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Preparation of Teachers for Spiritual and Moral Education

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Abstract

The purpose of this research is improvement of bachelor's and master's programs in education for the spiritual and moral development of pupils. The relevance is proved with analysis of the data on value orientations of future teachers. The need to rely on traditional religious cultures of the country is noted. The research is aimed at forming of special programs of future teachers' professional development through increasing their competence in the fields of theory and methods of spiritual and moral education and maintaining their professional position in the process of spiritual and moral education. The age dynamics of value orientations and methods of their appropriation, the dominance of cognitive, axiological or praxeological approaches at each stage are taken into account. Modular master's courses for teachers with higher pedagogical education are proposed, including the foundations of the main religious cultures; the courses for foreign language teachers can be supplemented by the religious culture of the studied folks. Participants prefer the combination of traditional and part-time e-learning master's course. The importance of traditional "teacher-disciple" relationships and student-centered approach to educational activities as an environment to facilitate students' abilities is underlined.

Keywords: spiritual and moral education, professional training of teachers, reliance on traditional religious cultures, student-centered approach, personal "teacher-disciple" interaction.

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Introduction

The problem of the research is the imperfection of traditional bachelor's programs in education for the spiritual and moral development of pupils, diagnosed by Gerasimova & Semjannikov (2020), who studied value orientations of future teachers. The formation of socially significant moral guidelines is the core of the pedagogical system. The situation is worsening when there is no alternative to distance education. Foreign scientists, who practice E-learning in higher education, especially in countries professing Islam (Farisi, 2013), speak of the need for an integrative model of spiritual and moral education on an interdisciplinary basis.

Purpose and objectives of the study

The purpose of this research is preparation of teachers for spiritual and moral education.

The objectives are:

- improvement of bachelor's and master's programs in education for the spiritual and moral development of pupils;
- defining conditions for successful bachelor's and Master's education, including E-learning.

Literature review

Upbringing is viewed as a process of assigning Russian civilization values in accordance with the Concept of spiritual and moral development and education of the personality of a citizen of Russia (Danilyuk, Kondakov, & Tishkov, 2014). The authors say: "The traditional sources of morality are: Russia, the multinational people of the Russian Federation, civil society, family, labor, art, science, religion, nature, humanity. The basic national values include traditional Russian religions - ideas about faith, spirituality, religious life of a person, the values of religious worldview, tolerance, formed on the basis of interfaith dialogue. To organize the developmental space and its full-fledged functioning requires the concerted efforts of all social actors - participants in upbringing: families, public organizations, including youth movements and organizations, institutions of additional education, culture and sports, the media, traditional Russian religious associations". The supplementary materials for bachelors can be recommended (Shkerin, 2016).

The student-centered approach (SCA) is considered as the most promising system of higher education. The practical significance of this approach in the studies of foreign languages is discussed (Shmeleva, 2018), as it facilitates the increase of motivation; however, certain limitations preventing its implementation have been identified (Kisel, Dubskikh, & Butova, 2020). SCA in Master's programs makes students' self-actualization, autonomy, and independence in their cognitive activity; but it is worth noting that freedom should be combined with responsibility (Shcheglova, 2013) of both teachers and students in order to complete all types of tasks in the curriculum and educational programs of higher professional education on time.

Methodology of distance learning, as a forced measure in higher professional education, (Weindorf-Sysoeva, 2020) helps in search for the most effective ways of "teacher-student" interaction during part-time e-learning in student-centred Master's courses in education. Webinars are held in order to eliminate certain difficulties and teaching aids are discussed.

Methodology

The research has been conducted in Russia since 2013; more than a thousand of students and a hundred of teachers of Moscow City Pedagogical University (MCPU) and The Herzen State Pedagogical University of Russia (HSPU) have been involved. As a result, for instance, a Master's program "Personally developing foreign language education" with a modular course "Fundamentals of religious cultures of the peoples of Russia and countries of the target language" has been implemented.

In 2020-2021, the Master's program profile "Spiritual and moral education" was implemented on the basis of the student-centered approach using the following methods and technologies:

- 1) Classroom activities, traditional and innovative (lectures, practical exercises, case studies, discussions, consultations, polls, conferences, cognitive dialogues)
- 2) Traditional out-of-class activities (practice in an educational institution, visiting museums, cultural centers, religious organizations)
- 3) Distant learning (distribution of materials and test tasks)
- 4) E-learning (using websites, blogs, other electronic resources of the teachers, museums, cultural centers, religious organizations and educational institutions).
- 5) Online conferences (lectures, workshops, discussions, group and individual consultations, surveys, etc.)
- 6) Media resources (radio broadcasting, television, etc.).

We have sent anonymous voluntary e-surveys, developed by us, along with the material assimilation analysis and dialogical interaction of subjects of the educational process through self-assessment and expert assessment on a five-point scale. Teachers and students were aware that their participation is voluntary. They were asked to rate their satisfaction with aspects of the educational process on a five-point scale:

- 1) Comfort of information assimilation
- 2) The effectiveness of acquiring the necessary skills
- 3) Motivation to use the skills
- 4) Efficiency in acquiring the required competencies
- 5) Comfort of interpersonal "teacher-student" communication, mentor support

Also, we asked them to note the difficulties they have experienced such as:

- 1) Insufficient preparedness for the use of technical means and environments
- 2) Insufficient quality of available educational materials and resources
- 3) Lack of dialogue in the educational environment
- 4) Unproductive communication
- 5) More time-consuming compared to traditional technologies
- 6) Problems in interpersonal "teacher-student" communication in comparison with traditional technologies.

"Brainstorming" and regularly operating "discussion rooms" were used for:

- detailed interpretation of the analysis results,
- search for approaches to achieving a high level interpersonal interaction,
- identifying the students' and teachers' request for the implementation of the spiritual, moral, religious and cultural components in the educational process, creating a platform for improving the course tactical content and the process forms, with full compliance of the course strategy with the educational standards of higher education (The Ministry of Education of the Russian Federation, 2001).

Results

The implementation of the developed bachelor's programs into the educational process of MCPU (preschool, primary, basic and secondary general education) has shown the effectiveness of the approach. Graduates, designing an individual educational trajectory for a group and each pupil, demonstrate the ability of informed decisions. A Master's program "Personally developing foreign language education" with a modular course "Fundamentals of religious cultures of the peoples of Russia and countries of the target language" has been implemented. To support the course, a book was published (Alpatov & Semjannikov, 2016). The main objectives of the discipline are:

- acquainting with the norms of morality, moral and spiritual ideals stored in the cultural traditions of the peoples of Russia and countries of the studied language, arguing the importance of morality, faith and religion in the life of a person, family and society, with an emphasis on the benefits of conscious self-restraint in actions, behavior, wasteful consumerism;
- developing the ability of pupils to work independently with information of varying degrees of complexity, critical thinking, reflexivity, communication, creativity, mobility, independence, tolerance, responsibility for their own choice and the results of their activities;
- forming ideas about the foundations of secular ethics, culture of traditional religions, their role in the development of culture and history of Russia and mankind; readiness for moral self-improvement, spiritual self-development; awareness of the importance of respectful attitude to religious feelings, views of people or their lack; a style of thinking characterized by openness, flexibility, reflexivity, awareness of the inner ambiguity of positions and points of view, alternative decisions.

The content of the program covers the basic concepts listed below:

- General ideas about fluctuations in the religiosity of the peoples of Russia.

A brief overview of the history of religions in Russia: Baptism of Rus', Kievan Rus', Khazar Kaganate; Tatar-Mongol invasion in connection with faith; Islamization of the Horde; the flowering of faith in the Horde period and the time of the Moscow Kingdom; symphony of Church and state in the 16th century . Peter's reforms and the Synodal period; religious policy in the territories affiliated in the 15th - 19th centuries: Little Russia, Poland, Siberia, the former Horde territories and Khanates, the Baltic states, Crimea, Central Asia, the Caucasus; penetration of Buddhism into Kalmykia and Buryatia; decline of faith in the 18th - 19th centuries; religious revival and persecution of faith in the 20th century; Church after World War II and after the collapse of the Soviet Union; reproduction of totalitarian sects in the 90s. Present state and statistics. Areas of Islam, Judaism, Buddhism and other religions.

- Foundations of Orthodox culture and its influence on the spiritual culture of Russia.

An introduction to the Orthodox spiritual tradition. Jesus Christ and His Teaching. What Orthodox Christians believe in: God the Trinity, creation of the world, crucifixion and resurrection of Jesus Christ, Atonement, baptism, salvation, saints, prayer, resurrection of the dead, Last Judgment, heaven and hell. The emergence of the Church: persecution of the 1st-3rd centuries, a favorable period from the 3rd century. Christianization of Europe and Asia. The emergence of Catholicism in the XI century. Protestantism in the XVI century. Orthodox Churches. XX century persecution.

Values. Good and evil: virtue (including faith, love, humility, chastity, abstinence) and sin. Ten Commandments and Beatitudes. Repentance. Holiness and its place in the worldview. The golden rule of morality. Soul and body. "My soul for my friends": heroism in war and in a peaceful life. "He who does not work, he does not eat": attitude to work. "Peace to the world." Attitude towards marriage, monasticism. Attitude to illness, death. Attitude towards property. "Foundations of the social concept of the Russian Orthodox Church."

Ideas of the world, perception of time and space. The traditional year in the peasant and city calendars: daily, weekly, annual circles. Fast and cuisine. Calendar rites. A pastime. Rites of passage: christening, wedding, funeral service. Influence of religious beliefs on orientation in space (construction of houses, settlements, paths and roads, farmland, geographical and place names).

The structure of society. Family and clan: traditional relationships between family members. Parenting and school. The place of hierarchy in Christian society. The place of monasteries and monasticism in public life. The phenomenon of the "little man". Conciliarity and community. Collectivization of the XX century. Communism as an "atheistic mirror" of the Christian community. Anti-religious policy of the Soviet state and its impact on the present.

Politics. Politics style depending on religion. Relations with other religions and non-Orthodox in the Kiev and Horde periods. The influence of religion on geopolitical ties and antipathies of Russia, Muscovy, the Russian Empire, the Soviet Union, modern Russia. The policy of annexing lands in comparison with the policies of heterodox states. "Moscow - the Third Rome": Russian Kingdom as a legacy of Byzantine Orthodoxy.

Literature. Reading culture. The place of the Bible and the saints' lives in the reading circle of the inhabitants of Russia in the Middle Ages. Sermons.

Folklore: fairy tales, proverbs. Influence of Orthodoxy on the literature of the New and Modern Times: Mikhail Lomonosov, Gavril Derzhavin, Alexander Pushkin, Mikhail Lermontov, Fyodor Tyutchev, Nikolai Leskov, Fyodor Dostoevsky, Leo Tolstoy, Anton Chekhov, Aleksey Tolstoy, Sergey Yesenin, Boris Pasternak, archimandrite Tikhon (Shevkunov). Anti-religious movements of the 20th century in literature.

Fine arts and architecture. Church and Cathedral as the main public buildings of Ancient and Medieval Russia. Monumental art: fresco and mosaic (St. Sophia Cathedral in Kiev, Ferapontov Monastery). Cross-domed church and architectural motives in comparison with Western European architectural forms. The monastery as an architectural complex. Icon painting, its differences from academic painting. The influence of icon painting on other types of art, on everyday culture, the role of icons in public life in the Middle Ages, in the New Time, in the Soviet era and in the Modern Time. Famous Russian icons (the work of Andrei Rublev, Theophanes the Greek, Dionisy, Simon Ushakov). The influence of Orthodoxy on the academic painting of the 19th – 20th centuries: Alexander Ivanov, Ivan Kramskoy, Vasily Perov, Arkhip Kuindzhi, Nikolai Ge, Vasily Vereshchagin, Vasily Polenov, Viktor Vasnetsov, Mikhail Nesterov, Mikhail Vrubel.

Music and theater. Church music. Folk songs and cants. The Kalik phenomenon. Attitude to Music and Theater in the Middle Ages. The influence of Orthodoxy on the work of Russian composers of the 19th – 20th centuries: Dmitry Bortnyansky, Maxim Berezovsky, Mikhail Glinka, Alexander Alyabyev, Pyotr Tchaikovsky, Mily Balakirev, Nikolai Rimsky-Korsakov, Anatoly Lyadov, Mikhail Ippolitov-Ivanov, Sergei Rachmaninov, Alexander Kastalsk, Feodor Chaliapin and Ivan Kozlovsky.

- Fundamentals of Islamic culture and its influence on the spiritual culture of the peoples of Russia.

An introduction to the Islamic spiritual tradition. Prophet Muhammad and his teachings. What Mohammedans believe in: Allah, angels, Koran, prophets, Doomsday, paradise. The spread of Islam in Asia and Africa: the Arab Caliphate (VII-IX centuries), the Ottoman Empire (XIII-XX centuries). Mohammedan peoples in Russia: Tatars, Bashkirs, part of the Caucasian peoples.

Values: "Pillars" of Islamic ethics and the duties of Muslims: shahada, namaz, zakat (alms), saum (fasting). Virtues: humility, masculinity, humility.

Politics. The political teaching of the Koran: caliphs (governors of Muhammad), jihad (holy war), relationships with other religions, the concept of *giaur* (kafir, infidel).

Sunnis and Shiites. Wahhabis. Representatives of Muslim peoples among the state service of Russia: Tatar corps in the war of 1812; Wild division.

The structure of society. Family and clan: traditional relationships between family members. Roles of men and women. Polygamy. Harems. Parenting. Ummah (religious community) and mutual assistance in it. Religious authorities: imams, teachers. Sharia (religious law).

Literature, music and behavioral archetypes: the Koran and the Sunnah are the sacred Tradition of Islam (the Ummah are the sayings of Muhammad, and the Hadiths are the stories about him). Rubai poetry. Islam in Russian literature: Alexander Pushkin, Mikhail Lermontov, Ivan Bunin, Nikolai Gumilyov, Sergei Yesenin. Oriental motives in the works of Alexander Borodin, Nikolai Rimsky-Korsakov.

Fine arts and architecture. The ban on sacred images and its impact on art. Calligraphy and mosaic. Mosque architecture: dome, minarets. Famous mosques: Mecca, Medina, Jerusalem, Istanbul, Moscow, Grozny. Oriental cycles and motives in Russian art: Vasily Vereshchagin, Mikhail Vrubel.

Household culture. Kitchen. Sobriety. Fast. Calendar year and holidays: Ramadan, Eid al-Adha.

- Foundations of Jewish culture and its influence on the spiritual culture of the peoples of Russia.

An introduction to the Jewish spiritual tradition. Basic concepts: Torah and Tanakh, Talmud, Law, mission of the Jewish people, Mashiach (Messiah), resurrection from the dead. Brief history review: biblical Judaism (patriarchs, prophets and righteous. Promised Land. Kingdom of David and Solomon. Temple of Solomon. Babylonian captivity and return. Second Temple); destruction of the Temple under Titus in the 1st century AD, dispersion and Talmudic Judaism; modern Judaism, the Holocaust and the formation of the state of Israel. Shrines of Judaism: Jerusalem as a holy city, the Wailing Wall. Synagogue. Judaism in Russia: Khazar Kingdom, South-Western Pale of Settlement (Little Russia, Poland), Jews in the USSR, current state.

Holidays and customs: Saturday (Shabbat), Yom Kippur (Day of Atonement), Passover (Easter), Shavuot (Pentecost), Sukkot (Feast of Tabernacles), Purim, Hanukkah; circumcision and Bar Mitzvah (coming of age). Special currents of Judaism: Orthodox Judaism.

The structure of society: family and family values, rabbinate. Jewish motives and representatives in Russian literature, art and music: Alexander Pushkin, Valery Bryusov, Osip Mandelstam, Konstantin Balmont, Maximilian Voloshin, Aleksandr Kuprin, Anna Akhmatova, Samuil Marshak, Joseph Brodsky, Boris Pasternak, Isaac Levitan, Marc Chagall; Arthur Rubinstein.

- Fundamentals of Buddhist culture and its influence on the spiritual culture of the peoples of Russia.

An Introduction to Buddhist Spiritual Tradition. Buddha and his teachings. What Buddhists believe: The Four Noble Truths of Buddhism, the Eightfold Path to Nirvana, Karma (the Law of Retribution), Samsara (Rebirth), Emptiness and Maya (Illusion), Bodhisattva (Buddhist Saint in Mahayana). Buddhist values: enlightenment, liberation, abstinence, non-action, concentration, yoga and meditation, "noble silence", compassion and love (in Mahayana). Currents of Buddhism: Hinayana, Mahayana (including Zen / Chan Buddhism), their areas. The structure of society: sangha, Dalai Lama, Buddhist monasticism and its activities. Buddhism in Russia: Kalmykia, Tuva and Buryatia.

Buddhist architecture: shrines, reliquary stupas, Mani wheels; Ivolginsky datsan, Golden monastery in Elista. Holidays in Buddhist culture: New Year, Kalachakra festival. Buddhist motives in Russian literature, art and music: Leo Tolstoy, Dmitry Merezhkovsky, Osip Mandelstam, Daniil Kharms, Boris Akunin; Nicholas Roerich; Boris Grebenshchikov.

- Fundamentals of secular ethics.

Morality and ethics. Good and evil. The concepts of virtue, sin, value. Ancient moralists: Socrates, Plato, Aristotle, Plutarch, Seneca, Confucius. Ethical currents: stoicism, cynicism, epicureanism, hedonism. Meaning of life. Conscience. Free will. Debt. Happiness. Honor. Abstinence. Morality in the family and society, the rules of the community. Individualism and collectivism. Respect for elders. Mercy, compassion, friendship, solidarity. Justice. Morality in gender relations. The moral of the defender of the Fatherland, self-sacrifice. Labor morality, moral traditions of entrepreneurship. Decency. Intelligence. Tact. Etiquette.

The last part of the program for foreign language students depends on the studied language, and its structure is similar to the listed above parts.

The age dynamics of value orientations and methods of their appropriation, the dominance of cognitive, axiological or praxeological approaches at each stage should be taken into account. Primary school teachers should speak of good, evil and form cognitive results, while teenagers at secondary school prefer values formation in discussions and acting according to them.

Graduates of this program are successful not only as class teachers, but also as deputy heads of educational institutions; that indicates the validity of the proposed approach.

The experience is reflected in the educational process of HSPU, in the Master's program profile "Spiritual and moral education" (Kozlova & Gusakova, 2020). Some problems with its implementation arose as a result of distance education in the 2020-2021 academic year.

It is revealed that the majority of the teachers and the students have been slow in mastering their distance communication (47% of the respondents). The Moodle course management system (Harvard Online Courses) has been challenging to take full advantages of constructive communication using the student-centred approach. Applying the approach, the personification of training, an individualization of trajectories is carried out, and most importantly, all the requirements for the student's self-actualization are fulfilled. This approach should be considered as the highest level of education with full autonomy of students, their great independence in cognitive activities.

During the survey, teachers noted that there were no difficulties in creating motivation for students to learn (38%), but the spirit of enriching, co-creative communication, manifesting itself in the traditional education, disappeared. 67% noted their high time consuming during the student-centred approach in distance learning. Students (49%) also gave preference to traditional teaching, since not only systematic information is important to them, but also emotional "teacher-student" interaction.

The conducted study of the student-centred approach is of a propaedeutic, preliminary character. The search for an effective implementation of the student-centred approach to educational activities in the context of combined traditional and E-learning in the Master's courses continues.

Discussion

Let us consider the conditions necessary for the successful mastering of the teacher-training program for the spiritual and moral education of students.

The study shows an obvious lack of communication (Ryan, 2006) at the dialogical level in the process of transferring knowledge. In addition to the reduced result of assimilation of information, the lack of direct dialogical communication contributes to a decrease in the educational component of the pedagogical process. In the context of our research, the dialogic nature of the "teacher - student" system leads to a dialogue "student - God (Absolute)" as its main goal. In this case, the pedagogical process acquires a sacred component, which, regardless of confessional views, contributes to the student's assimilation of the basic life principles set forth in the Decalogue.

This vector of the pedagogical process even implemented remotely, draws both the teacher and the student to the Ideal (Zheltukhina, Vikulova, Serebrennikova, Gerasimova, & Borbotko, 2016), which in a dialogue with the student, gives the necessary life potential of systems of values, knowledge for realizing the student's socially significant status in society (Vykhovanets, 2017), and relationships with the Ideal.

During the COVID-19 pandemic, traditional "teacher-disciple" relationships, with a teacher as the leader in educational activities, has been broken, replaced by a student-centred approach (SCA) to teaching. We should define:

- a) the readiness level of participants of educational activities to the "teacher-student" interaction with a leading role of the student in the cognitive process;
- b) the satisfaction level of participants in a student-centred approach to educational activities in comparison with the worldwide e-learning practice;
- c) preferences of participants in combination of traditional and part-time e-learning Master's courses in education during the recovery from the COVID-19 pandemic.

The importance of the SCA to teaching is being comprehended. The analysis at Russian Research University of the Higher School of Economics in 2019 shows:

- the university teachers with a degree have a low self-assess of their proficiency level in e-learning technologies (3.2 points out of 5);
- every fourth of them has never used video communication services during the last 3 years to participate in webinars, video conferences etc. (Distance learning in extreme conditions , 2020).

These teachers have difficulties in the development of different educational media - E-learning environment for interaction with students on the basis of the SCA.

The example of creation of favorable conditions for the "teacher-disciple" spiritual interpersonal interaction in the Master's courses in education, in contrast to the alienated, formal interaction, has been studied by the implementation of the SCA in "Spiritual and moral education" Master's curriculum at HPU (Kozlova, 2013, 2014).

As noted above, distance learning is a significant problem in the interpersonal communication of the participants of the educational process.

It is important to underline the degree of the teacher's responsibility for the internal content of the information presented in the stated situation. The Savior clearly defines the significance of the inner state of a person and his responsibility in the Gospel: "O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaks." (Matthew 12, 34) The teacher, as a rhetorician, conveys his personal pathos, ethos, logos - his inner state to the audience, the state determined not only by the momentary situation, but, first of all, by the structure and content of the internal world of the teacher's personality, reacting to this situation. The teacher should himself stand firmly on the solid foundation of faith, backed up by deed. (Compare (Matthew 21, 42)) The examples are pedagogical systems of Janusz Korczak, Anton Makarenko and others.

Conclusion

The conducted study revealed that reliance on the country's religious traditions is a necessary component of teachers' professional training for the spiritual and moral development of pupils. The role of a teacher, using the student-centered approach, is providing an environment to facilitate students' abilities to determine the vector of their cognitive activities in this specific area of knowledge while maintaining interpersonal "teacher-student" interaction.

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Abbreviations

MCPU Moscow City Pedagogical University

HSPU The Herzen State Pedagogical University of Russia

SCA Student-Centered Approach

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