

THEORETICAL AND METHODOLOGICAL APPROACHES TO UPBRINGING OF SPIRITUAL CULTURE IN SENIOR SCHOOL STUDENTS IN CONTEMPORARY CONDITIONS

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Abstract: The paper discusses theoretic and methodological approaches to upbringing of spiritual culture in senior school students in the contemporary conditions. The authors present profound comprehension of the essence and content of such concepts as "spirituality", "spiritual culture", and "spiritual values" from the standpoint of philosophy, culture science, and religion, as well as organization of pedagogical process and building spiritual values in senior school students' personalities. The research highlights the role of spiritual factor in the Orthodox tradition, details the significance of spirituality as a social and pedagogical phenomenon, and substantiates the necessity of studying fundamentals of religion as one of the pillars of the world culture. The paper can be of particular interest for practicing teachers working with senior school students in the system of general and further education.

Keywords: culturological approach, secular approach, spirituality, upbringing of spiritual culture, spiritual values, senior school students.

1 Introduction

The relevance of the problem under study is dictated by the necessity of developing new theoretic and methodological approaches to upbringing of spiritual culture in senior school students. This is determined by drastic changes taking place in social and political, economic, and cultural life of the Russian Federation.

The subject of this research is the problem of relations between science and faith in the content of school education. This is associated with the fact that so far, no doctrine has been elaborated to determine the proportion of education, science, spiritual culture, and religion. According to some theorists, there has emerged a dangerous trend of not considering the spiritual element as a part of culture but, conversely, considering culture as a part of religion.

The authors of the paper address to creative legacy of idealist philosophers of the late 19th – early 20th century: N. A. Berdyaev (1994, 1998), V. V. Zenkovsky (1991, 2004), I. A. Ilyin (2006), et al., precisely because they assert the significance of spirituality, the role of consciousness, its influence on the development of both people and society (Gasnov, 1999).

In their works, the contemporary scientists, e.g. I. F. Isaev and E. N. Shiyayev (2005), I. V. Kolmogorova (2000), N. M. Romanenko (2003), S. V. Titova (2005), et al. also discuss the problem of axiological foundations of the culturological approach.

At the current stage, the legal framework for upbringing of spiritual culture in senior school students is the Constitution of the Russian Federation (2020): it stipulates the secular nature of the state and impossibility of establishing any religion as the state or compulsory one. The RF law "On education" (2012) declares the secular nature of education in the state municipal educational institutions as one of the principles of the state policy in education.

The Federal law "Concerning Freedom of Conscience and Concerning Religious Associations" (1997) guarantees freedom of conscience and freedom of worship. Citizens of the RF are

equal before law in all spheres: in the civic, economic, social, cultural life regardless of their attitude to religion.

Spirituality can be both religious and secular. This is why in the practice of defining the essence of the spirituality concept, the authors distinguish between spirituality in the Orthodox tradition and the secular approach to upbringing of spiritual culture in senior school students. In the academic and upbringing process, the circumstance has to be borne in mind that many works of the world art have been created under the influence of religion and to religious topics. The use of church and religious culture in education and upbringing grants the rising generation an opportunity of full-fledged, comprehensive, integral development of knowledge about the society, people's spiritual life, and their mental ideology. Cultivation of an intellectual, moral, and free personality which implies harmony of consciousness and behavior demands including religious studies, history of religion and church into the content of school education on the scientific basis. Hence, it is quite relevant to substantiate the necessity of upbringing of spiritual culture in school students within secular education at present, with the law on freedom of conscience adhered to indisputably.

2 Literature Review

The authors believe it important to analyze creative legacy of Russian idealist philosophers of the late 19th – early 20th century, N. A. Berdyaev (1998), V. V. Zenkovsky (1991), I. A. Ilyin (2006) and other representatives of Russian religious philosophy. Their works are permeated with ideas of anthropocentrism, all-round exaltation of man – in particular, exaltation of man exactly as that of personality with all qualities inherent in it. In his work "Self-Knowledge", N. A. Berdyaev (1998) wrote that the mystery of personality – its uniqueness – is not clear to anyone up to the end. The human personality is more mysterious, than the world. It is actually the entire world. Man is a microcosm and contains in himself everything. Berdyaev (1998) also scrutinized the questions of development of a creative personality, with a penchant for self-improvement and self-knowledge. Berdyaev (1998) saw tragedy of the time, first of all, in predominance of mediocrities, in the fact that upbringing guides the gifted ones in a false direction, and they wither away in the atmosphere of will for the lack of talent.

According to N. A. Berdyaev's idea (1998), "Man is, first of all, a creative being, and he is an image of God and His likeness" (p. 120). Berdyaev's teaching about man is primarily the teaching about personality who is not only to fulfill divine laws of the good but also to create new values in the spirit of such laws. He spoke about the necessity of introducing man in the course of upbringing to "the mysteries of the historical" – to destinies of peoples and the entire mankind Berdyaev's idea (Berdyaev, 1998, p. 160). It is in it that he saw the national and universal human meaning of upbringing and education simultaneously. Berdyaev (1998) considered the ability of Europeanization as the good for Russian culture and accomplishments, deeming such openness in combination with national uniqueness to be the pledge of successful upbringing.

In his work "The Philosophy of Free Spirit", N. A. Berdyaev (1994) posed most vexed questions of spirituality and morals. His philosophical pedagogy acts not so much as axiological basis for spiritual and moral upbringing rather than as foundation for exploring the entire field of philosophical and educational problems, including general theory of pedagogy. Man in God, and God in man – such is the leading idea of the Russian Silver Age philosophers.

The concept of Christian pedagogy was further discussed in works of the well-known Christian philosopher and pedagogue of the 20th century V. V. Zenkovsky (2004). He has made a significant contribution into the development of spiritual culture. According to him, "Education is the principal task of Church, for

the very word derives¹ from the word "image" (Zenkovsky, 2004, p. 8). So, to educate a man means not only to pass a certain amount of knowledge to him but also to educate a certain image in him. A Christian glance on man sees in him an image of God (Zenkovsky, 2004). In many people, it is darkened and blurred with sins but it is not completely destroyed, so the task of spiritual transformation of man – to which the Church serves – is akin to the task of restoring icons (Zenkovsky, 2004).

V. V. Zenkovsky (1991) argues in his book "Spiritual Upbringing of Personality" that spiritual upbringing must be aimed at upbringing of predominance of spirituality, moral, intellectual values over the material ones. In the Orthodox tradition, spiritual upbringing is associated with God, church, and faith.

In his work "The Way of Spiritual Revival", I. A. Ilyin (2006) says the correct paths leading to Russia's national revival are belief in God, patriotism, historical succession, spiritual nationalism, the Russian statehood, the new Russian spiritual character, and spiritual culture.

The paper "Joint efforts of education authorities and religious organizations in spiritual and moral education and upbringing, study of history and culture of religion" by T. I. Petrakova (2009) sums up the experience of religious organizations in spiritual and moral education and upbringing, establishment of fundamentals of the traditional culture in school students. This unique experience in this focus area has become the basis for further plans of extended summing up of the experience of regions' work in spiritual and moral education. In-depth understanding of what is happening in this sphere will help the state, the Ministry of education first of all, spot the trends for resolving the problems taking shape in this area (Petrakova, 2009).

In representatives of the secular approach, the role of spiritual factor in methodological approaches to upbringing of spiritual culture is extremely important. They view spirituality as a social and pedagogical phenomenon. By spirituality, they mean a condition of human consciousness which finds its expression in thoughts, words, and actions. According to N. M. Romanenko's work "Upbringing of spiritual culture in senior school students" (2009), by studying any academic subject as a certain piece of an integral picture of the world, one simultaneously enriches one's spiritual world, gains an ability to create, love, believe, hope, and live for others.

The culturological approach to the problem under study is found in works of the contemporary researchers (Alieva et al., 2020). Its significance stems from the essence of the very concept of culture which can be determined as experience amassed by the humanity throughout its existence. However, in the most general terms, upbringing is quite frequently defined as passing on of experience, too. One of the key shared points of the culturological approaches consists in this relationship of the concepts of culture, human experience, and upbringing.

3 Research Methodological Framework

The objective of the research is to comprehend theoretic and methodological approaches to performing the process of upbringing of spiritual culture in senior school students within the modern educational process.

The following tasks were set for the research:

- describing the essence and content of concepts of "spirituality", "spiritual culture", and "spiritual values" in detail;
- to characterize the axiological dimension of the culturological approach to organization of pedagogical activity aimed at studying and cultivating spiritual values in personalities of senior school students;

- to demonstrate the role of religion in upbringing of spiritual culture in senior school students;
- to detail particularities of upbringing of spiritual culture in senior school students in conditions of secular education.

Methodological framework of the research is made up of the culturological and axiological approaches, with analysis, synthesis, generalization, and interpretation of information on the research problems range used as research methods.

4 Results and Discussion

In methodological approaches to upbringing of spiritual culture in senior school students, the role of spiritual factor is extremely important.

S. I. Ozhegov's dictionary (1978) defines the concept "soul" as the inner world of man, his consciousness, thinking, mental abilities, something which motivates man for actions and activity, a principle determining behavior and actions. The key concept of this research is "spirituality". By spirituality, the authors mean a condition of human consciousness which finds its expression in thoughts, words, and actions. They consider "spirituality" as a social and pedagogical phenomenon.

Several approaches are distinguished in the practice of identifying the essence of the spirituality concept:

1. In Orthodoxy, "spirituality" is viewed as a part of the "national spirit" expressed in traditions, standards, and way of life. In this case, an important concept is "sobornost" (togetherness) as a path to harmonization in public relations relying on the principles of unity and plurality;
2. The secular approach interprets "spirituality" as the supreme moral and professional improvement, aspiration of doing the good, performing one's duty, and keeping one's honor and dignity;
3. The rational and pragmatic approaches are carried out in European and North American cultural traditions. In this case, spirituality is most frequently associated with standpoints of individual interest and rational calculation (Vasilieva, 2003).

The spiritual culture concept is a form of activity of man and society which encompasses the entire wealth of human feelings and achievements of mind and unites both acquisition of the accumulated spiritual values and creative making of the new ones. Values are one of the fundamental elements of culture. At the level of mundane consciousness, the concept of "value" is associated with evaluating the products of human activity in terms of the good and the evil, justice and injustice, true and false knowledge, beauty and ugliness. A value is understood as a universally recognized standard formed in a certain culture which serves as a paragon and ideal, is not subjected to doubt, and has the priority meaning in people's life (Romanenko, 2003).

Different cultures have their own specific values. So, according to the tradition of Orthodoxy, social justice, sympathy and compassion for the offended ones, readiness for self-sacrifice for the sake of the high purpose, and patriotism are listed among fundamental values.

There are the universal, shared human cultural values which have been represented in all cultures, shared by all people, regardless of their national belonging, confession, and social position. These are shaped as a result of comprehending the centuries-long experience of social development, and they unite people on the basis of the universally important nature of interests and needs expressed by them.

In this research, the axiological aspect of culturological approach is presented which implies such an organization of the pedagogical process as to ensure studying and shaping of value orientations of personality. Value orientations are the stable, invariant, coordinated in a certain way formations (units) of ethical consciousness, its principal ideas, concepts, "value-based

¹ Translator's note: in the Russian language, the words are cognate.

benefits", expressing the essence of the spiritual and moral meaning of human being (Yudin, 1978).

Culture is an interdisciplinary general theoretical concept encompassing various branches of knowledge. Culture is referred to as the total of socially acquired and translated from generation to generation significant symbols, ideas, values, beliefs, traditions, standards, and behavior rules by means of which people organize their life activity. Culture is also considered as a historically determined development level of the society, creative forces, and abilities of people, expressed in types and forms of organization of people's life and activity, in their mutual understandings, as well as in material and spiritual values created by them (Gasarov, 1999).

The most essential methodological basis and the primary task of this research is to demonstrate the role of religion in upbringing of spiritual culture in senior school students in the contemporary conditions. Meanwhile, it is church that has given literacy to people. It is church that has created and kept historical chronicles providing science with important facts of public life, supported traditions of following the universal human values; has regulated public, daily life, and personal relations. It is under the influence of religion and church that have emerged and developed precious branches of architecture, literature, music, painting, the traditions of which have lasted up to nowadays, too. Disdain for the richest, centuries-old experience of church in upbringing of believers, in understanding and practical use of the essence, methods, mechanisms of cultivating human psychology and behavior leads to the information and culturological gap in the vibrant area of human culture. This is why a positive attitude of pedagogy to world religions and to church will enrich children and adolescents in their comprehensive and spiritual and moral development.

The problem of relation of science and faith in the content of school education has been the subject of individual scientific research works. Students' acquisition of scientific knowledge at school proceeds alongside their learning religious beliefs at home and in church. The said processes fit together in parallel spheres of the human mind: in consciousness (the scientific one) and in the emotional and unconscious (religious) one. Scientific education is based on the known truths ensuring the opportunity of successful adaptation in the real world. It incorporates hypotheses, suggestions as for what lies beyond the known. Free from ideology, scientific knowledge does not hasten issuing a final verdict in relation to any hypotheses. Scientific education contributes to self-affirmation and independence of a person as a being acting consciously on the basis of knowledge and bearing the professional, legal, and moral responsibility for their actions (Kagan, 2019).

In theology, religion is the fundamental element of spiritual culture. The message of J. Frazer (1980), English religious historian and ethnographer, worded metaphorically as "All culture stems from the temple" can be considered an epigraph to confessional culturology.

Emerging much later than the Christian one, Islamic comprehension of culture incorporates all particularities of its theological concept. Theorists of Islam single out those facets of the confession that can be interpreted in a favorable light as compared to the history of clashes between Christian and secular culture. Defending the priority of sedentary, first of all, urban culture, theorists of Islam see one of the principal achievements of Islamism in construction of Islamic cities as centers of cult and focal points of development of education, science, and literature. Unlike Christian culture, it is argued that Islam follows the letter and spirit of the Quran, combining ethics and science in itself. In the Muslim world, science developed owing to Islam, and not against it. The conclusion follows that the lack of conflicts between knowledge and faith in the cult of Muslim countries has ensured the unity of Muslim culture, its noble effect on Muslim peoples.

Almost complete absence of secular traditions in Islamic culture is considered not as evidence of the region's backwardness but as

Islam being morally superior as compared to non-Muslim confessions (Rumyantsev, 2016).

The historical phenomenon of religion as the supreme form of the human spirit has to be taught as the basis of the world culture. Meanwhile, the secular nature of education in the state, municipal educational institutions shall not be violated. The principle of secular education is "Believe and know", i.e., know the fundamentals of the world religions which help one understand the meaning of human life, spirituality. Educational institutions must not substitute church, and church must not substitute educational institutions. So, the principal form of school and church interaction is their dialog and social relations (Romanenko, 2003).

In the academic and upbringing process, teachers have to take into account the fact that many works of the world art have been created under the influence of religion and to religious topics: novels by Tolstoy and Dostoevsky; pictures by Leonardo da Vinci and El Greco, Raphael and Dali; Dante's poem and Goethe's tragedies; requiem by Mozart and Verdi; liturgical music by Bach, Beethoven, Tchaikovsky, Grechaninov; prominent pieces of architecture – inspired churches of the Old Russian architecture, Cathedral of the Intercession on the Moat in Moscow, Saint Peter's Basilica in Rome, Notre-Dame de Paris, the Sagrada Familia in Barcelona, and so on. Beyond the elementary theological literacy, one cannot make sense of all this material and spiritual wealth, understand, and duly appreciate it. The fact cannot but be accepted that 90% of the people of this planet are believers, and many outstanding minds of mankind have had religious faith.

The use of ideas of church and religious culture in education and upbringing grants the rising generation an opportunity of full-fledged, comprehensive, and integral development of knowledge about the society, people's spiritual life, and their mental ideology. Cultivation of an intellectual, moral, and free personality which implies harmony of consciousness and behavior demands including religious studies, history of religion and church into the content of school education on the scientific basis. Alongside this, the authors disagree with individual public figures, members of the clergy, and representatives of teachers' community who deem it necessary to revive the Orthodox school tradition and introduce teaching of the Scripture Knowledge to be studied by children. The supporters of the idea believe this measure will give young people some spirituality, fill up their consciousness, and keep them away from riots and immoral behavior. First of all, such a way is impossible in conditions of multiconfessional Russia; secondly, one must bear in mind that spirituality can be not only religious but secular, too, being embodied not only in love for God but also in the focus on Supreme values, on the good, harmony in relations between people, nature, and art. Introduction to the colorful panorama of spiritual quest of the mankind will help young people listen to new and old preachers, the religious and the secular ones, sober-mindedly. This is why the authors set it as their task to substantiate the secular education principle for bringing up spiritual culture in school students in the contemporary conditions, with the law on freedom of conscience adhered to indisputably. They believe it must rely on the realities having formed, the opportunity of learning the world honestly and openly, and choosing between religious faith and scientific truth, mystic emotions and reason.

The Russian Federation is a secular state. No religion can be set as the state and compulsory one. Religious associations are isolated from the state and equal before the law. In the state and municipal institutions, the secular nature of education is ensured. The secular nature of education means freedom of the state and municipal institutions from direct religious influence and is based on freedom of conscience (The Federal law "Concerning Freedom of Conscience and Concerning Religious Associations", 1997).

5 Conclusion

To efficiently influence children's souls and stand up against any spiritless manifestation, the nationwide and universal human values must be used in the practice of upbringing extensively: faith, hope, conscience, charity, but filled with the secular content. This implies demonstrating charity to people and to oneself, hope for the close ones and one's own forces, faith in people and in oneself. In children's consciousness, the concept of charity is made real in multiple ways: as sympathy and compassion for their people, as one's ability to find oneself among people, to identify one's own attitude to the state of affairs in the country. It is associated with one's ability to defeat one's contempt and indifference toward the common, weak man, to tame one's arrogance and selfishness. In particular, charity is made real as the ability to feel joys and sorrows of common people as one's own, to try alleviate their sufferings, and to manifest altruism as a need of "living for others".

Obviously, for each person, the categories of faith and hope bear an immense social and psychological meaning. For one to follow moral and ethical laws in one's life, one has to believe in truth, the good, justice, in oneself, and to hope for more than the external aid from others and one's own forces only. Once man is confident of himself, it is then that hope for accomplishing his mission in life is born. Faith and hope are the ethical and psychological driver behind the successful socialization of man in society boosting man's socially useful activity. These feelings are especially necessary for young people who have not had sufficient experience of life relations yet. Believing in ideals, putting forward goals and aspirations, hoping to achieve them make up the very essence of the true, moral freedom, and spiritual culture fledging in children. In children's souls, faith, hope, and charity can only live owing to conscience – which is difficult to bargain with and which dooms one to anguish of mind (pangs of conscience) for betrayal, meanness, and selfishness.

Spirituality, morals, and health as socialization components turn an individual into a personality and enrich the personality with rules of interaction with people, with experience, and civilized life. Solution of this challenging problem and responsibility of upbringing of the rising generation's spiritual culture is laid by the society upon school and family, with the former to play the prevailing part (Titova, 2005).

Using the culturological approach implies introduction of school students to the universal human culture and their self-fulfillment within it. It helps completing the main task of the academic and upbringing process – contributing to establishment of personality, developing individuality, the ability of self-regulation.

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