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### SPIRITUALITY AND PEDAGOGY: QUESTIONS OF PERSONALITY EDUCATION IN THE PHILOSOPHY OF V.S. SOLOVYOV

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**Abstract.** For Russian pedagogy, the education of the human soul has always remained the highest priority in the upbringing of the younger generation. Russian religious philosophers of the late 19 – early 20 century, among whom the activity of Vladimir Sergeevich Solovyov, who stood at the origins of the Russian "spiritual renaissance" of the early XX century, stands out. V.S. Solovyov is the creator of the philosophical concept of "positive unity", i.e. the idea of the organic unity of world existence while preserving the individuality of its elements. In his works, the concept of "God-manhood" has also been widely interpreted as the limit to the perfection of an individual in likening himself to the Creator. This article is devoted to the study of the fundamental ideas of V.S. Solovyov as a thinker on the spiritual and moral education of a person.



**Keywords:** ethical philosophy, God-humanity, spiritual and moral education, human personality, family values.

**Relevance.** The famous German teacher Adolf Disterweg said that "Every person is a product of his time" [1]. And today, for Russia, more than ever, the issue of educating the younger generation in a crisis is becoming the most acute and urgent. Most experts are inclined to believe that a slightly different crisis is of paramount importance – a spiritual one. Such a significant problem is based on the issues of human upbringing and education, since the strengthening of the spiritual and moral foundations of the individual is fully realized through the upbringing of a person by

three social institutions: the family, the school and the state, which maintain equal continuity with each other.

Special attention should be paid to the cultivation of human spirituality in school, because school is a cradle, an inexhaustible spring, to the source of which a person, one way or another, turns throughout his life. It is here that an essential part of every child's childhood takes place, and it is here that the basic values should be formed and instilled, which will serve as the foundation of a future personality.

The education of the human soul has always remained a priority for the Russian teacher. Pedagogy in Russia has always been a science that raised questions about the formation, first of all, of human spirituality. A harmoniously developed personality forms a certain kind of trinity between body, spirit and soul. The practical significance of theology for Russian pedagogy is an attempt to answer the following question: How should a person be educated so that his personality is formed properly, i.e. developed holistically and harmoniously?

The concept of human education, which has been developing in Russia for many centuries, has a rather shaky position today, due to the almost complete lack of attention to the moral and ethical basis. A formal attitude to moral values leads to disastrous results – the consumer system of thinking of the younger generation.

Of course, thorough work is currently underway to improve and modernize the existing education system. However, every teacher should understand that no law on education will be able to change the current situation unless something more is introduced into it – a system of spiritual and moral education, supported by national identity. It is the duty of every teacher to implement relevant educational concepts through the prism of national traditions, endowing them with spiritual, moral and ethical meaning.

**Problem, goal, tasks.** The purpose of this work is to study and analyze the fundamental ideas of V.S. Solovyov about the formation and development of the spiritual and moral foundations of personality.

The object of the research is the philosophical theoretical and pedagogical system of Russian religious thinkers.

The subject of the research is the fundamental concepts of the spiritual and moral formation of personality in the philosophical views of V.S. Solovyov.

The tasks which were set are as follows:

1. To study the basic ideas of V.S. Solovyov's ethical philosophy.

2. To reveal the nature of the view of man and the spiritual and moral improvement of personality in the works of V.S. Solovyov.

3. To determine the degree of importance of value-oriented education for a modern person.

**Research materials and Methods.** The main method used in the course of this work was the analysis of a retrospective and comparative theoretical nature, consisting in the consideration and systematization of various scientific and literary sources. The works of the outstanding Russian religious thinker, poet and publicist V.S. Solovyov, such as "Readings on God-manhood", "Justification of Goodness, were used as the basic ones. Russian Moral Philosophy", as well as "Essays on the History of Russian Philosophy" by Sergei Alexandrovich Levitsky, "The History of Russian Philosophy" by Archpriest Vasily Zenkovsky, etc.

**Results and discussion.** The human personality and its place in life is the core of the entire philosophical concept of Vladimir Sergeevich Solovyov (1853-1900), the greatest Russian religious philosopher, publicist, poet and mystic. The most important thing for Solovyov was what the model of a perfect person should be (in the broad sense of this) and how a person can bring something beautiful and eternal to the world around him. According to the philosopher, the spiritual and moral foundations, which are the basis for the formation of personality, should be in continuous development and constantly supported by something. This happens in the process of spiritual and moral education of a person at three levels of society: at the level of the family, the school and the state as a whole.

God-manhood is one of the fundamental doctrines of Russian religious philosophy and, in particular, a key link in V.S. Solovyov's concept. This concept represents the idea of likening a person to God as the maximum permissible limit of his perfection. On the other hand, God-manhood is a kind of utopian level of development of all mankind, indicating the outcome of the historical process of improving society. The process of becoming like God is self-improvement in Solovyov's understanding. In this he saw the only true meaning of all human existence – in the endless pursuit of moral ideals. "The meaning of life cannot coincide with the arbitrary and changeable demands of each of the countless

individuals of the human race. If it coincided, it would be nonsense, i.e. it would not exist at all" [4, p.80], - the thinker notes.

Solovyov closely linked such concepts as "perfection" and "goodness", giving the latter a significant role in the spiritual wanderings of the individual. Goodness is a kind of bridge that exists in a person from the moment of his birth and guides him along the path of moral improvement. Serving the good is one of the most important issues in the entire moral and ethical concept of V.S. Solovyov.

According to Solovyov, man is the result of the synthesis of the Divine principle and matter, represented by a combination of three elements (he repeatedly mentions this in readings on God-manhood): divine, material and human [3]. It is the human component that determines the behavior and actions of everyone, connects the personality and the Creator, and is responsible for the formation of moral and ethical foundations.

The main task of value-oriented education of a person is the harmonious development of absolutely all aspects of personality, the unity of spirit and matter. A person's comprehension of perfect and moral goodness, which, according to Solovyov, is a way to actually achieve real good, or bliss, i.e. one that can give a person stable and final satisfaction [4, p.267].

In his writings, Solovyov repeatedly called for the need for a person to observe the principles of altruism and spiritual asceticism, noting the dominance of sensory perception of the world as extremely important in achieving true perfection. At the same time, the process of education itself was considered as a necessary catalyst for the process of spiritual growth of a person: "as school is necessary for education, so education is necessary for raising from the lowest to the highest levels of morality" [2, p. 86]. A person, having only some initial inclinations of morality, under the influence of society, family and the state, must independently form and cultivate this morality. According to V.S. Solovyov, it is precisely value-oriented education that is the most priority and essential type of education.

The central institution of a person's upbringing is his family. Family education is exceptional and irreplaceable by its nature. Many Russian religious thinkers believed that only with the help of a family can a person reveal and fully realize all his uniqueness and potential. Family values, which are spiritually reinforced, generate morally healthy members of society. Family education has always been, is and will be the cornerstone in the emergence of true values. Only a truly spirit-filled family can guide a person on the path of goodness, truth and faith.

**Conclusion.** In his ethical teaching, V.S. Solovyov paid special attention to the issues of human education, the improvement of his personality and society as a whole. He tried to reveal and show people the essence of truth and goodness as the only possible and righteous way to purify the human soul and proclaim the kingdom of God on earth. Solovyov saw the highest and absolute purpose of human existence in assimilation to the Creator through the perfection of personality and its environment. Therefore, he considered the main task of the national pedagogical system to be the indication of spiritual and moral guidelines to a person, which could become the basis and source of his spirituality throughout his later life.

Solovyov paid special attention to the family in the process of spiritualization of personality, since it is the family, according to the scientist, that makes the most important steps towards the initiation and comprehension of religion and faith by a person, without which the very path of spiritual formation of a person is impossible. Such ideas have made a significant contribution to the national philosophy and practice of modern family education.

The problems of ethical philosophy that Solovyov raised in his writings are becoming increasingly relevant today, as a serious question arises about the degeneration of truly human values, as well as ignoring the propaganda of such values in the family, school and the state.



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## ДУХОВНОСТЬ И ПЕДАГОГИКА: ВОПРОСЫ ВОСПИТАНИЯ ЛИЧНОСТИ В ФИЛОСОФИИ В.С. СОЛОВЬЕВА

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**Аннотация.** Для отечественной педагогики в деле воспитания подрастающего поколения наиболее приоритетным всегда оставалось воспитание души человека. Подобная мысль особенно четко прослеживалась в философских трудах русских религиозных мыслителей конца XIX – начала XX века, среди которых выделяется деятельность Владимира Сергеевича Соловьёва, стоявшего у истоков русского «духовного возрождения» начала XX века. В.С. Соловьёв является создателем философской концепции «положительного всеединства», т.е. идеи об органическом единстве мирового бытия при сохранении индивидуальности его элементов. В его работах также получило широкую интерпретацию понятие о «Богочеловечестве» как о пределе совершенствования отдельной личности в уподоблении Творцу. Данная статья посвящена изучению основополагающих идей В.С. Соловьёва как мыслителя о духовно-нравственном воспитании личности.



**Ключевые слова:** этическая философия, богочеловечество, духовно-нравственное воспитание, человеческая личность, семейные ценности

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