

UDC 377.8

DOI: 10.23951/2782-2575-2023-3-5-24

WAYS TO IMPROVE THE QUALITY OF TEACHER TRAINING FOR TEACHING THE “FUNDAMENTALS OF THE SPIRITUAL-MORAL CULTURE OF THE PEOPLES OF RUSSIA”

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Abstract. The objectives of preparing teachers for the implementation of the innovative subject area “Fundamentals of Spiritual and Moral Culture of the Peoples of Russia” within the framework of the introduction of the updated federal state educational standards, basic educational programs, and the federal list of textbooks.

The authors focus on the main problems of teacher training, namely, guidance on modern, innovative methods and techniques for teaching the subject under the title “Fundamentals of Religious Cultures and Secular Ethics.” They point to the need to emphasize the valuable fundamentals of the course, to guide the training of teachers at the regional and local levels, to critically analyze existing experience in the application of effective methods, and to solve acute problems related to the content of the subject and teaching methods. The main problem is the lack of preparation of teachers for the implementation of this course, their insufficient scientific understanding of traditional Russian spiritual values, which form the core of the culture of each people, the understanding and acquisition of which theological knowledge is important, which is not studied by future teachers during their professional training at pedagogical universities. The authors see possibilities to improve the situation in the continuing education system by introducing a theological knowledge module. Theological knowledge is understood here as the result of the process of cognition and personal understanding of the religious tradition and its authentic reflection in the mind of the teacher on a cultural basis in the form of concepts and value-semantic life guidelines.

Keywords: *religious component in secular education, theological knowledge, cultural approach, spiritual and moral education, continuing education, in-service education, teacher training*

For citation: Kostyukova T.A., Shaposhnikova T.D., Kazantsev D.A. Ways to improve the quality of teacher training for teaching the “Fundamentals of the spiritual-moral culture of the peoples of Russia.” *Education & Pedagogy Journal*. 2023;3(7):5-24. doi: 10.23951/2782-2575-2023-3-5-24

The actively developing and increasing interaction of secular and religious components in modern Russian education in recent decades, caused by a spiritual crisis, social changes in the public life of Russia, an increase in the role of cultural and traditional values in education, including religious values transferred into the minds of young people and reflected in the modern educational process, became the reasons for the appeal of native philosophical, pedagogical, psychological, theological and political thought to the search for spiritual imperatives for the sustainable development of Russian society [1].

The reasons for this are seen, first, in the urgent need for spiritual revival and renewal of the country on the basis of the peoples of multinational Russia, which was first perceived as a historical decision of their ancestors to ensure the integrity of the core of culture, reflecting the traditions of all Russian ethnicities and nationalities; second, because the system of spiritual values plays a culture-forming role and has long influenced the development of the state; third, because it is precisely these values that form the basis of the people’s everyday way of life, that have entered into their language and customs, and that have become the archetypes of their worldview; and fourth, because these values make the national culture distinctive (different from others) [2, p. 142]. The solution of the tasks of spiritual and moral revival at the state level is ensured by the interaction of secular and religious education, regulated by regulations and goals in the education of young people, as well as by the assignment and value fulfillment of the content of a special subject area – spiritual and moral culture, which presupposes a high level of understanding of a modern teacher of the importance of spiritual and moral values and requires some preparation.

Our study aimed to identify the problems faced by teachers in the implementation of the recently named innovative subject area “Fundamentals of Spiritual and Moral Culture of the Peoples of Russia,” as well as ways of solving these problems in the area of preparation for teaching the subjects associated with this cycle, including extracurricular activities in the context of updating the content of basic and general education and in connection with the creation of a new federal list of textbooks and pedagogical literature.

The problem of preparing a teacher for the organization of spiritual and moral education of the younger generations is quite acute today and is well understood by scientists and practitioners of education. The most effective ways and means of its solution are sought in the scientific discourse on the problem. Thus, M.V. Zakharchenko drew attention to the teacher’s readiness to work with the meanings of culture, pointing out that “a modern teacher must learn to work with the world view and semantic content, guided by the principles of dialogic communication; they must not absolutize their experience,

must respect the experience of children, must open the way for students to the spiritual treasures of their ancestors...” [3, p. 27]. O.V. Rozina suggests considering the teacher’s readiness for spiritual and moral education from the aspect of the teacher’s worldview itself [4]. E.Yu. Vasilyeva rightly states that in questions of forming a worldview, it is important to think based on self-determination without forcible influence, attempts to manipulate consciousness, and coercion [5]. D.E. Samogaev points out the necessity of the theological competence of a teacher for axiological literacy [6]. V.A. Belyaeva offers a scientific concept of spiritual and moral education of a teacher, which can be implemented based on state standards in the system of additional education [7].

An analysis of the scientific discourse on the problem allowed us to identify the following contradictions, still relevant but unresolved: – between the need to reconsider theological, scientific knowledge and the teacher’s willingness to perceive it; – the need for a morally oriented pedagogy and the ability to use theological knowledge in pedagogical activity for the spiritual and moral development of students; – the awareness of the fundamental values of theological knowledge and the teacher’s personal self-determination in relation to them.

What measures are proposed today to resolve the above contradictions?

Practical solutions for dealing with the interaction between secular and religious components in education can be found in the “Strategy for the Development of Education in the Russian Federation for the Period up to 2025” [8]. A feature of the strategy is considering education as a social and state phenomenon and strengthening the role of public organizations in education, which removes the state monopoly on education. According to scholars, this makes it possible to create a system that corresponds to the aspirations and worldview of the citizens of our society and takes into account the historical experience and cultural, national, and religious characteristics of the regions.

In 2009 (based on the Constitution of the Russian Federation and the Law of the Russian Federation “On Education”), the Concept of Spiritual and Moral Development and Education of the Personality of a Russian Citizen [9] was adopted, which sets the methodological positions of the Federal State Education Standards (FSES). As a result, from 2012 to 2015, the course “Fundamentals of Religious Cultures and Secular Ethics” (FRCSE) was included in the curriculum of all educational institutions in Russia, which is of great importance in the framework of the thematic area “Fundamentals of Spiritual and Moral Culture of the Peoples of Russia” (FSMCPR).

The introduction of the new course led to ambiguous feedback from teachers and parents who feared the imposition of religion in secular educational institutions. In order to eliminate this misunderstanding, instructive-normative letters from the Ministry of Education and Science on the issues of teaching the basics of the Religious Cultures and Secular Ethics course in general educational institutions of the Russian Federation were developed for teachers and organizers of the introduction of the course,

explaining in detail the cultural orientation and the voluntary choice of the course module [10].

In this way, the beginning of the implementation of the process of creating the necessary pedagogical and methodological complexes was laid, a system of preparing teachers for teaching a new complex discipline was developed, a plan for preparing parents to choose one of the six modules: the Foundations of Orthodox Culture (FOC), the Foundations of Islamic Culture, the Foundations of Buddhist Culture, the Foundations of Jewish Culture, the Foundations of World Religious Cultures, the Foundations of Secular Ethics. At the same time, many organizational, pedagogical, administrative, educational, normative, and legal problems were revealed.

The main problem was the need to train a teacher who does not have theological knowledge and who is personally and professionally not ready to teach the cultural foundations of traditional Russian values. The solution to this problem was implemented in different ways in the regions. In some regions of Russia, teachers were trained based on regional training institutes with the help of curators who had received special training at the Moscow Academy of Continuing Education; in other regions, representatives of the denominations were brought in to determine the meaning of certain concepts jointly. In some regions, the lecturers of the courses were local scientific personnel, while others invited specialists of this profile from different cities of the country. This situation continues to this day.

It has been expanded to include numerous online resources for continuing education. Thus, the International Pedagogical Portal's continuing education program for teachers includes such topics as the legal, pedagogical, and psychological foundations of the teaching profession, new religious movements in the Russian sociocultural space, secular ethics as a factor in education, the foundations of Orthodox, Islamic, Buddhist and Jewish culture. The aim of the program is to improve the qualifications necessary for the implementation of the work program on teaching the basics of religious cultures and secular ethics [11]. The Smolny Institute of the Russian Academy of Education offers several online courses at once: "Modern Approaches to Teaching the Educational Module "Fundamentals of Spiritual and Moral Culture of the Peoples of Russia" in the framework of the implementation of federal state educational standards, "Modern Pedagogical Technologies and Features of Teaching FRCSE," "Design and Methods for the Implementation of the Educational Process for FRCSE" and others [12]. ANO DPO, the "Institute of Modern Pedagogy," which also organizes in-service training and retraining courses, including distance learning, conducts webinars on such topics as the work with learning tasks in the teaching of the FRCSE course, technology and methods of working with texts in the teaching of FRCSE, organization of work with parents in the introduction and implementation of the FRCSE course in elementary school, approaches to the design of the FSMCPR program based on continuity with FRCSE [13]. Similar activities in the field of teacher training in distance education are also carried out by the All-Regional Scientific Educational Center "Modern Educational Technologies" [14], the Academy for

Professional Training of Teachers [15], the Training Center for Continuing Education and Professional Retraining [16], the Ural Institute for Continuing Education and Professional Retraining [17], and other licensed organizations that issue standardized state documents recognized by licensing commissions in all regions of Russia.

However, the analysis of the experience shows that the understanding of theological knowledge understood as the result of the process of cognition and personal understanding of the religious tradition and its authentic reflection in the mind of the teacher in the form of concepts and value-semantic guidelines of life [18, pp. 26–27], to be included in the content of a teacher's continuous education, becomes one of the most urgent tasks, since the target vectors for FRCSE and FSMCPR established in the federal state educational standards, as well as the textbooks used in schools, show that the teacher must work with theological knowledge. Its particular characteristics are the following: Understanding of religious experience, substantiation of ethical norms of religious tradition, synthesis of scientific and theological knowledge, openness to discussion, fundamental incompleteness, conditionality by national, cultural, and historical factors, applicability to solving socially significant problems [19, pp. 24–25]. Subjects revealing the doctrinal provisions of religious culture, liturgical tradition, and actions of the holy books, in order not to be falsified, require special knowledge. And here, there are two essential problems.

First, the teacher has not acquired theological knowledge during his or her studies in a pedagogical university; second, the teacher has some knowledge of religious cultures, but it is incomplete and not authentic. In this regard, when organizing courses, it is important to overcome these two problems so that the teacher can teach religious culture competently. Thus, it is necessary to determine their basic level before providing course participants with theological knowledge that is axiological, authentic, effective, ontological, and theocentric [20, pp. 148–149]. Experience shows that teachers' knowledge of religious tradition is incomplete, non-systemic, and often distorted – it does not correspond to the culturological meanings of the dogma. In this regard, it is important to include in the training program topics that will familiarize students with the cultural foundations of the doctrinal part of the religious modules of FRCSE. It is advisable to include in the teaching people recommended by a local religious organization appropriate for the module to be taught since practical experience shows that theologians interpret the course content more accurately in relation to Orthodox and Islamic doctrines. They are knowledgeable about these topics, and first-hand information allows the teacher to have an unbiased understanding of the cultural significance of authentic theological knowledge.

However, there are difficulties here as well. For example, the theological terminology of the Orthodox Christian tradition is presented in the categories of ancient philosophy. Teachers have difficulty in knowing and understanding it. The terminological apparatus of Islamic theology is similarly complex and uses Arabic terms whose content is the religious worldview of a Middle

Eastern culture. In school courses on the fundamentals of the religious cultures of Islam, Orthodoxy, Buddhism, and Judaism, there are classes devoted to the study of the meanings of the texts of the holy books. The holy books themselves have had a long period of development. They were written in different historical times and cultural, political, and historical situations. The holy books of Christianity and Islam are presented in different ancient Near Eastern literature genres. The teacher should be able to study them, interpret the meanings, and adapt them to the children's understanding – this problem is challenging. Its solution requires from the teacher a more profound knowledge of the context of the holy books, the ability of exegetical analysis of the texts, knowledge of the historical outline of the events mentioned in the holy books, and ideas about the dogmatic and ethical meanings.

In our opinion, this problem cannot be solved only in the teachers' academic training system. There is a hope that university theological education programs, in which one of the professional profiles is the teaching of religious culture in school, will solve the problem of reversal of theological knowledge, whose peculiarity lies in the orientation to cultural conformity, consistency, personal orientation, consistency with the spiritual development of a person. Today, it is possible to familiarize students in graduate courses with those sources with which the teacher has to work when teaching students. Giving the teacher an understanding of the content of a fragment of a historical source, helping him or her to understand the plot culturologically, teaching them to make an exegetical analysis of the fragment studied, and showing examples of adapting the text to teaching students – this is a possible and real option for training a teacher to work with the holy books of religious traditions in graduate education. Separate topics should be devoted to understanding human beings in the context of a particular cultural tradition, which will impact a teacher's professional competencies. Thus, pedagogy works with the concept of "personality." Orthodox theology has been working with this concept since the fourth century, and the teacher can learn much from the Orthodox understanding of "personhood." Other religious cultures (Islam, Buddhism, and Judaism) also deal with man's subjective reality; the understanding of his inner world and the laws of spiritual development within the framework of a particular denomination have been developed in great detail. This knowledge will help the teacher better understand the student's inner world, correctly determine the causes of the student's negative behavior, create pedagogical conditions for the development of virtues, and organically choose pedagogical goals to organize educational activities. As the observations show, the theological knowledge acquired by the teacher significantly expands his general cultural education.

Let us consider the peculiarities of the preparation of teachers for the implementation of the subject area "Fundamentals of Spiritual and Moral Culture of the Peoples of Russia" at the Volgograd State Academy of Postgraduate Education in part carried out in the Department of Culture, Arts and Social Disciplines. In this department, the tasks belonging to the problem area of our study are implemented. The first direction is the advanced training

and retraining of teachers of history, social studies, geography, music, fine arts, Orthodox culture, the Moscow Art Theater, music directors, and educators of pre-school educational institutions. The second direction is organizational and methodological, as well as scientific support in the implementation of the content of such teaching subjects as “Art,” “FRCSE,” and “FSMCPR”; the recognition and introduction of the concept of teaching with a spiritual and moral orientation (based on the Orthodox tradition) in the pedagogical practice of a general education school. The students of the Academy are practicing teachers of pre-schools, general education, and secondary specialized urban and rural educational institutions. For several years, experimental works have been carried out at the Department, the aim of which is to introduce retraining programs for teachers in some courses (e.g., “Content and Technique of Organizing Sociocultural Practices of Spiritual and Moral Education in Pre-school Educational Institutions,” “Teaching Orthodox Culture in Elementary School,” “Teaching Spiritual and Moral Orientation for Students of 5th to 9th grades”, “Professional competence of a teacher in the “Fundamentals of Spiritual and Moral Culture of the Peoples of Russia,” “Content and Technique of Preparation of Children for Participation in the Intercessory Choir Cathedral,” “Bible and literature,” “Professional Competence of a Teacher in Teaching Fundamentals of Spiritual and Moral Culture of the Peoples of Russia”), a special theological module aimed at getting acquainted with the theological knowledge of the Orthodox tradition. Other courses do not have this module and are taught based on a general scientific approach.

Teachers wishing to further their professional education are always free to choose courses corresponding to their worldview, desires, and aspirations. However, in implementing these courses, the question of the teacher’s willingness to teach Orthodox or other religious cultures arises. Systematic monitoring shows that the school management instructs most teachers to improve their qualifications administratively. However, some teachers have enrolled in the courses on their initiative. At the same time, some teachers in each group feel rejected by the religious culture in general. Therefore, it is very important to determine the personal readiness of the teacher and adjust the educational process. This is done with the help of a questionnaire in which the teacher is asked to anonymously express his or her attitude towards the role and place of the cultural values of religion in their personal life in order to allow them to express their attitude towards the presence/exclusion of traditional spiritual values in the educational process of the school. Through this observation, it will be possible to determine how much the teacher who came to the courses is personally interested in teaching one or another module of the FRCSE course or in carrying out other professional or extracurricular activities to develop the moral education system of the young generation.

The obtained data will help, on the one hand, to correct the teaching materials, forms of teaching, and teaching aids, to train the personal readiness of the teacher, and, on the other hand, to eliminate the tense attitude of the teacher towards learning the basics of a particular religious culture. In the course “Orthodox Culture in the Curriculum of a General Education School,”

teachers are acquainted with the program material, which should help them to correctly interpret historical events, recognize the true meanings of literary works, and competently use this educational content to solve pedagogical problems.

Longitudinal research over several years (from 2016 to the present) shows that successful completion of courses and confidence in the framework enables teachers to succeed in various academic subjects in the FSMCPR subject area. Literature, history, and music can be favorable if they can solve pedagogical problems by turning to Orthodox culture. Thus, the study has shown that when studying the novel “Crime and Punishment” by F.M. Dostoevsky, teachers can correctly interpret the passage from the Gospel about the resurrection of Lazarus, which Sonechka Marmeladova reads to Rodion Raskolnikov, who is suffering from remorse. Alternatively, they know the essence of the prayer of St. Ephraim the Syrian and can authentically render the meaning of the program poem by A.S. Pushkin, “The Hermit Fathers.” In music classes, students learn about P. Tchaikovsky and S. Rachmaninov’s sacred works by studying their All-Night Vigil compositions and Divine Liturgy. This, of course, assumes that the teacher knows the specifics of Orthodox worship. When teaching Russian history, it is important to interpret the events of the Baptism of Rus correctly’, the work of St. Sergius of Radonezh during the yoke of the Golden Horde, the role of His Holiness Patriarch Hermogenes in the time of turmoil, the reforms of Patriarch Nikon, the history of Orthodoxy in the twentieth century, because without this understanding it is impossible to know the true history of the Motherland.

Understanding the value content of Orthodox culture continues in extracurricular activities, for example, in a refresher course such as “Orthodox Culture in Extracurricular Activities.” Thus, the teacher can choose the content of a lesson in this context depending on the pedagogical situation in the class, and the teacher can choose value content and pedagogical techniques (use of individual pedagogical support, student research projects). An example is the “Orthodox Icon of My Family” project, which was implemented in several Volgograd schools. The idea behind it was that despite the presence of icons in many families, children usually do not pay much attention to them. By participating in the project (only based on their own free choice), the children learned from their elders the history of the icon’s appearance in the family, familiarized themselves with the biography of the saint, or learned the details of the depicted historical evangelical event. The experience of conducting such a project shows that school children discover unique stories about the appearance of icons in the family. Often, these are icons of grandparents or icons donated on the day of their baptism. Based on the participation results in the project, students learn not only information about the icon but also understand the meaning of what is depicted on it and its purpose.

An important role in the preparation of teachers is played by the teacher conferences in the districts of the region, which are organized jointly by the deaneries of the diocese and the district administrations. The conferences are attended by representatives of the Volgograd scientific and pedagogical

community who deal with the problems of studying the foundations of religious cultures in schools, priests responsible for interaction with educational institutions, school principals, and teachers with advanced experience in spiritual and moral education. Teachers of district schools are invited to participate in the conference. And during the conference, where advanced pedagogical experience is usually presented, theoretical and pedagogical foundations are pointed out, and words of public support are expressed, teachers have a proper understanding of the role and place of religious culture in the educational space of the school.

In the region, there is a great demand for courses that prepare a teacher to teach other modules – “Fundamentals of World Religions” and “Fundamentals of Secular Ethics” – chosen by many parents of elementary school children.

Surveys among teachers of educational institutions in the Volgograd region (about 1,200 people) show significant difficulties for the teacher. A Russian person with a Russian worldview often has to tell the children about Islam, Judaism, and Buddhism. The teacher feels unprepared for the lesson. He or she shows (this was noted by 74% of respondents) restlessness, tension, and fear of saying something wrong. In the region, this problem is solved by recommending teachers of Muslim religious organizations to give courses on the “Fundamentals of World Religions.” The curriculum is based on the principle of parallels, so teachers’ understanding of the diversity and unity of religious cultures has developed significantly. For example, denominational blocks are read together on the same day. In the morning, the audience is introduced to Orthodox teachings, and in the afternoon, to the Islamic view of man. At the same time, two lecturers teach topics such as “Ethical Norms in Orthodoxy and Ethical Norms in Islam,” “Religious Holidays in Islam and Religious Holidays in Orthodoxy.” One is recommended by an Islamic organization, the other by an Orthodox diocese. This approach allows the teacher to understand the two religious cultures better and identify their similarities and differences [21].

Understanding the retraining of teachers in the studied aspect, one should also take into account the fulfillment of tasks arising from the new educational content [22, 23] and related to the main goals of the educational process, for example, the formation of patriotism, citizenship, Russian identity in Russian students, the possibilities of relevant educational content offered by publishing houses and, in particular, Prosveshchenie Publishing House. In the field of FSMCPR, there is a huge educational potential, which is in demand under certain conditions, in the context of existing subjects, in extracurricular and interdisciplinary connections, and in implementing all-Russian educational events, such as “Conversations About the Important.”

Patriotism is one of the most important qualities of a modern citizen. How is it expressed and manifested? What and how should we teach our students in this regard? How should our teachers be trained to know how to shape it? First of all, it must be understood that a lesson or a subject does not convey this feeling – the whole school system must work on training this characteristic every day.

How should a teacher consider the age characteristics of a younger student when teaching them patriotism? Younger students should have an idea of the image of Russia as a country, as a state, and as a territory: They should know the history of their Motherland, feel a sense of pride for the country and its people, know and respect the great deeds and achievements of its people, its traditions and values.

The modern understanding of patriotism fits organically into the theme of the FSMCPR and is characterized by variability, diversity, and ambiguity. This is primarily due to this phenomenon's complex nature, its content's multidimensionality, and its manifestations' diversity. Patriotism as a sociocultural phenomenon considers various historical, socio-economic, and political conditions, depending on personal and civic position, attitude to the Motherland, and use of various fields of knowledge. According to explanatory dictionaries, a patriot (from Greek "countryman") is a person who loves his Motherland, is loyal to his people and acts on behalf of the Motherland. Patriotism is formed in school children's upbringing, socialization, and education. However, the social space for the development of patriotism is not limited to the school walls. An important role is played by the family and other social institutions of society, such as media, social networks, public organizations, cultural and sports institutions, additional educational institutions, religious organizations, health institutions, law enforcement agencies, military organizations, social protection institutions, business associations, consanguinity, and diaspora ties and relationships [24, pp. 46–49]. Teachers who teach the FSMCPR and FRCSE subjects should consider their potential and help organize this process by involving all sociocultural institutions. In this sense, the FRCSE subject, with its knowledge and great pedagogical responsibility, can and should play an important role in the spiritual and moral development and education of students in the formation of their citizenship, Russian identity, and patriotism by introducing students to the basics of cultural knowledge, familiarizing them with the moral values and norms of religious and secular cultures, and providing them with experience of appropriate behavior.

The school of today solves urgent problems of education and socialization of school children in the conditions of a multicultural and multiconfessional Russian society and a constantly changing world community. It is called upon to actively cultivate within itself those social values and models of relationships that are present in the world that truly surrounds the child and with which he or she is in constant contact outside of school, which should be ready when the child leaves school. Teaching students of different nationalities and religions together in one class creates conditions for promoting tolerance and respect for different ideological positions, patriotism, and citizenship, forming a Russian identity, which is a priority in the FSMCPR subject [25, p. 32].

The subject is a means of forming students' multicultural competence, which is understood as an integrative quality of a personality that includes a system of multicultural knowledge, interests, needs, motives, values,

characteristics, experiences, social norms, and rules of behavior necessary for daily life and activities in modern society, and which is realized in the ability to establish positive interaction with representatives of different cultures, nationalities, beliefs and social groups. The content of multicultural competence includes acceptance of the cultural and religious diversity of the world and a benevolent attitude towards each culture and its bearers. This means that the result of studying this course for school children can be an understanding that each spiritual culture has its own context and logic of development; none of them can be better or worse than the other because it has a value content that is significant for the development of humanity [26, pp. 121–124].

The space of culture can create the conditions for students to learn the meaning and significance of the values of secular ethics and religious cultures, touch them, and familiarize them with the solution to the Eternal questions of humanity (“What is good and evil?”, “What is the meaning of life?”, “Why did we come to this world, and what is our purpose in it?”, “How should we live our lives?”, “What is a moral decision and how do we make it?”), of course, considering the younger students’ age characteristics, knowledge, and experience. The field of culture creates the unifying principle on which a new subject is built [2, pp. 12–14].

The new federal list of textbooks requires that the content of textbooks corresponds to the updated educational content [25, p. 78]. Cultural, axiological, communicative, and action approaches are the main approaches to teaching the course “Fundamentals of Spiritual and Moral Culture of the Peoples of Russia” (selecting the subject’s content and choice of methodological support of textbooks). The overall goal of this subject, besides solving socialization and educational problems, is to introduce younger students to the basics of religious cultures and secular ethics, to form their primary ideas about material and spiritual culture, the image of the culture of Russia as a whole, which consists of the culture of all peoples and nationalities – the culture of peoples and nationalities living in our country, people of different faiths. At the same time, it is important to understand that our country’s culture is an organic part of the world’s culture.

Within the cultural approach, students become aware of national and religious realities, traditions, and values as an expression of culture during their studies. Culture is always connected with history, and the subject’s content corresponds to the goals of historical education for younger students. The formation of their historical memory implies the continuity of the moral, intellectual, and spiritual life of a person, a society, and humanity – a vast, millennia-long path that it has traveled through different historical eras, absorbing elements of national cultures. Such a comprehensive understanding of culture is important for the process of self-identification of students as representatives of the whole humanity, their country, national, ethnic, or religious community. Therefore, introducing elements of history into elementary school, the so-called and nowadays declared historical education, is organically integrated and belongs to the FSMCPR subject area.

The understanding of human culture in the content of the FRCSE is taught through the prism of the history of all humanity and our country: the content of the teaching material is presented in such a way that students can learn and imagine how our ancestors, representatives of different communities, ethnic groups, nationalities, diasporas lived in the past and how they live today; what kind of world surrounded and surrounds them; what their values and moral foundations were and are today; why they acted and act in such a way and not differently; what their language, way of life, customs, dress, habits, rituals, traditions, ceremonies were and are – everything that constitutes their way of life.

Knowledge of religious culture is an acquaintance with worship traditions – from the cradle of humanity to the present day. It includes an introduction to religious texts (holy books, prayers), laws, religious rites and rituals, and religious art (architecture, music, painting). Studying the spiritual and religious history and culture of one's own countries and civilizations is important in developing in students an understanding of the origins of that culture, its nature, and its characteristics.

Secular and religious ethical teachings have always been central to culture: they reflect man's quest for self-improvement, for a spiritual and esthetic sense of the surrounding objective world and human society, and have served as a guide to spiritual questing and artistic creation.

Religious and secular cultures, the most important values of humanity, are represented in the teaching materials not only by high ideas but also by traditions, language, and the life of people because it is the real life of the representatives of each culture, whose acquaintance allows to see, hear, feel, embrace this culture. In the teaching materials, much attention is paid to the description of the content and details of life and everyday life behavior of the representatives of different cultures. Here, it is a question of describing the home, the profession, the daily routine, the way of work and leisure, rituals, verbal forms (the language of the sacred books, verbal forms of speech: Greeting, farewell, salutation), lifestyle, everyday behavior – that is, getting to know the course of life in its real-practical forms.

At the same time, life is the world of things connected with deep symbols, ideas, intellectual, moral, and spiritual development of epochs and cultures. Through everyday life, the invisible features of culture are revealed, by which a person recognizes his or her own or someone else's. This approach is common to all six modules of the FRCSE course, “overlapping” and helping to find answers to the questions: – What objects people used in the past and today, made in the past and today, which of them have a special meaning, e.g., are revered as sacred, i.e., by what attributes one can recognize this culture (subjective-attributive level, the material world of culture); – how people behave in the past and today in different environments, situations, on ordinary days and special holidays; how they work, rest; how they build their relationships with other people, older, younger, peers. (ritual-behavioral level of culture); – why, for what, in what name people lived and still live

like this and not differently (value-normative level, spiritual component of culture) [3, 4].

In the spiritual and moral formation of a personality, the subjective basis of the value meanings that a person develops through the acquisition of moral knowledge itself is his or her emotional feeling that arises from their own experiences in establishing relationships with people and the external world. The gradual acquisition of this moral knowledge, norms, and values, the accumulation of experience in behavioral activities and relationships by students takes place in school and extracurricular activities, in and out of school, in socially oriented activities, and forms the basis of spiritual and moral education.

For younger students, this value acquisition process takes place slightly differently than for mainstream school students. Following the principle of age appropriateness, the logic of the presentation of the material in the textbooks, e.g., of this teaching material, follows the “way of the traveler”: just as a traveler staying in the house of a Muslim (Jewish, Buddhist, Christian) begins to understand the Muslim (Jewish, Buddhist, Christian) culture by learning through the life, way of life and behavior of its representatives and experiencing real feelings in real life, so a child, in order to understand a particular culture, must not only know its “charter” but experience it at least to some extent.

One cannot exclude from the process of cognition the mental processes (and the emotions that accompany them) that really give a person an understanding of the world. Therefore, learning about cultural values for younger students should be bright, colorful, exciting, engaging, and appealing to their feelings, emotions, and experiences. The result should be the development of a “technology of culture,” i.e., a psychologically complete account (with appropriate emotional and rational evaluation) of the life of a Muslim, Jew, Buddhist, or Christian. The way a traveler who appropriates what he sees, hears, asks, and “makes with his or her own hands” in a foreign environment becomes the way of assimilation and appropriation of the meanings and values of any culture by the students.

One of the basic conceptual foundations of the pedagogical and methodological complex, in addition to cultural, is also an axiological approach in defining the goals of the course, the results of its development by the students, in the selection and logic of the presentation of the content and the development of the methodological apparatus. The pedagogical and methodological complex for “Fundamentals of Spiritual and Moral Culture of the Peoples of Russia” ensures the spiritual and moral development of students based on their familiarity with universal human values, fundamental Russian values, including traditional religious values, family values, their ethnic, denominational and social group. Through the axiological context, acquaintance with the fundamental values of the culture of the peoples of our country, and the ethical norms of society – secular and religious – the child recognizes him/herself as a personality valuable in itself and as part of a human

community, the formation of civic identity, patriotism, tolerance, and other moral qualities [4, 6].

For this subject area, cross-curricular and cross-module connections and interaction of the teaching material with extracurricular activities are important, where it is possible and necessary to expand the knowledge component and implement its practical filling with real activities.

Let us take a look at some lessons as examples of how this could look in reality – strengthening spiritual and moral education, which has been discussed since the beginning of the current school year through the historical component in the lessons of “World Around Us” and FRCSE, as well as conducting classes “Conversations About the Important,” where younger students can discuss the history of the country and get acquainted with the history of their region, their family, their school.

In the first lessons devoted to our country, “Our Motherland – Russia,” younger students learn about the little and great Motherland, using these concepts with material about our country as part of the global space, about the heroic deeds of its compatriots (e.g., Yuri Gagarin), through an appeal to the ethnocultural regional component (how the peoples and nationalities of our country who lived on its territory envisioned the world), and through reflections on the role of one’s clan and family in the destiny of the nation as a whole.

This class offers the opportunity to deepen the themes of space, ecology, and “Little Motherland” in extracurricular activities; invite younger students to visit the planetarium, the local history museum, ethnographic and other museums, learn about the history of their homeland, create the project “My family in the history of my country,” create a family tree.

Extensive material of a historical nature can be presented in all course modules. For example, in a lesson on bells, we can talk about temples and churches as examples of religious buildings in Orthodox culture and present to the children the first mention of these bells in the annals, about how they were cast, about where the bells came to our country, what role they played and how they even fought with them and ordered public executions in the squares.

In the course “Fundamentals of Orthodox Culture,” plenty of historical material might interest younger students: about the Battle of Dmitry Donskoy, the role of the monks Peresvet and Oslabya, and much more.

The module “Fundamentals of Islamic Culture” also has excellent educational potential – for example, historical facts about how Muslims were able to defend their homeland, about their service on the borders of the Russian state, about the “Wild Division” and the heroic deeds during World War I and the Great Patriotic War – about the friendship of our peoples in their common struggle for the protection and welfare of our Motherland. These parallels can be drawn even today [26, pp. 34–50; 26].

Thus, the pedagogical problems in preparing teachers for teaching the “Fundamentals of Spiritual and Moral Culture of the Peoples of Russia” and the FRCSE course can be solved by developing the pedagogical and

methodological complex offered to schools today. The teacher can find a lot of materials for the formation of necessary competencies in students and education of such necessary and important qualities as patriotism, citizenship, and Russian identity [28].

Conclusion

The study allows us to draw the following conclusions: 1. The analysis of scientific sources and the practice of spiritual and moral education of younger generations give reason to claim that in modern Russian society, the cultural role of traditional Russian spiritual values, understood as original axiological guidelines chosen by our distant ancestors – peacefulness, compassion, acceptance of the other, empathy and others – shape the spiritual world of a growing person through an appeal to the deep foundations of the national mentality, which have traveled a long road of approval from generation to generation. 2. Modern pedagogical professionalism requires mastery of the theological knowledge component necessary for teaching certain subjects of history, social sciences, fine arts, music, FRCSE, and other humanitarian subjects and extracurricular educational activities, which is especially appropriate in the system of continuing education when adults who have already formed their worldview make their own informed choices. 3. An extremely correct attitude should be adopted in conducting such courses, focusing on cultural meanings rather than religious dogma.

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ПУТИ ПОВЫШЕНИЯ КАЧЕСТВА ПОДГОТОВКИ ПЕДАГОГОВ К ПРЕПОДАВАНИЮ ПРЕДМЕТНОЙ ОБЛАСТИ «ОСНОВЫ ДУХОВНО-НРАВСТВЕННОЙ КУЛЬТУРЫ НАРОДОВ РОССИИ»

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Аннотация. Раскрыты цели и задачи подготовки учителей к реализации инновационной предметной области «Основы духовно-нравственной культуры народов России» в условиях введения обновленных федеральных государственных образовательных стандартов, основных образовательных программ и федерального списка учебников.

Авторы акцентируют внимание на проблемах, которые стоят в центре внимания системы переподготовки учителей, призванной дать ориентиры в современных инновационных методиках и техниках, используемых в ходе преподавания предмета «Основы религиозных культур и светской этики». Обращается внимание на необходимость выделения ценностных основ курса, управления подготовкой педагогов на региональном и местном уровнях, критического анализа имеющегося опыта применения эффективных способов решения острых вопросов содержания предметной области и методики его преподавания. Ключевой является проблема неготовности педагогов к реализации данного курса, недостаточное научное осмысление ими традиционных российских духовных ценностей, лежащих в ядре культуры каждого народа, для осознания и усвоения которых важно теологическое знание, которое не изучается будущими учителями во время их профессиональной подготовки в педагогических вузах. Возможности исправить ситуацию видятся авторам в системе повышения квалификации за счет введения модуля теологического знания. При этом под теологическим знанием понимается результат процесса познания и личностного осмысления религиозной традиции и его аутентичное отражение в сознании педагога на культурологической основе в виде понятий и ценностно-смысловых жизненных ориентиров.

Ключевые слова: *религиозный компонент в светском образовании, теологическое знание, культурологический подход, духовно-нравственное образование, повышение квалификации учителей*

Для цитирования: Kostyukova T.A., Shaposhnikova T.D., Kazantsev D.A. Ways to improve the quality of teacher training for teaching the “Fundamentals

of the spiritual-moral culture of the peoples of Russia” // *Education & Pedagogy Journal*. 2023. Вып. 3 (7). P. 5–24. doi: 10.23951/2782-2575-2023-3-5-24

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Submitted March 27, 2023