

## SOCIO-CULTURAL SPACE AND SPIRITUAL-MORAL EDUCATION: FROM PAST TO PRESENT

The education theme, indissolubly connected with the formation of social-cultural space, was repeatedly addressed by the ancient Greek philosophical and social idea. It is not incidental that the first meaning of the ancient Greek word "education" (*paideia*) was "cultivation" that corresponded to Roman *cultura*. The Greeks' educational processes were very often considered as processes of activation of the creative and spiritual constituents of the human personality. The famous ancient Greek ideal — *kalokagatia* — meant a harmonious combination in the human personality of moral perfection, nobleness and beauty which were not given from the birth, but were obtained as a result of education considered as a creative process. In this regard V. Yegher marked: "The highest work of art which the ancient Greeks realized as a problem, was the alive person" [1, p. 15–21].

Time does not create new values, does not set new problems. But each epoch places priorities, recalling what seemed minor some time ago. Besides this, each new generation of people requires humanization, that is ascending to a humanistic way of the world development. In this sense education can be treated as ascending to the highest cultural wealth, like "spiritual nutrition", pedagogically organized purposeful development of the trainee as a personality, as a citizen [2].

Education of the personality — this problem was in sight of teachers of any epoch. The Russian pedagogics is no exception. The well-known Russian teacher B. E. Raykov in his memoirs, recalling his training in a classical gymnasium, especially marks "pedagogical side of education", showing "care of children", "tender and cordial attitude to them" [3].

Experience of the personality education is brightly presented in the Soviet pedagogics. Again the information is taken from the

material similar to the previous one, — the memoirs, this time they are collective. The memoirs of school-leavers of one of Russian schools in a Ural city with half a million of residents, Nizhny Tagil, carrying number 32. From all other schools it is different only because during the Soviet times it was a school specializing in teaching of some subjects in German, and the majority of its pupils (and in some years 100%) entered not numerous higher schools during that distant Soviet time. This school managed to write its history and to collect memoirs of leavers of different years: with 1941 to 2006. Many school-leavers who occupied subsequently high steps of the social hierarchy connect the success with the system of both school teaching and education: “Lessons are just lessons, but the main life began after all studies: posters, Timur’s work, rehearsals of performances, class holidays, preparation for political informative lessons, class decorating, cultural visits to the cinema, theatre and just chatting”. About the teacher: “He was really a person who not only put the soul into us, but also lived our lives, passing through himself all pleasures and afflictions of the school-children”, etc. [4, p. 47–49].

The 1990s were marked by spiritual nihilism, refusal from the former system of values. Under the influence of the increased “market” pragmatism, the objectives of education, which frequently began to reduce to inflating of the young generation with information and development of the skills providing business success, were deformed. Many philosophers and culturologists connect the crisis condition of contemporary civilization with the crisis of educational system. In the mid 20<sup>th</sup> century the well-known Russian philosopher I. Ilyin repeatedly marked, that one of the major requirements in the conditions of crisis of contemporary culture is understanding the essence of the creative life because to solve dangerous problems of the present “people are to provide themselves with access to the initial bases of spirit and life”. The primary goal of education is to consist “not in filling the memory and not in intelligence formation, but in heart lighting” [5, p. 676, 699].

In this context the concept of a protruding American financier and at the same time the author of many books and educational programmes — R. T. Kiyosaki deserves special attention. He proves that the real education, considerably changing human life and capable “to transform a caterpillar into a butterfly”, is to

include four components: *intellectual, emotional, physical and spiritual* [6].

The answer of the Russian state to the developed situation was the adoption of the value-orientation model of educational policy in the Law of the Russian Federation “On education” (10.07.1992 N 3266-1), allocating as the priority result of education the approximation to the national educational ideal — a highly moral, creative, competent citizen of Russia accepting the destiny of his/her fatherland as his/her personal, implanted in spiritual and cultural traditions of the multinational people of the Russian Federation [2]. With such approach the base national values represent themselves as educational problems.

What pedagogical conditions are to assist this? First of all, conservation of continuity of a contemporary educational ideal in relation to educational ideals of the last epochs, continuity of the contents and technologies of education. Special requirements are made to the personality of the teacher, his/her moral example. The teacher’s mission is to direct pupils on the way of a moral choice, passing through himself/herself the mankind’s cultural and spiritual heritage.

Education requires the inclusion of the personality of both the pupil and the teacher in the processes of aim-setting, joint creative activity. For this reason the dialogue, problem educational technologies, mediated ways of educational influence are priority. Spiritual-moral education is to be integrated into the basic activities of the pupil: in-classes, after-classes, out-of-school and socially useful, consequently, it assumes the creation of system of social-pedagogical partnership.

The educational system organized in a similar way will provide interiorization of universal values in personal senses of young people, formation of Russian civil identity of the rising generation.

#### Literature

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