V International Forum on Teacher Education

Teachers' Moral Development in Master's Degree Programs on Personality Development through Education

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Abstract

The relevance of the present issue is due to a strong need to provide pupils' personality development, including socialization, spiritual and moral values and insufficient attention to appropriate teacher training. The aim of the article is to investigate modern teenagers' and future teachers' spiritual and moral values, and show the possibility of spiritual and moral development of future teachers in Master's degree programs. A survey conducted with the help of a questionnaire is the main method in the research. The article presents the results of the survey, showing the difference in the worldview of a) pupils and students; b) students who study at institutions with a special spiritual and moral element and students whose program of study does not contain such special component. The results show the potential of special courses aimed at the spiritual and moral development of future teachers, carried out with the implementation of missionary practices and spiritual dialogue, in particular.

Keywords: teacher's spiritual and moral potential; master's program; teacher's personality; teacher's personal and professional development; spiritual and moral culture.

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Introduction

The necessity of spiritual and moral development of the younger generation has been highlighted in the messages of the President of the Russian Federation. State Educational Standards of Russian Federation proclaims the priority of pupils' personality development, including socialization, spiritual and moral values, and the ability to defend them and implement them in real life (Tareva, 2014). Implementation of this task requires consolidation of all social institutions of the Russian Federation, including traditional religious institutions. In this light, the application of patristic practices to modern pedagogical and psychological concepts of the younger generation's spiritual and moral development might become useful and effective. A teacher should be the representative of spiritual and moral values, ready to assist pupils in their personality development. This makes the teacher training programs aimed at the spiritual and moral development relevant.

Literature review

"Militant atheism" of Soviet times pushed theology outside the science. The foregoing explains why ministry principals have not been used (Kitcher, 2011). Modern science appeals to the pedagogical experience of the recent decades which does not relate directly to the patristic practices and traditions. This brings us back to the works of such Orthodox missioners and teachers as Nikodim Svyatogorets, Paisiy Svyatogorets, Joseph Isikhast; prelates Feofan Zatvornik, Makariy (Glukharev), Makariy (Nevskiy), Innokentiy (Veniaminov); saint and holy Joann Kronshtadtsky, Efrem Filofeyskiy, patriarchs Alexy II and Kirill, I.A. Iliyin, metropolitan Nikolay (Pachuashvily), archpriest Georgy (Zavershinsky), A.I. Osipov, Iakov Stamulis, T.A. Florenskaya.

According to Shekhovtseva (2012), the processes of globalization and the ideology of postmodernism, which the psychologist sees as two sore points of the modern world, have led to the crisis of civilization on not only European but planetary scale. This environment dictates its own strict policy. Because of these processes, social and political structures are being unified; systems and forms of the cultural, historical, spiritual and moral identity of the personality are being totally deformed and ruined.

Spiritually-oriented dialogue, the foundation of which was laid by Florenskaya (2001), can provide the basis for seeking ways to enhance missionary and pedagogical service. Dialogic psychology provides the foundations, which allow moving communication to a new level - the level of spiritual dialogue. According to Florenskaya (2001), the main aspects of these foundations are belief and "spiritual self" of a person. They form the area, where missiology, pedagogy, and dialogic psychology overlap. In the missiology of metropolitan Nikolay (Pachuashvily) "unwavering belief of a missioner, sowing the prepared seeds into the soil" is stated as a critical condition of the mission. Still, theoretical backgrounds of the missionary practice, based on dialogic psychology, have not been sufficiently developed and experimentally verified yet, especially for work with the students and teachers of foreign languages. The search and specification of the strategy of modern students' spiritual and moral development draw attention to the problem of a person's hierarchy of needs, values, worldview and attitudes (Hindman, 2002; Fry, 2009).

Methodology

The aim of our study is the spiritual and moral development of Master's degree programs students in the aspect of their training on pupils' personality development. The study is carried out with the following steps:

–   an empirical investigation of modern teenagers' and future teachers' spiritual and moral values;

–   creation of a graduate model for the Master of Personality development education, and the programs for the courses read;

–   the personality development education program approbation, and publication of essential methodology books on teachers' spiritual and moral development.

The investigation of modern teenagers' and future teachers' spiritual and moral values was held by means of the anonymous online questionnaire. The questionnaire contained closed-ended questions which also provided an option of formulating the respondent's own answer. Research participants were 3826 teenagers, studying at secondary schools and educational establishments in Moscow, Moscow Region, Saint Petersburg, Pskov, Krasnoyarsk, and 682 students of higher educational institutions in Moscow, Saint Petersburg, Pskov, Kazan, and Surgut. The average age of teenagers-respondents was 13.5 (42.7% of male and 57.3% of female participants) while one of the future teachers was 22.5 (25.7% of male and 74.3% of female participants). The participants answered the questions in two time periods: in 2014-2015 the data were obtained from the schoolchildren, and in 2018-2019 the students took part in our study.

Results

The analysis of the collected data let us describe a number of specific features of modern students.

Students of higher educational institutions still experience the teenage crisis. Students' answers to the question concerning their marital status, presented in Table 1, support this statement.

Answer	%
Yes	10%
No	85,7%
Live in common law relationship	4,3%

Table 1. *Students' answers to the question "Are you married now?"*

The data show a high level of infantilism among this group of respondents (Semyannikov, 2017, 2018); reflect the increased level of cruelty (Table 2); selfishness (Table 3), and inclination to lies (Table 4). This statement is also supported by respondents' answers to other questions.

Answer	Teenage respondents	Student respondents
I'll try to calm down and settle the matter peacefully, even if I'll have to give some ground	28,6%	15,8%
I'll try to calm down to control the situation and defend my interests in a peaceful way	25,8%	38,9%
A peaceful solution is better and easier, but my interests should be defended. My opponent (opponents) should give up if they want a peaceful solution.	7,2%	5,2%

No, one better not anger me. They should think twice before doing it, otherwise, they will wish they didn't.	13%	8,6%
I don't know what I would do. It depends on my mood.	12,5%	25%
Other	6,7%	4,7%
Nothing from mentioned above	6,3%	0,9%

Table 2. *Respondents' answers to the question "What will you do if someone angers you?"*

Answer	Tee nage respondents	Stu dent respondents
A completely negative trait that spoils my life and the lives of others. That is why people should fight it.	47,3%	20,9%
A partially negative intrinsic trait, that a person cannot overcome and have to put up with it	13,5%	21,7%
A partially positive trait. People should just be able to use it to annoy others less.	15,8%	43,6%
A completely positive trait, that helps to get what I wish, because the entire world was made for me.	3,6%	4,6%
Other	7,1%	6,5%
Nothing from mentioned above	12,6%	2,8%

Table 3. *"Selfishness is…"*

Answer	Tee nage respondents	Stu dent respondents
Certainly negative	37,8%	33,2%
It is negative, but there are so many lies that I don't have the strength to take a stand against them.	19,9%	19,8%
The lie can take place in life, and one just should be able to use it	27,6%	35%
The lie is, undoubtedly, useful, because it helps to hide your true intentions from others. Why should others know them?	3,3%	2,5%
Other	4%	6,8%
Nothing from mentioned above	7,2%	1,8%

Table 4. *Respondents' answers to the question "What is your attitude to lies?"*

One of the answers given by a respondent contained a passage, which clearly shows the worldview of this student: "Such concepts as rightness, humanity, and others are good, but in modern life the person who follows them loses. In modern life such postulates as love, marriage, and family are outdated. The basis of modern marriage is convenience and comfort achieved through living together."

The analysis of the students' answers shows the contrast in worldviews of two categories of respondents: those who study at educational institutions with the spiritual and moral element (conditionally referred as "Spiritual") and those who study at ones without it (conditionally referred as "Secular"). This difference can be seen in the students' answers to the question concerning their marital status (Table 5).

Answers	"Secular"	"Spiritual"
Yes	9,3%	14,4%
No	85,9%	84,8%
Live in common law relationship	4,8%	0,8%

Table 5. *Students' answers to the question "Are you married now?"*

The answers to other questions also support this conclusion (Tables 6, 7, 8).

Answer	"Secular"	"Spiritual"
I'll try to calm down and settle the matter peacefully, even if I'll have to give some ground	12,2%	32,5%
I'll try to calm down to control the situation and defend my interests in a peaceful way	40%	30,1%
A peaceful solution is better and easier, but my interests should be defended. My opponent (opponents) should give up if they want a peaceful solution.	5,6%	3,3%
No, one better not anger me. They should think twice before doing it, otherwise, they will wish they didn't.	9,3%	4,1%
I don't know what I would do. It depends on my mood.	26,8%	22,8%
Other	4,3%	6,5%
Nothing from mentioned above	0,8%	0,8%

Table 6. *Students' answers to the question "What will you do if someone angers you?"*

Answer	"Secular"	"Spiritual"
A completely negative trait that spoils my life and the lives of others. That is why people should fight it.	16,5%	43,6%
A partially negative intrinsic trait, that a person cannot overcome and have to put up with it	21,6%	20,2%
A partially positive trait. People should just be able to use it to annoy others less.	48%	25%
A completely positive trait, that helps to get what I wish, because the entire world was made for me.	4,9%	3,2%
Other	7	4%

	%	
Nothing from mentioned above	2,1%	4%

Table 7. *"Selfishness is…"*

Answer	"Secular"	"Spiritual"
Certainly negative	30%	47,93%
It is negative, but there are so many lies that I don't have the strength to take a stand against it	19,5%	19,01%
The lie can take place in life, and one just should be able to use it	39,5%	21,49%
The lie is, undoubtedly, useful, because it helps to hide your true intentions from others. Why should others know them?	2,3%	3,31%
Other	7,4%	4,96%
Nothing from mentioned above	1,4%	3,31%

Table 8. *Students' answers to the question "What is your attitude to lies?"*

Discussion

The Master's programs give the possibility to meet the expectations by means of cross-subject strategies, the combination of the main subject and the courses on "Spiritual and Moral Culture of the Peoples of Russia" (SMCPR) and "Religious Cultures and Secular Ethics" (RCSE), related to Philosophical culture. The combination of the above disciplines with the subject "Foreign Language" is the most difficult, since foreign language education introduces elements of the spiritual and moral culture of the country of the language being studied (Tareva, 2016).

The experience of implementing the Master's degree program in Pedagogy "Personality development through foreign language education" at Moscow City University, Institute of Foreign Languages, shows the possibility and efficiency of such integration. The results are obtained due to the special practicum on "Spiritual and moral culture of the peoples of Russia and of the countries where the language being learned is spoken" (Alpatov & Semyannikov, 2016). The students are given a possibility to perform a number of practical assignments, debate their values and act according to them during teacher training at multi-confessional Moscow schools.

The integration of the above mentioned SMCPR and RCSE with Geography, History and Sociology seems promising, though it is necessary to combine them with any subject of the cognitive culture sphere, because any teacher is a possible group tutor, who should be ready to lead spiritual and moral development of his or her pupils (Astin A. W., Astin H. S., & Lindholm, 2011).

Conclusion

The revealed features of modern teenagers' and students' worldview show the necessity of the development of their spiritual and moral values not at the cognitive level but at the axiological and

practical one. The experience of introduction of a special course aimed at spiritual and moral development of future teachers of a foreign language to a Master's degree program shows the potential of such integration and the usage of missionary practices in personality development through education.

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