

The concept of the spiritual and moral dogma of the Holy Trinity as a value guideline in the context of the problems of education of modern youth (Culturological analysis)

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Abstract. The topic of spiritual and moral education of the younger generation has acquired both cross-cultural and confessional colors in the modern space. Spirituality is one of the highest values of upbringing of young people, which is determined by many factors in the formation of the spiritual maturity of a person. In modern pedagogical science, the problem of spirituality "survived" certain periods of the rise and oblivion of interest. It is important to find specific forms and methods of broadcasting moral and spiritual and moral values, as a guideline for modern youth who find themselves at a crossroads. This article is devoted to assessing the moral character of modern youth through understanding the image of the Holy Trinity. Comprehension of the dogma of the Most Holy Trinity will reveal for adolescents the value picture of the world, where "getting used to the traditions" of their people allows mentors to form vitally high ideals among teenagers.

Keywords: Holy Trinity, cross-cultural heritage, value reference point, spiritual and moral education, young generation, deformation of ideals, moral and aesthetic atmosphere.

Analysis of the scientific problem: Christians often use the expression, "In the name of the Father and the Son and the Holy Spirit." The doctrine of the Holy Trinity is one of the central in Christianity [10, p. 155]. However, in the available scientific literature it is not clear enough the specific influence of this dogma on the processes of socialization and inculturation of the young generation brought up in a Christian socio-cultural environment. The real work is intended to fill this gap.

Main material: At the VI Ecumenical Council, the message of Sophronius, Patriarch of Jerusalem, was approved, where it was said that the Holy Spirit emanates eternally from God the Father and, therefore, is recognized by Light and God [10, p. 155].

The wording of the second member of the Symbol about the pre-eternal birth of the Son from the father says: "Light is from the Light, God is true from God is true," a clear picture of the consubstantiality of the three Persons of the Trinity is determined, each of which is Light and God [10, p. 156].

Trinity in that period was a concept, the analysis of which was practically absent in the works of the classics of secular philosophy and, which required serious reflection in order to comprehend its essence [10, p. 56].

It is the religion and knowledge of the traditions of the ethno-confessional heritage that are the factor that makes it possible to strengthen the identity of many post-Soviet regions, in particular, the Republic of Crimea, which has undergone a series of systemic challenges during a transformational period that has lasted almost thirty years [10, p. 157].

The specificity of this period lies in the ongoing radical change in the entire way of life of society as a whole and each of its members separately. The usual landmarks are collapsing, the established values are being questioned, which dramatically affects the moral and aesthetic atmosphere prevailing in society and creates tension in the spiritual and sociocultural life of the individual. Attention is drawn to this, in particular, by such researchers as A. Ya. Danilyuk, A. M. Kondakov and V. A. Tishkov [6, p. 29].

It should be noted that the role of religion and the church in Russian culture has always (except perhaps the Soviet period) been very significant. They had a great influence on the educational process. Thus, in medieval Russia, the educational ideal was determined by the Orthodox religion and found a living, historically concrete representation in the image of the Savior.

In the XVIII century, a different type of state arose on the site of the former Moscow kingdom - the Russian Empire with its capital in St. Petersburg. This led to certain deformations in church-state relations. Instead of the former "symphony of powers" inherited from the Eastern Roman Empire (Byzantium), the dominance of secular power over ecclesiastical power arose. MV Lomonosov noted: "All selfless service for the good and for the strength of the Fatherland should be a measure of the meaning of life" [8, p. 42].

During the Soviet period, the secularization of the educational ideal reached an extreme point. The party and the government have eliminated or minimized the influence of the Church on the life of society in general and each individual person in particular. However, they themselves began to de facto play the role of a new "quasi-church", and their doctrine - a pseudo-religion [3].

It is quite natural that in the 90s of the twentieth century, after the inevitable collapse of the Soviet educational ideal, a spiritual vacuum arose, which was filled with false values of freedom and irresponsibility.

This only testified to the need to return to the Orthodox educational ideal characteristic of historical Russia.

This is why it is vitally important, according to the previous Patriarch of Moscow Alexy II, the formation of immunity in the new generation - not medical, but "moral immunity", the revival "in their souls of striving for high ideals", rooting in them "feelings of faith and love, the search for truth God's ". Without this, the Patriarch emphasized, "and there will be no Russia in the world" [1].

It is this understanding that allows a person to realize the dialectical inconsistency of the postulate that God is one and, at the same time, is made up of three Persons, each of whom is God.

The foregoing testifies that unity does not exclude diversity, and strict adherence to church canons is impossible without personal mystical experience [9, p. 75].

Man is created in the image and likeness of God. This means that the image of the Holy Trinity is imprinted in its entire spiritual nature. "Let us create man in our image and likeness" - this is how the word of God says, pointing in the plural to the trinity of the Godhead, the presence of three hypostases in him and the trinity of the image of God, which is at the same time a human image. This is how Christian ethics interprets the place of man in the world and his relationship with God. However, in a modern, transforming society, things are not so simple.

In the new reality in which our society found itself after the end of the "dashing 90s", a return to the origins, the actualization of moral and aesthetic values, norms and regulations contained in Scripture, where the moral, aesthetic and moral comprehension of the hierarchy of the formation of personal values plays a rather significant role seems to be extremely important and relevant.

Spiritual Orthodox values are designed to consolidate society and contribute to the process of reviving the national culture. Their task is to consolidate society and become the core around which culture is reviving. Sacralization (more precisely, re-sacralization) of the Holy Trinity in this context is associated with three objectively existing unconditional values, highlighted by the Russian idealist philosopher of the late XIX century V.S. Solovyov: life (living being), the dignity of the individual, humanity (God-manhood) [14, p. 40].

Reasoning about the trinity may run up against the thresholds of perception caused by the dominance of so-called "ordinary" thinking.

The human mind is characterized by the desire to understand the expressed judgment [9, p. 76].

The word "understand" in this context means "to include a statement in the set of truths confirmed by everyday human practice, to find analogies in life, to harmonize with its traditional, "Aristotelian" formal logic".

Meanwhile, when realizing the phenomenon of the Holy Trinity, the subject must master the following categories.

Trinity. This category posits that God and the Trinity are one.

Consubstantiality. It implies that all three Persons of the Trinity have the same essence with each other. Essence is defined as Divine Dignity [11, p. 65].

Inseparability. Emphasizing that the Trinity is inseparable becomes especially important after the statement that each of its Person is God [11, p. 66].

Co-inherentsy. According to the teachings of the Church, the Father, Son and Holy Spirit exist together and always [11, p. 66].

Specificity. When analyzing the logic of the trinity, it is imperative to take into account the named property. Its essence lies in the fact that, despite the consubstantiality, the three Persons are not reducible to each other, and each has its own specificity. [11, p. 65].

Interaction. Three Persons are in the eternal interaction [10, p. 160].

From the point of view of the Christian worldview, God, having created man, gave him free will, giving him the opportunity to manifest human essence. However, freedom also implies responsibility in the face of the Lord. [5, p. 51].

The question of the uniqueness and uniqueness of the human personality was raised far from today: European civilization in general and its East Slavic branch in particular experienced a spiritual crisis more than once and always overcame it on the basis of a return to Christian spiritual values. Let us recall the words of Vladimir Monomakh about the uniqueness of the nature of the individual, personality, individuality coming from the depths of centuries: "If the whole world is brought together, no one will end up in one image, but each with his own image, according to the wisdom of God" [7, p. 166].

Gradually, the growing generation's awareness of the responsibility of the individual is growing, based on Biblical values and the doctrine of "grace".

At the same time, we are not talking about purely prohibitive measures, but about the positive propaganda of Orthodox values. Archpriest Vladislav Sveshnikov noted: "It is necessary not only to protect from this world, not just to seek traditional church forms of relations, but to create the possibility of unity with those people who, albeit with the burden of their disgusting experience, live next to us" [12].

Understanding the moral ideal of the Holy Trinity in the context of building moral and aesthetic values makes it possible for young people to convert to faith. Therefore, it is so important to show the closest connection between the dogmatic truths of the Orthodox faith, and a life filled with spiritual content through the introduction of adolescents to the lost traditions. It is important to reveal the influence of Orthodox traditions and attitudes on self-improvement.

And until adults (in my person, teachers) show this aspiration as a personal example, until then we will not be able to return the younger generation to faith by any means. Having done this, people of the older generation strive to convey an assessment of the spiritual and moral idea of the Holy Trinity from the point of view of value guidelines in upbringing.

Nevertheless, cooperation with non-state institutions of civil society, the importance of which in our country in general and the Republic of Crimea in particular, is steadily increasing, cannot be neglected.

The well-coordinated work of the Church as a social institution and educational institutions of the Republic of Crimea is required.

The beginning of such cooperation was laid back in the 2000s.

The educational department of the Republic of Kazakhstan annually holds a republican Olympiad among students in Orthodox culture. The Republic annually organizes Christmas scientific and pedagogical readings, Cyril and Methodius Readings, Orthodox student conferences, all-Crimean contests "Family Hearth", "Revival of Spiritual Family Traditions", events dedicated to Easter, St. Nicholas Day and other Orthodox holidays [4].

Conclusions and prospects for further research

So, the image of the Trinity is the basis of the Christian faith, which means not the quantity, but the quality of God. Its aesthetic component makes possible a direct transition from sensual charm to spiritual and moral perfection of the personality.

This work shows that a moral understanding of personal attitudes and the upbringing of these attitudes is impossible without aesthetic patronage, and aesthetic patronage - without the formation of value attitudes in relation to the younger generation. Without comprehending the essence of the Holy Trinity and Faith, the revival of the spiritual component in the youth environment is a baseless dream.

The problem posed in the work requires further study of specific forms and methods of moral and aesthetic education of young people in the tradition of familiarizing with the dogma of the Holy Trinity.

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