

## DEVELOPMENT OF SPIRITUAL AND MORAL CULTURE IN ORTHODOX TRADITIONS AMONG YOUNG PEOPLE

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### Abstract.

The article presents the results of research on the development of spiritual and moral culture in Orthodox traditions. Modern society is experiencing a deep spiritual and moral crisis, aggravated by the processes of globalization of all spheres of life. The revival of spiritual and moral culture should be carried out in the process of training the young generation by providing appropriate knowledge and formation of moral qualities for the purpose of personal self-realization, including for spiritual growth, integration into national culture, achievement of professional identity, socialization in modern society. The development of a model for the development of spiritual and moral culture in the traditions of Orthodoxy among young people allows to determine the goals, strategy of development, as well as the forms and effective methods of pedagogical influence. The priority strategic direction in the process of development of spiritual and moral culture among young people is the formation of cultural and educational environment at the regional level. The program for the development of spiritual and moral culture includes a lecture and a series of talks on topical topics of pedagogy, psychology, philosophy, history, art and economics in the direction of Orthodoxy, as well as volunteer activities, participation of students in the organization and holding of events and cultural and entertainment events, in spiritual local history. The positive results of testing the model of development of spiritual and moral culture in Orthodox traditions among young people allow to offer recommendations on development of spiritual and moral culture through involvement in traditions of Orthodoxy for heads and specialists of educational institutions and the Russian Orthodox Church.

**Keywords:** spiritual and moral culture, spiritual and moral education, value orientations, cultural and educational environment, volunteer work, youth environment, Orthodox traditions, Orthodox pedagogy

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### Introduction.

The problem of the development of spiritual and moral culture in modern Russian society is one of the most acute and debatable, which is due to a number of trends that are global and comprehensive.

First, business has severely captured all aspects of the life of society, including cultural and educational activities. The development of the economy implies unmet needs among the population, so it is in the economic interest to promote the mechanism of consumption, namely its directions such as the creation of new needs, the moral ageing of goods and services, the rapid change of fashion trends of consumption items, the emphasis of the values of society on the achievement of a happy life by enjoying consumption. The vector of improvement in the standard of living and quality of life indicates an increase in income and at the same time an increase in the consumption of benefits. The stratification of Russian society, the enormous divergence in welfare levels between people of different circles make expensive goods and services, including those that could contribute to the development of their potential, inaccessible to a large part of society. For example, the modern education system has triggered the formation of a market for educational services, where school teachers act as tutors, and tutoring is already a common practice used at all levels of education by more than half of schoolchildren. Universities offer on a paid basis professional retraining courses for up to six months, which gives the right to work in the direction of activity, although the full program of study in the university assumes 4 years. These examples update the issues of professional ethics of teachers and adequacy of knowledge and professional competences provided by educational organizations. Museums and theatres are also oriented towards attracting extra-budgetary funds and offer participation in their events (quests, theatre performances for schoolchildren, etc.) at prices not available to many parents. Commercialization of spheres of culture and education leads to cultivation of enrichment, formation of cynical view of aspects of life.

Second, the media choose the simplest and most beneficial ways to attract and retain the attention of the audience, namely,

to satisfy the interests of monitoring other people's lives, critical discussion of others, etc., offering a kind of "psychological gum" that gives a short-term effect of engaging safe complicity. Unfortunately, such professional preferences of the media contribute not so much to spiritual development as to personal stagnation of members of society. Shortcomings in the control of the quality of information and the protection of users of Internet resources contribute to the promotion of immoral behaviour and violence, provide and popularize instruments of psychological impact on users.

Third, modern society is fundamentally divided in views, which human qualities and behavior to consider moral, high-moral, and which on the contrary. The pluralism of views on morality and morality is due both to the crisis of the socialist concept of the development of society in our country and to Western trends (propaganda of sexual promiscuity, drug and beer dependence, priority of personal interests over social interests, class stratification of society, etc.).

Under these conditions, it is legitimate to talk about the experience of the deepest spiritual and moral crisis in Russian society. The revival of spiritual and moral culture should be carried out in the process of training the young generation by providing appropriate knowledge and formation of moral qualities for the purpose of personal self-realization, including for spiritual growth, integration into national culture, achievement of professional identity, socialization in modern society. One of the most important approaches in this process is to address the socio-economic, cultural and pedagogical potential of heritage in the history of Orthodox Russia. Orthodoxy acts as a cultural religion, on the foundation of Orthodox traditions the greatest works of literature and art were created; Russian entrepreneurship and philanthropy were developed. The Russian Orthodox Church has an extensive baggage of experience of previous generations, raised and created under the auspices of the desire for spiritual and moral improvement. [1] And the values of spiritual and moral both secular and religious education coincided, because they

met the ideas of love for neighbors, selfless and avoidance of evil in all its manifestations

### Proposed Methodology.

In our view, the organizational and pedagogical functions of the development of spiritual and moral culture are obliged to assume the responsibility of educational organizations. The classic of world pedagogy of the XVII century Jan Amos Komensky noted: "If against the spoilage of the human race should apply medical treatment, it should be done mainly through careful and thorough education of youth" [2]. In cooperation with the structural divisions of the Institute of the Orthodox Church (youth department of the diocese, youth groups and Sunday schools of parishes) educational organizations, including schools and organizations of additional education of children, colleges, schools and universities should implement programs of development of spiritual and moral culture among young people. [3] Only by implementing a systematic organized and methodically sound approach to the spiritual and moral education of children and young people can the younger generation be taught to resist the key temptations of the modern era: permissibility, pursuit of pleasure at all costs and thirst for material goods.

The development of a model for the development of spiritual and moral culture in the traditions of Orthodoxy among young people makes it possible to determine the goals, strategy of development, as well as the forms and effective methods of pedagogical influence (Picture.1).

Picture. 1. Model of development of spiritual and moral culture in traditions of Orthodoxy among young people

Spiritual and moral education, personal growth, health and ecology of life, professional formation, socialization, expansion of outlook were identified as goals of development of spiritual and moral culture.

Forming a strategy for the development of the spiritual and moral culture of modern Russian youth should take into account the fact that this generation as a whole is prone to demonstration political and social behavior and is oriented towards achieving its own pragmatic benefit. In order to build the strategy, traditional religious and cultural values of fundamental importance to young people have been clarified in order to be able to use them as bridgeheads for building the line of spiritual and moral education (family, society, historical and cultural heritage). [4]

The priority strategic direction in the process of restoration and development of spiritual and moral culture among young people is the formation of cultural and educational environment at the regional level. The value of regional education lies in the possibilities of appealing to local material and the environment ("atmosphere") in which students live. At all educational levels, it is necessary to resuscitate unclaimed and forgotten cultural traditions and positive historical experience of the local environment. The strategy for the development of spiritual and moral culture is based on the principles of prognostics, step-by-step and feedback.

In line with Christianity, the main forms of pedagogical influence are direct (mentoring or teaching) and mediated when a person, having acquired some spiritual experience or impetus to development, changes his/her self-consciousness and attitude towards the world (self-perception). [5]

Direct methods include persuasion (conversations), lectures, debates (discussions). Self-education is effectively initiated through participation in project (for example, volunteer) activities, in educational situations, organization and participation in cultural and entertainment events, as well as independent research of biographies of outstanding people, their life experience and world view.

The program of development of spiritual and moral culture of young people includes a number of directions that allow to achieve the declared goals, namely: Orthodox philosophy and psychology, Orthodox pedagogy, history of Orthodoxy, art in Orthodox traditions, entrepreneurship in Russia: Orthodox view. A series of lectures has been created in these areas, as well as leisure activities and projects have been developed.

### Result Analysis.

The expected results of participation in the program were the formation of characteristics and improvement of personality qualities: Orthodox identity, value-sense guidelines on the basis of the principles of humanism and morality, independence, responsibility, initiative, willpower, healthy lifestyle, experience of social behavior, skills of self-education and self-perception, mastering of professional ethics, enhancement of cultural and intellectual level.

The testing of the model of development of spiritual and moral culture in the traditions of Orthodoxy was carried out in the student environment on the basis of the Voronezh State Pedagogical University (Faculty of Arts and Art Education) with the involvement of students who expressed the desire of the Voronezh State University.

A preliminary questionnaire of 149 students was conducted on their value-sense guidelines for the moment and the leading motive for future participation in the program of spiritual and moral culture development. The motive for participation was suggested to be set out in free form, and then, subsequent systematization of the responses allowed them to be grouped to obtain a picture of expectations. Thus, 36% respondents replied that attending events would contribute to their personal growth; 25% of students hope for spiritual development in the process of participation in the program; 22% of respondents seek to satisfy cognitive interest, as important topics for them in professional terms will be raised at the lecture; 15% of students expect that participation in the events will help them to integrate into public and professional life (issues of value-sense guidance in the profession, culture of communications, ethical behavior) and 2% of respondents are not interested in the program and do not plan to participate in it (refusals were motivated by formal reasons: lack of time, workload of education). Attendance at events was free, meaning students took part in projects and events as far as possible. At the end of the academic year, a meeting was held, at which the participants were interviewed and their impressions and wishes, results and prospects for future work in this direction were discussed. All 100% of respondents noted the usefulness of the program for themselves and full compliance with expectations. Students were most impressed by their participation in volunteer projects and cultural and entertainment events (Easter Joy, Sretenskiy Ball, White Flower, excursions to the Annunciation Cathedral of Voronezh and a men's monastery in Divnogorsk, visits to the Voronezh Regional Rehabilitation Center for Young Persons with Disabilities, Oncohematology Department of the Voronezh Regional Children's Clinical Hospital, etc.), 83% of participants noted that they continued volunteer activities already as part of youth Orthodox groups. Also, the high interest was caused by the organizations of the debate with the involvement of students of the Voronezh Theological Seminary. The seminarians read poems of their own work, demonstrated their artistic works, shared personal experience of choosing the path of service to God. Clergy of the local temple, as well as teachers of the Voronezh State Pedagogical University were involved in the work of the lecture and "talks with the Father."

It should be noted that students have changed not only their world view, which revealed answers to the questionnaire questions about the established system of values and life priorities, but also their attitude to study. The students interviewed on their own initiative noticed an increase in the level of academic achievement, and, comparing their average points for previous years and the current average score, noted the positive dynamics of such a quantitative indicator of the implementation of the program of development of spiritual and moral culture. This fact is due to the re-evaluation of values and the increase in the level of responsibility, a more serious perception of the future profession.

The positive results of testing the model of development of spiritual and moral culture in Orthodox traditions among young people allow offering recommendations on development of spiritual and moral culture through involvement in traditions of Orthodoxy for heads and specialists of educational institutions and the Russian Orthodox Church.

Thus, intensive local history, including expeditionary tourism, appears to be a promising direction. [6] Participants of the expedition get an opportunity to get involved in the study of history and culture. In the Voronezh region, the experience of expeditionary tourism is successfully applied within the framework of the youth weekend camp "Nahodka," and the main activity of the participants of the project is spiritual local history under the leadership of clergy and teachers.

The experience of creating a weekend camp focused on the spiritual and moral development of young people can become a promising form of involvement of high school students and students in traditional values.

Volunteering, or social service, is based mainly on the internal motivation of the person, but contributes to the harmonization of individual and public interests. [7] The provision of voluntary assistance in various forms, based on the ideas of selfless service to the humane ideas of humanity and not pursuing the goals of obtaining payment or career development, is a powerful impetus to the personal, including spiritual development of young people. Orthodox volunteering particularly inspires students, because visiting hospitals, orphanages and other assistance to the needy, expands the boundaries of the world, teaches to find beauty, good and optimism in difficult life situations, and excludes the dominance of selfish motives (for example, idle curiosity among volunteers at football matches). The possibility to morally alleviate children suffering entertaining them, empathy of other people's sadness add values to volunteer activity, form a mature view of life. [5]

At the Faculty of Arts and Art Education of the Voronezh State Pedagogical University the activity component of student training includes the performance of practical-oriented tasks, educational research and research works with the choice of topics in the context of the development of spiritual and moral culture. As part of educational work, students are involved in Orthodox creative events, actions and master classes of folk creativity (Easter Joy, White Flower, Christmas Miracle, Sretenskiy Ball, etc.).

Participation in scientific and practical conferences on problems of spiritual and moral education and traditional family values is a decisive condition for the professional formation of students. [9] The content of the students "works demonstrates the ability to use the achievements of modern pedagogical science and practice to solve the problems of spiritual and moral education, the desire to identify personal and professional values with the challenges of time. It is important that students be given the opportunity not only to identify a socially significant problem, but also to show potential readiness to solve it through music, dance and visual arts.

#### Conclusion.

Integration of two paradigm - academic (natural-scientific) and spiritual (Orthodox) is possible in principle, and such an integrated direction is Orthodox pedagogy. Lectures on Orthodox pedagogy aroused great interest among the student audience, not only because the future professional activity of students is related to the education of children, but also because the traditions of Orthodoxy teach the acquisition of such a rare value at present as spiritual peace and consent with themselves. The inclusion of an selective course "Spiritual and moral education" in the programs of teacher training will allow students to significantly enrich the professional baggage of knowledge and study the traditions of Russian mentoring (ageing), mobility, peculiarities of formation of cultural and educational environment. [9]

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