

Features of Moral Education in English Linguoculture

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Abstract. The article deals with the concept of morality in English linguoculture. The analysis shows that the concept of «morality» covers concepts that reflect the value ideas of the British people about what is moral and ethical in society. In the process of analyzing the means of verbalization of the concept «morality» in speech, we have identified the following lexical units that represent the concept - good, goodness, responsibility, code of conduct, love, patience, etc. The results of the study indicate that «morality» in the English linguoculture is associated with such concepts as – compliance with the norms of behavior and the law, love, patience, intelligence, awareness, dignity, honesty. Associative components of certain qualities are the following: reliability, willpower, decency, nobility, benevolence, etc..

1 Introduction

The national character determines the form of a nation's existence in history, which is fixed in language, in value systems, in social and psychological behavior. All these parameters are interrelated and interdependent, and determine the unity of the national character, the logic of its development, types of social behavior and value systems, which are the measure of the share of ethnic representatives in their actions and choices.

The formation of a national character is influenced by various factors and conditions: language; climatic, geographical conditions, common territory; historical experience; the presence of ethnic identification and ethnic identity.

2 Research Methodology

Language is one of the factors identified by a number of scientists (A. A. Potebnya, V. Humboldt, S. G. Ter-Minasova, etc.). Human perception of the world is carried out through language. From the point of view of S. G. Ter-Minasova, the language confirms the existence of a national character, reveals national traits and all its aspects. The human being and the language are inseparable, therefore it is necessary to study them in connection with the culture created, preserved and transmitted to future generations.

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Thus, there is a clear contradiction between the theoretical and practical material of moral education and the current situation of insufficient development and assimilation of moral norms and ideas by children.

The goal of the study is a theoretical justification and experimental confirmation of the effectiveness of folk and literature in a moral education.

The object of the study is the process of moral education in the English linguistic culture.

The methodological basis of the work was the research on the problem of the formation of the basis of the morality of the personality of D.B. Elkonin, L.S. Vygotsky, Arnold M., Vluma A.

3 Results and Discussions

Moral concepts occupy an important place in the system of human ideas about the world around us. Despite the fact that the understanding of «morality» may vary in the context of a particular language community and its culture, morality is a universal value, which determines its understanding as unique socio-cultural phenomenon.

To define the concept of «morality», let's look at how it is interpreted in dictionaries:

- «- beliefs about what is right behavior and what is wrong behavior;
- the degree to which something is right and good;
- conformity to the rules of right conduct;
- moral or virtuous conduct; moral quality or character;
- virtue in sexual matters; chastity;
- a doctrine or system of morals;
- moral instruction;
- a moral lesson, precept, discourse, or utterance;
- the quality of being moral;
- conformity, or degree of conformity, to conventional standards of moral conduct;
- (Philosophy) a system of moral principles;
- (Education) an instruction or lesson in morals» [1].

Taking as a basis the given definitions of the concept of «morality», the concept of «morality» can be interpreted as a concept that represents such qualities as «kindness», «compliance with the rules», «dignity».

Based on the highlighted components of the concept of «morality», we will consider how they are interpreted in the English linguoculture. The primary meaning in the semantics of the concept of «morality» is endowed with the concept of «good». Good can be considered as the highest spiritual manifestation of a person, since good implies having the ability to resist evil, which means that a person has such qualities as honesty, justice, sincerity, etc. The essence of doing good is that it is done without compulsion, accordingly, good is a conscious step of a person in relation to others. If a person does good, he / she it does not expect a reward, that is, we can talk about the unselfishness of doing good. For example: He was an excon from a family of criminals, and he'd killed a good man [2]. From this example, we can see that a good man (good / good person) is opposed to criminals.

Committing a crime is an immoral act, since the criminal commits illegal actions against another person. Any crime, violence, theft, assault and so on involves humiliating the other person. In addition, the victim of the crime experiences a psychological fracture, stress, and therefore crime always has negative consequences for the affected person.

Accordingly, crime in society is considered as a violation of moral norms. If we take into account that crime it is convicted in any society, because it is an illegal act that violates the rights of others, it is possible to understand that a good man is a person who, on the contrary, adheres to the rules behavior and does not violate the law.

So, in English linguoculture, we distinguish the following component of the concept: «morality» – compliance with the norms of behavior and the law.

Another component of the concept of «morality», which is revealed through the concept of «goodness», is the presence of a person has certain qualities, for example: she's got a lot of goodness inside her, that one. Lots of love, lots of patience, smart as a whip, and she's just about the prettiest thing that ever walked the streets of this town, that's for sure. From this example, we can see that the qualities that characterize the «morality» of a person include the following are love (love), patience (patience), smart (reasonableness).

The ability to love, be patient and smart - these are qualities that have a positive assessment among people, because they are an indicator of sincerity, wisdom, honesty. Love, for example, is the ability to take care of another person, forgive them for mistakes, support in difficult times. This is a quality that does not imply self-interest or self-interest.

Patience and reasonableness can be described as the properties of a person associated with controlling their emotions, which means that it is also positively evaluated by representatives of the English linguoculture. Good is seen as a manifestation morality, because good is the doing of good for others. This human ability is highly valued the English linguoculture however, it is not a social phenomenon. Good can only be considered as individual the human category, since good is carried out only at the individual's own request, that is, without compulsion.

Kindness is always associated with such qualities as mutual assistance, mercy, sincerity, compassion, etc.

The next characteristic component of the concept of «morality» is «following the rules», for example: «There were nonnegotiable codes of conduct, especially regarding family. Amanda had always known the rules; she'd always known what her mom believed. Her mother stressed responsibility, she believed in consequences, and she had little tolerance for whining» [2]. First, the given example shows that «following the rules» as a manifestation of moral and ethical behavior is not the subject to doubt or appeal nonnegotiable codes of conduct. This fact indicates that the British people consider it acceptable to have rules of conduct that should obey everyone.

Following the rules means maintaining an order. The order can be set in the society and individually, for example, in the family. One way or another, the order always provides for the orderliness, a clear pattern of behavior. Accordingly, if someone violates the order, he breaks this the accepted scheme, and therefore his actions are condemned. They cause misunderstandings, rejection, and can contribute to chaos as the order exists for a long time. These rules govern communication between them.

Next, we see that the compliance with the rules of behavior is due to the awareness of one's responsibility for actions (Her mother stressed responsibility) and the understanding that actions lead to consequences (she believed in consequences). If a person understands the burden of responsibility for their actions, we can conclude that he consciously accepts rules of conduct dictated by society. So, mindfulness is one of the manifestations morals, for example: «You made the decision, not I, and every decision has consequences. You need to learn to take responsibility for the choices you make» [2].

Mindfulness is an important component of morality. It is associated with understanding your responsibility for any actions. The conscious choice as a manifestation morality involves making a commitment. It should be noted that in contrast to the concept of «good», which is carried out exclusively without compulsion, compliance with the rules and awareness of their compliance can be imposed by the society. In this case, the person follows the rules, because he understands that their violation will cause condemnation.

If a person follows the rules and shows such character features as intelligence, patience, and so on, his / her behavior can be interpreted as worthy, for example: «It was a life of dignity and honor, not without sorrows yet fulfilling in a way that few experiences ever

were» [2]. The English people associate dignity with honor. For example, we see that dignity and honor are moral and ethical qualities that characterize a person's ability «save face» even in hours of difficulty and sadness. Human dignity is an internal category. This is a special state of nobility, decency, benevolence, which does not allow a person to commit evil. It should be noted, that to be a worthy person, means to be able to overcome your weaknesses, resist temptations, and fight evil one's thoughts and negative emotions. Accordingly, dignity is closely linked to willpower. Only a highly spiritual and highly moral person may be worthy of it. The presence of honor and dignity in a person implies such a character feature as «honesty», for example: «Even in those instances where he became truly angry, he couldn't help admiring her honesty, an honesty rooted in the fact that she cared more about him than anyone else in his life» [2].

A dishonest person in Britain cannot be worthy, because dishonesty gives rise to attempts to deceive, offend or otherwise treat the interlocutor in an unethical way. As we can see from the example, the British people admire the honesty - «he couldn't help admiring her honesty». Honesty among the English people is associated with love, caring for another one. In particular, in the given example we can see, that honesty is «rooted in the ability to take care of another person». One of the main characteristic of honesty and manifestation of morality is the reliability of a person. An honest person always keeps his word, and this is considered, a positive trait. In addition, honesty implies a person's belief in the truthfulness of their words, and therefore we can say that this characteristic feature is based on integrity, loyalty to your ideas or point of view.

4 Conclusions

In the modern period, the concept of «spiritual and moral education» is defined by scientists on various grounds: firstly, as a sphere of spiritual activity, which includes the education system, upbringing, spiritual creativity (engaging in science, politics, ethics, art, philosophy, religion, law, etc.); secondly, as a system of values and beliefs, patterns, standards and norms of behavior; thirdly, as a means of self-realization of an individual or group in social life. In the education system, a special role belongs to art education, which forms respect for ethnic and world spiritual values. «An important place in the work on the formation of national, Russian identity is occupied by the artistic and aesthetic education of a person, because only a spiritually rich person is capable of possessing a high moral culture» [12, p. 44].

In the development of spiritual and moral education in English linguistic cultures, the problems of educating a harmonious personality capable of independently making responsible decisions and making choices (cultural and religious identity, profession, life priorities and values) are of particular importance.

In English linguoculture, spiritual emptiness and the dominance of pseudo-culture prevails. Green's character has a complex character that is not tied to socio-historical realities. He carries the traits of a person in general, a person who seeks the law of morality, first of all, within himself. The same can be said about the actions of the hero. The motive of the act is not strictly deterministic, it is oriented towards morality, and this morality has no social coloring, it is a morality of the universal order. In the works of Graham Greene, at the heart of every human story lies the hero's desire for self-determination, for the search for the meaning of life. Each hero has his own way and his own truth.

Conclusions and prospects for further research in this direction. Summing up the above, we can conclude that the concept of «morality» belongs to universal concepts.

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identified the following lexical units that represent the concept - good, goodness, responsibility, code of conduct, love, patience, etc .

The results of the study indicate that «morality» in the English linguoculture¹³ is associated with such concepts as compliance with the norms of behavior and the law, love, patience, intelligence, awareness, dignity, honesty. Associative components of certain qualities are the following: reliability, willpower, decency, nobility, benevolence, etc. (cultural and religious identity, profession, life priorities and values) are of particular importance.

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