon and F. Strodebeck (1961), teachers and scholars of Orenburg State Pedagogical University (G.N. Muss, T.G. Rusakova).

Based on the definition of competence proposed in the DeSeCo program, that this is the ability to successfully respond to complex requirements (situations), or carry out activities, or perform a task, representing a combination of abilities, capabilities and relationships inherent in an individual, SMC competence is also represented by a combination interrelated *cognitive and practical skills, knowledge, motives, values, attitudes, emotions and other social and behavioral components* that can be mobilized together for effective action in a specific context and realize the value content of this activity. The effective participation of different social contexts not only contributes to the spiritual and life self-realization of a person, but also to the development of society, providing meaningful personal and social results. A complex world, emerging in the post-information space under the influence of the challenges of time, necessitates a reflexive and holistic approach to life, ensuring the functioning of a complex person in a complex society. Many scientists and experts agree that effective and responsible participation in the modern world requires the development of a higher intellectual level of complexity, the so-

called author's level (*Questionnaire: M. Rokich "Value Orientations"*) which implies the existence of critical thinking and a reflexive, holistic approach to life on the part of the individual.

SMC competence is a set of related behavioral indicators that are combined into several blocks - in accordance with the semantic scope of competence. Behavioral indicators, as standards of behavior, are manifested primarily in actions. Given the existential level of SMC competence, behavioral indicators affect all the main areas of human life - interpersonal interaction, work with information, professional activity (taking into account the continuity of education and the likely change of profession) - in accordance with three areas of key competencies defined in the DeSeCo program:

- acting autonomously (independently) - the ability to protect and assert their rights, interests, constraints (opportunities, abilities) and needs, take responsibility, the ability to create and implement life plans and personal projects, the ability to act within a broad context;
- *acting interactively* - the ability to use language, symbols and text in an interactive mode, the ability to use knowledge and information in an interactive mode, the ability to use new technologies in an interactive mode;
- *acting in society (in socially heterogeneous groups)* - the ability to establish relationships with others, the ability to cooperate, the ability to manage and resolve conflicts.

SMC competence modeling can be carried out with different methods: descriptively, without levels (a model that is being developed for introducing a specific field of education into a cluster of professional competencies can have one list of behavioral indicators that apply to all types of activities: the ability to comprehend spiritual and moral content of scientific and educational information); by levels (if the competency model covers a wide range of jobs with different categorical requirements, behavioral indicators within each competence can be summarized in separate lists or divided into "levels", i.e. one set of behavior standards for each level is described: understanding of the ethical nature of financial activities, awareness of the monetization of scientific and *humanitarian knowledge as an important condition for the effectiveness of professional activity, readiness for monetization in accordance with the principles of SMC*).

We believe that the model of SMC competence at the university should take into account the

universality of the value foundations of the country's spiritual and moral culture, ensuring the consolidation of civil society around common values that form the foundation of statehood, the all-Russian identity of nations, ensuring the humanistic orientation of the future elite of the country - specialists whose activities will be implemented in the new conditions and with the use of new technologies. Thus, the SMC competence model includes:

- the ability to put forward hypothetical models with their subsequent substantiation by experience, the ability to scientifically explore the subject connections of the world based on the integration of the genesis of knowledge of the studied branch of science and SMC value orientations;
- knowledge of the history of scientific knowledge holders (historical, psychological portrait) and the ability to assess their scientific achievements from the ethical and aesthetic position of SCM;
- knowledge of basic values of spiritual and moral culture and readiness to rely on them in professional activities, personal, general cultural and spiritual development;
- the ability to reflect the aesthetics of the subject in educational and research activities, the ability to highlight the spiritual component of scientific knowledge as a world outlook universal, causing aesthetic feelings;
- knowledge and understanding of the code of practitioners in professional activities as a set of rules of conduct for its implementation, based on spiritual and moral criteria and traditions of the profession;
- knowledge of the requirements of professional ethics, understanding the ethical boundaries of knowledge and willingness to act in accordance with the relevant rules of ethical behavior;
- awareness of the spiritual and moral mechanisms of social influence on violations of the principles of professional ethics;
- understanding the ethical nature of financial activities, awareness of the monetization of scientific and humanitarian knowledge as an important condition for the effectiveness of professional activity, readiness to monetize in accordance with the principles of SMC;
- readiness to follow steady traditions of maintaining high spiritual and moral attitudes in research and professional-oriented activities;
- the ability to use the value bases of modern information, telecommunication and humanitarian technologies to solve research problems.

Each of the components of SMC competence consists of behavioral indicators basic to the

competence: mastery of different types of thinking, value orientation on interaction with the world, teamwork, physical and mental self-regulation, the ability to maintain health, the desire and ability to learn, the value-sense core of a person.

To prepare teachers of higher educational institutions for creating a system for educating students of spiritual and moral culture, introducing the principles of spiritual and moral development into the educational system, youth and national policies, and expanding cultural and educational activities, the authors developed a concept for the additional professional program "Spiritual and moral culture of students". The program consists of modules that reveal the essence of the introduction of SMC competence in the educational process: 1) The SMC of the individual, society, state: issues of cultural priorities; 2) Factors of the formation of students' SMC in a multicultural educational environment; 3) The ideological field of the university and the SMC of the individual: the points of potential development; 4) Methodology of education of spiritual and moral culture of students; 5) Methods and technology education spiritual and moral culture of students.

A student who has mastered the program will receive the qualification of an expert in the field of SMC education, competent in matters of the formation of spirituality, morality, orientation to the spiritual and moral values of human culture, professionally mobile, able to move within the framework of one or several adjacent professional fields, having fundamental general theoretical basis for the possible improvement of training in the field of history, culture and other humanities, as well as their social security; able to independently think and bear moral responsibility for decisions and actions, possess a culture of communication, high spiritual and moral qualities and will be able to conduct professional activities / perform labor functions in the field of higher education.

Listeners who have successfully mastered the program will have the ability to comprehend the spiritual and moral content of scientific and educational information, the ability to develop spiritual and moral potential in the process of forming a scientific world view and professional training and competencies that include: the ability to put forward hypothetical models with their subsequent substantiation by experience, the ability to scientifically explore the subject connections of the world based on the integration of the genesis of knowledge of the studied branch

of science and value orientations SMC strains; knowledge of the history of scientific knowledge holders (historical, psychological portrait) and the ability to assess their scientific achievements from the ethical and aesthetic position of SMC; knowledge of the basic values of spiritual and moral culture and readiness to rely on them in their professional activities, personal, general cultural and spiritual development; the ability to reflect in its educational and research activities the aesthetics of the subject, the ability to highlight the spiritual component of scientific knowledge as a world outlook universal, causing aesthetic feelings; knowledge and understanding of the code of practitioners in professional activities as a set of rules of conduct for its implementation, based on spiritual and moral criteria and traditions of the profession; knowledge of the requirements of professional ethics, understanding the ethical boundaries of knowledge and willingness to act in accordance with the relevant rules of ethical behavior; awareness of the spiritual and moral mechanisms of social influence on violations of the principles of professional ethics; understanding the ethical nature of financial activities, awareness of the monetization of scientific and humanitarian knowledge as an important condition for the effectiveness of professional activity, readiness to monetize in accordance with the principles of SMC; readiness to follow steady traditions of maintaining high spiritual and moral attitudes in research and professional-oriented activities; the ability to use modern information, telecommunication and humanitarian technologies to solve research problems.

Upon graduation from the program, teachers will *know*: modern approaches and conditions for upbringing the spiritual and moral culture of student youth from the perspective of the traditional for the Russian mentality spiritual and moral values that determine the value orientation of the formation of the academic world of the student in the educational process and the cluster of spiritual and moral competencies; principles and methods of organizing the spiritual and moral space of the university as a set of environments necessary for the development of the spiritual and moral qualities of an educated person and the spiritual field of the university — a matrix that integrates information bases and bases of knowledge, a platform of competencies and qualifications, a cultural-educational component of the educational process and a set services needed to create individual trajectories of development of students with disabilities; the content, the grounds and the order of development of the module of the program of

educational work with students "Education of the spiritual and moral culture of students;" the main provisions of the regulatory framework in the field of education of the spiritual and moral culture of the individual in a multicultural and multi-religious state and a particular region; *be able to*: apply regulatory legal documents and instructions in the practice of educational work at the university; apply modern approaches, principles and methods of spiritual and moral education of students; create a space of spiritual and moral interaction of the subjects of the educational process; *acquire the skills* to develop programs for the spiritual and moral education of students, taking into account the cultural specifics of the region and the direction of vocational training at the university and the organization of the process of educating the spiritual and moral culture of students.

Results

As part of the study, the results of the study of the spiritual and moral culture of students and teachers of Institute of Preschool and Primary Education of Orenburg State Pedagogical University and South Kazakhstan State University were analyzed. A total of 211 undergraduate students and 80 teachers (19 men and 81 women) took part in the survey. The students were conditionally divided into 2 groups - first-year students included 87 people (16 boys and 71 girls), the second-year students included 124 people (22 boys and 102 girls). The respondents' views on the world and the place in it of a person, his/her attitude to the surrounding reality and to himself/herself from the position of spiritual and moral values which are traditional for the country of residence (Russia or Kazakhstan) were chosen as indicators of SMC. To solve it, a survey method - a questioning was used as a research method. For the basis we took M. Rokich's method "Value Orientations" (*Questionnaire: M. Rokich "Value Orientations"*) and J. Aimauytov's method "Issues of moral education of schoolchildren in pedagogical works", which explore the orientation of the personality basis of the "philosophy of life" based on tracking terminal and instrumental values and author's questionnaires.

The priority scale of values for students of the 1st course turned out to be the following: in the block of values-goals 27.6% of respondents set "happy family life" in the 1st place of the total number of respondents; 20.7% put "love" on 2nd place; 27.6% ranked "health" in 3rd place. "Interesting work" turned out to be in 7th place and

significant for 24.1% of respondents. After analyzing the data, we can say that "happy family life" is a priority for the majority of respondents. In the value-assets block, 9 respondents from group 1 of the respondents put up "good breeding" for the 1st place, which amounted to 31%. At 2nd place, 20.7% of respondents put "honesty". On the 3rd place "independence" was placed by 17.2%. 20.7% of respondents placed "erudition" at 4th place, 17.2% of respondents put "good breeding" at 5th place, 17.2% of respondents placed "courage in defending their opinion" at 6th place. Thus, priority goals-objectives for first-year students are a happy family life, health, interesting work, active, active life, life wisdom and the presence of good and loyal friends. Values are the following: education, honesty, independence, courage in defending one's opinion, sensitivity, education. After conducting a survey in group 2, we received the following results: in block 1, in the distribution of the significance of value-assets, 37.2% of respondents put "health" in 1st place; 27.9% ranked "happy family life" in 2nd place; 11.6% noted "having good and loyal friends" in the 3rd place; 11.6% of respondents ranked "happiness of others" in 4th place; 14% placed "active life" at the 5th place; at 6 place, for 16.3% it was "interesting work". In the block of instrumental values, 30.2% of respondents placed "nurturing" in 1st place; 21% placed "responsibility" in the 2nd place; 14% ranked "education" in 3rd place; 11.7% "independence" at 4 place; on the 5th place for 14% - "courage in defending one's opinion"; on the 6th - "sensitivity" (14%). Most of the surveyed students of the 2nd course from the list of terminal values put in priority: vital values - health; social values - family and environment, wealth; moral values - love, life wisdom. Among values for respondents most significant are: moral values - education, honesty, accuracy, responsibility, courage; civil values - independence; vital values - cheerfulness; social values - education. Summing up, it should be noted that the values they chose are, of course, correct, justified from the point of view of the morality of modern society, but students need to form a value attitude towards such values that are associated with their future profession. One should look for a reasonable balance between terminal values as goals of individual existence and instrumental ones as convictions connected in the course of actions due to systematic work on educating the spiritual and moral culture of students. The test results did not reflect the nationality and country of residence.

To determine the formation of the value orientations of teachers to obtain representative data, along with the test of value orientations of M. Rokich, J. Aimaityov, we used the questionnaire by Sh. Schwarz, Sh Valihanov, I. Altynsarin, A. Kunanbayeva. The teachers' answers were compared with the standard descriptions in the scientific literature and acted as a matrix for checking the students' answers.

Data analysis showed that active life (56% of respondents), life wisdom (44%), physical and mental health (80%), interesting work (92%), love (spiritual and physical intimacy with a loved one) (51%), overall good atmosphere in the country (54%), happy family life (68%) were among the significant terminal values. Respondents consider such indifferent values as: financially secure life, having good and faithful friends, cognition (the possibility of expanding their education, horizons, common culture) – 43% of respondents, self-reliance – 49%, independence as judgments and evaluations – 43%. The number of rejected, unimportant terminal values included: pleasures (life full of entertainment) – 82% of respondents, equality – 71%, beauty of nature and art - 53%, public recognition, creativity – 53%, freedom (independence in actions) – 47%.

The study of the hierarchy of instrumental values has shown that the majority of respondents consider accuracy (53%), education (88%), diligence (47%), education (59%), responsibility (76%), sensitivity, and understanding of another person to significant instrumental values (53%), honesty (65%). The number of indifferent values included rationalism (65%), self-control (53%), tolerance for the views and opinions of others, the ability to forgive others for their mistakes (53%). The number of rejected, unimportant terminal values included: high values (71%), sense of humor (47%), independence (47%), irreconcilability for shortcomings in oneself and others (59%), courage in defending one's opinion, one's views (59%), firm will (53%), breadth of views (53%), efficiency in business (hard work, productivity at work) (41%).

Testing showed that the first positions of the list of terminal values of teachers are occupied by an active life, health, wisdom of life, the general situation in the country, interesting work, which demonstrates the prevalence of such motivational goals as benevolence, independence, universalism, achievements, safety. At the same time, the pleasures denied by teachers (the goals of hedonism) are shown in denied terminal values. Instrumental values in the worldview of teachers also turned out to be correlated with Schwartz's hierarchy of values: in the first positions we saw good manners, education,

responsibility, sensitivity, ability to understand another person, honesty. Studies conducted in 53 countries, including Russia, have discovered the phenomenon of the consensus of values, confirming the pan-cultural universal nature of the development of value orientations among different peoples (Buravleva, 2011). We obtained similar results in 2016, studying the value orientations of school teachers in Orenburg and Kazakhstan (*Strategy for the Development of Education in the Russian Federation for the Period up to 2025*).

Discussion. Meeting the Challenge

Based on the obtained theoretical conclusions and practical experience, a comprehensive proposal will be created for the state-level educational authorities on the possibility of introducing spiritual and moral competence (SMC competence) into the Federal State Educational Standard of Higher Education as a metacompetence that matches the values of professional activities and personal development of students with values of the spiritual and moral culture that are traditional for the country. The proposal is based on the theoretical, methodological and scientific-practical basis of the modern system of transferring the values of spiritual culture necessary for the development of human potential in the system of university training, which will overcome the negative trends of globalization of culture, taking into account the transformation of cultural processes in education. The positive experience of the development and use of integrated SMC-competence cards will allow graduates to regulate their scientific, professional and live activities in the context of the sociocode of the national value system, to increase the level of human capital. The draft integrated proposal deals with the creation of an intensive environment for the development of spiritual and moral culture (SMC), when the state (through approaches in personnel policy), business (through ethical standards of morality, social component, charity and patronage), society (through public initiatives, ecology, forms of humane attitudes, citizenship, legal aspects and legitimate interests), education (through the structure of educational innovations, the strategy of forming the SMC of the Russian people) will create a field ideological paradigm of views and beliefs based on the transfer from generation to generation of traditional values that form a space of vital meanings, ensuring the formation of a moral and spiritual personality, creating the prospect of respect and reverence for the Fatherland.

Successful solution of the assigned tasks will allow to accumulate a positive experience in solving the problems of ethical regulation of the directions of development of higher education and associated science and production, to disseminate the experience of project participants in developing SMC competence of students and preparing teachers for this process through training seminars, tutorials, qualification courses and / or additional training.

The implementation of this project will allow creating a new generation that is stable in the competitive environment of the international community, will enhance the professional and business status of the country's elite, will contribute to the unification of modern society based on traditional values and humanistic goals, will contribute to the formation of Russian identity, will provide an opportunity for each member of society to build their own life path in accordance with the interests of the Fatherland. The announced project will allow working with long-term planning prospects, ensuring the dynamic development of Russia and Kazakhstan on the world stage.

Conclusions

The result of the project is a system model developed and tested in practice for organizing the process of actualization and translation of the values of domestic SMC in universities of the country. The functioning of the model is provided by human resources (the network form of dissemination of experience trained by experts-tutors within the framework of the project) and management (inclusion of SMC competences in the cluster of general cultural competences of preparing students in universities and graduates of the Federal State Educational Standard).

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