

# Anthropologic Matrix of Human Education Completeness<sup>1</sup>

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**Abstract:** *The article attempts to concretize the idea of complete education in the form of an anthropologic matrix's educational goals and results. The basis of theoretical construction caused ontological foundations of human's method and life-style. On this basis has been built a five-level structure of normalized and non-normalized educational aims, is realized the correlation of psychological anthropology and holly-paternal traditions with the issue on understanding the hot-button problems of pedagogical activity.*

**Keywords:** *Essential forces and generic capacity of a person, norm of developing of a person, normalized and non-normalized educational aims, normal, limiting and over limiting forms of human's existence, anthropologic matrix of educational purposes, complete education.*

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## 1. INTRODUCTION

Inexhaustibility of human nature, multidimensionality, multiple-level system and many-sidedness of his existence make the anthropology as a study, essential for psychology and pedagogy, immense and one of the most complicated humanities. Being aware all the audacity of suggested meditations, I venture to introduce into scientific context *the anthropologic model (matrix) of human education completeness* (see Table), which considers both *multidimensionality* (like horizontal), and *many-sidedness* (like vertical) of human nature and essence. I use my best judgement of that any scheme (table, matrix) is always poorer than reality, but richer and more harmonious than intellectual chaos. Any scheme is a rod, carcass, frame, limit, without that any consideration turns into a diffluent intellectual jelly. «Scheme is a targeted generalization of material: it makes possible to survey the backbone of the research subject, tossing aside the small things overshadowing it. The scheme is easy-to-learn – it means that powers remain for further advancement, i. e. making a supposition and organization of their checking. Scheme is a skeleton of work, without that it turns into a jelly-fish or cephalopod» [Gumilev, 1992: 263].

## 2. METHODOLOGICAL FRAME OF THE MATRIX

Two internal hierarchical axes: level (vertical) and ontological (horizontal) are taken as a basis of supposed matrix.

### 2.1. Ontological Foundations (Horizontal Axis)

Author of the guide to moral theology, archimandrite Platon (Igumnov) affirms that human is a bearer of «three footings – physical, reasonable and Divine. <...> His life runs simultaneously in three spheres of existence – natural, sociocultural and religious, that personality is oriented to its own existence, to ethical attitude towards world and to religious attitude towards God» [Platon (Igumnov), archim., 2008: 22]. So, horizontal axis, considering the hierarchical trichotomy (body, soul, spirit) of human nature, shows these three *fundamentals* (bottom line) – *physical, reasonable* and *Divine*, each of which corresponds with its sphere of human existence (second bottom line) – *natural, sociocultural* and *religious*. These three spheres of existence stipulate the range of ontological *foundations of human way of life* (third bottom line). So, the foundation of human *natural sphere* is his a) essence. The structure of *sociocultural sphere* is complicated and mixed. As foundations of human way of life here serve b) *consciousness*, c) *activity*, d) *culture* and e) *community*. As

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foundation of *religious sphere* serve f) *spirituality*<sup>2</sup>. For each of enumerated foundations humanity has worked out the appropriate ontological *ideal constants* (fourth bottom line) over the centuries, on

Anthropologic forms		GODMAN						perspective	
		The incarnation of ontological truth							
		perfect, <i>homo perfectus</i>							
		adult <i>homo adultus</i>	knowing <i>homo sapiens</i>	able <i>homo habilis</i>	cultural <i>homo mundi</i>	moral <i>homo moralis</i>	spiritual <i>homo spiritualis</i>		
Out-of-limit form of existence									
Integrated level									
Finally it will be "human"		learned	accomplished						
Human limiting qualities	immortality	genius	heroism	impeccability	righteousness	sanctity			
Levels of educational goals (results)		Gracious (non-standardized)						after the Image of Creator	
		5	austerity	sagacity	self-sacrifice	enlightenment	sacrifice		God-likeness
		4	chastity	shrewdness	mastership	inspiration	mercy		Collaboration with God <i>συνεργία</i>
		3	love of life <i>optimism</i>	inquisitiveness <i>φιλosophία</i>	industriousness <i>φιλosophία</i>	love of the good, the beautiful <i>φιλοκαλία</i>	philanthropy <i>φιλανθρωπία</i>		Love of God <i>Θεοφιλία</i>
		2	vital capacity	knowledge	crafts	canons	convictions		God-consciousness (fear of God)
1	competency-based	viability	ideas	skills	samples	norms	God-seeking (craving for God)		
Objects of human experience		0	wishes	facts <i>information</i>	ways	images	rules	senses	necessarily
Ontological foundations			a	b	c	d	e	f	as a given
		Types of dominating ideas	on self-love	on knowing the truth	on creation of goods	on aspirations to beauty	on love for neighbor	on love of God	
		Ideal constants	health	goods	beauty	truth	love	faith	
		Foundations of human way of life	essence	consciousness	activity	culture	community	spirituality	
		Spheres of existence	essence	consciousness	activity	culture	community	spirituality	
		Origin of human	natural	sociocultural				religious	
Types of dominating ideas	physical	reasonable				divine			

**Picture1.**

Which is built the *normality* (= *fullness*) of human existence. Norm of human essence is *health* (a), norm of consciousness – truth (b), norm of activity – *goods* (c), norm of culture – *beauty* (d), norm of community (communality) – *love* (e), norm of spirituality – *faith* in God (f). In traditional paradigms the enumerated constants are *absolute* and can't be subjected to relativistic corrections, inherent to postmodern inversions.

<sup>2</sup> Here and elsewhere the letters a), b), c), d), e), f) correspond with columns of the table.

In the context of Alexey Ukhtomskiy's doctrine it is necessary to note that truly humane in a human is provided by a range of *fundamental dominants* (fifth bottom line). Dominating idea of human essence is the dominant *on self-love* (a). A human whose consciousness is not focused *on knowing the truth* (b), and activity *on the creation of goods* (c) is detestable. Bad is a human if in culture he isn't aspiring to *beauty* (d), and in relationships shows no *love for neighbor* (e). A human that has no *love of God* is spiritless (f).

In such a way we have conducted a review of ontological foundations of human nature that made up the horizontal axis of our matrix. To be sure, the components of this axis are founded at the certain internal hierarchical dependence, violations of that lead to distortions of human nature.

## **2.2. Levels of Educational Goals as Grades of A Human Becoming (Vertical Axis)**

And now let's take in the levels of a human becoming (numbered lines along the vertical axis). During the ascension a human (at first on the orders of important adults, then on his own accord, then by the will of God) acquires the new formations (in the perception of Lev Vygotskiy he acquires the thing that he didn't possessed earlier), either of which is on certain degree (level) of the *lestvitsa* (ladder) of his own becoming (ascension). «By age new formations should be meant that new type of personality structure and its activity, these psychical and social alterations that for the first time ever arise at this age degree and that in the foremost and basically determine the conscience of a child, his/her attitude toward the environment, his/her interior and exterior life, all the process of his/her development at this period» [Vygotskiy, 1984: 248].

I use the Church Slavonic word «*lestvitsa*» (ladder) as a token of esteem for the reverend John Sinai Climacus who for the first time ever had described the gradations of human's spiritual ascension in his book «*The Ladder of Divine Ascent Saint John Climacus*» [1991].

Before coming to this earth of a newborn human the other people, who came to it earlier, have created and accumulated certain objects of particularly human experience that are just given by them and God to a new human as a present. On the ground floor of the ladder a human is given (i.e. costs nothing) as a present (that's why «as a given»): his essence – wishes (0a), his consciousness – facts and information (0b), his activities – ways (0c), his culture – images (0d), his communication – rules (0e), his spirituality can be filled with senses (0f). All this is given to a human as a token gift by God and prior generations or rather by God through representatives of prior generations worthy of Him (through Moses – moral law, through Newton – law of universal gravitation etc.) And does a human accept this gift? It depends also on him and on these conditions and on epoch given to him, in that he came into the world not on his own accord.

Now let's call by name all five grades of the anthropologic ladder of ascension to the Image. The first level is mastered by human out of necessity to fit into all the spheres of existence: natural, social and Divine. It is logical to regard this level as acquainting. At this level human explores (stumblingly tries to make his own) the outward natural, social and Divine world.

At the second level (grade) he already confidently appropriates it (makes his own) on the established pattern, i.e. on the standard. Let's call this level competency-based.

The ground (external) level is not mine yet, i.e. strange. The first (intermediate) – not fully mine. The second (internal) is fully mine. Saw (0) → explored or acquired (1) → appropriated (2).

Let's use the agro-botanical metaphor. The ground level is a ground on which the seed is appeared (as a token gift). The first level – seed sprouts while opening the cotyledons (out of necessity). The second level – organism grows and grows up (on predetermined standard).

Logics tell that at the third level the grown stem should break into flower, bursting the bud. At this level human, getting already familiarized with this world, having acquired its elements, takes a love (out of love) of it, showing it both towards himself and towards the other, and towards God. Let's call this level beneficial.

The fourth level is a level of fruit bearing, constructive level, creative level. A human is obliged to replenish the safe of experience begun by prior generations. And human does it by dedication, or rather, by vocation by God.

The fifth, saving level of human becoming is carried out after the Image of Creator in sympathy with Him, according to His will.

As the result, a human, having gone all degrees of the ladder, «having filled all the cells» of his nature with functional organs (according to Alexey Ukhtomskiy) or new formations (according to Lev Vygotskiy), can acquire the ultimate qualities: a) immortality (in essence), b) genius (in consciousness), c) heroism (in activity), d) impeccability (in culture), e) righteousness (in communication), f) sanctity (in spirituality).

### 3. DEGREES OF ANTHROPOLOGIC LESTVITSA AND THEIR CONTENT

#### 3.1. First Floor: Acquainting

The first (bottom) level of educational goals (results) matrix is acquainting. It corresponds to the stage of humane initial integration to: a) living space; b) existential content, c) scope of activity, d) circle of contacts, e) certain culture and f) ancestors' belief. At this initial stage a human acquires: a) own viability (1a), out of that grows vital capacity; b) fragmentary ideas (1b) that are yet-to-be-put into a system of holistic knowledge, c) particular skills (1c) out of that will develop holistic crafts, d) several samples (1d) that can become canons; e) formal norms (1e) that in perspective can become personal convictions and habits. At this level human acquires (if applicable) craving for God (1f) that should develop into God-consciousness (fear of God).

External (i.e. given to human) objects of human experience (wishes, facts, ways, rules, samples, senses, null line) are in a way explored, but not yet become fully personally appropriated. Vyacheslav Guzeev suggested «two-level nature of interiorization: not touching the subconsciousness shall be called acquirement, and touching the subconsciousness (forming the automatism of actions) – appropriation» [Guzeev and Ostapenko, 2009: 133]. As thus, at the acquainting level of educational results we are discussing about the interiorization not touching the subconsciousness. This is a level at which: a) wishes given to me (mine) generate viability; b) external (strange) facts turn into internal (mine) ideas, not reaching by that the completeness and retention of knowledge; b) external (strange) work methods turn into internal (mine) skills, not yet acquiring the thoroughness and fullness of crafts; d) external, established by somebody (strange) rules turn into internal (mine) norms, not becoming by this deeply personal convictions; e) external (strange) samples of culture, being acquired, become internal (mine) images, not becoming by this conventional canons; f) senses presented externally, penetrating inward, generate aspiration to the sublime, Absolute – craving for God, not having yet reached the fear of God. For «God had created the human so that he had craving for God, – it is not attained by human, but God gives it. A human uses this quality, seeks God, is eager to arrive at God, does God's will as he sees fit, within his powers, and so occurs his ascension both in love of God and in arriving at God – through craving for God» [Pheophil (Peroyan), Archim., 2008].

At the first level human is equipped with primary orientation necessities in complicated conditions of natural, socio cultural and religious spaces.

#### 3.2. Second Floor: Competency-Based

The second level of educational goals (results) we defined as competency-based (just to this for some reason a modern education confines). The norms of this level are getting legalized by society in different forms.

The knowledge (2b) and crafts (2c) establish oneself by educational standards, curricula, graduate requirements, basis minimums etc. These are just knowledge and crafts that undergo the test for correspondence with the letter of «standard», and there are invented a big variety of the procedures of such control (exams, assessments, tests, colloquia, interviews etc.)

Public opinion works out the ambivalent point of view about the rules of community, useful and dangerous habits, good and bad convictions (2d), and culture – ideals and canons (2e).

All this put together affords a human to acquire the vital capacity (2a) as a self-dependence of his essence.

At the second level craving for God should develop into a God-consciousness, fear of God, fear of the Lord (2e) as a virtue, essence of that consists in apprehension to offend the God by violation of His will, in fearing to deviate from Him because of sins. Fear of God is awe before the greatness of God both merciful and righteous. Religion brings up the God-consciousness (fear of God), but not as a fear of an external punishment, but as an internal anxiety to be unworthy of Our Holy Father.

Just by indicators of a second level it is usual to judge about the competence or degree of «accomplishments» (learning, breeding, and church-going) of a human. Here is valued the fullness and retention of knowledge, the quality and productivity of arts, the adherence and stability of convictions, the presence and appropriateness of ideals. Here a human becomes functionally literate, competent, socially adapted and enduring to internal miseries, hardships and problems.

Let's return to the table and make an intermediate notion: two bottom levels of educational goals (results), denoted by us earlier as standardized [Ostapenko, 2010: 35-40] might be called as well legalistic. They are provided with intelligent organization and appropriate teaching aids, proved by assignments for submission and examinational trials, traditionally lean towards reproductibility. The creativity and creation, ecological and ethical estimation of pupil's doings and actions are here little foreseen.

The following levels of educational goals (results), defined earlier as non-standardized, we shall call beneficial, respectively.

First worldly digression. Before returning to the table and continuing the movement upwards let's make a little digression. Imagine to yourself a certain school leaver which faultlessly (with gold medal) had fulfilled the requirements of educational standard, but have done this... under duress of a tyrant parent. On the final trials he proves the corresponding level of knowledge and crafts (skills), and then disengages oneself from the oppressive guardianship of a parent and from now on shows not a spark of aspiration to the development and worthy using of his abilities. Is it a good school leaver or not?

Or another example – a medical higher school education graduate, in whose diploma «with honours» is written «an operating surgeon». Afterwards his lecturers found out that he have systematically used the anatomic knowledge and dissecting skills gained at higher school for the purposes of enrichment, providing the criminal transplant organ traffic at a back-street clinic. Is it a good graduate or not?

For the modern education that for the last two decades was gradually becoming the part of a sphere of consumer services, turning the teachers and lecturers into the paedoficiants, this question seems to be irrelevant. It is enough to prove formally the availability of established by standard knowledge, crafts and skills (or, as they say – «competences»). And what comes next?

### **3.3. Third Floor: Beneficial**

The third level of educational goals we have called beneficial. It is an initial non-standardized favored level. As a favor we understand the God's disposition animated by love for the people. The grace acts in a human as love. In Christian outlook love is a universal way of realization by human of his spiritual essence. Christian's love in «basic pedagogic positions» (termed by Alexander Shuvalov<sup>3</sup> [Shuvalov, 2009a: 22]) receives the special interpretation: «parent» raises a child with a love of life and optimism (3a); «expert teacher» cultivates by a child the inquisitiveness, φιλοσοφία (3b); «craftsman master» forms the industriousness, φιλεργία (3c); «artist creator» raises love of the beautiful (= love of the good), φιλοκαλία (3d); «sage-tutor» raises in a child the philanthropy, φιλανθρωπία (3e); «pastor-spiritual guide» awakens the Love of God, Θεόφιλία (3e).

All these notions are quite applicable beyond the Christian lexicon. Love of life, inquisitiveness, industriousness, love of the good, philanthropy and love of God are very accurate (essentially – universal) indicators of psychological and moral health both among children and among adult people. Upbringing in love and dignity – these are the principal conditions of moral welfare of the modern children.

Fear of God at the third level develops into the Love of God (Θεόφιλία). Saint Anthony the Great taught that «love is stronger than fear, and said: I don't fear God already but love Him (i.e. move not by fear how to behave, but by love; for «love drives away the fear » (1 John 4:18) » [Philokalia. Volume1, 1979].

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<sup>3</sup> Alexander Shuvalov emphasizes four basic pedagogic positions: parent, sage, craftsman and teacher. We suppose that four positions are not enough.

While moving into pedagogic reality, we feel that without loss of content we can regard the love of life, inquisitiveness, industriousness, love of the good, philanthropy and Love of God as educational (more usually, upbringing) goals (results) of the third level. For these are not innate qualities, they are necessary to cultivate, nurture (bring up) and then keep in a human. And this is already pedagogic objective that raises the bar of education at gracious level.

The experience and emotions presented to a human at the beneficial grade of education are necessary for acquirement and realization by him both his professional avocation and human appointments that should be referred to in connection with two following grades of anthropologic ladder. Love is one of main spiritual needs of a human. «Love is just a mercy» [Frankl, 1992].

Second worldly digression. Until then let's once more divert ourselves and remember the trained but demoralized fail 'A' grade pupil and skilled but amoral transplant surgeon and return to the question: «Are these good graduates or not?» The question is by no means rhetorical. Within the framework of the second competency-based level (and approach) of «educational services» an answer should be positive. And from positions of the third – beneficial – level of educational results' comprehension an attitude changes for the contrary.

### 3.4. Fourth Floor: Creative

The fourth level of educational goals (results) we have called creative or constructive. Yet some quarter of century ago a rare schoolboy didn't dream about inventing and assembling single-handedly a certain over-sophisticated device for common welfare, to formulate the revolutionary scientific idea or to create a perfect word picture or as a minimum to realize a project that should be based on his profoundly artist's intention. An interest to creation and addiction to construction move the human to seek his avocation and to improve his abilities. Alas, nowadays this interest has almost withered away. The dominant «to have» overruled the dominants «to be» and «to create». The training of «qualified consumers» (so formulated the educational purpose ex-minister Andrey Fursenko) has done its mean work.

It is known that at the traditional meetings of graduates even the most strict and meticulous teachers don't interrogate their already tried by life pupils if they still remember the school formulation of Ohm's law for the section of circuit, can they quote a fragment from «Eugene Onegin», if they enumerate the exceptions to grammar rules. Teachers are interested in what have they managed to do, what they have distinguished in and what have achieved in life their grownup «children». The teachers aren't interested in delayed result of their pedagogical activity: how did the pupils manage to unlock and realize their avocation, to fulfill their bold dreams. Usually it turns out that teachers pride became those who «glutted oneself» with love of life, of labor, of knowledge, love for neighbors. Just these qualities become the basis for realization of constructive (and not consumption) potential of a human.

None prudent worldview cannot set sights on upbringing of a consumer. Even such different world outlooks as Orthodoxy and Marxism bear a likeness in that the condition of normal existence of a human at the society is considered to be the necessity of donation to other. That allows to pragmatic liberals to equalize incorrectly the «slavery of Orthodoxy» and «Soviet totalitarianism». It is rather Soviet upbringing strategy is the consequence of that it had developed on the cultural and historical and social ground, through many centuries cultivated by Orthodoxy. The truth of the idea of construction in Soviet and Orthodox strategies is expressed in different formula. So, Soviet pedagogy asserts that human grows where «produces the result that cares all others, that affects all others» [Ilyenkov, 1991: 412]. In Orthodoxy it is expressed more concisely: «Mine is that which I give away to others» (Rev. Maximus the Confessor). The liberal worldview doesn't reject donation using but puts consumption at the top.

The explanation of the fourth level of educational goals (results) is not a whim of the author who doesn't accept the liberal values of consumption society. It reflects the objective necessity: for a stable development and prosperity the society needs not consumers but constructors – people able not only to find a use for them, but also to add something new, to enrich not only their life, but also the life of other people.

The educational goal here is detection and realization by human of his abilities and his avocation. The topic is intriguing and full of internal dramaturgy. Here it is important not to stop to look at the fence and not to back down, not to give in to temptations and not to peddle. In all honesty – not all the people manage it. But if a human chooses the trade and way of life after his heart and remains true to them, in other words, finds his avocation or feels his dedication by God, then in his essence through a self-love definitely matures the asceticism (4b), in his consciousness aspiring to perception of truth arouses the shrewdness (4b), his activity aimed at the edifying of goods acquires the mastership (4c), his culture directed to beauty shall fill with inspiration (4d), his communication filled with love for neighbor will show mercy (4e) and his faith founded on love of God shall come through collaboration (συνεργία) with Him (4f).

From one hand, each of these qualities is the result of human's self-development, manifestation of his identity based on immense industriousness, but, from the other hand, the result of action of Grace of God and God's will accepted by human willingly.

In the trade by avocation (or by dedication) the level of return and achievements scale are usually immeasurably high, for they are filled with love and sense. Happy is a human who loves his work that makes sense of his existence.

### **3.5. Fifth Floor: Saving**

While being transitioning to the fifth (the highest from the gracious) level of educational goals (results) we inevitably enter into the spiritual field. It was named by us saving, bearing in mind that salvation is human's getting rid of the sin and its main consequence – death.

If it is possible at the fourth level some way or another to tell about the partial self-dependence of a human, then at the fifth grade he doesn't ascend indeed by himself, without help of God. And in order to receive this help, you should, as minimum, believe in possibility of it, ask for it and be worthy of it.

An experience of faith devotees and the righteous testifies that persistent adherence to Image and commandments of the Savior (life in Christ) leads to conversation of human, appearance in him the especial God-like qualities: in the natural sphere – austerity (5a); in the sphere of consciousness and experience – sagacity (5b); in the sphere of acts – self-sacrifice (5c); in the sphere of culture and community – enlightenment (5d) and sacrifice (5e). The focus of spiritual sphere on God grants to human the God-likeness (5f), for, according to Athanasius the Great, «God became Human in order that human became God», «Son of God made himself Son of Man in order that sons of men made themselves sons of God» [Athanasius the Great, Saint, 1903: 257].

The fifth level is an especial one. It is the result of synergy (collaboration) of human with Creator in recreation of himself. For example, to attain the shrewdness that affords to think heuristically and make discoveries is possible evidently by way of self-development, and to acquire the sagacity that affords to prophesize without God's immediate interference is impossible. It is indicated by the Church's vast spiritual experience and its historical testimonies, in particular, life of the reverend Ambrose of Optina: «By God's grace his shrewdness turned into sagacity» [Lives of the Optina Elder hieroschemamonk Ambrose, 2011: 125] (italics mine. – A.O).

So let's remember the purpose for which we are created and aim at it by saving way, pointed to us by Christ and His saints. Already in V century Saint John Cassian the Roman told that «we must be always absolutely sure that by no means can reach the perfection by our labors and deeds, even if in all tirelessness we have practised ourselves in each virtue. Human efforts alone cannot have such value and strength that could ascend to the height of sanctity and bliss if God Himself by this would not assist us and aim our heart at the thing that is useful for us» [Philokalia. Volume 2, 1990]. «In the matter of our salvation takes part both Grace of God and our free will, <...> both act accordingly and are in equal measure necessary in the matter of our salvation» [Ibid.; 128]. Then «we are coworkers (συνεργοί) of God» (1 Cor. 3: 9). Just that is going on at the fifth, saving level.

## **4. LIMITING QUALITIES AND OUT-OF-LIMIT FORM OF HUMAN EXISTENCE**

Earlier on the basis of ontological triad «activity – consciousness – community», emphasized by Viktor Slobodchikov, by Alexander Shuvalov were detected and described the normative images, limiting qualities and out-of-limit form of human existence [Shuvalov, 2009b: 50-82]): a) genius as a force of comprehension of your life's truth and ability to make self-development a development of

mankind; b) heroism as a force of power over your life (force of overcoming the instinct for self-preservation) and ability not to give up in the face of difficulties and a danger, patience in suffering; c) sanctity as a force of empathy with Absolute Truth and ability to establish goods and resist evil by love and tolerance.

Since ontological triad in our discussion grew out to hexad (double triad) «essence – consciousness – activity – culture – community – spirituality» (fourth bottom line), a need arises to ascertain and extend the range of human's limiting qualities (fourth line from the top). As such though at the sphere of community should be evidently considered righteousness (not sanctity, as suggested Alexander Shuvalov [Ibid.: 75], let's leave it to human's religious sphere), understanding after Dmitriy Ushakov that righteous is «pious, not making an offence against the rules, requirements of religious integrity, morality, appropriate to the ideal of moral purity and justice». Righteousness is one of the sides of sanctity. Additionally, human limiting quality that allows revealing all human's out-of-limit inner beauty should be reasonably called impeccability.

The most limiting (finite) human's quality is God-likeness in sanctity. «To keep faith and succeed at sanctity – this is both yoke and wreath of a Christian. Remember where you are starting from and where you are going to – starting point and a purpose – these limits of each movement. The beginning is in your becoming blessed through a communication with God according to your faith; the end – God-likeness in sanctity. Neither one thing nor another happens without spirited, personal communication with God Jesus Christ» [Theophan the Recluse, holy, 2004: 50].

Therefore, fullness of human limiting qualities is a combination of: a) immortality («trampling down death by death»), b) genius, c) heroism, d) impeccability, e) righteousness and f) sanctity.

This anthropologic scheme we placed at the top of our construction, logically having crowned it with a notion of Godman. Thus, we erected the anthropologic ladder of educational goals and results: from legalism through grace to salvation. In isolation its grades fix correctives of the educational process. Put together on the basis of hierarchy principle – subordination of underlying educational results to overlying educational goals – they become an expression of complete education idea.

Certainly, we shall be reproached with utopianism of education's gracious aspects. Yes, it is utopia for many people. In the strict, original sense of this Greek word, utopia is a «never-place», where «ου» – never, «τόπος» – place. But a place that could be built: educational system as a meeting place for different generations, where elders give as token gift to the younger what they themselves are internally and culturally rich with; as a space of acquirement by human of fullness of his reality.

We should be taken up and reproached, allegedly, for the functions of educational system are specified by the normative base, and there's nothing to daydream here about sagacity. Only actual situation both in education and in life in general, maybe, like never before induces to undertake the worldview effort to think of professional duty and of excessive pedagogical objectives' importance. Consider: the modern educational system degenerated into service sector. And as consumer sphere it produces today exclusively consumers. A depedagogization and dehumanization of education took place: pedagogical activity was substituted for coaching, animation (organization of entertainments), tutorship and working a crossword puzzles at the test exams. Educational goals reduce to forming of narrow competences or universal learning actions (UUD) and pack into Procrustean bed of learning standard. Along with this neither love of life, nor industriousness, nor inquisitiveness, nor philanthropy, nor love of the good, nor human's considered attitude to life, nor human's moral dignity are not provided there, for they could be neither offered nor used as a service. They should be cultivated, brought up and nurtured. They could be acquainted with and get familiar with.

Not all come up on heights of sagacity, asceticism and sacrifice. A man in a thousand. But these geniuses, heroes, the righteous and saints don't remain at all if educational system shall be entirely reticent about these heights. Images of heroes, geniuses, the righteous and saints are urgently necessary to return in our education. Or they should be finally superseded by ugly mugs of stupid models and blueness-tattooed “successful” sportsmen and entertainers.

Aim at the top...

It should like only to turn all construction through 45° (see Picture 2) in order to see all internal hierarchy of human double ascension from wishes given to him to God-likeness in sanctity.





*homo perfectus* =  
= *homo spiritalis* +  
+ *homo sapiens* + *homo habilis* +  
+ *homo mundi* + *homo moralis* +  
+ *homo adultus*.

*But each summand of this sum is yet to be filled with sense and content.*

*But we have in mind that while losing the ideal or its components, we lose the constructive sense, and overpowers the depravity that by its rugged hacks generates discord and misunderstanding that turn out into the wounds of social conflicts, extremism, terrorism and civil wars. And the ideal disappears when it isn't seen by rulers and stop to be delivered by teachers and parents, who lose the image of a future Fatherland.*

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