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## ADOPTION OF TRADITIONAL SPIRITUAL-MORAL VALUES THROUGH ORGANIZATION OF EDUCATIONAL INTERACTION

Speaking about the human spirit, its adoption, personality development and upbringing as the main process involved in shaping personality of each of us, I would like first of all to rely on the scientific concept of “the great ideofield of public consciousness,” which was coined by Valeria Sergeyevna Mukhina, Academician of the Russian Academy of Education, meaning by the term everything that have been accumulated by mankind over the period of its multi-millennial existence. Man, as a generic being, constantly improved himself, accumulated things to be the most important for his development, for formation of human self-awareness, which later became the basis for the human community to evolve. The Great ideofield of public consciousness is based on such important categories as good and evil, truth and lie, the sphere of ethics and judgment. The sign systems that are constantly improved are speech and writing. Our spiritual and moral values. These and the whole versatile world of human knowledge. Beauty, the sphere of creativity, cultural objects – all the great spiritual wealth to be possessed by modern humanity. Mukhina notes, “...the Great ideofield of social consciousness, which is the phenomenological entity of the result of mankind’s practical and spiritual activity. <...> On the one hand, the Great field is the result of committed and not committed acts and actions of man. On the other hand, it is the independent entity that exists according to its own laws.”<sup>2</sup>

At solemn events, the national anthem of Russia is often performed, in which there are wonderful words, “Ancestor-given wisdom of the people!” It is this “wisdom of the people” that forms the spiritual-moral component of our personal development.

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<sup>2</sup> *Мухина В. С. Личность: Мифы и Реальность (Альтернативный взгляд. Системный подход. Инновационные аспекты).* 7-е изд., испр. и доп. М. : Нац. кн. центр, 2020. С. 18.

Speaking about the human spirit and adoption of traditional spiritual-moral values through it, I want to turn to the scientific views of Andrey Karlovich Storch, a Russian economist, historian, bibliographer, academician, Vice-President of St. Petersburg Academy of Sciences, who wrote about the importance of both spiritual and – I emphasize! – material reproduction. He noted, “...values owe their origin to nature and labour. Interaction of these two primary causes that create values is called production.”<sup>3</sup> And further, he pointed out that “production can be tangible and intangible <...>. These two kinds of production interact in such a way that one of them cannot exist without the other’s assistance. It is obvious that the person will never be able to create wealth unless (s)he possesses inner benefits, that is, he has managed to develop his/her physical, mental, and moral abilities <...>.”<sup>4</sup> Defining primary and secondary benefits, the scientist and economist emphasized, “Primary benefits consist of our abilities themselves and everything that directly serves their development and improvement.”<sup>5</sup> “Secondary benefits are not directly related to our abilities, but are a necessary prerequisite for preservation and development, i. e. without them, primary benefits are impossible to exist <...>, health, skills, education, tastes, mores, customs, safety, leisure – everything we call the inner goods and elements of civilization. It is difficult to imagine such a tangible value that cannot be included in one of these categories.”<sup>6</sup>

Studying the nature of inner goods in comparison with the nature of wealth, analyzing the relationship between external goods and the inner spiritual wealth of a person, Storch noted, “Wealth and inner goods have the following common properties: 1) they are values, i. e. our ability of judgment recognizes their usefulness in meeting our needs; 2) they are able to be an object of adoption, and 3) they come from the same sources, namely: nature and labour.”<sup>7</sup> Interaction of inner goods and tangible production is as follows: “...the person produces inner goods to the extent that he possesses wealth, that is, food, clothing, housing, household utensils, means of transportation and all that contributes to his intangible production, such as books, works of art, scientific instruments, offensive and defensive weap-

<sup>3</sup> *Шторх А. К.* Курс политической экономии, или Изложение начал обуславливающих народное благоденствие ; Размышления о природе национального дохода. М. : Экон. газ., 2008. С. 99.

<sup>4</sup> Ibid.

<sup>5</sup> Ibid. С. 608.

<sup>6</sup> Ibid. С. 608–609.

<sup>7</sup> Ibid. С. 609.

ons. So, the richer a nation is, the better its civilization can develop.”<sup>1</sup>

Therefore, it is important to emphasize that we are a rich civilization, rich in the Russian spirit, culture, and scientific heritage. But it is necessary to solve the problem: how to pass this wealth on to next generations. This, in my opinion, is the purpose of the educational process. The Edict of the President of the Russian Federation on traditional Russian spiritual-moral values identifies 17 values, but, of course, the Russian people has many more.<sup>2</sup> However, to my mind, the mission of the Edict is to fix these values: in the contemporary world, they require to be defended as the Russian people’s traditional values.

Speaking about how the process of assigning these values is carried out, it is possible to rely on the most important for psychologists issues related to basics of personality development, which have been studied by philosophers, educators, anthropologists, and psychologists since ancient times. In the jubilee year since the birth of K. D. Ushinsky, one can refer to his definition of the factors of human personality development. Considering the problem of personality and character development, Konstantin Dmitrievich noted that this happens due to the body’s innate features, influences of life and upbringing, and man’s personal will, indicating that these factors “mutually affect each other. Because of these mutual influences of innate inclinations and gained in life beliefs and habits, the character forms.”<sup>3</sup> In my scientific beliefs, I belong to the scientific school “Phenomenology of Personality Development and Being” of Academician of Russian Academy of Sciences, famous scientist-psychologist Valeria Sergeyevna Mukhina. The methodological basis of the scientific concept is the postulate that personality is a unique phenomenon and a social unit, development of which is determined by three key factors: 1 – innate features (genotype)<sup>4</sup>; 2 – social conditions<sup>5</sup>; 3 – this developing person’s inner position<sup>6</sup>. The person’s inner position is a special value formation in each of us, which is formed due to the most important mechanism of reflection as a kind of perception phenomenon and the analysis of what is happening. It is very important to bear in mind that reflection is formed in three directions: at yourself, at people and at the surrounding reality. In matters of upbringing and organization of upbringing, it is the inner deep value reflection that is significant for us, because when we try to instill something in a child, (s)he must necessarily experience it, feel it and only then assign it as a kind of value basis.

Why is the inner position important? Because it is the basis for such significant built-up personality features as worldview, individual value system, civil identity, functional literacy. Philosophers define worldview as a system of views, estimates, and imaginative representations of the world and the person’s place in it. And what is the system of views? After all, it appears precisely as a result of

reflection. The system of estimates is also a result of human reflection and definition of the very value position, on the basis of which the person’s inner position is formed. The individual value system is a set of opinions to have formed by the person, which, in turn, develops as a result of deep internal reflection.

Civil identity is also defined as an individual sense of shared belonging. Whatsoever, the concept of sensory reflection is very important. Here I want to turn to Jan Amos Komensky, another founder of scientific pedagogy. When mentioning him, we most often recall his work “The Great Didactics”. But Komensky wrote another wonderful work – “Matetics”, dedicated to the art of learning, according to which the mechanism of learning is based on three important things – sensory perception, reason and faith. And sensory perception is the basis of pedagogical work. Let’s consider the usual situation: a teacher is giving a lecture in the auditorium where 200 students are listening to him. And in response to the same information, he surprisingly receives 200 different reactions. Why? This is the result of each student’s individual sensory perception, which depends on how important the information is to the student and how ready the student is to perceive the information right now. Therefore, when mentioning the processes of assigning spiritual-moral values, we must understand that only through wealth of the Great ideofield of public consciousness, through sensory perception and reflection, unique mechanisms of adoption and assigning work. Through the Great ideofield of social consciousness, through the process of development, due to our unique properties of consciousness and sensory perception, the person’s inner position is formed. And by itself, through the psychological mechanism of adoption, this inner position forms spirituality, morality, and ethics in the person, which, in turn, constitute the basis of the individual system of values and worldview, making each person unique and inimitable.

How can all these theoretical conclusions be used as the basis for organization of the educational process? We must clearly understand importance of three components: participants in the educational process, the educational environment and the educational event. A teacher – a teacher, educator, coach – as a participant in the educational process must first and foremost be a significant adult for his/her student. Is every teacher a significant adult? Of course not, because a significant adult’s peculiar property is that (s)he is primarily a person whom the student trusts. And it is very important that a teacher at a university or at school not only be a teacher-mentor, but become internally significant for a student or a pupil, so that the young person could begin trusting him/her. In this regard, mutual development without paternalism, as well as care, respect, and honesty in relationships, are rather important.

I would like to dwell on the role of the educational environment. The educational environment is everything that surrounds a young person in the space of an educational institution, purposefully organized conditions intended for strengthening basic attitudes towards positive personal development. The educational environment should make the basis for formation of fundamental values, and then it will influence the most important psychological mechanisms of identification and isolation, formation of value focuses and features of self-reflection. In this case, of

<sup>1</sup> Шморх А. К. О.р. cit. P. 99.

<sup>2</sup> Указ Президента Российской Федерации от 9 ноября 2022 года № 809 «Об утверждении Основ государственной политики по сохранению и укреплению традиционных российских духовно-нравственных ценностей» // Президент России : [сайт]. URL: <https://www.kremlin.ru/acts/bank/48502> (accessed: 05.12.2023).

<sup>3</sup> Ушинский К. Д. О народности в общественном воспитании // Литература и жизнь : [сайт]. URL: [http://dugward.ru/library/pedagog/ushinskiy\\_parodn\\_vospit.html](http://dugward.ru/library/pedagog/ushinskiy_parodn_vospit.html) (accessed: 05.12.2023).

<sup>4</sup> Mukhina V. S. О.р. cit. P. 46–47, 320–368.

<sup>5</sup> Ibid. P. 45–265.

<sup>6</sup> Ibid. P. 315, 368, 537, 739, 793–832, etc.

course, the special role is assigned to the teacher, who is the link between the entire social environment to be outside the educational organization and the educational environment that surrounds the young person in the educational institution and constantly brings him/her streams of new information.

Why is modern pedagogical work unique? Because, when the person receives various, and even contradictory, information, and sometimes from different sources, it is the teacher that, as a significant adult, is for the person the bearer of the very truthful (reference) information, which is so important at the stage of personality formation. The third component, the system of educational events, should be filled with such events featuring as follows: direct action and co-existence, that is, the joint existence of the teacher and the student, which will develop sensory perception aimed at formation of self-awareness through reflective practices. It is this co-existence that is special moments filled with vivid and exciting experiences, including anticipation, active expectation of tomorrow's joy. And, of course, any co-existence should be rich in values.

The system of educational work should be based on the goal of creating and strengthening the inner position of the personality of a child or a young person through the system of interaction between the adult and his/her ward, which is aimed at developing the young person's self-awareness. And then the task of the pedagogical process is organizing the program of such interaction so that, due to the system of conditions created by the educational organization, the ward could get experience and gain the ability to correctly identify with the best from the point of view of public and individual benefit, and then isolate himself, that is, defend and cultivate the best in his/her self and alienate his/her self from the worst not only in own self, but also in the surrounding reality. Thus, the key tasks of contemporary pedagogy based on psychological cognition will be: activation of development of consciousness and self-awareness, formation of motives for active behavior and independence in the ward's social behavior, timely identification and support of positive achievements, as well as identification and correction of negative attitudes that may appear in our young people or children at different stages of ontogenesis.