

PRINCIPLES OF SPIRITUAL COMMUNITY ATTITUDE TO THE WORLD AS THE BASIS OF SELF-DETERMINATION OF PERSONALITY IN THE RUSSIAN NATIONAL CULTURE

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Abstract: The relevance of the study is due to the contradiction between the social order that defines the strategic goal of modern Russian general education as spiritual and moral development and education of students on the basis of fundamental national (all-Russian, civil, and ethnic, Russian) values and the uncertainty of the systematization criterion and substantial characteristics of national (ethnic, Russian) values, which are the main content of spiritual and moral development, education and socialization of students. The purpose of the study is to identify the criterion of systematization of national (ethnic, Russian) values that reflect the originality and depth of the Russian (national, Russian, ethnic) mentality and are the main content of the spiritual and moral development, education and socialization of students, and the formulation on its basis of the principles of self-determination of personality in Russian national culture. The leading approaches to the study of this problem were the systemic, culturological (cultural-historical) and axiological approaches, which made it possible to comprehensively consider the problem of the criterion of a reasonable systematization of the basic national (ethnic, Russian) values, reflecting not only the "areas of social relations, activity and consciousness" set forth in federal state concepts regulating the modern domestic educational process, but also the principles (qualities) of a person's relationship (personality relationship) to the world as a whole, really determining the uniqueness and depth of the Russian (national, Russian, ethnic) mentality. The study confirmed that the criterion, "the system-forming element" of the basic national (ethnic, Russian) values, "preserved in the religious, cultural, social, historical, and family traditions of the peoples of Russia, passed down from generation to generation and ensuring the effective development of the country in modern conditions", is the "spiritual community" (sobornost' - spiritual community, collectivism, collegiality), which is genetically associated with numerous concepts of Russian philosophy (anthropocosmism; all-unity (sophiology); the universal humanity of Russian culture; the concept of "radiant humanity"; non-resistance to evil by violence; the concept of noosphere (sphere of reason); the concept of community (communality); pneumatosphere (sphere of spirit); "rose of the world"; "symphonic personality"; the solar meaning of history; philosophy of the common cause, etc.), on the basis of which were formulated the principles of communal attitude to the world as the basis of self-determination of personality in Russian national culture. The materials of the article are of practical value for determining the value reference points, content, main directions, principles, planned results, methodological foundations, features of the organization of spiritual and moral development, education and socialization of the student's personality in modern conditions.

Keywords: national educational ideal, basic national values, self-determination, spiritual community (sobornost'), principles of communal attitude to the world.

1. INTRODUCTION

The goal and objectives of the development, upbringing and socialization of students, according to the second-generation federal state educational standards, are formulated, achieved and solved in the context of the national educational ideal, which is “the highest goal of education, a high moral idea (ideal) of a person at whose upbringing, training and development efforts are focused of the main subjects of national life: the state, family, schools, political parties, religious and public organizations”.

On the basis of the national educational ideal, the following aspects of the new state educational documents were reflected: carriers of basic national values; traditional sources of morality and humanity; stages of spiritual and moral development and education of a personality; value reference points of primary general (basic general) education; purpose and objectives, main content, main directions and value bases, principles and features of the organization of content, planned results of spiritual and moral development and education of students at the level of primary general (basic general) education; features and methodological foundations of the organization of spiritual and moral development and education of students, etc.

According to the “Concept of spiritual and moral development and upbringing of the personality of a citizen of Russia”, the main content of spiritual and moral development, upbringing and socialization, the methodological basis for the development and implementation of the Federal State Educational Standard for General Education” [1, p. 6], are the basic national values defined as “basic moral values, priority moral principles that exist in the cultural, family, social, historical, and religious traditions of the multinational people of the Russian Federation, passed down from generation to generation and ensuring [unity and] successful development of the country in modern conditions ” [1, p. 8].

The criterion for the systematization of basic national values in the new federal state educational standards was “the sources of morality and humanity, that is, those areas of social relations, activity and consciousness, the reliance on which allows a person to withstand destructive influences and productively develop his/her consciousness, life, and system of social relations” [1, p. 18]. In general, the organization of spiritual and moral development and education of students in the long term of achieving the national educational ideal is carried out in the following areas:

- “The formation of citizenship, patriotism, respect for human rights, freedoms and duties.

Values: love of Russia, its people, its land; devotion to the Fatherland; constitutional state; civil society; law and order; multicultural world; personal and national freedom; trust in people, state institutions, and institutions of civil society.

- Formation moral feeling and ethical consciousness.

Values: moral choice; life and the meaning of life; justice; mercy; honour; dignity; respect for parents; respect for human dignity; equality, responsibility and sense of duty; care and help, morality, honesty, generosity, care for elders and juniors; freedom of conscience and religion; tolerance, understanding of faith, spiritual culture and secular ethics.

- The formation of industriousness and a creative attitude to learning, work, and life.

Values: respect for work; creativity and creation; desire for knowledge and truth; purposefulness and perseverance, prudence; hard work.

- The formation of a value attitude to nature and the environment (environmental education).

Values: native land; virgin nature; planet Earth; environmental awareness.

- The upbringing of a value attitude to the beautiful, the formation of ideas about aesthetic ideals and values (aesthetic education).

Values: beauty; harmony; the spiritual world; aesthetic development, self-expression in creativity and art" [2, p. 128].

However, taking into account the unconditional importance of the above concepts, as well as the fact that in the 1990ies of the 20th century in Russia there was a "change of value reference points", associated, as the authors of new educational projects admit, with "the rapid dismantling of the Soviet ideology and hasty copying of Western life styles" [1, p. 4], as a result of which "the ideal of a personality free in its self-determination and development was formed, "freed" from values, national traditions, and obligations to society" [1, p. 11].

It should be noted that, in the opinion of the author of the present paper, the interpretation by the developers of the "Concept of spiritual and moral development and education of a citizen of Russia" and the "Program of spiritual and moral development and education of students" of truly traditional national values is not right.

The presented classification of value categories that does not take into account the psychological and pedagogical foundations of the dual nature of personality socialization and mixes various types of values (civil, humanistic, democratic, intellectual, personal, moral, general cultural, universal, social, aesthetic values, values of a safe and healthy lifestyle, etc.), was created, in the opinion of the author of the present article, as a result of an attempt to harmonize them, as well as of combining the spheres of self-determination (identity) and self-realization of a personality and aspects (qualities, nature) of students' socialization.

And, nevertheless, continuing the discussion, it should be recognized that if the "methodological basis for the development and implementation of new educational standards" [1, p. 6], "Concepts of spiritual and moral development and upbringing of the personality of a citizen of Russia", the system of national Russian values (all-Russian, civil values, civil-society values) focused on "areas of public relations, activity and consciousness" is very controversial and not well-argued, but still defined, the classification of national (ethnic, Russian) values that contribute to the formation of national (ethnic) self-determination of students is not presented in the new educational standards.

Attempts to comprehend the Russian national idea, systematize Russian national values, etc., have been undertaken repeatedly, including recently (L.I. Bogdanova,¹ R.N. Buneev, D.D. Danilov, O.V. Chindilova², V.V. Voronov,³ D.V. Molchanov,⁴ Yu.A. Tarasova,⁵

¹ Bogdanova, L.I. Evaluations and values in the mirror of the dictionaries of the Russian language // Bulletin of the RUDN University. Series: Language studies. Issue 21. 2017. №4. P.p. 729-748.

² Buneev, R.N. The concept of spiritual and moral development and education of the personality of a citizen of Russia (Educational system "School 2100") / R.N. Buneev, D.D. Danilov, Chindilova, O.V., et al. // Educational system "School 2100". Federal state educational standard. An standard basic educational program. In two books. Book 1. Elementary School. Pre-school education. Ed. by D.I. Feldstein. Moscow: Balass Publishers, 2011. P.p.65-70.

³ Voronov, V.V. National values in upbringing and the values of youth. Science and Education. 2013. No. 3. P.p. 65-71.

⁴ Molchanov, D.V. Borrowing and embedding Western cultural values in Russia: is adaptation possible? // Bulletin of Moscow Sate University. Series 19. Linguistics and intercultural communication. 2015. No.1. P.p. 37-46.

⁵ Tarasova, Yu.A. Values of modern Russian society in the context of globalization // Century of globalization. 2016. No. 4. P.p. 115-121.

Tunbo Che,⁶ V.A. Yadov⁷, et al.). Nevertheless, the questions of the reasonable criteria for systematization, the substantial characteristics of the national (ethnic, Russian) values, the principles of self-determination of a person in Russian national culture, etc., remain open.

Thus, the **relevance** of the study is due to the contradiction between the social order that defines the strategic goal of modern Russian general education as spiritual and moral development and education of students on the basis of fundamental national (all-Russian, civil and ethnic, Russian) values and the uncertainty of the systematization criterion and substantial characteristics of the national (ethnic, Russian) values, which are the main content of spiritual and moral development, education and socialization of students.

The purpose of the study is to identify the traditional criterion for the systematization of national (ethnic, Russian) values that reflect the uniqueness and depth of the Russian (national, Russian, ethnic) mentality and are the main content of the spiritual and moral development, upbringing and socialization of students, and formulate on this basis the principles of personal self-determination in Russian national culture.

2. MATERIALS AND METHODS

In the course of the study, a systemic, cultural (cultural-historical) and axiological approaches were used, which made it possible to comprehensively consider the problem of a reasonable systematization of basic national (ethnic, Russian) values, reflecting not only the “areas of social relations, activity and consciousness” set forth in federal state concepts regulating the modern Russian educational process, but also the principles (qualities) of the relationship of a person (personality) to the world as a whole, which, in fact, determines the originality and depth of Russian (national, Russian, ethnic) mentality.

3. RESULTS AND DISCUSSION

In modern Russian pedagogical theory and practice, among the *systems of national values*, the following can be singled out:

- the main objective Slavic values: community, people, homeland, humanity (V.V. Bugrovsky, N.P. Dolbilkin, I.A. Rolnik);

- generic values: man and nature, man and family, man and history (M.Yu. Novitskaya);

- values of folk culture: folklore (children's songs), toys, games, nature, labor, language, tales, proverbs and sayings, riddles, folk crafts (art and architecture), the annual festive circle (G.I. Baturina, T.F. Kuzina);

- the values of homeland: the surrounding society, nature, city, territory, its traditions, art, etc. (V.T. Fomenko, I.Yu. Kulagina);

- the values of home: parents, brothers, sisters, family relations, etc. (V.T. Fomenko, I.Yu. Kulagina);

- Russian values: the Russian people, their language, love for the Fatherland, culture (V.T. Fomenko, I.Yu. Kulagina);

- basic values: love for the Motherland, commitment to a strong State and its institutions, love for the people, its traditions and principles, love for God, readiness for a self-sacrifice to save the Fatherland from the threat, especially the external one (A.I. Podberezkin);

⁶ Tunbo, Che. The concept of national values in modern Russia // Socio-political sciences. 2018. No. 5. P.p. 104-107.

⁷ Yadov, V.A. To the question of the national features of modernization of Russian society // World of Russia. 2010. No. 3. P.p. 46-56.

- national values: social, regulating the behavior of people (family, work and creativity, social solidarity, citizenship, patriotism, humanity), personal, forming the spiritual world of a person (ideals, beliefs) (person (personality), nature, science, traditional Russian religions, art (including literature) (R.N. Buneev, D.D. Danilov, O.V. Chindilova, et al.);

- national values: love for Russia (state unity, family, personal freedom, democracy, equal rights of peoples, self-sacrifice in defending the Fatherland), material and spiritual condition (territorial integrity, collectivism, diligent work, social justice, multinational culture, spirituality) (L.V. Trubaychuk);

- values of human development in culture: freedom, self-knowledge, humanity, spirituality, love for people, mercy, kindness, nature, dignity, self-esteem, independence (E.V. Bondarevskaya), etc.

Unfortunately, these groups of national (ethnic, Russian) values, like many others, do not have a reasonable criterion for their classification. Nevertheless, in the systematization of national (ethnic, Russian) values, in the opinion of the author, it is extremely important to consider not only “sources of morality and humanity, that is, *areas* (italics by A.N. Kokhichko) of social relations, activities and consciousness” [1, p. 18] (supranational category), but also the *principles* (qualities) of the relationship of a person (personality) to the world as a whole reflecting the originality and depth of the Russian (national, Russian, ethnic) mentality.

It is difficult in connection with this statement to disagree with the thought of S.F. Anisimova that “the concept of value reflects not so much the fact of the emergence of a value relationship between an object and the need for it, but a certain quality of this relationship, which is fixed in the mind in the form of a judgment about this quality - an assessment” [3, p. 40].

In addition, according to N.F. Alefirenko, “unlike universal human values, national values are more specific and materialized. For the Russian people, they are verbalized by such words and phrases as the *Kremlin, Pushkin, Tolstoy, the first satellite*, etc. for Ukrainians - *Sofia, Kiev Pechersk Lavra, Prince Vladimir*; for Belarusians - *Euphrosyne of Polotsk, F. Skorina*, etc., for the French - *Louvre, Versailles, the Eiffel Tower*, etc. In other words, according to Alefirenko, “everything that creates the specifics of ethnic culture belongs to national spiritual values” [4, p. 8].

Such a specific, specific “system-forming principle” of “inter-human and human-world relations”, “the initial value” [5, p. 77], “a stable, invariant quality of Russian culture” and philosophy, according to a number of scientists (E.P. Belozertsev, N.A. Berdyaev, S.N. Bulgakov, A.V. Gulyga, V.V. Zenkovsky, V.I. Ivanov, I.A. Ilyin, I.V. Kireevsky, V.V. Kolesov, A.F. Losev, N.O. Lossky, A.I. Novikov, D.A. Rzayev, V.V. Rozanov, L.V. Saveliev, V.N. Sagatovsky, E.S. Troitsky, E.N. Trubetskoy, T.P. Shtets, G.P. Fedotov, S.L. Frank, A.S. Frolov et al.), traditionally is spiritual community or *sobornost* (the Catholic version is solidarity) [5, p. 75], genetically related to the following concepts of the Russian philosophy:

- anthropocosmism (N.G. Kholodny);
- all-unity (sophiology) (V.S. Soloviev);
- the universal humanity of Russian culture (F.M. Dostoyevsky);
- “radiant humanity” (K.D. Tsiolkovsky);
- non-resistance to evil by violence (L.N. Tolstoy);
- noosphere (sphere of the mind) (V.I. Vernadsky);
- community (communitarianism) (N.A. Berdyaev);
- pneumatosphere (spirit sphere) (P.A. Florensky);

- “rose of the world” (D.L. Andreyev);
- “symphonic personality” (L.P. Karsavin);
- the solar concept of history (A.L. Chizhevsky);
- philosophy of the common cause (N.F. Fedorov), etc.

Despite the fact that the developers of the “Concept of spiritual and moral development and education of the personality of a citizen of Russia”, along with honor, fidelity, dedication, service and love as *Orthodox* (italicized by the author) “moral guidelines, values and meanings of life”, mention *sobornost* [1, p. 10], the socio-historical and psychological origins of *sobornost* (harmonious unity of people in space and time, unity of man with the world) were due to the communal nature of society, collectivism, mutual assistance during periods of threats and dangers and, at the same time, love of freedom back in the *pre-Christian era*.

According to L.V. Danilova and V.P. Danilov, the communal nature of the Russian society, was that cell where “the peasant’s worldview was emerging, the idea of the world around him - nature and society, the idea of his mission, the right and the existing state of things, and the idea of social justice” [6, p. 22]. The confirmation of this thought can be found in the works of V.I. Dahl [7, Vol. IV, p. 20], A.P. Evgenieva et al. [8, Vol. 4, p. 171], S.A. Kuznetsov et al. [9, p. 766], S.I. Ozhegov, N.Yu. Shvedova [10, p. 740], D.N. Ushakov et al. [11, p. Vol. IV, p.p. 332-333], interpreting collegiality, primarily from socio-historical (mental) positions, and not from a religious-cult aspect:

Sobor - a meeting (congress), a meeting of officials, from the number of peasants or from the clergy to advise and resolve important matters (consider and resolve issues of organization, management, etc.). *Not all songs are sung at the sobor meeting. They sing (speak) together (by the sobor/from the name of sobor), but eat by the yard (individually). Sobor can defeat even the devil. Decree of Sobor (collegial decree). Today at the headquarters of our army, the news was received: the czar convened a Zemsky Sobor [Assembly of the Land in Muscovite Russia], announced that the war was unsuccessful for us and that peace had to be concluded.* V.V. Veresayev. *The Sobor decided to test the power of request for the last time.* A.S. Pushkin.

Soborno (collegially). Soborne – in general, together, by common forces, assistance, consent. *To speak soborno* - to represent the common view-point.

Sobornost: 1) Social, public participation in something, discussion. *Sobornost principle*. 2) (elevated style) The spiritual community of many people living together [10, p. 740].

As L.V. Savelyev notes, “Interesting in this regard, are the arguments of Leo Tolstoy and his commentary on “Conversation with a passerby”.

“Alexei, where does the old man live?” I asked.

“I don’t know, my lord, we are not from here.”

Not “I am not from here” but “we are not from here”. A Russian person almost never exists in the singular. (Only when he does something wrong, then it is “I”). In other cases, it is the family - we, the artel’ - we, the society - we.

- Not from here? Where are you from then?

- We are from Kaluga” [12, p 46].

Starting with A.S. Khomyakov, who introduced the concept of spiritual community (collegiality, wholeness, inner fullness) [13] - “the idea of a meeting, not necessarily in some

place, but existing potentially without an external connection”, “unity in the multitude” [14, p. 519] - in philosophy, the Orthodox meaning of this category "in the fullness of its divine teachings represented the ideas of unity and freedom, inextricably linked in the moral law of mutual love."

In other words, the essence of sobornost was the simultaneous combination of self-worth (individual freedom) and the voluntary unity of individuals based on common love for God and mutual love for all who love God (as opposed to association - a mechanical community of people).

Religious and secular understanding of the spiritual unity, as well as the difference between the Russian concept of sobornost (as social principle) and European collectivism (as collective principle), which supplanted sobornost from everyday life and did not constitute a substitute for it, was briefly formulated by N. A. Berdyaev: “In collectivism, man ceases to be the highest value. <...> Collectivism is always found when authoritarianism is established in the communication and relations of people. Collectivism cannot be non-authoritarian; it cannot allow freedom in communication.

Collectivism always means that there is no real communitarianism, community, that for the organization of society it is necessary to create a fictitious reality of the collective, from which the guidelines and orders are issued. <...> The idea of spiritual community, continues N.A. Berdyaev, was expressed mainly by Khomyakov, who inextricably linked her with freedom and love. <...> There are no external signs for spiritual community; they exist for organization in the state and society.

It is the mysterious life of the Spirit. “We” in the concept of sobornost does not mean an association of people (collective). Collectivism is not sobornost (collegiality), but collectivity. It is mechanically rational in nature. Communitarianism and sobornost always recognize the value of personality and freedom.

Communitarianism is the spiritual quality of people, community and fraternity in the relationship of people, <it> implies conscience and evaluation ability in the depths of the human soul. Conscience can be both personal and communitarian. Communitarianism means the quality of personal conscience, which cannot be terminal and isolated. Religious communitarianism is called sobornost, which is the opposite of any authoritarian understanding of the church. Collectivism, as already mentioned, is alienation, exteriorization of consciousness and conscience, their transfer to the fictitious reality of the collective. While sobornost means the high quality of consciousness, collectivism means the objective consolidation of the subconscious, which has always played a huge role in the historical manifestations of collectivism” [15, p. 331-334]; collegiality is “communication in love”.

The non-religious essence of sobornost, notes V.N. Sagatovsky, “consists in recognizing the intrinsic value of individuality and the whole (society and nature) and their complementary unity on the basis of the fundamental trend of love for the world. Thus, spiritual community eliminates within itself the opposites of individualism (individuality in the center) and collectivism (the whole in the center)” [5, p. 75-76].

This understanding of spiritual community makes it possible to single out in its structure a system of principles of a special attitude to the world as the basis for self-determination of a person in Russian national culture. The first worldview *principle of soborny attitude to the world*, according to V.N. Sagatovsky, is Russian cosmism, or more precisely, *anthropocosmism*, the main features of which, unlike anthropocentrism, are, “firstly, the recognition of the intrinsic value of both man and the world (in their tendencies towards developing harmony); secondly, the transition from the authoritarian monologue in relations with the world to dialogue and co-creation; thirdly, the voluntary assumption of responsibility for the successful conduct of this co-creation, in which both the world and man improve, and understanding this co-creation as the cosmic purpose of man. The world for an anthropocosmist, according to N.G. Kholodny, appears like *Home and Garden*” [5, p. 75-76].

As N.A. Berdyaev noted, "In order to express his spiritual life, a person must move his arms, legs, tongue, that is, resort to material signs, without which spiritual life cannot realize itself" [16, p. 153]. And, indeed, according to B.K. Zaitsev, it is not enough "to have the opinion that the house should be warm, bright, and joyful" [17, p. 377]. Efforts must be made to achieve this. Since, using the terminology of N.G. Kholodny, the concept of the Home implies "communal living", "cohabitation", and "joint activity", the *second principle of soborny attitude to the world* can include the *Common cause*, or community (communitarianism).

For the first time, the concept of the Common cause (Supromoralism) [18], the resurrection of the fathers, "the preservation, improvement and restoration of life" [19, p. 379], was formulated by N.F. Fedorov. The Common cause today, according to V.N. Sagatovsky, "is the idea of organizing human relations on a deeper than formal political and legal regulation, on the basis of kinship and brotherhood, the transformation of human activity into an" extra-cathedral liturgy", "a liturgy of fraternization. " "It is not difficult to see," the philosopher emphasizes, "that with this approach the contemporary content of the Common cause is the solution of global problems on the way of transforming the life of society and nature into the noosphere."

However, as emphasized N.A. Berdyaev, a man "enters into humanity through a national individuality, as a national person, and not an abstract person, like a Russian, French, German, or Englishman. <...> You can wish for the brotherhood and unity of Russians, French, British, Germans and all the peoples of the earth, but you cannot want the expressions of national images, national spiritual types and cultures to disappear from the face of the earth. Such a dream of man and humanity, abstracted from everything national, is a thirst for extinction of a whole world of values and treasures. Culture has never been and never will be abstract-human, it is always specifically human, that is, national, folk, and only in this quality capable of achieving universal humanity" [16, p. 85].

And, since all mankind "reveals itself only in nationalities" [16, p. 88], then the "*uniformity in difference*" according to I.A. Ilyin, or *multi-unity* by L.P. Karsavin" [20, p. 315], is defined as *the third principle of soborny attitude to the world*. In this case, as V.N. Sagatovsky notes, "the self-realization of the personality appears as its unique contribution to the Common cause," while maintaining "its own valuable uniqueness and, at the same time, forming a new wholeness, a *solidarity* that unites people with much stronger internal bonds than the formal norms of a legal society" [5, p. 79]. But such a self-realization of a person is possible only with a collective understanding of the category of *Us*, which applies to the whole society, whereas *We*, as the antipode of *I against non-I*, is understood as *I with You* [21, p.p. 378-395].

The whole existence of man in the world, in the understanding of S.F. Frank, is conditioned by the presence of a number of different *You*, reflecting the world and *I* in this world. The inner world of a person is a whole reality, "self, as the only, unique and irreplaceable originality", but in order to open one's own world the person needs a meeting with *You*. The philosopher calls the relationship *between You* and *I* a revelation, which is determined by two main characteristics: on the one hand, *You* seems to reveal oneself to *I*, but due to this disclosure a "self-discovery", self-cognition, the formation and disclosure of personality take place. In other words, in interaction we discover others through ourselves and ourselves through the eyes of others. Thus, according to S.F. Frank, the *fourth principle of the soborny attitude to the world* is *revelation*, that is, the "transformation" of *I* and *You* into *We*.

According to V.I. Ivanov, "the principle of mutual responsibility and choral principle extend to the moral sphere, to the living consciousness of the communal responsibility of all for all - a personal violation is immediately removed as if by universal, public recognition of collective guilt from a person who excites only compassion, since the person does not stay in proud isolation of the sin, but, by appealing to the earth, passes his sin to her, who waiting

for each and forgiving everyone (in all this, elements of the highest and subtlest moral sanctity can be seen, evidence of the fact that Russian morality always, whether consciously or unconsciously, is a religion, a mystic worldview, but never an abstract principle of duty" [22, p 238].

Thus, the *fifth principle of the soborny attitude to the world* can be defined as the responsibility, or *responsible action* [23, p. 379]. Raising the question of bridging the gap between the "world of culture" and the "world of life," M.M. Bakhtin chose the category of moral action as the starting point for his reasoning. The act, according to M.M. Bakhtin, is the being, an event that has two sides: the very fact of action, making the act the moment of life, and the purpose of the act, its meaning, its creative result, corresponding to the value created by the act.

The idea of responsibility connects the two poles of the act: if action is considered from the inside, then the responsibility of the action is to take into account all factors in it: both the semantic significance and the actual fulfillment. In the responsibility, M.M. Bakhtin sees a single plan and a single principle of action. In other words, the personality in *spiritual community* voluntarily assumes the responsibility for the successful co-creation with the *Society*, in which both the *Society* and the *Man improve*.

4. CONCLUSION

Summing up the above, it can be noted that the mental basic systematization criterion of the national (ethnic, Russian) values is traditionally the "spiritual community", implemented in the principles of soborny attitude to the world as the basis for self-determination of personality in Russian national culture: anthropocosmism, common cause, multi-unity, revelation, responsible act. The *foundation of spiritual community relations* between man and the world, according to many Russian scientists (K.S. Aksakov, Sh.A. Amonashvily, N.A. Berdyaev, S.N. Bulgakov, B.P. Vysheslavtsev, N.V. Gogol, F.M. Dostoyevsky, B.K. Zaitsev, V.I. Ivanov, I.A. Ilyin, D.S. Likhachev, A.F. Losev, D.S. Merezhkovsky, D.A. Rzayev, V.V. Rozanov, V.S. Soloviev, V.A. Sukhomlinsky, L.N. Tolstoy, K.D. Ushinsky, S.L. Frank, N.L. Khudyakov et al.) is *love* (the will to love as the opposite of the will to power) [5, p. 81]. It is interesting in this regard to recall the thought of I.A. Ilyin that a person "is determined and driven not by thought or consciousness, but by *love*, even when it is convulsively transformed into hatred in a fit of disgust and is petrified in anger. A person is determined by *what he loves and how he loves*" [24, p. 759], therefore, "the main thing in life is *love*" and "it is love that builds a joint life on earth, for faith and the whole culture of the spirit are born out of love."

Proceeding from this, the value category of love presented in the "Concept of spiritual and moral development and education of the personality of a citizen of Russia" [1, p. 18], in the "Fundamental core of the content of general education" [25, p. 10], in the "Program of spiritual and moral development and education of students at the stage of primary general education" [2, p. 128], as "love for Russia, its people, the land, the homeland", as "love (in the family)", should be understood much more broadly as a value uniting all individual groups of values into a system, and therefore acting as the direction of the entire process of development, education and socialization of students.

Thus, when systematizing national (ethnic, Russian) values, it is extremely important to take into account not only "sources of morality and humanity, that is, areas of social relations, activity and consciousness", but also reflecting the originality and depth of Russian (national, Russian, ethnic) mentality, principles of soborny attitude of a person (personality) to the world as a whole, "stored in the religious, cultural, social, historical, and family traditions of the peoples of Russia, passed down from generation to generation and ensuring effective development of the country in modern conditions" [25, p. 10].

Therefore, in accordance with the principles of soborny attitude to the world, expressed on the basis of spiritual community [26], value references, content, main

directions, principles, planned results, methodological foundations, features of the organization of spiritual and moral development, education and socialization of the student's personality can be determined in modern conditions.

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