


UDC: 32.; 323.

LBC: 63.3(2)6-6; 63.3 (2)64; 63.3(5 e)64

MJ № 311

 10.33864/2617-751X.2025.v8.i5.54-64

DEVELOPING COMMUNICATIVE CULTURE AS A CORE COMPONENT OF SPIRITUAL AND MORAL EDUCATION

Gulnur Ahmadova*

Abstract. This article explores the objectives and guiding principles of contemporary education and upbringing. It outlines key methods for fostering a culture of communication, viewed as an essential component of the spiritual and moral development of future professionals. A brief analysis of prevailing theoretical approaches is also provided. Cultivating a culture of communication in future specialists involves internalizing core spiritual and moral values, defining and striving toward one's ideal, understanding profound meanings, and pursuing self-improvement. The aim of the study is to identify the stages, principles, and pedagogical approaches that facilitate the integration of communicative culture into the broader framework of spiritual and moral education. The research tasks include creating a supportive communicative environment and ensuring effective interaction. Materials and Methods: The research draws on scientific literature from the past decade that addresses spiritual and moral education. Methodologically, the study is grounded in the system-activity, competency-based, and axiological approaches. Results: A review of current pedagogical literature reveals a lack of consensus regarding the formation of communicative culture, largely due to differing interpretations of the terms "culture," "spirituality," and "communication." Conclusion: Gaining insight into communication challenges, exploring paths to humanization, and prioritizing process enhancement are key elements of spiritual and moral education. These elements support future professionals in fulfilling their occupational responsibilities more effectively.

Keywords: culture of communication, personal qualities of cadets, fostering a culture of communication between cadets, spiritual and moral education

* Doctor of Philosophy in Philosophy,
National Defense University; Baku, Azerbaijan
E-mail: ahmadova778@gmail.com
<https://orcid.org/0009-0001-3127-8254>

To cite this article: Ahmadova, G. [2025]. DEVELOPING COMMUNICATIVE CULTURE AS A CORE COMPONENT OF SPIRITUAL AND MORAL EDUCATION. *"Metafizika" journal*, 8(5), pp.54-64.
<https://doi.org/10.33864/2617-751X.2025.v8.i5.54-64>

Article history:
Received: 26.05.2025
Accepted: 04.08.2025




Copyright: © 2025 by AcademyGate Publishing. This article is an open access article distributed under the terms and conditions of the CC BY-NC 4.0. For details on this license, please visit <https://creativecommons.org/licenses/by-nc/4.0/>.

УДК: 32.; 323.

ББК: 63.3(2)6-6; 63.3 (2)64; 63.3(5 е)64

МЖ № 311

 10.33864/2617-751X.2025.v8.i5.54-64

ФОРМИРОВАНИЕ КОММУНИКАТИВНОЙ КУЛЬТУРЫ КАК КЛЮЧЕВОГО КОМПОНЕНТА ДУХОВНО-НРАВСТВЕННОГО ВОСПИТАНИЯ

Гюльнур Ахмедова*

Абстракт. В статье говорится о принципах обучения и воспитания, а также основных методах формирования культуры общения в образовательном процессе. Даны краткие сведения о подходах зарубежных исследователей. Изучение и определение нравственных ценностей человека, а также процессов саморазвития и самосовершенствования составляют основу культуры общения. В связи с этим в статье предлагаются методы, которые могут иметь значение при изучении особенностей культуры общения. Также подчеркивается важность изучения культуры общения с точки зрения правильного налаживания общения между людьми. Создание комфортного состояния, достижение необходимой эффективности общения невозможно, если игнорировать какой-либо из рассмотренных аспектов. В связи с этим особенно актуально обучение в условиях вуза культуре общения, привитие навыков гуманного общения. Знание проблем общения, изучение способов гуманизации, ориентация на совершенствование процессов являются элементами духовно-нравственного воспитания студентов, помогут в будущем специалистам лучше выполнять свои профессиональные обязанности.

Ключевые слова: культура общения, личностные качества курсантов, воспитание культуры общения курсантов, духовно-нравственное воспитание

* Доктор философии по философии,
Национальный университет обороны; Баку, Азербайджан
E-mail: ahmadova778@gmail.com
<https://orcid.org/0009-0001-3127-8254>

Цитировать статью: Ахмедова, Г. [2025]. ФОРМИРОВАНИЕ КОММУНИКАТИВНОЙ КУЛЬТУРЫ КАК КЛЮЧЕВОГО КОМПОНЕНТА ДУХОВНО-НРАВСТВЕННОГО ВОСПИТАНИЯ. Журнал «Metafizika», 8(5), с.54-64.

<https://doi.org/10.33864/2617-751X.2025.v8.i5.54-64>

История статьи:

Статья поступила в редакцию: 26.05.2025

Отправлена на доработку: 10.06.2025

Принята для печати: 04.08.2025




Copyright: © 2025 by AcademyGate Publishing. This article is an open access article distributed under the terms and conditions of the CC BY-NC 4.0. For details on this license, please visit

<https://creativecommons.org/licenses/by-nc/4.0/>.

UOT: 32.; 323.

KBT: 63.3(2)6-6; 63.3 (2)64; 63.3(5 e)64

MJ № 311

 10.33864/2617-751X.2025.v8.i5.54-64

MƏNƏVİ-ƏXLAQİ DƏYƏRLƏR ƏSASINDA ÜNSİYYƏT MƏDƏNİYYƏTİNİN FORMALAŞDIRILMASI

Gülnur Əhmədova*

Abstrakt. Məqalədə təhsil və tərbiyənin prinsiplərindən, eyni zamanda təhsil prosesində ünsiyyət mədəniyyətinin formalaşmasının əsas metodlarından bəhs edilir. Bu mövzu ilə bağlı xarici tədqiqatçıların yanaşmaları haqqında qısa məlumat verilir. Şəxsin mənəvi dəyərlərinin öyrənilməsi və müəyyənləşdirilməsi, o cümlədən özünü inkişaf və özünütəkmilləşdirmə prosesləri ünsiyyət mədəniyyətinin əsasını təşkil edir. Bununla əlaqədar olaraq, məqalədə ünsiyyət mədəniyyətinin xüsusiyyətlərinin öyrənilməsində əhəmiyyətli üsullar təklif edilir. Həmçinin şəxslər arasında ünsiyyətin düzgün qurulması baxımından ünsiyyət mədəniyyətinin öyrənilməsinin əhəmiyyəti vurğulanır.

Açar sözlər: ünsiyyət mədəniyyəti, kursantların şəxsi keyfiyyətləri, kursantların ünsiyyət mədəniyyətinin təhlili, milli-mənəvidəyərlər

* fəlsəfə üzrə fəlsəfə doktoru,
Milli Müdafiə Universiteti; Bakı, Azərbaycan
E-mail: ahmadova778@gmail.com
<https://orcid.org/0009-0001-3127-8254>

Məqaləyə istinad: Əhmədova, G. [2025] MƏNƏVİ-ƏXLAQİ DƏYƏRLƏR ƏSASINDA ÜNSİYYƏT MƏDƏNİYYƏTİNİN FORMALAŞDIRILMASI. *"Metafizika" jurnalı*, 8(5), səh.54-64.
<https://doi.org/10.33864/2617-751X.2025.v8.i5.54-64>

Məqalənin tarixçəsi:

Məqalə redaksiyaya daxil olmuşdur: 26.05.2025

Təkrar işlənməyə göndərilmişdir: 10.06.2025

Çapa qəbul edilmişdir: 04.08.2025



Copyright: © 2025 by AcademyGate Publishing. This article is an open access article distributed under the terms and conditions of the CC BY-NC 4.0. For details on this license, please visit <https://creativecommons.org/licenses/by-nc/4.0/>.

1.Introduction

The purpose of the study is to determine the stages, approaches and principles that contribute to the formation of a culture of communication as an integral part of spiritual and moral education.

The objective necessity and orientation of modern society towards the high quality and effectiveness of the training of highly qualified specialists predetermine the search for ways to optimize it. One of them may be teaching students the basics and culture of communication. There are two reasons for this provision. First, communication is an important element of any type of activity and a means of forming a system of social relations. The essence of communication is that it is a mechanism for cooperation of people, its active substance. Secondly, university graduates feel the need for knowledge of the mechanism of communication for the implementation of a targeted impact on the socio-psychological atmosphere in the team to activate its internal reserves [1]. The ability to communicate professionally, showing communicative literacy, to regulate the system of communication and relationships does not arise among specialists immediately after graduation, and for some it does not appear at all. The knowledge of the scientific and theoretical foundations of communication obtained by the cadet at the university is the basis of his moral maturity, will give him the opportunity in the future to differentiate his communication, form moral unity in the team, and instill a culture of communication in his colleagues.

The stages and principles that contribute to the formation of a culture of communication as an integral part of spiritual and moral education. The methodological basis of the study: a system-activity approach, which allows us to consider the process of forming a culture of communication as a pedagogical system and providing spiritual and moral education; competency-based approach, which considers the result of activity as a person's ability to act in various situations; axiological approach that orients the value-semantic development of the individual, understanding and acceptance of responsibility.

2.Concepts of "culture", "spirituality" and "communication"

The analysis of scientific literature made it possible to find out that in modern pedagogical science there is no single approach to the problem of forming a culture of communication. First of all, it is due, to the diversity of views on the essence of the concepts of "culture", "spirituality" and "communication".

The concept of "culture" in modern scientific sources is interpreted quite broadly. At the ordinary level, culture, including behavioral culture, is understood as a model that people should look up to. Culture is also sometimes identified with education and intelligence, qualified as a certain personality trait. At the theoretical level, culture is considered as a specific characteristic of society, which expresses the level of historical development achieved by

mankind, determined by the attitude of man to nature and society. There is an understanding of culture as a creative activity of man and human society as a whole, in all spheres of life. Also, culture is defined as a set of material and spiritual values, a characteristic of the level of society development and a particular person, preserve and transfer values [2].

According to L.S.Vygotsky, the category of "culture" is interconnected with the category of "activity". Culture, being a universal characteristic of activity, sets a social and humanistic program and predetermines the direction of a particular type of activity, its value features and results. The development of culture by a person involves mastering the ways of its practical, active implementation. Passing through himself general cultural values, a person creates personal values, thus realizing the creative component of the educational process. Creativity is a specifically human property, at the same time generated by the needs of a developing culture and forming culture itself [3].

In pedagogical and popular science publications, the concept of "spirituality" is considered as a reflection of the values, feelings and beliefs of a person associated with self-education, self-improvement of the individual.

E.A.Savchenko, T.P.Makarova believe that the goal of spiritual improvement of a person is the desire for harmony [4]. This category is defined by two concepts of spirituality: secular (value qualities of the individual) and religious (striving for God, Truth and Love). The secular understanding of spirituality is considered as an integral quality of the individual on the basis of the active formation of his "self", which combines moral and intellectual, ethical and aesthetic, value and behavioral attitudes of a person. At the same time, shame and conscience are a spiritual mechanism that corrects human behavior within the framework of moral and ethical norms [5].

In the philosophical encyclopedic dictionary, spirituality is defined as a system-forming factor of the human personality, the leading force in building one's own life, is "the main condition and result of the spiritual and moral formation of a person" [6].

The spiritual and moral culture of students is not assimilated automatically, but is developed in the process of diverse, socially valuable activities, depends on certain conditions: the moral and psychological climate in the team, the highly moral environment of the educational institution, the stimulation of self-education and an active position, interactive open communication, mutual understanding of teachers, curators and students, on the nature of value orientations [7, 8].

The studies of A.G. Kozlova [9], G.A. Dildibekova [10], G.A. Badanina [11] are devoted to the problem of moral education. In the works of S.V. Timofeeva [12], A.S. Nikolaeva [13] the principles, content and forms of work on spiritual

and moral education are substantiated. E.E. Ignatieva notes that the variety of forms allows them to be used to achieve a variety of educational goals, including spiritual and moral education. In addition, it is noted that the use of any means, forms and methods will be effective if they correspond to the goal, if the development of the surrounding world with the help of selected forms and methods will occur on the basis of the principle of concentricity, a gradual increase in knowledge and skills [14].

The competence approach in order to reveal the essence of spiritual and moral education. The concept of "culture of communication" can be considered as the ability to regulate communication processes, to develop them in the right direction and constantly improve to increase its productivity. The culture of communication cannot develop separately from moral principles and norms in society, which act as regulators of relations. Their development in society goes in a single direction. The gap between them is perceived as ignoring the essence of the spiritual and moral foundations of society and following only external forms of etiquette [15].

The modern world lives in an era of outstanding scientific and technological achievements, the deepest transformations of many spheres of life. But society is increasingly faced with the question formulated by K. Jaspers, on the solution of which, according to the German philosopher, "the entire future fate of a person depends": how a person "will subjugate the consequences of technical development and their influence on his life ...". Some researchers state the existence of a gap, a fundamental contradiction between the immeasurably increased intellectual and technical capabilities of modern society and the insufficient level of its moral development, spiritual and moral education. Here, a special role can be played by social, social and humanitarian sciences that directly form the inner world, worldview and culture, personal qualities of young people. "I believe," wrote Academician A.D. Sakharov, "that humanity will find a reasonable solution to the complex task of implementing grandiose, necessary and inevitable progress with the preservation of the human in man and the natural in nature". This optimistic conclusion does not diminish the responsibility of all societies and their institutions and structures, nor the importance of their active, long-term, purposeful efforts to establish humane, civilized relations in society.

The culture of communication is a complex formation, its essence is characterized by the unity of a number of aspects: socio-psychological, aesthetic, social and ethical.

3. Ethical aspects

Ethical aspects can be described by the following model:

- a) compliance with spiritual and moral norms and foundations of public life;
- b) manifestation of humanity;

c) respect for the age, gender of the interlocutor, manifested in tact and correctness.

As a socio-psychological model of the culture of communication, the following can be presented:

- a) cultural communication skills;
- b) the skill of conducting a dialogue and monologue;
- c) the properties of the delicate mutual influence of the subjects of communication.

The social model of the culture of communication reveals itself by the following parameters: following the ideal of communication between society and the individual; promoting the overall productivity of communication; development of meaningful, socially significant communication.

Parameters of the aesthetic model: guiding the principles of beauty in the design of contacts; integrity and proportionality of the use of its features of spatial-specific and essential-specific (indirect, business, vertical communication, etc.); perfection (mimic and pantomimic means of communication, culture of voice, timbre and tonal design of the act of communication).

The model of spiritual and moral education using a systematic approach includes the following components:

- target – the achievement of certain goals outlined in the concept of spiritual and moral development and education of the personality of a citizen of Azerbaijan;
- content– includes forms, methods, stages of mastering spiritual and moral values.

In the process of studying at the university, not only the assimilation of a set of professional knowledge, the improvement of competencies, but also the personal development of the cadet. In addition to the set of knowledge, he acquires positive socially significant qualities, assimilates the system of social and cultural norms and values, the rules of social being, which are aimed at achieving well-defined goals and objectives - the formation of him as a person included in the system of social relations. This is predetermined, by the content of all the sciences studied at the university, but a special place here belongs, of course, to the social sciences and humanities.

Education and upbringing are closely interconnected in an inseparable unity. Since the functioning of the system of education and upbringing determines the fate of the state, its place in the modern world, the level of civilization and culture of society, society has the right and should determine the vector of development, the main directions and goals of this system, set before it the tasks of training highly qualified specialists with morality that are adequate to the challenges of the time and civic responsibility, imbued with the ideas of

tolerance and humanism, capable of perceiving and developing the moral, ethical, cultural values and ideals that have developed in society.

According to the developed model (figure 1.), the following stages of work are distinguished:

- axiological – the study of spiritual and moral norms and values;
- cognitive – assimilation of spiritual and moral norms and values;
- activity– the development of personal qualities (self-education, self-improvement, self-realization, etc.) by inclusion in practical activities.

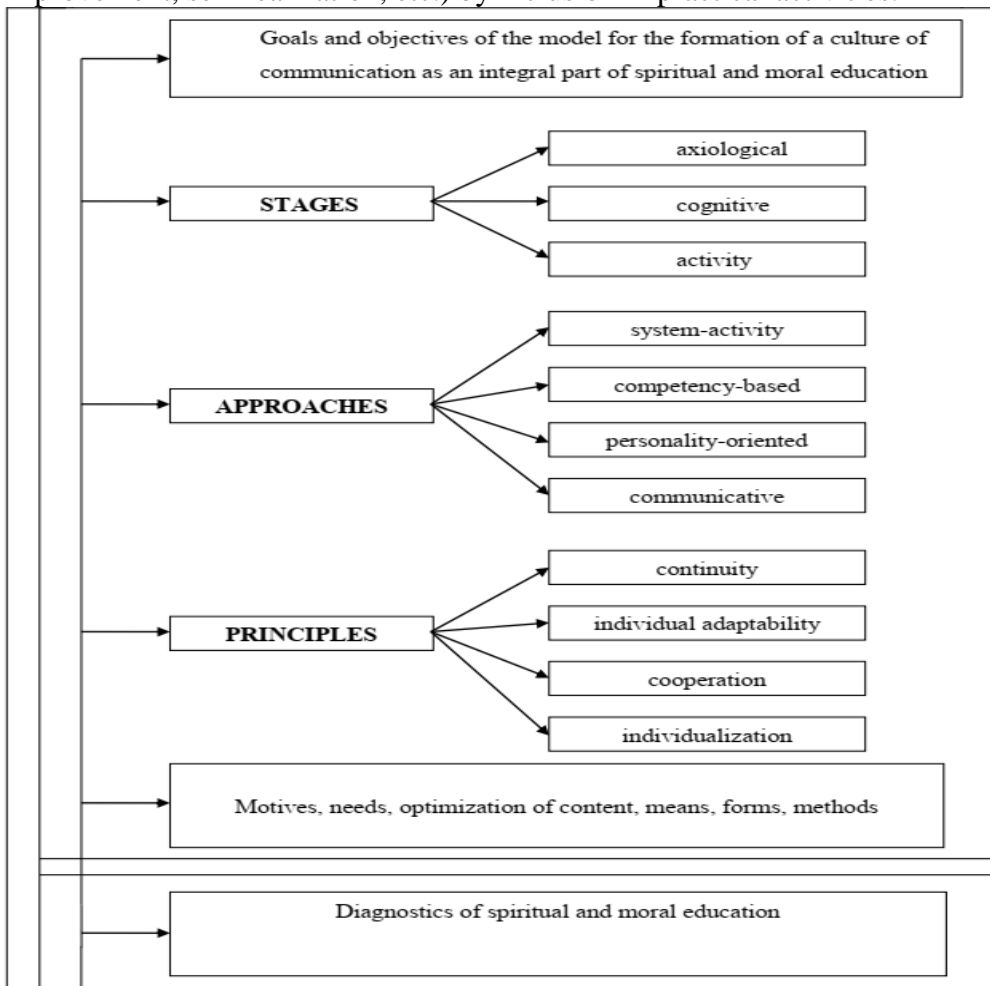


Figure 1. The model of the formation of a culture of communication as an integral part of spiritual and moral education

The system-activity approach makes it possible to effectively organize pedagogical management of the process of forming a culture of communication as an integral part of spiritual and moral education, creates conditions for the manifestation of personal qualities.

The competence approach allows us to reveal the essence of spiritual and moral education, to consider the formed personal qualities as a complex phenomenon, the component composition of which is revealed on the basis of the specifics of the activity performed.

The axiological approach in the process of developing a culture of communication forms its own stable system of value orientations, a solid subjective value position, value behavior, which form the substantive basis of spiritual and moral education.

The principle of continuity assumes that the cultural and value component is largely carried out in the process of interaction, exchange of values.

The principle of individual adaptability ensures the implementation of spiritual and moral education, adapted through the diagnosis of individual characteristics, and is aimed at readiness for self-improvement and self-realization.

The principle of cooperation is considered one of the fundamental, since it is interaction with the external (informational, educational, cultural, social) environment that is the key to the formation of a culture of communication.

The principle of individualization is determined by the need to operate with various types of information that ensure the development of the intellectual sphere.

4. Conclusion

Thus, the presented model of the formation of a culture of communication as an integral part of spiritual and moral education demonstrates the optimal version of the content characteristics of the culture of communication, the complexity of the requirements of society for contacts between people. Creating a comfortable state, achieving the necessary effectiveness of communication is impossible if you ignore any of the aspects considered. In this regard, training in the conditions of the university in the culture of communication, instilling the skills of humane communication are especially relevant. Knowledge of the problems of communication, the study of ways of humanization, orientation towards the improvement of processes are elements of the spiritual and moral education of students, will help in the future specialists to perform their professional duties better.

REFERENCES

1. Winne, P., Jamieson-Noel, D., & Muis, K. (2002). Methodological issues and advances in researching tactics, strategies, and self-regulated learning. In P. R. Pintrich & M. L. Maehr (Eds.), *Advances in motivation and achievement: New directions in measures and methods* (Vol. 12, pp. 121–155). England: Elsevier Science.

- <https://www.sfu.ca/~winne/EDUC%20971/Winne,%20Jamieson-Noel,%20&%20Muis.pdf> (in English)
2. Volet, S. (2001). Emerging trends in recent research on motivation in learning contexts: Theoretical advances and methodological implications. *Elsevier Science*, 4, 119–134. https://www.researchgate.net/publication/258374436_Emerging_trends_in_recent_research_on_motivation_in_context (in English)
 3. Vygotsky, L. S. (2005). Future issues for developmental psychology and education. In L. Smith, J. Dockrell, & P. Tomlinson (Eds.), *[Collection title]* (pp. 52–70). England. (in English)
 4. Savchenko, E. A., & Makarova, T. P. (2021). Anthropocultural approach to spiritual and moral education: Conditions for the education of the subject of culture. *Circum-Pontic Region – Science. Scientific Personnel*, 3, 280–288. (in Russian)
 5. Koleva, N. S., & Muntinova, A. E. (2016). Formation of educational motivation of students through pedagogical interaction. In *Continuous education in the XXI century: Problems, trends, development prospects* (pp. 185–187). Kurqan Oblast: Shadrinsk State Pedagogical University; International Academy of Sciences of Pedagogical Education. (in Russian)
 6. Nigmatulin, R. N. (2000). *Philosophical analysis of the ontological aspects of fate and freedom of will* (Abstract of dissertation, p. 28). Magnitogorsk. (in Russian)
 7. Kolyeva, N. S. (2015). Historiography of developing the issue of the information skills in the social and cultural space of further education. *International Education Studies*, 8(6), 217–224. Canada. <https://ccsenet.org/journal/index.php/ies/article/view/49392> (in English)
 8. Sametova, F., & Nurgaliyeva, A. (2020). On the formation of professional competence of future social pedagogues. *International Journal of Advanced Research in Engineering and Technology*, 11(3), 268–275. Budapest. https://papers.ssrn.com/sol3/papers.cfm?abstract_id=3565838 (in English)
 9. Kozlova, A. G. (2017). Education of undergraduates as future mentors (in the educational program spiritual and moral education). *Problems of Modern Pedagogical Education*, 56(2), 112–123. Kazan. (in Russian)
 10. Bekmaganbetova, G. K. (2018). Some aspects of the organization and conduct of a complex of collective creative affairs in the spiritual and moral education of adolescents. *Eurasian Union of Scientists*, 8(6), 16–18. Moscow. (in Russian)
 11. Badanina, G. A. (2020). Spiritual and moral education as a priority direction of the activity of an educational institution. *Internauka*, 16(1), 44–45. Kyiv. (in Russian)

12. Timofeeva, S. V., & Illarionova, L. P. (2019). Axiological foundations of spiritual and moral education of youth. *Education and Society*, 2(115), 28–35. Australia. (in English)
13. Nikolaeva, A. S., & Cheblukova, E. A. (2022). Significance of patriotism and spiritual and moral education. *Internauka*, 17(2), 7–9. Moscow. (in Russian)
14. Ignatyeva, E. E. (2012). Spiritual and moral education of schoolchildren. *Bulletin of the State Regional University. Series: Pedagogy*, 1, 209–212. Novosibirsk. (in Russian)
15. McCormick, T. R., Hopp, F., Nelson-Becker, H., Ai, A. L., Schlueter, J. O., & Camp, J. K. (2012). Ethical and Spiritual Concerns Near the End of Life. *Journal of Religion, Spirituality and Aging*, 24(4), 101–113. US. <https://doi.org/10.1080/15528030.2012.698385> (in English)