Prevention of Spiritual and Moral Alienation of Young People: Problems and Solutions

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Abstract: The experience of previous generations should be rethought taking into account the current situation. From this experience, it is necessary to take all the best and develop modern ways and methods of education.

Thus, the relevance of the topic is determined by the need for a moral understanding of the problems of morality of modern youth and the analysis of pedagogical experience in order to expand the understanding of the causes leading to the spiritual and moral crisis of youth and to determine ways to overcome it in accordance with the requirements of the time.

The purpose of the work is to identify the spiritual and moral problems of modern youth and indicate possible ways to overcome them.

Keywords: *spirituality, alienation, education, spiritual and moral alienation, education, science, research, youth, volunteer, artistic, worldview of students, labor, working.*

1.   Introduction

In the modern world, the problem of alienation of the individual from the traditional spiritual and moral values of charity, humanity, patriotism, justice is one of the most urgent. One of the ways to solve this problem is the organization of educational work in educational institutions. In the process of purposeful organization of various types of activities – labor, socio-political, environmental, volunteer, artistic, sports, views, beliefs, value orientations, worldview of students are formed. At the university, one of the ways to solve the problem of moral alienation of students is the use of traditional and innovative forms of education.

Moral alienation can also be identified as an important aspect of cultural alienation of young people. It finds its expression in the weakening of the moral dominant in the behavioral motivation of the specified social group. This manifests itself in infantilism, violations of the social behavioral code, the susceptibility of a significant mass of the youth audience to such vices as alcohol abuse, smoking, profanity, etc.

2.   Literature Review

The term "alienation" in a broad sense refers to a social process in which a person's activity and its results turn into an independent force dominating and hostile to him.Within the framework of this article, we are more interested in the phenomenon of human alienation as a socio-philosophical problem. This implies the detachment of the individual from his own nature and essence as his belonging to a wide system of connections and laws, alienation as a "deviation" of a person from the path that was prescribed to him by nature or essence. It is advisable to consider the cultural alienation of modern youth in line with socio-philosophical issues as its actual vector.

Let's try to give a definition. "Cultural alienation is the process of rejection by the bearers of a certain culture of values and their corresponding forms of activity adopted within the framework of this culture, accompanied by

their transition to a different cultural state," the researchers note. But it seems to us that this definition can be expanded - cultural alienation should be defined today as alienation from cultural forms of human existence as such, from the foundations of culture as a whole. In our opinion, a whole range of forms of cultural alienation is inherent in modern youth.

Thus, linguistic alienation is an extremely disturbing aspect of the general cultural alienation of young people. The speech of a modern young man is lexically impoverished, incomplete, from the point of view of literary normative stylistics, and even often constructed with grammatical errors. In contrast, it is replete with jargon, English-language vocabulary, slang. The impoverishment of the language leads to underdevelopment of thinking, superficiality of judgments, inability to analyze and non-standard, heuristic thinking. Unfortunately, such features are also characteristic of the majority of the student audience, and not only of non-students.

In the most direct way, the plight of the verbal sphere turns out to be associated with the moral and ethical sphere of consciousness, social and professional ethics. It would seem that such a simple question, whether it is possible or impossible to talk during a lecture, did not cause difficulties for students 10-20 years ago, but today it does not have an unambiguous solution even among "positive", diligent students. To make a decision in self-evident situations, they need to make some kind of intellectual, volitional effort. (We are not talking about situations of complex moral choice, problematic tasks of a scientific, cognitive, practical nature).

There is also concern about the lack of a spiritual request for contact with thoughtful literary, philosophical, artistic works and their inherent meanings, which may indicate a simplified worldview and impoverished world perception of both modern youth in general and students in particular. But this is an immanent aspiration inherent in the human mind - a way of self-preservation of the spiritual self-identification of the individual and the person as such. In case of weakening or loss of this vector, we have every right to talk about the spiritual and cognitive alienation of youth.

The cognitive alienation of the youth audience is also manifested in a weakly expressed professional interest, lack of initiative in relation to scientific work, passivity in matters of the possibility of expanding horizons, etc. So, if we talk about the quality of students' final qualifying papers, then it is visibly falling compared to the recent past. This is evidenced, in particular, by the reduction in the percentage of work performed at a decent level. In the vast majority of cases, papers are written hastily, there is no serious study of the research problem, the level of analyticity and content of diploma projects decreases.

An extremely negative fact is the exposure of young people to simplifying "coding" influences of the media and low-grade commercial TV projects, such as "House two" and so on. So, it is noticed that viewers of such "shows" begin not only intonationally, but also meaningfully copy the characters of the project, bringing scandalousness, selfishness and selfishness, the desire for idleness, easy success, material hoarding, etc. into real life and the practice of relationships.

The reasons for the current situation are complex, and they do not lie on the surface. Among them is the shift of social ideals towards consumerism, lack of spirituality, calcification of Western stereotypes and behavior matrices. Meanwhile, it is obvious that an attempt to emasculate the spiritual principle in the generations of modern youth, replacing the request for moral, ethical, intellectual search with interest in gloss, glamour, material brilliance, simplified patterns of behavior, is fraught with not only personal, but also intellectual degradation. It is obvious that education under the slogan "Everything is for sale!" not only emasculates the meaningful side of any creativity and kind of creation, but also distorts the morality of young generations, instills cynicism and permissiveness. And indeed, in a society in which "making money" becomes the main prerogative, and the ability to "make money" is elevated to a value absolute, many spiritual intentions die out as unnecessary.

Today we have to state the fact that the spiritual foundations of the mentality of young people have not been recreated due to the lack of a value foundation, an ideological paradigm of education and enlightenment. Spiritual culture as such can become such a basic foundation. In our opinion, the familiarization of the consciousness of the emerging personality with the millennial spiritual and religious culture of mankind can

have a multifaceted positive impact on it - from the development of spiritual and psychological immunity to the harmful influences of modern mass culture and the ideology of consumerism to the formation of one's own spirituality and moral health. In this regard, it seems appropriate to follow the general intention of the ideas of the great German philosopher I. Kant concerning this issue. Finally, man, in Kant's interpretation of the Bible, enters into a relationship of equality with all rational beings. Kant developed a kind of philosophical and religious concept, very far from orthodoxy, researchers note on this occasion.

A person falls into a state of sin through temptation, Kant is convinced, he still has chances to elevate himself to the level of moral purity and purity, unlike transcendental entities or spirits fighting for the souls of people. Reading the Bible from the point of view of its moral background enriches and elevates people, but disputes about the historical vicissitudes of Scripture do not contribute to this. "Philosophical theology," Kant writes in particular, without changing the official teachings, "should enjoy complete freedom of dissemination."

Unlike traditional ideas about the confrontation of spiritual and sensual principles in man as principles of good and evil, Kant argues that the good is in antinomy not with sensual human nature, but with its perversion or corruption. Only "the idea of moral goodness in all its purity" can overcome this tendency to evil in a person, when it is understood that this idea is also innate, is our "original predisposition".

In our opinion, I. Kant's attitude to religion and the texts of holy scripture can be perceived in the modern educational space as a model and method of studying the unknown based on moral sense. This principle can serve as the basis for the search and cognitive situation in the educational process, as well as pedagogical reflection.

Thus, even a brief, introductory examination of the ethical and religious views of the great German philosopher, extending to the subject of pedagogy, is able to expand and replenish our ideas about the tasks and methods of religious and educational work in the framework of the modern educational process. It is noteworthy in this regard that religious education in I. Kant is an integral part of the process of forming the inner spiritual culture of the pupil's personality, it should be carried out simultaneously and in parallel with the process of cognition and study of the surrounding world and human nature, strengthening the connection of the personality with the spiritual traditions of the people.

Of course, the system of ethical, philosophical and religious views of I. Kant is broader than the complex of his ideas considered in the framework of this study. However, the theoretical positions of the philosopher that we have already highlighted are connected with the principles of humanization of education at the present stage and allow us to draw the following conclusions:

- moral improvement of a person becomes possible only if a person is "cultivated", i.e., an effective, active reception of cultural values by him;

- the urgent task of the pedagogical community today is to foster a sense of responsibility of the younger generation to themselves, family and humanity;

- "natural religiosity", i.e., sincere faith is the voluntary performance of good deeds ("to honor God is to willingly observe his commandments, and not to glorify him" (I. Kant)), pure faith in goodness, in one's own moral potencies, also implies faith in God ("in every morality lies religion").

In the current conditions, it is necessary to strengthen the educational, meaning-forming potential of education, using for these purposes such forms of socio-cultural interaction with students as patriotic, moral and moral education.

The formation of value orientations in the personality structure occurs in stages and includes several components. A worldview is a system of views on the objective world and a person's place in it, on a person's relationship to the surrounding reality and to himself, as well as the basic life positions of people, their beliefs, ideals, principles of cognition and activity, value orientations conditioned by these views. A worldview is a view of the world as a whole, a system of ideas about the general principles and foundations of being, a person's

philosophy of life, the sum and sum of all knowledge. The worldview is not just a logical system of knowledge, but a system of beliefs that express a person's attitude to the world, his main value orientations.

The formation of value orientations is significantly influenced by small reference groups, which include an individual. As a rule, the family remains the main reference group for a child for a long time, and most of the values learned in childhood are formed under the influence of parental suggestion. The values learned in childhood will remain fundamental, since in childhood, a person does not have a critical perception of information. The child listens to parents and assimilates information on an unconscious level.

Youth is a socio-age group that differs in age limits and its status in society: the transition from childhood to adolescence to social responsibility.

Young people today differ from other population groups by a significant level of mobility and intellectual activity. But at the same time, any society faces the question of minimizing the losses incurred by the country due to the problems associated with the socialization of young people, their adaptation to new socio-economic conditions. This is exactly what the problems that young people face are connected with. The future of not only our country, but the whole world belongs to the younger generation. This means that their problems can be viewed from the point of view of globalization.

3.   Analysis and Results

No matter how many questions arise about the development of society, one of the most acute is and remains the question of the spiritual and moral development of a person. In the speeches of scientists, public and religious figures, and teachers, the idea of a spiritual and moral crisis is increasingly emerging, which is becoming more and more profound. There is a loss of culture in society, a rethinking of former values and ideas that are not accompanied by the laying of a new system of values, a moral foundation. And this is very dangerous for the younger generation, whose development is influenced by so many negative factors. The children found themselves in conditions of spiritual and cultural chaos.

Many scientists, statesmen and public figures, in search of ways to solve the current problem, resort to a variety of options. But from my point of view, the most effective way out of the situation is to appeal to the spiritual and moral potential of our country. That is why moral education should become a priority national task.

The question arises, is it only in our country that such a negative phenomenon is observed or around the world? How can one explain such a rapid degradation of the spiritual sphere of man, especially in recent decades? Nikandrov believes: "All countries experienced this during the transition periods, when one system of values either exhausted itself or was forcibly destroyed, and the other has not yet been formed. And the faster and tougher these changes were introduced, the more losses in the field of public morality were felt."

Our country went through this crisis earlier in the 90s during the period of perestroika. And now the main thing for us to remember is that everything is moving and developing, there is always a rise behind stagnation. It is necessary to take comprehensive measures in search of a new spiritual and moral model on the part of the state, religious organizations and the family.

Many people explain the current problem by the fact that time has changed: people used to be kinder, spiritually richer. Religious organizations should guide humanity and youth on the path of truth, goodness and truth. This is her main and great mission.

A particularly important role in the spiritual and moral education of a person is played by the state and the political system. The State develops various programs and laws aimed at personal development, including moral development. "Spiritual and moral education is becoming the most important priority of the state educational policy. It is aimed at the spiritual and social consolidation of society, the strengthening of civic identity, the formation of common spiritual and moral foundations of national identity, the definition and adoption by new generations of socially significant life orientations, a significant increase in the confidence in themselves, in their life, to each other, to the state, to our common present and the future."

The way we educate young people depends on whether will be able to preserve and multiply itself, whether it will be able to be modern, promising and effectively developing, but at the same time whether it will be able not to lose itself as a nation, not to lose its identity in a very difficult modern environment. An important role in the whole complex structure in the upbringing of a person is played by its foundation - the family.

In family life, socio-biological, household, moral and legal, psychological and aesthetic relations are formed. Each of these spheres of family life plays an important socializing role.

Family education meets not only the public interest in the socialization of the child's personality, but also the individual interest of parents in the spiritual reproduction of themselves in children, and children - in patronage, protection, moral assistance from parents.

In the family, a child gets the first work skills when he participates in self-service, helps elders in the household, does school lessons, plays, helps organize leisure and entertainment; learns to consume various material and spiritual goods. Family largely influences the choice of a future profession. The family develops the ability to appreciate and respect the work of other people: parents, relatives; the upbringing of the future family man takes place.

Raising children in a family is a complex, delicate matter, requiring parents to be interested in positive results, patience, tact, knowledge in the field of child psychology and pedagogy. The specifics of upbringing in a family are determined by its type, living conditions, and the degree of readiness of parents to implement the educational function in the family.

Education in the family is carried out not only by parents, but also by the children themselves: the younger ones learn from the older ones, adopt their habits and experience. Many teachers believe that a large family performs its function of preparing children for the difficulties of adulthood better. Such children, as a rule, are not capricious, agile, dexterous and independent, they have more warmth and concern for others, less arrogance and egocentrism.

Speaking about this problem, its causes and solutions, we can say that there are no unsolvable problems. Yes, there is a problem of spiritual and moral education, but there are also ways to solve it. And with the purposeful and coordinated educational and pedagogical work of the family, the political system, the educational system and the individual, this problem will noticeably decrease.

A person's morality from childhood consists of his virtuous actions, which are then fixed in his consciousness, which is reflected in the moral culture of the individual. Today we need a national education system to prepare young people for family life, to get acquainted with national traditions of parenting, traditions of relationships between parents and children. The essence of the transfer of folk pedagogical culture consists in the fact that the morality of parents and the older generation is revived in children through the mores, customs, and traditions they have perceived. But such skills can be acquired only in a family in which the foundation of youth education is laid.

From the above, we can conclude that the most important task of personality formation is the moral education of a person. As Aristotle wrote, a person without moral principles turns out to be the most impious and savage being. Our society is already on the verge of moral degradation of young people. It is necessary to take urgent measures to save the moral and spiritual foundations of the individual, to develop an aesthetic culture that contributes to the formation of a system of spiritual and moral values through familiarization with the beautiful world. It is important to form the best traits and qualities among young people - love for their native land, kindness, collectivism, hard work and responsibility, both for their own destiny and for the whole of humanity. If each of us makes every effort, then a wonderful future awaits us.

Forms of prevention and correction of moral alienation of students are a set of ways of organizing collective and individual activities, implemented in accordance with pedagogical goals, objectives, principles, approaches, methods and means.

It is known that the effectiveness of the formative and transformative educational impact is determined by the degree of the emerging internal response to it, stimulating the individual's own activity. Therefore, as forms of prevention and correction of moral alienation, it is necessary to choose those that not only correspond to pedagogical goals, but also affect the psycho-emotional sphere of students, encourage them to self-improvement of their personal and professional qualities.

In this regard, traditional forms of educational activity at the university are effective, such as curatorial hours, round tables, clubs, sections, literary and musical compositions, competitions, excursions. In addition, overcoming various types of moral alienation of students is facilitated by new forms of organization of extracurricular activities that increase social activity. These include charity events, patriotic actions, volunteer activities, flash mobs, historical reconstructions, tournaments, trainings, teleconferences, student balls. Let's consider the most effective of them forms of overcoming spiritual and moral, civil-patriotic, ethno-cultural alienation.

4. Discussion

Charity actions are a joint, specially organized action of a group of students focused on helping those in need. Attracting students to provide selfless assistance to socially unprotected categories of citizens: orphans, children left without parental care, the disabled, the elderly, large and low-income families - contributes to their civic formation, education of kindness, responsiveness, tolerance and benevolence, love of neighbor.

The purpose of the campaign is to foster humanity, sensitivity, responsiveness, empathy, compassion, tolerance and responsibility.

Tasks:

- development of an initiative to provide support to needy categories of citizens: orphans, disabled children, the elderly and lonely people;

- formation of the needs and motives of moral behavior of students;

- formation of a respectful attitude towards classmates and teachers, development of communication skills and social interaction skills.

The forms of charity actions are very diverse. For example, the participation of students in an action to hold a New Year's holiday in an orphanage, including the collection of New Year's gifts for orphaned children, or in a charity event to collect used children's and adult things, toys, books, shoes for subsequent transfer to low-income families contributes to the education of kindness, readiness to provide all possible assistance to people who find themselves in a difficult life situation.

Patriotic actions are group forms of organizing joint activities of young people aimed at the formation of citizenship, patriotism, morality and social activity.

The purpose of the campaign is the civic and patriotic education of students and their involvement in volunteer activities.

Tasks:

- education of love for one's country, morality, civic consciousness, a sense of belonging to the history of one's homeland;

- fostering a sense of pride for the feat of the Soviet people during the Great Patriotic War;

- formation of ideals of humanism, needs and motives of civic behavior;

- development of the initiative to provide moral and feasible material support to WWII veterans;

- formation of a respectful attitude towards veterans.

Patriotic actions can be carried out both at the level of an educational organization, as well as a city, republic or country as a whole. On an all-Russian scale, an example of a patriotic action that has become a symbol of

modern Russia is the St. George Ribbon. Every year students become the most active guides and participants of this action, expressing respect for the heroic events of the past, for the heroes who fought on the battlefields.

It is becoming popular among students to participate in a new patriotic action of bookcrossing, or book exchange (from the English book – book; crossing – transition). Students, after reading a book about heroes or heroic events in the history of our Motherland, pass it on to others, leaving it in a public place – in transport, on a bench on the street, in a park, in a student auditorium, in a cafe. In turn, another, any random person, can take it, read it, but repeat the same action, leaving it in a public place [6]. The purpose of the campaign is not only the moral and patriotic education of students, but also the formation of interest in reading, careful attitude to the book. Bookcrossing is aimed at solving cultural and educational tasks and at the same time contains elements of the game - sending books, "liberation" on a journey around the world, registering books and participants on a special website, tracing the "route" of the book on social networks.

A flash mob (from the English flash – flash; instant; mob – crowd) is a pre–designed mass action in which a group of people (mobbers) spontaneously appears in a public place and for a short period of time performs pre-prepared actions (according to the scenario), then just as unexpectedly quickly diverges in different directions, dissolving in the crowd, as if nothing had happened. A flash mob is an action held in a public place and designed for casual viewers. Mobbers act according to a planned scenario, while creating an incomprehensible, unexpected situation for this place (for example, choral singing in a store), in which participants behave quite naturally - no one laughs, everyone is serious and focused on their business.

An important rule of the flash mob is that the action should seem spontaneous, the participants should not communicate with each other before, during and after the action, so that the audience has the feeling that they are the same random people who are not familiar with each other. At the same time, participants should not create inconvenience for casual viewers or disrupt public order. A flash mob should not cause negative, aggressive reactions or laughter in the audience, but only excite surprise and bewilderment, encourage people to think about the meaning of what is happening.

Participation in flash mobs allows students to escape from the routine of everyday life, get a reserve of cheerfulness, feel independent of stereotyped behavior patterns, assert themselves, organize themselves, gain experience in creative self-expression, make a significant impression on others, acquire new acquaintances and friends.

The educational and developing potential of flash mob events organized in educational institutions increases due to the presence of an educational goal, a professionally developed scenario and competent pedagogical management. Participation in these actions helps students overcome psychological barriers and complexes, behavior stereotypes, forms communication skills, social activity, self-organization skills.

In modern conditions, the flash mob has become one of the most effective technologies in the educational aspect, attracting a large number of people to voluntary participation. Especially for young people, for whom participation in the action looks more attractive compared to involvement in traditional forms of educational activity. In addition, the advantage of such actions is low-budget time and money, the possibility of anonymous participation, similarity to the game.

Historical reconstruction is a joint organized activity focused on recreating various aspects of historical objects or events based on existing historical information. This is a form of educational work of educational institutions aimed at solving scientific, educational, cultural and educational tasks and using methods of design, experiment, modeling, role-playing for this purpose.

In the aspect of solving the problem of cultural and moral alienation, the use of historical reconstruction as a form of education makes it possible to form interest in the culture and history of the past of the people and the country, develop communicative competencies, increase the level of motivation to research and popularize knowledge about the history of the Motherland.

The most popular type of historical reconstruction is tournaments, which are a synthesis of military-sports and cultural-educational gaming activities carried out in theatrical-staged or sports form. Students' participation in

tournaments is aimed at forming an interest in the history of their native land, developing creative abilities, interest in research activities, the ability to work in a group, skills of social interaction and cooperation, the ability to organize and plan. In addition, it gives students the opportunity to objectively assess their strength, dexterity and skills.

Training (English train - to teach, educate) is a form of interactive learning aimed at the formation of relevant knowledge, skills, skills and social attitudes. At the same time, the training is a method of organizing conditions for self-disclosure, the formation of adequate self-esteem, the ability to see and solve their own psychological problems. The main objective of the trainings is the development of social and professional competencies necessary to increase personal effectiveness.

There are many types of trainings used in various fields, however, psychotherapeutic and socio-psychological training is the most effective for the prevention and correction of moral alienation of the individual.

Psychotherapeutic, or soft personal training is a set of actions focused on changes in consciousness, strengthening emotional stability, solving psychological problems of participants. The main task of psychotherapeutic training is to regain the ability to cope with life's problems independently, to get rid of the repetitive mechanism of action that causes the problem to arise.

Participation in psychotherapeutic trainings helps people cope with psychological problems that lead to a state of alienation: overcome feelings of guilt, resentment, excessive shyness, insecurity, dissatisfaction with themselves, their fears, increased anxiety or suspiciousness.

Socio-psychological training is a form of psychological influence aimed at developing the socio-psychological competence of participants. There are a large number of different forms based on the principles of intensive group interaction, student activity and reflection, which solve a wide range of tasks. The main tasks of socio-psychological training are:

Formation of psychological knowledge reflecting the views of different psychological schools on the process of human interaction, personality formation, principles and techniques of effective communication.

Development of productive communication skills: in a couple, as part of a group, when entering into interaction, i.e. enrichment of communication techniques and tactics.

Adequate perception of oneself and others in communication situations [2].

Participation in the socio-psychological training contributes to the development of positive and correction of negative personal qualities and attitudes, solving existential problems, which makes it possible to effectively cope with the problem of prevention and correction of moral alienation of the individual.

A significant role in solving the problem of interpersonal alienation is played by sensitive training, which is a set of group teaching methods aimed at developing the ability to perceive and understand the socio-psychological characteristics of other people and predict their thoughts, feelings and behavior. The main purpose of the training is to improve the ability of a person to understand himself and others, which is a factor in increasing the level of social competence and the key to effective social interaction.

The organization of the training is aimed at solving the following tasks:

- development of congruence in interpersonal relationships;

- deepening knowledge about others (interpersonal consciousness);

- increased sensitivity to the group process, the behavior of others;

- development of diagnostic skills in the interpersonal sphere [8].

Participation in the sensitive training corrects the subjective views of students, develops the ability to adequately perceive verbal and non-verbal signals coming from others; to understand and predict the emotions, thoughts and actions of others.

One of the effective forms of prevention and correction of moral alienation of the individual is volunteering (fr. volontair – voluntary; Lat. voluntarius, voluntas – good will). In the modern world, volunteering is understood as voluntary and selfless participation of people in solving cultural, environmental, social and economic problems. A volunteer or a volunteer is a person who, free of charge and without external coercion, guided by personal interest, carries out various types of activities aimed at the benefit of society [9].

One of the main tasks of students' volunteer activity at the university is to provide psychological and pedagogical assistance to students of educational institutions and orphanages, families in raising difficult children. For successful volunteer activity, it is necessary to carry out information training of students, which should be aimed at the formation of knowledge necessary for the emergence of meaningful and productive relationships with a child.

5. Conclusion

In the process of preparing students for volunteer work, psychological and pedagogical competence, responsibility and self-discipline, interest in solving the problems of the ward and in achieving positive work results increase. Qualities are developing that allow you to win other people over, the desire to cooperate, help, and inspire trust. In terms of solving the problem of moral alienation, participation in volunteer activities is an incentive to transform the spiritual and moral orientations of students, to educate the values of mercy, dignity, conscience, justice, openness, generosity, responsibility, honesty, tolerance, nobility. At the same time, the necessary components of social competencies are formed, such as the ability to communicate and create, altruism, empathy, social sensitivity, independence, tolerance to other people's opinions, to conflict situations, spontaneity, activity, openness.

The development of immorality among modern youth today is facilitated by such problems as: lack of mutual understanding between parents and children, the depravity of a part of society and the propaganda of pseudo-values, which are often focused on the perversion of all that is good and true in a person.

Among the main moral problems of modern youth, we can single out: disobedience and disrespect for parents, the desire to be freed from their care; loss of moral guidelines and values; the desire for pleasure and enjoyment; imitation of false authorities; moral and sexual promiscuity.

Thus, prevention and correction of moral alienation of students is an objectively complex and diverse process, therefore, effective pedagogical activity can be organized only through the integrated use of various traditional and innovative methods and forms of organization of the educational process. The most effective forms of prevention and correction of moral alienation of students are those that affect the psycho-emotional sphere of students and stimulate the processes of self-development and self-education. Such forms include charity actions, patriotic actions, bookcrossing, flash mob, historical reconstruction, tournaments, volunteering, psychotherapeutic, socio-psychological, sensitive trainings.

As the reasons that generate immorality and moral problems of modern youth, the following should be highlighted:

- the fall and its consequences as the cause of man's falling away from God and the driving factor of the desire for sin;

- lack of mutual understanding between parents and children as a condition for the formation of moral guidelines, which causes the appearance of tendencies to sin;

- rejection of education as the main task of an educational institution;

- modern propaganda of occult and immoral teachings as a causative agent of sinful aspirations;

- licentiousness of morals and approval of sin in society as an impetus to a sinful life;

- bad habits and addictions as a driving factor of antisocial behavior.

Thus, the moral problems of modern youth include the following: disobedience to parents, the desire to be released from their care; loss of moral guidelines and values; the formation of the cult of "pleasure", moral and sexual promiscuity.

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