

## **Spirituality as a Human Value in the Works of F. Dostoevsky and L. Tolstoy**

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**Abstract:** Personal spirituality in the modern concept is intellectual essence of an individual, the result of his deep mastering the knowledge about nature, science and human being. Spirituality is based on humanistic values and those belonging to religious culture as well. Actuality of the problem of personal spirituality and its formation depends on the social cultural situation directed to free development of the personality on the basis of universal human values, increased by humanistic tendency and requirements of the formation of spiritual personality in the educational system.

**Key words:** Pedagogics • Spirituality • Formation of personality • Social-axiological method

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### **INTRODUCTION**

The idea of the formation of the spiritual and ethic personality attracts attention because firstly, it declares a man as the highest value of the society and creates the attitude to the child as the inherent worth, to the childhood as an important responsible period in the man's life; secondly, it suggests principles and parenting practices of the spiritual and ethic personality, capable for active creative activity, self-development, self-improvement; thirdly, it explains the appearance of humanistic tendencies in child's development and acknowledgement of his right to individuality.

The investigation of the problem of spirituality in Russia in the latter half of the XIX – at the beginning of the XX century has showed that the number of eminent thinkers and teachers defined spirituality not only as a trait of religious consciousness, but as attainment of scientific knowledge, universal human and ethnocultural values by a man, as a wish to act for the benefit of a society and to behave in accordance with ethical norms and humanistic beliefs. N.O. Lossky looked upon spirituality as a highest expression of personality, as a unity of ethic directives of religion and human morality [1]. N.A. Berdyayev understood spirituality as existence of strength, intellect, energy, freedom of mind and creative activity, which is formed under the influence of Christian religion and universal human values [2]. I.A. Ilyin considered spirituality as a manifestation of man's inner

life and determination to the sublime Divine, effected under the law of truth, love and beauty [3]. In the impression of B.T. Likhachev, spirituality of the Russian people is a concept of mind and morality, science and culture, which is demonstrated through the Russian way of life and Christian Orthodox faith [4].

**Data Analysis:** In the 1990-ies of the XX century Russian educationalists such as M.V. Boguslavsky, V.A. Vedenyapina, G.S. Vyalikova, L.D. Gireeva, V.I. Dodonov, T.B. Ignatyeva, V.A. Mosolov, V.G. Pryanikova, Z.I. Ravkin, L.A. Stepashko, Y.S. Turbovskoi recognize spirituality as a system of universal human and national values of unreligious and religious character, which includes such traits as intellectuality, rectitude, warm-heartedness, world vision, personal freedom, creative activity.

Reflecting on the problems of upbringing, some Russian researchers in the late twentieth century and at the beginning of the twenty first century, such as A.A. Bodalev, V.P. Borisenkov, B.Z. Vulfov, reasonably note that in Russia the formation of spiritual culture of a person, moral and spiritual education of the youngsters are realized unsatisfactorily. According to their point of view, the rising generation needs spirituality and strengthening of its moral orientation, the sources of these changes lie at the root of spirituality and legacy of the past including the legacy of F.M. Dostoevsky and L.N. Tolstoy [5-7].

The results of the investigation show that in their publicist and pedagogical works F.M. Dostoevsky and L.N. Tolstoy recognize spirituality as a social holistic formation which includes the complex of personality qualities expressing creative and positive efficient attitude of a person to the outworld, people, society, nature, work and to himself. The basis of spirituality is a worldview culture which indicates the capability of a person to apprehension of social, personally and significant events, an active participation in altering the realities of life. The spirituality of a person was seen as a mark of formedness of a civil society and as the greatest universal human value. Such vision of spirituality was not accidental for F.M. Dostoevsky and L.N. Tolstoy under the conditions of the changing Russian nation in the second half of the nineteenth century.

F.M. Dostoevsky and L.N. Tolstoy saw the basis of spiritual human values in dignity and self-comprehension development, which is rested on learning of national and word culture. Referring to a man, to his soul, they promoted including of spiritual human ideals and values into the school syllabus. The new idea in the treatment of spirituality by these writers is that they transferred spirituality into the sphere of human relations, ethic perfection of a person from the perspective of Orthodoxy; they claimed the necessity of coexistence of universal human and national education and acknowledgment of a person as a value. To the essential components of personal spirituality they referred social fairness, humanism, intellectuality, morality, civic consciousness, conciliarity, a unity of perception and life, inner freedom and conscience as a part of this freedom, liability for oneself and Christian Orthodox faith as well. The writers pointed at the necessity of the support in the form of the faith, which should be realized in the ideals of kindness and fairness.

By the formation of personal spirituality F.M. Dostoevsky and L.N. Tolstoy meant the process of goal seeking development of self-awareness and feelings through the acquirement of universal human and national values, of high-flown ideals. They were convinced that the formation of spirituality is a complex and time consuming process which is impossible without observation of pedagogical regularities. The views of the writers on the process of personal spirituality formation were progressive for its time. They anticipated the ideas of modern pedagogy as they considered necessary first of all to take into account the peculiarities of child's mentality, namely to have an effect on child's feelings, because only through such influence positive personal qualities are formed and negative ones' are eliminated.

The process of spirituality formation in the view of F.M. Dostoevsky and L.N. Tolstoy is not the increasing of personal moral potential (this is a common fallacy of educationalists), but a complex of creative moral acts and experience in the solution of vital problems. The deep feeling of emotional satisfaction and joy demonstrate the achievement of harmony and mental outlook wholeness by a person in the course of a continuous selection of actions and a constant self attitude. This process is fulfilled only with the improvement of social institutions which develop Christian or civil virtues in a person.

L.N. Tolstoy was convinced that the most important item in the formation of personal spirituality is the development of its inner forces and needs. Difficulty and duration of the process of spiritual personality development cause the variety of its inner development problems [8]. The writer came to the conclusion that the structure of personal moral needs was complicated by the growth and development of a personality. The transition to adolescence and youth needs is carried out from the childhood needs in moral actions approved by the others, from the needs in moral actions from force of the habit acquired by numerous exercises under pedagogical influence. The needs in spiritual self-education and personal self-improvement are developed according to personal moral beliefs, ethic ideals and awareness of public duty.

Tolstoy's idea that the leading motives of moral actions should be the inner stimuluses of a person (moral beliefs, needs and interests), but not the outer ones including the influence on the personality (demand, coercion) was a new development in the definition of the process of moral formation of a personality for the pedagogy of the XIX century. He rightly remarked that the higher the level of the ethic development of a personality is, the greater role the inner motives play in its sphere. The writer thought that the main educational aim in the spiritual formation of a person lay in the realization of morally valued content. He attached importance to the action motivation for the evaluation criterion of moral behavior of a personality. The looping of actions which is performed by a person on the ground of morally valued motives leads to the formation of a stable habitual communication which forms the basis of moral needs of a person and his spirituality [9].

The writer's contribution to the discovery of the grounds of personal spiritual and moral needs is that their formation is realized not only through the process of moral impact but it penetrates the whole system of various pedagogical influences and the process of harmonic personality development.

F.M. Dostoevsky and L.N. Tolstoy considered religion, art, creativity and moral self-improvement of a person to be the source of realizing the idea of spirituality formation. The idea of God was treated as the basis of understanding the nature of a man, his freedom and the ethics of creativity.

Emphasizing the unity of religion and spirituality they noticed that religion forms a man's attitude to the world and spirituality denotes and explains a man's activity taking into account the character of his relations with the world. To their mind the successful overcoming of the main contradiction between flesh and soul is the guaranty for spiritual self-enrichment and spiritually moral personality upbringing foundation.

The other powerful educational sources of a spiritual personality evolution in the humanistic pedagogics of Dostoevsky and Tolstoy are art and creativity. In his axiological system Dostoevsky chose Beauty as a significant item of a public conscience because it appears to be the equivalent of humane ideas which analyze the society condition and regulate a man's behavior in it. He was the first to advance the idea that the foundation of every art is creativity which appears to be an inalienable part of a spiritual personality activity [10]. L.N. Tolstoy understood the ethics of creativity as a theory of the higher mode of spirituality realized through moral acts which are creative by nature and that is why they are free. This is the reason why the freedom of making decisions and the responsibility of a person for his fate are the requirements for spirituality formation process.

The direction of force and freedom in the creativity of a person was an essential factor in the evaluation of personal spirituality by F.M. Dostoevsky and L.N. Tolstoy. They judged from the contradictory of a human nature, the fact which is not often understood by teachers and the similar point of view is frequently a hindrance for moral development especially when grown-ups don't conduct a particular "spiritual therapy" for a child. Teachers make a mistake in case when they see the purpose only in a personality development and don't assist the harmony of its development.

A new development in disclosing the essence of the spiritual education process was F.M. Dostoevsky's and L.N. Tolstoy's idea that the basis of this process is a personality requirement of moral ideal, his desire to act morally and to acquire personal traits and skills necessary for moral behavior. The writers were convinced that a personality is movable in time and space only, but in its interior nature it is absolutely free and immovable.

Nothing but spirituality allows a personality to coordinate its will with dictates of moral law, i.e. conscience. The writers considered environment and education to be the main means of child's development in the process of spiritually moral personality formation. They didn't accept the absolutization of the environment taking such perception as a crime against a humane society because with its help any criminal who stops being a person or, in other words, who is impersonalized, could be justified.

F.M. Dostoevsky and L.N. Tolstoy were convinced that the bearers of social heredity are not only the direct educators of a child, i.e. his parents, teachers, peers, but all people he communicates with, books he reads, tales he listens to, actions he watches. The undeniable contribution to pedagogics is the idea of the writers that social heredity has a conservative nature, but only the richness and variety of social heredity accumulation create objective opportunities for freedom in choosing those aims and means, those actions and solutions which correspond to the system of values and spirituality formation of a personality to the fullest extent.

Noting the great educational influence and the importance of surrounding life for a child, L.N. Tolstoy took a step further than F.M. Dostoevsky in his theoretical views and he suggested an idea of free learning including upbringing and education. To Tolstoy's mind, life has a great impact and exceeds in its force, thus destroys the influence of schooling. For the first time in history of pedagogics he made an attempt to define goals, syllabus and teaching methods and to organize the educatory process based on perception of experience and free activity [11]. L.N. Tolstoy argued against the interpretation of freedom of education as permissiveness. He assumed that only through the process of urged spiritual development a child could understand that what could be useless to impose by threat or force, singling out the aspect of freedom of education. But it is possible only in case when a teacher penetrates into a child's world, understands his needs taking into account individual psychological and age peculiarities of a pupil.

According to L.N. Tolstoy freedom in education is a certain means of influencing a child when there is no teacher's pressure but nevertheless a pupil is under intellectual and spiritually moral impact of a teacher, he displays activity and independence in all spheres of his actions [12]. Tolstoy's contribution to the development of Russian pedagogics is that he was the first to deal with a problem of personality development on the basis of the

anthropological principle. He declared the nature-congruity principle of education to be the only foundation of his pedagogical system. Tolstoy's idea of child's perfection by nature became the fundamental principle of his views on children's nature. On the one hand that approach placed an emphasis on children, their age and individual peculiarities, but on the other hand it destroyed the authoritarian treatment of character education.

Tolstoy's system of views on the spiritual experience development of children was looked upon through the view on the nature of wishes, strivings, feelings and their correlation with personal needs. The writer saw in them the principium, the source of inner activity which induces to action. He came to the conclusion that a man's spiritual activity should be oriented to "self-formation", i.e. to self-development, self-perfecting. Therefore the main pedagogical notions in Tolstoy's theory of education freedom were continuously filled with a new sense. They were based on fundamental presentation of philosophic character about the correlation of freedom and responsibility, on the pedagogical interpretation of freedom as "the criterion of educational process".

The teacher's personality holds a specific place in L.N. Tolstoy's pedagogy and in F.M. Dostoevsky's publicist works. The teacher must bring up the children in the spirit of religiosity and Christian morality. For the first time in pedagogics there was suggested an idea that the teacher plays a defining role in the child's spiritual world formation and possesses certain personal traits, psychological qualities and professional pedagogical qualifications. L.N. Tolstoy understood the realization of freedom principle in the educational process as the specific manner of choosing a constructive method of work, putting it into practice and providing favourable conditions for bringing creativity of a spiritually moral personality to light. In his turn F.M. Dostoevsky defined the teacher as a person who wouldn't manage to suppress individuality and spirit in his pupil and who wouldn't manage to suppress childishness in himself, a standard of moral development, a weapon against insincerity, affectation, hypocrisy and bigotry of surrounding people [13]. It must be mentioned that F.M. Dostoevsky was the first to analyze the conditions of family education in Russia in the second half of the nineteenth century. There can be emphasized a few main points comprising family education problems in his pedagogical views such as family and its current state, life of a child in a family and his relations with the out world, ways of child's soul formation, importance of science and perfect knowledge in personality development, problems of spirituality formation with children.

## CONCLUSION

Having analyzed the system of education in Russia in the second half of the nineteenth century, L.N. Tolstoy came to the conclusion that the idea of education freedom and its humanistic essence must be realized in the sphere of family education as well. The writer considered mother love, father caress, conditions of trust in the family and presence of a role model to be the most important factors of success in family education. According to both writers' opinion, to achieve success in upbringing parents and teachers should constantly develop spiritually; keep on educating themselves in order to be a figure of authority in the child's eyes. As part of the study we have arrived at the decision that the foundation of L.N. Tolstoy's and F.M. Dostoevsky's pedagogy is the study of physical and spiritual parts of human nature development, the keen understanding of purposes of correct upbringing of spiritually moral personality. Respects for child's personality, belief in his creative powers and arrangement of favorable conditions for cognitive activity development were the guiding principles of their pedagogy.

The majority of statements and ideas expressed by them concerning spiritual education of a person, his moral self-improvement and a schooling structure were perceived by their contemporaries and some Soviet researchers of their pedagogical inheritance as the list of errors, which in reality constituted humanistic foundations of pedagogics in future. These foundations are considered to be the ever-living source of morality, humanitarianism and spirituality both for current and succeeding generations.

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