Т. И. БЕРЕЗИНА, О. Л. КАМЕНЕВА, Е. Н. ФЕДОРОВА

Нравственная культура ребенка в контексте христианско-антропологической картины мира

Введение. Темы добра и зла, приобщения подрастающего поколения к универсальным ценностям Добра, Истины и Красоты находятся в фокусе мировой педагогической и этической мысли с глубокой древности, но особенно актуальны в современную эпоху постмодернистской дискредитации всех норм.

Цель исследования – составить более полное теоретическое представление о проблеме формирования нравственной культуры ребенка в свете христианско-антропологической картины мира и святоотеческого учения о добродетелях.

Материалы и методы. Исследования проводилось с использованием общенаучных теоретических методов: герменевтического анализа, обобщения, синтеза, абстрагирования, индукции и дедукции, интерпретации результатов.

Результаты исследования. В результате проведенного исследования дано следующее определение феномена «нравственная культура» в контексте христианско-антропологической картины мира. Нравственная культура есть система морально-этических ориентиров и качеств личности на базе абсолютных нравственных ценностей и христианских добродетелей: воздержания, целомудрия, милосердия, кротости, радости, мужества, смирения и любви. Нравственная культура проявляется в нравственной поведении и поступках человека и определяется нравственным сознанием личности, устремленной к самосовершенствованию, сердечной чистоте и доброделанию – через подвиг христианской жизни, преодоление пороков и страстей. Исследователи приходят к выводу о том, что высшая христианская добродетель – жертвенная любовь к Богу и людям – невозможна без добродетели смирения, которая в нравственном богословии рассматривается как мера святости, основание всего здания духовно-нравственной жизни человека.

Обсуждение и заключение. Формирование нравственной культуры имеет сокровенный и дискретный характер, продолжается в течение всей жизни человека, представляя собой ее высшую цель и идеал. Нравственность не может быть сформирована, усвоена исключительно внешним воздействием, она базируется на автономии личности, синергии собственных усилий человека и действия Божественной благодати. Исследователи делают вывод о недопустимости морализаторства и морального террора при формировании нравственной культуры ребенка.

Результаты исследования могут быть учтены в практической деятельности педагогов православных общеобразовательных и воскресных школ, а также в семейном воспитании.

Ключевые слова: нравственная культура, традиционные ценности, православие, антропология, смирение, любовь, совершенство, добродетель

Ссылка для цитирования:

Березина Т. И., Каменева О. Л., Федорова Е. Н. Нравственная культура ребенка в контексте христианско-антропологической картины мира // Перспективы науки и образования. 2020. № 6 (48). С. 55-66. doi: 10.32744/pse.2020.6.5

T. I. BEREZINA, O. L. KAMENEVA, E. N. FEDOROVA

Children's moral culture in the context of the Christian-anthropological worldview

Introduction. The themes of good and evil, familiarizing the younger generation with the universal values of Good, Truth, and Beauty have been in the focus of the world pedagogical and ethical thought since ancient times, but are especially relevant in the modern era of the postmodern discrediting of all standards. The research purpose is to form a more complete theoretical understanding of the problem of the formation of children's moral culture in the light of the Christian-anthropological worldview and the patristic doctrine of virtues.

Materials and methods. The study was conducted using general scientific theoretical methods: hermeneutic analysis, generalization, synthesis, abstraction, induction and deduction, interpretation of results.

Results. As a result of the study, the following definition of the phenomenon of "moral culture" in the context of the Christian-anthropological worldview was given.

Moral culture is a system of moral and ethical guidelines and personality traits based on absolute moral values and Christian virtues: abstinence, chastity, mercy, meekness, joy, courage, humility, and love. Moral culture is manifested in the moral behavior and actions of a person and determined by the moral consciousness of an individual striving for self-improvement, heartfelt purity, and good deeds – through the feat of Christian life, overcoming vices and passions.

Researchers come to the conclusion that the highest Christian virtue – sacrificial love for God and people – is impossible without the virtue of humility, which is considered in moral theology as a measure of holiness, the foundation of the entire structure of a person's spiritual and moral life.

Discussion and conclusion. Moral culture formation is of intimate and discrete nature, it continues throughout a person's life, representing its highest goal and ideal. Morality cannot be formed, assimilated exclusively by external influence, it is based on the individual autonomy, the synergy of a person's own efforts, and the action of Divine grace. Researchers conclude that moralization and moral terror are unacceptable in the formation of children's moral culture.

The research results can be taken into account in the practical activities of teachers working in Orthodox general education and weekend schools, as well as in family education.

Keywords: moral culture, traditional values, Orthodoxy, anthropology, humility, love, perfection, virtue

For Reference:

Berezina, T. I., Kameneva, O. L., & Fedorova, E. N. (2020). Children's moral culture in the context of the Christian-anthropological worldview. *Perspektivy nauki i obrazovania – Perspectives of Science and Education*, 48 (6), 55-66. doi: 10.32744/pse.2020.6.5

Introduction

The themes of good and evil, familiarizing the younger generation with the universal values of Good, Truth, and Beauty have been in the focus of the world pedagogical and ethical thought since ancient times. However, the problem of the formation of children's moral culture acquires special significance and urgency in times of global socio-political upheavals, when not only society but also man and his consciousness are changing.

Revealing the reasons for the spiritual and moral crisis in the modern era, the Russian philosopher Panarin writes that one of the main concepts of postmodern philosophy was *desire*, "in which the Freudian unconscious libido merged with the effects of the old subjective idealism" [15, p. 85]. In the depths of human consciousness, there is a gradual identification of phenomena "archaic" and "traditional" – as opposed to the concept of "modern" (this is "what indulges instinct" [15, p. 88]). In its extreme manifestations, the liberal idea based on the self-actualization of an individual and competition is increasingly radicalized and transformed into transhumanism [21] and Gnosticism [18], which asserts the ontological inequality of humanity.

At the same time, mention must be made of the consolidation of a significant part of society around traditional values. "We all live in a world based on biblical commandments... In this regard, traditional values are more stable, more important for millions of people than the liberal idea, which, in my opinion, is ceasing to exist" [30], Russian President Vladimir Putin stated in an interview to *The Financial Times* on June 22, 2019. Against this background, there is a growing understanding of the need to strengthen the traditional foundations of Russian society, which was reflected in the adoption by a popular vote of amendments to the Constitution of the Russian Federation, which entered into force on July 4, 2020. The Constitution notes the relevance of protecting "the institution of marriage as a union of a man and a woman" [10] (Art. 72, Par. 1-zh1), emphasizes the historical unity and continuity of modern Russian society, which preserves the ideals and memory of ancestors: "The Russian Federation, united by a thousand-year history preserving the memory of the ancestors who passed on to us the ideals and faith in God, as well as the continuity in the development of the Russian state, recognizes the historically established state unity" [10] (Art. 67, Par. 1-2).

However, with the active development of confessional, including Orthodox, pedagogy, it is necessary to ascertain the fact of a significant discrepancy between the empirical reality existing in the educational sphere and its theoretical understanding by the pedagogical science. In the authors' opinion, this explains current protest moods and the exodus from the Church of the children of religious parents (CRP) (the so-called CRP syndrome).

Thus, the existing contradictions: a) between the social order of the state for the formation of a child's moral culture in accordance with national traditions, on the one hand, and the blurring of boundaries between the concepts of good and evil in the modern era of postmodernism, on the other hand; b) between the development of confessional education and Orthodox pedagogy, on the one hand, and the insufficient development of scientific-methodological foundations for the formation of a child's moral culture in the light of Christian anthropology, on the other hand, determined the choice of the topic of this study, the object of which was children's moral culture.

The subject of the study is children's moral culture in the light of the Christian-anthropological education model.

The research purpose is to formulate a more complete theoretical understanding of the problem of formation of children's moral culture in the light of Christian anthropology and patristic doctrine of virtues.

The following tasks are to be solved:

1. To give a definition of the phenomenon of "moral culture" in the light of Christian anthropology;
2. To reveal anthropological axioms about the original human nature, the means of its improvement and the moral ideal as a presumed result of the educational process;
3. To determine the general principles and features of formation of children's moral culture by means of Christian virtues.

Materials and methods

The study was conducted using a set of general scientific theoretical methods: hermeneutic analysis, generalization, synthesis, abstraction, induction and deduction, interpretation of the results of studying scientific and theological literature, Internet sources.

The methodological foundations of the study included the anthropological approach by Bim-Bad, archpriests Vasily Zenkovsky and Vadim Leonov, Slobodchikov, Ostapenko, Ushinsky, and others; the aretaic approach to personality formation by archimandrite Platon (Igumnov), hegumen Kiprian (Yashchenko), Shekhovtsova, and others; the culturological approach to education by Divnogortseva, Bibler, Bondarevskaya, Gessen, and others.

This approach is a transdisciplinary [26], ethically and scientifically grounded way of forming children's moral culture in Orthodox pedagogy.

Literature review

The problem of formation of children's moral culture is developed in various aspects in pedagogical, philosophical, psychological, culturological, sociological, and theological literature.

"Education is nothing more than the culture of an individual" [5, p. 26], – noted Gessen, assuming that the starting point of any pedagogical system is the concept of unconditional values, as well as culture – as a space for the implementation of these values.

Ostapenko notes that any humanitarian science "is built on a certain worldview basis, in which certain anthropology, certain doctrine of man can be seen" [14, p. 3]. "Clear humanistic-anthropological thinking will give clear *anthropopractices* (a term by Slobodchikov) in pedagogy, psychology, social work" [14, p. 4]. Metlik writes that in the process of ideological education, the tasks and meanings of moral actions, their motivation are identified, which "form the goal setting and the content of moral education, the formation of a certain type of moral culture of a subject, a social group" [8, p. 46]. Boguslavsky defines morality as a worldview position, which implies tireless work on oneself, a person's aspiration for perfection through "the ability to peer into one's inner world, honestly admit one's mistakes and shortcomings, overcome base and selfish aspirations" [3, p. 89].

The analysis of the worldview education and upbringing paradigms existing in Russia in the light of anthropological models is given in the monograph by teachers Ostapenko

and Khagurov [13, p. 196]. They note that the construction of the entire structure of psychological-pedagogical science and educational practice depends on the following axiomatic foundations: “a) axioms of the primordial nature of man in general and a child in particular; b) axioms of the educational ideal as an intended result (and, therefore, a goal); c) axioms of the standard of human relations (social ideal)” [13, p. 56].

In modern education, the authors find at least four anthropological models:

The Soviet type of education, striving from a dialectical-materialistic position to the formation of a comprehensively developed harmonious personality (communism builder) on the basis of such values as patriotism, collectivism, friendship of peoples, etc. This means that initially, a child is neither good nor evil, representing “tabula rasa”, “blank slate” (known since the times of Aristotle and John Locke) and, therefore, he or she must be “formed”.

Humanistic pedagogy (can be both secular and religious), based on liberal values: equality, freedom of choice, realization of various interests, loyalty, and tolerance. In this paradigm, man is initially kind and good; therefore, pedagogy is aimed at creating conditions for self-actualization and self-fulfillment of a free man, pedagogical support.

Initially, *the Gnostic attitude of the Ancient East*, which has become part of European culture (mainly secret societies) and modern neognosticism, recognizes anthropological and caste inequality and the resulting hierarchy, conditioned by cosmic justice. The average man is recognized as an unsuccessful creation of the Demiurge, his “wild” human nature has to be “curbed”.

Orthodox pedagogy with the anthropological ideal of Christ as God-man, aimed at restoring the image of God in man damaged by sin. The ways of this restoration can be different: serving the Motherland, learning, foolishness for Christ, martyrdom, asceticism.

The researchers in the field of ethical psychology Kupreychenko and Vorobieva give a “vertical” projection of morality models: from the biological, instinctive (laid down by Confucius, Aristotle, Hume, Nietzsche, Smith, developed in the works of modern biologists, physiologists, psychologists), and pragmatic (goes back to the French enlighteners Diderot and D’Alembert) models to social-regulatory (which is based on the ideas of social conditioning and moral duty by Kant, Hobbes, etc.) and spiritual ones (reflected in the religious-pedagogical works, as well as in the philosophical works by Adler, Maslow, Frankl, and Fromm) [11, pp. 51–52].

Sklyarova distinguishes *secular and religious models* of morality. The first one “explains the origin of morality in the development of human society, and in such a projection, the relativity of morality, which changes under the influence of the human factor, can be determined. Religious morality affirms the absolute (Divine) establishment of moral standards and determines their immutability and eternity” [19, p. 16].

As noted by the philosopher Vysheslavtsev, the centuries-old moral baggage of mankind is clearly and immanently present in the teachings of all world religions: “every great religion contains and reveals a certain system of values; in other words, it establishes some ethical teaching” [24, p. 259].

Thus, Christianity, having perceived Ten Commandments of Moses and Nine Commandments of the Beatitudes of Jesus Christ as a *frank moral law*, subsequently supplemented it with the patristic doctrine of virtues. According to the philosopher Berdyaev, the Christian moral law is called upon to elevate human nature to godlike one: “Christianity is not only faith in God, but also faith in man, in the possibility of revealing the divine in man” [24, p. 200].

The Gospel calls for divine perfection: *“Be perfect, therefore, as your heavenly Father is perfect”* (Matt. 5:48). Cyprian Abbot (Yashchenko), PhD in Pedagogy, assumes that the desire to become more perfect, become like God is inherent in man from the very beginning – as a conscience that denounces people and prevents them from committing grave sins. *“Imitation is very important for a child”*, – the author writes, specifying that not only the Savior’s moral ideal, but also the personality of the saints can be an example to follow [9, p. 59].

In the book *“Education of Virtues”* (2013), Cyprian Abbot laid the foundation for modern research on the pedagogical and psychological potential of the patristic doctrine of virtues. Today, Grishina, Legostaeva, Ryazantsev, Podlesnaya, Stoyakova, Shekhovtsova, and other researchers continue to work in this area.

In the second half of the 20th century, against the background of the crisis of emotivism, the ethics of virtue returned to world philosophy, where the aretaic approach was affirmed, developing Aristotle’s ideas (Enscom, McIntyre, Foote, Williams, Slout, Swanton, etc.). The founder of positive psychology, American psychologist Martin Seligman writes that the system of universal virtues should become *“the basis for the scientific study of the psyche”* [19, p. 173].

In a number of countries, the so-called critical pedagogy is developing, the founder of which is considered to be the Brazilian scientist Paulo Freire. The American researcher Bowers calls the abstract concepts of *“market liberals on the universalization of the consumer-dependent lifestyle of the West”* cut off from life and reality [27, p. 325]. Representatives of this pedagogical direction conclude that at educational institutions, children not only receive knowledge, but comprehend it on the basis of beliefs of a certain community and its culture [25, pp. 1008–1026; 27, pp. 325–335]. Greenwood draws attention to the need to change the attitude towards local educational traditions *“from exploitative to humanistic”* [28, pp. 3–12]. The ethical works of Henry Giroux are devoted to the virtuous behavior of students [29, pp. 622–626].

In Russia, the problems of moral culture formation within the framework of ethical psychology are studied by Bratus, Bozhovich, Vorobieva, Znakov, Florenskaya, Shadriko, and others. The issues of methodology of spiritual and moral education are studied by Boguslavsky, Danilyuk, Metlik, Nikandrov, Petrakova, Georgy Abbot (Shestun), and others. The methodological foundations of the study of moral culture are developed by Arkhangelsky, Babosov, Bachinin, Guseinov, Kagan, Kagan, Franz, Jakubson, and others.

Results

a) Anthropological ideal; principles and means of moral culture formation in the light of Christian anthropology.

In terms of Christian anthropology, each person is the image of God, he or she possesses innate virtues, but, at the same time, bears the burden of sins: the original, generic, and personal ones. The seal of original sin is washed away in the Sacrament of Baptism, while generic and personal sins are eradicated by the exploit of Christian life, as well as by means of the Sacraments of the Church. In this case, the main means of personal self-improvement is the Sacrament of Repentance (in Greek – μετάνοια, in Latin poenitentia). In Greek, repentance – μετάνοια (metanoia) – literally means *“change of mind”*, *“change of thoughts”*.

Church confession can be viewed as a kind of reflection, introspection, analysis, and subsequent correction of one’s own consciousness and behavior. In psychology, reflection

is considered as a thought process with the aim of self-improvement, mastering the art of self-regulation (Vygotsky, Rubinstein, Schedrovitsky, etc.), while the Sacrament of Repentance contains two aspects – the human and Divine ones. “On the part of man, there is a conscious repentance, expressed in verbal confession, regret for sins and striving for correction; and God gives forgiveness and grace-filled strengthening to prevent such sinful acts in the future” [4, p. 389], – writes Archpriest Vadim Leonov. Besides, the analysis of one’s own consciousness and behavior occurs in the light of the Divine moral law, the Gospel commandments.

A specific personal sin is cleared in the Sacrament of Penance, the general inclination to committing sins – due to the rupture of a person’s life with God – is overcome in the main Church Sacrament – the Eucharist, when “through the eating and communion of the Holy Gifts (hence another name – the Sacrament of Communion), all the partakers enter in the closest union with their Savior and God, become *partakers of the Divine nature* (2 Pet. 1, 4)” [4, p. 385].

Faith is necessary for the perception of the Sacrament of the Eucharist, but “a slave is not a worshiper”: Orthodox teachers and thinkers emphasize the importance of preserving the principle of the child’s free will during his or her churching: it is necessary not to force, but to inspire a person with the feat of Christian life (Archimandrite Vasily Zenkovsky, Archimandrite George (Shestun), Abbot Cyprian (Yashchenko)).

Another important principle is an individual approach: in the same grade, in the same family, children may be on different levels of the Christian Ladder of Virtues, at different levels of moral culture formation, and they require different approaches: something that is easy for one may be beyond the power of another.

Divnogortseva summarizes the principles of organizing the pedagogical activity in Orthodox pedagogical culture as follows: “Christ-centeredness; churching; education for freedom; acceptance of a child as the one made after the image and likeness of God; a combination of hierarchical and all-round personality development; education of individuality; personal example and consistency of the pedagogical influence of the Church, family and Orthodox school; the principle of obedience; the principle of revealing Orthodoxy as the joyful fullness of life in Christ; the principle of cultural conformity” [7, pp. 176–188].

b) Christian virtues as traditional and absolute moral values

The doctrine of virtues as the highest moral qualities and ideals of human life, which the authors of the study consider as the axiological foundation of moral culture, originates in ancient philosophy, it is revealed in the church-pedagogical works by St. John Chrysostom, Basil the Great, Gregory the Theologian, systematized in the 4th century by the Greek ascetic Evagrius of Pontic in the form of a ladder of eight main successive steps-virtues: *abstinence, non-covetousness, chastity, meekness, joy, courage (trust in God), humility, and love*. Although different thinkers use different systems of virtues (St. Isaac the Syrian, John Cassian, St. Ignatius (Brianchaninov) – a similar eight-part system, the philosopher Soloviev emphasizes shame, pity and religious feeling; St. Paisius of Mount Athos speaks of two “virtues-sisters” – humility and love), the systems do not contradict, but complement each other, agreeing that virtues are “reflection” of God in man.

According to the Doctor of Theology Archimandrite Platon (Igumnov), the virtues or god-like properties of man are “the clothes of the soul on earth, in which it will appear before God in eternity” [16, p. 313]. Virtues “are objective, unconditional and final values, since they are the goal of a person’s moral orientation”. Besides, virtue is a means that “elevates a person to a certain level of moral ascent and opens access to the experience of good” [16, p. 314].

According to Archimandrite Platon (Igumnov), man's moral culture is determined by "man's moral consciousness and is manifested in his moral behavior" [16, p. 400].

The analysis of psychological, pedagogical, theological, and philosophical literature allows concluding that moral culture formation by means of virtues in Orthodox education occurs at five levels:

1. *The ontological level*, at which children get an idea of the purpose of human life (the formation of a virtuous highly moral person in the image and likeness of Jesus Christ, the acquisition of the Kingdom of Heaven in Eternity). At this level, the necessary means of growth in virtues include prayer as a personal dialogue with God, the child's participation in divine services and the Sacraments of the Church.

2. *The cognitive level* presupposes a conscious attitude towards moral culture formation on the basis of an explicit moral law and patristic teaching about virtues. The ability to perceive both the external and "internal word" is important – the art of creating good thoughts about people and events. "The soul of man is an inaccessible repository of his thoughts", – wrote Pushkin, expressing the essence of Christian asceticism, aimed at combating evil and unclean thoughts, from which all passion begins.

3. *The value-emotional level* presupposes Christian aesthetic education, the introduction of children to the cultural and spiritual heritage of mankind, the education of feelings, which takes place through acquaintance with nature of the native land, the best works of world art culture, literature, church art; pilgrimage and spiritual expeditions; familiarization with folk culture and folklore.

4. *The motivational level* determines the internal and external motives of children's moral life: from fear of punishment (the level of a slave) to retribution (the level of a mercenary) and love (the level of a son). Besides, vanity negates all the efforts made to form virtues, as well as the good deeds of a person.

5. *The practical level* consists in the constant improvement of all participants in the pedagogical process in virtues, the formation of moral habits, the ability to follow virtue in a situation of moral choice, in a generally virtuous way of life.

c) *Features of moral culture formation through the formation of virtues in Christian anthropology*

Moral culture, being the core of common culture, is characterized by an all-pervading nature, determines the life goals and ideals of a person, his or her ideas about good and evil, vice and virtue, indicates directions of activity, determines relationships with people around, the entire material and spiritual world.

In modern research in the field of moral culture methodology (Guseinov, Divnogortseva, Polyakova, and other studies), several contradictions and features of this pedagogical process are noted.

The first concerns the personality of the educator (parent or teacher), who, according to the common logic, should be more knowledgeable than the pupil, possess higher moral qualities than the child. "However, one of the distinctive features of a truly moral person is the awareness of his own imperfection, a feeling of dissatisfaction with himself, as a result of which he cannot unconditionally assume the role of a teacher in morals. One who has a reason to teach moral principles (precisely because he possesses the necessary qualities for this) will never become a teacher in morals; the one who willingly desires it should never be entrusted with this role", [17, p. 91] – notes the teacher Polyakov.

In Orthodox pedagogy, this contradiction is exacerbated by the special moral purity of the child noted in the Holy Scriptures, to which a person is called to return to save the soul

(“...unless you turn and become like children, you will never enter the Kingdom of Heaven” (Matthew 18:3)). Thus, the educator who does not possess the “child’s purity” may be less virtuous than the one being brought up. In Orthodox pedagogical culture, this contradiction is resolved through the humble attitude of the parent and the teacher towards the role of the moral culture teacher, as well as by the constant growth in the virtues of all participants in the pedagogical process.

The second contradiction is associated with the definition of the educational process as a purposeful activity to transfer information, knowledge, skills, the experience of previous generations from older to younger ones. Guseinov and Polyakova write that morality cannot be formed, assimilated exclusively by external influence, it is based on the autonomy of an individual. The determining factor in moral culture is self-improvement, a person’s aspiration for a certain ideal. Scientists note the inadmissibility of moralizing and moral terror in the formation of children’s moral culture.

Orthodox pedagogical culture also does not imply pressure, direct control of the child by teachers and parents. “The task of the latter is to organize a pedagogically expedient environment for the spiritual formation of an individual” [6, p. 87], – notes Divnogortseva. Besides, the result of the pedagogical process is provided by the synergy of children’s own efforts, the efforts of educators and teachers, as well as the action of Divine grace.

The third contradiction is that the formation of moral culture is of intimate, long-term, discrete nature, difficult to predict, while the pedagogical process continues throughout human life.

Ushinsky wrote that “while a person is alive, he can change and rise to the highest level of moral perfection from the deepest abyss of moral fall” [22, p. 231].

Speaking about the formation of moral habits in children and the eradication of evil ones, Ushinsky notes as follows: this pedagogical process requires time, patience and tact (sometimes one has to ignore a bad habit, counting on the fact that the new way of life will affect the child). At the same time, the teacher notes that “in the inexhaustible rich nature of man, there are also such phenomena when a strong emotional shock, an unusual impulse of spirit, high animation destroy the most harmful habits with one blow, as if erasing, burning with flame all the previous history of man, to start a new one, under a new banner” [22, pp. 229–300].

The teacher gives an example of two robbers crucified on the Cross with the Savior. *“One of the hanged villains cursed him and said: or are you not afraid of God, when you are condemned to the same? And we are justly condemned, since we received what was worthy according to our deeds, but He did nothing wrong. And he said to Jesus: Remember me, Lord, when you come into Your Kingdom! And Jesus said to him: Truly I say to you, today you will be with Me in Paradise”* (Luke 23: 39–43).

Ushinsky emphasizes that such rebirth requires a “strong soul”. “A strong soul was needed to think not of oneself, but of the Other, who suffered innocently, in the midst of the torment of the cross, to realize the legitimacy of his punishment, the entire depth of his fall and all the greatness of the Other” [22, p. 300].

The quality of “strong soul”, written about by Ushinsky, is called humility in Christian anthropology.

Humility is a property of God, the foundation on which any virtues are formed in Orthodox pedagogy: *“God is opposed to the proud, but gives grace to the humble”* (James 4:6). According to Abba Dorotheus, the virtue of humility, like lime, binds all the other bricks of the house of virtues [1, p. 63]. “Humility is a measure of holiness, the foundation on

which the structure of spiritual life can be formed. There is not a single virtue that would be such without humility” [12], – says in one of his lectures Professor of Moscow Spiritual Academy Osipov. The theologian notes that Christ in His earthly life does not condemn serious criminals – adulterers, robbers, and even murderers, but constantly denounces the legalists and Pharisees, who considered themselves experts and executors of the moral law.

In theological literature, humility is seen as a virtue that combines the aspect of human self-belittling and the divine aspect of beneficial effect – as a result of this self-belittling. Awareness of powerlessness before sin compels man to turn to God, to acknowledge His saving sacrifice. Then through grace (“uncreated divine energy (power) given to people from God for their salvation” [4, p. 303]), an inner transformation (deification) of a person and his/her ascent to perfection take place.

Discussion

Having studied the psychological, pedagogical, philosophical, theological, and sociological literature, having implemented in practice a number of educational courses on the research topic, the authors did not find works (neither pre-revolutionary nor modern ones) that would consider the system of eight main patristic virtues as the value basis of Christian pedagogical anthropology and children’s moral culture. Besides, according to Divnogortseva, “anthropology determines axiology, since depending on how we answer the question of who man is, we answer the question about the measure of his values” [6, p. 43].

Thus, the scientific novelty of the study in the aretaic (*from Greek “arête” – virtue, perfection*) methodological approach in pedagogical anthropology: the system of Christian virtues is considered as a moral law and the ontological basis of children’s moral culture, and a virtuous personality rooted in the cultural and spiritual tradition of Russian people – as the purpose of education and a civilizational choice.

For the first time in pedagogical anthropology, the virtue of humility is singled out in a special way, which is recognized in moral theology as a measure of holiness and the basis of human spiritual life. This virtue is important for understanding the essence of the phenomenon of moral culture in the Orthodox tradition (as a synergy of individual efforts and the action of Divine grace). This is the fundamental difference between Orthodox pedagogical culture and secular humanistic culture. It is no accident that the founder of positive psychology, Martin Seligman, listing six universal virtues, does not name humility (the author’s list includes: wisdom and knowledge; courage; love and humanism; justice; moderation; spirituality or transcendence) [19, p. 178].

Humility in the Orthodox tradition does not deny human dignity; on the contrary, it manifests spiritual nobility and aristocracy, an understanding of “when to get over it and when to be proud”. “The principle here is the same – the issue of essence and personality. It means, if this refers to the essence – there must be dignity, and when they begin to abuse personality – one can keep silent, put up with it” [2, p. 242], – explains Archpriest Valerian Krechetov.

Humility has nothing to do with the idea of non-resistance to evil by violence put forward by the Russian writer Tolstoy (in particular, supported by Gandhi). In response to the actions of Tolstoy’s followers, who refused to serve in the army, the Russian philosopher Ivan Ilyin published his work “On Resisting Evil by Force”. Even earlier, Moscow Metropolitan Philaret (Drozdov) specified in one of his sermons how a Christian is supposed to treat enemies: “Abhor the enemies of God, defeat the enemies of the Motherland, love your enemies” [23].

Conclusion

As a result of the study, the following definition of the phenomenon of “moral culture” in the context of the Christian-anthropological worldview was given.

Moral culture is a system of moral-ethical guidelines and personality traits based on absolute moral values and Christian virtues: abstinence, chastity, mercy, meekness, joy, courage, humility, and love. Moral culture is manifested in the moral behavior and actions of a person and determined by the moral consciousness of an individual striving for self-improvement, heartfelt purity, and good deeds – through the feat of Christian life, overcoming vices and passions.

Researchers highlight the anthropological axiom about the primordial nature of man (the image of God, damaged by sin); anthropological ideal (the perfect Personality of Jesus Christ, as well as personalities of the saints who became like God through the acquisition of virtues); features and contradictions of the pedagogical process associated with the formation of moral culture (it is of intimate and discrete nature, continues throughout a person’s life, representing its highest goal and ideal).

There is an inverse relationship between the cognitive abilities, the child’s age, and his or her morality in terms of Orthodox anthropology: educators (parents and teachers) may be less virtuous than children. This obliges parents and teachers to accept the role of teachers in moral culture with humility, striving for their own growth in virtues.

Morality cannot be formed, assimilated exclusively by external influence, it is based on the autonomy of an individual. The determining aspects of moral culture are self-improvement, the child’s aspiration to a certain ideal, on the one hand, and the action of Divine grace, on the other hand. The authors of the study conclude that moralizing and moral terror are unacceptable in the formation of children’s moral culture.

Research results can be taken into account in further theoretical research of Orthodox pedagogical anthropology, as well as in the practical activities of teachers working in Orthodox general education and weekend schools, in family education.

REFERENCES

1. Venerable Abba Dorotheos. (1995). *Edificatory Teachings*. Moscow, Pravilo very Publ., 342.
2. Archpriest Valerian Krechetov, Dolgov, K.M., Kameneva, O.L., & Lobastov, N.A. (2019). *A Blessed House. On the Upbringing of Virtues in the Family*. Moscow, Buki Vedi Publ., 284.
3. Boguslavsky, M.V. (2010). Pedagogical Ideals of N.I. Pirogov. *Pedagogy*, 9, 89–102.
4. Archpriest Vadim Leonov. (2013). *Fundamentals of Orthodox Anthropology: Textbook*. Moscow, Publishing House of the Moscow Patriarchate of the Russian Orthodox Church, 456.
5. Gessen, S.I. (1995). *Fundamentals of Pedagogy. Introduction to Applied Philosophy*. Moscow, Shkola-Press Publ., 447.
6. Divnogortseva, S.Yu. (2011). *Historical and Theoretical Analysis of Orthodox Pedagogical Culture in Russia* (Ph.D. Thesis). Moscow, Saint Tikhon’s Orthodox University of Humanities Publ., 420.
7. Divnogortseva, S.Yu. (2013). *Fundamentals of Orthodox Pedagogical Culture* (pp. 176–188). Moscow, Saint Tikhon’s Orthodox University of Humanities Publ.
8. Metlik, I.V., Galichkaya, I.A., & Sitnikov, A.V. (2012). *Spiritual and Moral Education: Issues of Theory, Methodology and Practice at the Russian School*. Moscow, PRO-PRESS Publ., 264.
9. Abbot Cyprian (Yashchenko). (2013). *Developing Virtues: Lectures and Interviews*. Moscow, Pokrov Charitable Foundation Publ., 368.
10. *The Constitution of the Russian Federation*. (1993). Retrieved August 8, 2020, from <http://www.pravo.gov.ru/>
11. Kupreychenko, A.B., & Vorobieva, A.E. (2013). *Moral Self-determination of Youth*. Moscow, Publishing House “Institute of Psychology of the Russian Academy of Science”, 480.

12. Osipov, A.I. (2006). *On Humility and Holiness*. Retrieved September 1, 2020, from https://youtube.com/watch?v=w8a2OYe_pOs
13. Ostapenko, A.A., & Khagurov, T.A. (2012). *Disappearing Person. The Historical Background and Essence of the Anthropological Crisis of Modern Education*. Monograph. Krasnodar, Kuban State University Publ., 196.
14. Ostapenko, A.A. (2020). Man between Ascent and Descent. The Educational Vector Cannot Be Undefined for So Long. *Education of Schoolchildren*, 8, 3–15.
15. Panarin, A.S. (2014). *Orthodox Civilization*. Moscow, Institute of Russian Civilization Publ., 1248.
16. Archimandrite Platon (Igumnov). (2008). *Moral Theology*. Saint-Petersburg, Society for the Memory of Abbess Taisia Publ., 524.
17. Polyakova, G.B. (2004). *Moral Culture in the Axiological Space of Modern School* (Ph.D. Thesis). Saint-Petersburg, 152.
18. Posnov, M.E. (1917). *Gnosticism of the 2nd Century and the Victory of the Christian Church over It*. Kiev, Barskii v Kieve Publ., 532.
19. Seligman, M.E.P. (2006). *New Positive Psychology: A Scientific Look at Happiness and the Meaning of Life* (Trans. from English). Moscow, Sofia Publ., 368.
20. Sklyarova, T.V. (2017). Valuable Guidelines for Spiritual and Moral Development and Education of Students. *Siberian Pedagogical Journal*, 5, 13–19.
21. Chetverikova, O.N. (2018). *Transhumanism in Russian Education. Our Children are Like Goods*. Moscow, Knizhnyi mir Publ., 384.
22. Ushinsky, K.D. (2014). *Man as a Subject of Education. Experience of Pedagogical Anthropology* (Vol. I). Moscow, Kniga po trebovaniyu Publ., 776.
23. Metropolitan Philaret (Drozdov). (2003). *Words and Speeches. Word in a week 19 through Trinity Sunday. 1806–1808*. Retrieved October 2, 2020, from https://azbyka.ru/otechnik/Filaret_Moskovskij/slova-i-rechi/452
24. Yanushkevichyus, R.V., & Yanushkevichene, O.L. (2000). *Fundamentals of Morality: Textbook for Schoolchildren and Students* (3rd ed.). Moscow, PRO-PRESS Publ., 456.
25. Bang, M., & Medin, D. (2010). Cultural Processes in Science Education: Supporting the Navigation of Multiple Epistemologies. *Science Education*, 94(6), 1008–1026.
26. Boichenko, M., Yakolveva, O., & Kushnir, O. (2019). Normative and Performative Aspects of Social Predictions in the Context of Philosophy of Education. *Perspectives of Science and Education*, 38(2), 25–37.
27. Bowers, C.A. (2008). Why a Critical Pedagogy of Place is an Oxymoron. *Environmental Education Research*, 14(3), 325–335.
28. Gruenewald, D.A. (2003). The Best of Both Worlds: A Critical Pedagogy of Place. *Educational Researcher*, 32(4), 3–12.
29. Kashani, T. (2012). The Transformative Intellectual: An Examination of Henry Giroux's Ethics. *Policy Futures in Education*, 10(6), 622–626.
30. Vladimir Putin: *The Full Interview*. (2019). Financial Times. Retrieved August 20, 2020, from <https://www.ft.com/video/d62ed062-0d6a-4818-86ff-4b8120125583>

Информация об авторах

Березина Тамара Ивановна

(Россия, Москва)

Профессор, доктор педагогических наук,
заведующий кафедрой педагогики и психологии
профессионального образования им. академика РАО

В.А. Сластенина

Московский педагогический государственный
университет

E-mail: berezinatamara@gmail.com

Каменева Ольга Леонидовна

(Россия, Москва)

Соискатель кафедры педагогики и психологии им.
академика РАО В.А. Сластенина

Московский педагогический государственный
университет

E-mail: olkamenewa@bk.ru

Федорова Елена Николаевна

(Россия, Москва)

Кандидат педагогических наук, профессор кафедры
педагогики и психологии им. академика РАО В.А.
Сластенина

Московский педагогический государственный
университет

E-mail: fedorova.mpgu@yandex.ru

Information about the authors

Tamara I. Berezina

(Russia Moscow)

Professor,

Doctor of Pedagogical Sciences,
Head of the Department of Pedagogy and Psychology of
Professional Education named after Academician of the
Russian Academy of Education V.A. Slastenin

Moscow Pedagogical State University

E-mail: berezinatamara@gmail.com

Olga L. Kameneva

(Russia Moscow)

Applicant for the Department of Pedagogy and
Psychology. Academician of the Russian Academy of
Education V.A. Slastenin

Moscow Pedagogical State University

E-mail: olkamenewa@bk.ru

Elena N. Fedorova

(Russia Moscow)

PhD in Pedagogical Sciences, Professor of the
Department of Pedagogy and Psychology named after
V.I. Academician of the Russian Academy of Education
V.A. Slastenin

Moscow Pedagogical State University

E-mail: fedorova.mpgu@yandex.ru