Е. В. ГЛАДЫШЕВА

Концепция созидания в философии И.А. Ильина и ее применение в современном гуманитарном образовании в высшей школе

Введение. Философия И.А. Ильина предлагает программу обновления общества при возвращении к духовной традиции, что представляется актуальным для современного гуманитарного образования. Цель статьи – воссоздать концепцию созидания в творчестве И.А. Ильина и продемонстрировать ее возможности в организации проектно-исследовательской работы студентов университета в рамках гуманитарного образования.

Материалы и методы. Опираясь на анализ современной исследовательской литературы и произведений И.А. Ильина, в работе использовались теоретический и герменевтический методы, а также проектно-исследовательский метод организации воспитательной работы со студентами вуза.

Результаты исследования. Созидание представляет собой творческое осуществление каждой личностью своего жизненного проекта в реальных условиях. Концепция созидания состоит из четырех моментов: 1) созидание самого себя; 2) созидание своего дела; 3) созидание семьи и воспитание детей; 4) общественное и культурное созидание. В философских произведениях И.А. Ильина можно обнаружить данную концепцию. Открывая духовную реальность, человек постигает замысел Бога о самом себе, свою «призванность», свободно принимает ее и ответственно осуществляет в своей жизни. Семья, созданная на основе духовной общности супругов, передает духовную традицию и созидает новое, более творческое поколение. В семье воспитывается патриотизм, осуществляется переход к понятиям Родины, государства, отечественной и мировой культуры. Названы темы и представлены этапы организации проектно-исследовательской работы студентов.

Обсуждение и выводы. Новизна данного исследования заключается в соединении теоретического (философские идеи И.А. Ильина) и практического (многолетняя практика организации проектно-исследовательской работы студентов) подходов, что позволяет решать воспитательные задачи в рамках гуманитарного образования. Концепция созидания позволяет соединить личностный подход с отечественными традициями и общественным благом.

Ключевые слова: созидание, концепция созидания, философия И.А. Ильина, гуманитарное образование, воспитательная работа, проектно-исследовательская деятельность студентов

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The concept of creative doing in the philosophy of I.A. Ilyin and its application in modern liberal arts education in the high school

Introduction. The philosophy of I.A. Ilyin proposes a program for the renewal of society while returning to the spiritual tradition, which seems to be relevant for modern humanitarian education.

The aim of this research is to reconstruct the concept of creative doing in the I.A. Ilyin's philosophy and to demonstrate of its application in the organization of design and research work of university's students in the framework of humanitarian education.

Materials and methods. Based on the analysis of modern research literature and works of I.A. Ilyin, theoretical and hermeneutical methods were used in this work, as well as the design and research method of organizing educational work with students.

Research results. Creative doing is the creative implementation of each person's life project in real conditions. The concept of creative doing consists of four points: 1) creation of oneself; 2) building your own business; 3) building a family and raising children; 4) social and cultural creation. In the philosophical works of I.A. Ilyin, you can find this concept. By discovering spiritual reality, a person comprehends God's plan for himself, his "calling", freely accepts it and responsibly implements it in his life. The family, created on the basis of the spiritual community of the spouses, transmits the spiritual tradition and creates a new, more creative generation. Patriotism is brought up in the family, the transition to the concepts of the Motherland, the state, domestic and world culture is carried out. The topics are named and the stages of organizing the design and research work of students are presented.

Discussion and conclusions. The novelty of this research lies in the combination of theoretical (philosophical ideas of I.A. Ilyin) and practical (long-term practice of organizing students' design and research work) approaches, which allows solving educational problems within the framework of humanitarian education. The concept of creative doing allows you to combine a personal approach with domestic traditions and public good.

Keywords: creative doing, the concept of creative doing, Ilyin's philosophy, liberal arts education, educational work, design and research activities of students

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Introduction

Modern liberal arts education in university is designed to promote self-identification of the younger generation, understanding by young people of themselves and their hierarchy of values, as well as the ability to harmoniously combine their own interests and public good. The philosophical heritage of the Russian philosopher Ivan Aleksandrovich Ilyin helps to solve these problems on the basis of national traditions, traditional values of Russian culture. Over the past ten years, the concept of creative doing has been developed by us theoretically and is successfully applied in pedagogical and educational work with students of a technical university [11; 12]. Based on the principle of collegiality developed in Russian philosophy (unity in the multitude, preserving individuality), it seems that for the successful consolidation of Russian society, it is important for each individual to understand his own value orientations in the context of the traditional values of his country, as well as modern tasks.

Increasingly, in modern research literature, appear some articles in which they speak of the need for an upbringing component in education (for example, [28]). It is worth bringing up on the basis of traditional domestic values developed by centuries of culture and the spiritual life of the people. I.A. Ilyin, like no one else, is suitable for the role of such a teacher, whose entire emigre activity was aimed at developing a program for the active education of love for the Homeland and patriotism [1; 3; 37]. It seems that the patriotic pathos of I.A. Ilyin's philosophy is also relevant for the modern young generation.

The question may arise, because Ilyin is a religious philosopher, therefore, his ideas are not suitable for secular education. The concept of a post-secular society speaks of the presence in the modern world of people, both religious and atheists, and they both are called upon to strive to understand each other's positions in order to consolidate society [4]. Since we are all interested in common social goals (preservation of peace, prosperity of the Homeland, education based on the traditional values of Russian culture), it will be useful for atheists to get acquainted with the position of the religious philosopher I.A. Ilyin. A.V. Gulyga calls the modern era postmodernity, when the return to traditional values, understanding and translating them into modern life is an urgent problem [17]. The author says that Russian religious philosophy is positive, it is aimed at the creative transformation of man himself and the surrounding reality. This is important in the face of today's demand for creativity and innovation. History teaches us that innovations are successful when they are based on cultural and historical continuity.

The aim of this research is to reconstruct the concept of creative doing in the I.A. Ilyin's philosophy and to demonstrate of its application in the organization of design and research work of university's students in the framework of humanitarian education.

The purpose of the study determines the main tasks of the work: 1) the description of the concept of creative doing, developed by us; 2) the discovery of this concept in the I.A. Ilyin's philosophical heritage; 3) the demonstration of the practical application of this concept in design, research and educational work with students of higher education.

Materials and methods

At the moment, only one monograph has been found in the Russian-language philosophical literature with the title "The Philosophy of Creation" [31]. The theory of creative doing is proposed by M.A. Petrov as a methodology for technical and technological sciences. According to the author, this methodology makes it possible to predict the negative consequences of technogenic development. An interesting concept is presented by the researcher S.Z. Goncharov, offering an original idea of subjective philosophy and substantiating its necessity in modern Russia. According to Z.S. Goncharov, the focus of modern culture only on economic profit makes the life of a person and a society as a whole one-sided and flawed and ultimately leads to a dead end. According to the researcher, a "creative society of cultural amateur performances" should be created. The cultivation of human creativity can be carried out only on the basis of the fundamentalization of education and the flourishing of culture. The anthropological principle is proclaimed by Z.S. Goncharov as a guideline on the way to a "human-creative society" [15; 14]. The process of designing a person's life within the framework of postmodern discourse is considered in the article by P.K. Grechko [16]. The work of E.V. Gladysheva and M.I. Gladysheva is devoted to the analysis of the phenomenon of creative doing in Russian culture [10].

Among foreign thinkers, the theme of creativity was analyzed by R. Sternberg and T. Lubart in the article "Overcoming the Crowd: Cultivating Creativity in a Culture of Conformity" [36]. Researchers regard creative thinking as an important factor in the humanistic development of mankind. In the modern world, it is essential for the survival of the human community. Sociologist R. Florida introduced the concept of "creative class" into philosophical discourse. The creative class is capable to make innovations. Creativity, permeating all professions, is viewed by Florida as the driving force of the modern economic development [6].

In the large-scale work, R. Keith Sawyer tries to go beyond the only psychological consideration of creativity and combines the data of sociology, history and cultural studies on the nature of creativity. He shows that many researchers of creativity agree on the importance of cultural, historical context for recognizing creativity. The author believes that science and business creativity are embedded in the social context and are more dependent on cooperation than artistic creation [34]. Robert Weisberg examines the concept of innovation in problem solving, science, invention, and the arts. He believes that creativity is the lot not only of selected people [38].

In general, the analysis of the cited sources shows that, along with studies of individual aspects of the creative process, in philosophy there are attempts to outline a general theory of creation and creativity. Sometimes the term "creative doing" is used, but in relation to certain areas of human activity. We are developing the concept of creative doing in relation to the entire life of each person. For this, everyone needs a philosophical reflection on himself and his life. The formation of this skill is facilitated by the study of the humanities, in particular, philosophy.

The role of philosophy and morality in human life is described by A.A. Huseynov in the article "Morality as a breakthrough to being". According to the author, philosophy asks the question about the value preferences of man, his conscious aspirations to the infinite. Consumerism and materialism («thing-ism») as a strategy of life are considered by A.A. Huseynov as the surrender of man, bringing the infinite to the finite [18]. We can also note

the article by V.M. Mezhuiev "Cultural function of philosophy". Philosophy is defined "as the cultural self-consciousness of a person in freedom", striving to realize that system of values "which alone makes a person free to choose his life path" [29]. I.M. Melikov notes the need of philosophical knowledge for the development of personal and professional qualities of students of any specialty [28]. E.V. Gladysheva writes about the relationship between the success of economic activity and moral principles (on the example of Russian entrepreneurs of the XIX-XX centuries) [9]. The function of universities as the institutionalization of creativity is indicated by A.O. Karpov [23], the importance of the project approach in education is noted by L.F. Matronina, O.B. Skorodumova and B.I. Skorodumov [27].

The following works of contemporary authors are devoted to analysis of I.A. Ilyin's works. V.A. Barinov and K.V. Barinova wrote a creative biography of I.A. Ilyin, in which they showed his selfless love for Russia and service to it even in emigration [1]. T.V. Besspalova analyzes the concept of patriotism in the philosophy of I.A. Ilyin. The author emphasizes Ilyin's understanding of patriotism as a spiritual state, which includes three aspects: national-cultural, religious and state-legal [3]. T.V. Potapenko analyzes the idea of the patriotic basis of personality and the role of the family in patriotic education in the philosophy of I.A. Ilyin [32; 33]. Article by A.Yu. Ufandeeva is also devoted to the theme of patriotism and spiritual education in the philosophy of Ilyin [37].

Of the topics close to this work, we can point to the dissertation of I.I. Ivanchenko "The idea of religion, spirit and patriotism in the images of Russia by I.A. Ilyin" [22], D.A. Chestneyshina "Socio-philosophical anthropology by I.A. Ilyin" [5], I.V. Kuleshov "Philosophy of creativity by I.A. Ilyin" [25]. The article by K.E. Muryshev "The meaning and nature of creative contemplation in the philosophy of art of I.A. Ilyin" [30] and an article by I.V. Baturina "Philosophy of creativity I.A. Ilyin" dedicated to the theme of creativity. Researcher I.V. Baturina emphasizes that the philosophy of creativity of Ivan Alexandrovich "clearly expresses the same nature of the phenomenon of creativity, religious faith and true freedom in man" [2]. T.I. Simonenko studied the ideas of I.A. Ilyin on education and upbringing and his concept of spiritual education [35].

Philosophical and theoretical study of the concept of creative doing in the works of I.A. Ilyin determined the choice of methodological approaches used in this article. The systems approach was applied to analyze the structure of the concept of creative doing. Theoretical and hermeneutic analysis was used in the study of the philosophical works of I.A. Ilyin. When organizing educational work with students, a project-activity approach was used.

Research results

Creative doing is defined by us as an integral process of self-realization of a person throughout his life. Creative doing is the life philosophy of every person, his life-building. Thus, "creative doing" is a broader concept than "creation" and "creativity", which in this case can be considered synonymous. There is always creation in the creative doing, because we cannot fully transfer the experience of the past, tradition, as well as our plans without changing them, adapting to real modern conditions. Creative doing is a personal and social process. A person, creating himself and his environment, influences society, transforms it.

The concept of creative doing developed by us includes the following stages: 1) self-creative doing (self-knowledge, self-identification, human awareness of his hierarchy of values); 2) creative doing of business (creative implementation in the chosen profession)

3) building a family and raising children; 4) social and cultural creative doing (patriotism, active life position, charity, mercy). These stages are interconnected with each other in the integrity of real life and affect each other. It is important to emphasize their interdependence, because at the present time, often one side of the constructive life-building is opposed to other sides or carried out at the expense of others, which leads to the loss of the integrity and harmony of the personality.

In the philosophy of I.A. Ilyin, we can see similar stages of creative human activity. At the stage of self-knowledge, a person deepens into himself and there is a discovery of the spiritual world, coupled with the Divine world. Through heartfelt contemplation, a person recognizes his calling and freely agrees with it. By accepting it, he bears responsibility to himself and to other people (as far as he could implement it). I.A. Ilyin believed that a person does not invent life ideals for himself, but discovers them through self-deepening and access to the world of evidence and objectivity, i.e. to the essential world. At the second stage, having understood his purpose, the meaning of his life, a person begins to creatively implement it in de-creation. Much attention was paid to I.A. Ilyin creating a family on a spiritual basis and raising children, with the aim of passing on spiritual values to them and creating a freer and more creative generation. From the family, the philosopher moved on to the ideas of Fatherland, patriotism, nationality, legal consciousness, state, which can be considered as the fourth stage of life-building creative doing in the philosophical concept of Ivan Aleksandrovich Ilyin.

Many years of experience in organizing design, research and educational work with students of a technical university allowed us to discover this scheme of creative doing in the analysis of the life and creative work of representatives of domestic culture and entrepreneurs. Educational work with students in the form of design and research work has been carried out at the Department of Humanities and Social Sciences of MIREA - Russian Technological University since 2009 (12 years). Since 2016, it has been carried out within the framework of the Student's Humanitarian Scientific Society (headed by Associate Professor S.G. Gladysheva). Design and research work as a demonstration of the concept of creative doing in practice includes excursions to museums, estates, monasteries, memorial sites, as a result of which material is collected and analyzed on a given topic; discussion of topics and collected material at "round tables" together with teachers; preparation of reports and presentations by students; speaking at conferences and publishing articles in conference proceedings. In recent years, students have carried out the following topics of design and research work: "Russian estate as a family and cultural nest", "Family in Russia: past and present (philosophical and cultural analysis)", "Charity and mercy: history and modernity", "Domestic culture in the context of world culture ", "Domestic culture: traditions and modernity", "The phenomenon of creative doing in domestic culture". The themes of the projects imply an appeal to specific facts of national history and culture and to its specific representatives. An appeal to the fates of real people, outstanding representatives of culture and entrepreneurship, plays an educational role, because acquaints students with examples of successful creative activity based on domestic traditions and personal creativity.

All topics of design and research work have a common focus, thematic "intersection points", show examples of harmonious connection and creative embodiment of a personal creative project in the context of traditional values of national culture. Excursions were organized to the Museum of Entrepreneurs, Patrons and Philanthropists (Moscow, Donskaya st., 9), the A.A. Bakhrushin Theater Museum (Moscow, Bakhrushina st., 31/12), the estates of Arkhangelskoye, Ostafyevo, Zakharovo, Bolshiye Vyazemy, Muranovo, Marfino, Abramtsevo,

Boblovo, Shakhmatovo, Melikhovo and other memorable places of national culture [12; 13].

Acquaintance with the specific destinies and activities of Russian merchants, entrepreneurs and cultural figures in the course of organizing student design, research and educational work led us to develop the concept of creative doing. A variant of the theoretical model of this concept can be found in the philosophy of I.A. Ilyin. It seems successful to combine theoretical and practical approaches in teaching humanitarian disciplines (for example, the history of Russian philosophy, the history of Russian culture, the history of Russia), while using the organization of students' design and research work.

The discussion of the results

Let's consider the concept of Ivan Alexandrovich Ilyin in more detail. Based on the idea of the need for a subjective philosophy, focused primarily on a person [15; 14], let us dwell in more detail on the process of creating oneself and the family in the concept of IA Ilyin. It seems that the movement of thought from personality to society, and not vice versa, corresponds to the position of Ivan Aleksandrovich himself. The rebirth of Russia, according to Ilyin, should begin with each person individually, with the discovery and education of his spirituality. "A man is not given to "be" and "not sow", for he is "sowing" by his being alone ... That is why in the live communication of people, each carries everyone in him and, ascending, pulls everyone behind him and, falling, drops everyone behind him" (Quoted from: [24]).

The first stage is man's creative doing of himself. By I.A. Ilyin, this process is associated with the discovery of the spiritual world in oneself, coupled with the Divine reality. Human life consists of two layers: external, as if accidental, and internal, essential and intimate. The task of a person's life is to discover his inner dimension and penetrate into it: "... we are all called to live on earth from substance and for substance. Our earthly existence consists of two elements: from the powerful, rapid, like a stream, chaos of random dust and from the intimate shining and quietly calling out substantial tissue. The meaning of life is that we overcome this characteristic dust of random singularities, make our way to this substantial tissue and fix ourselves in it" [19, p. 220]. "A person is naturally given the ability to recognize the spiritual and a tendency to perceive it" [19, p. 118]. "In spiritual experience through love the spiritual reality is revealed to a person" [20, p. 71]. "Through spiritual experience, a person communicates with the divine element of the world and enters into living contact with God" [20, p. 54]. So the spirituality of a person is determined by Ilyin through an exit to the Divine, the spiritual reality of a person comes into contact with the Divine reality.

Divine reality is the substance of the world, in which a person is called to take root: "... the spirit is like the air and bread of human life ... the Spirit is the breath of God in nature and man or the innermost light in all existing things" [19, p. 118]. I.A. Ilyin interprets spirit as "the power of self-determination for the better". The negative stage of self-liberation is "extracting oneself from the stream of ordinary vulgarity ... strengthening oneself to defeat it". The positive stage consists in "voluntarily and lovingly filling oneself with the best, chosen and beloved life contents" [20, p. 100]. This resembles the idea of N.A. Berdyaev on the distinction between "freedom from ..." an inauthentic world and "freedom for ..." the world of spirit and creativity.

Ilyin has the concept of "heartfelt contemplation", i.e. discernment in the substantial Divine world of the objectivity of one's essence and heartfelt acceptance of it: "... the

meaning of heartfelt contemplation must be understood as follows: if human love absorbs such a vital content, for which it is not a pity to lay a belly, it becomes spiritual love; if spiritual love takes possession of the imagination, filling it with light, objectivity, reality, then a person becomes capable of heart-to-heart contemplation, that is, he acquires a wonderful organ of life and cognition that elevates and inspires him ... Then a person enters the world in order to feel in it objectively thereby linking the objectivity of objective culture with the entire force of self-giving of the subject” [19, p. 348].

T.I. Symonenko points to the idea of P.D. Yurkevich on the meaning of the heart for the education of the spirit, expressed almost a hundred years earlier by Ilyin in the work "The heart and its meaning in the spiritual life of man, according to the teachings of the word of God" [35]. I.V. Baturina also points to the inner ascent of a person in heartfelt contemplation: "The object-oriented ascent of creativity is contemplation, and a special one, presupposing self-transcendence of a person, in which the Subject of a religious and creative act is fundamentally one" [2].

Having discovered his essence, a certain Divine truth about himself, a person is called to freely accept it, agree with it and realize it in practice, with his whole life. "The calling of a person is determined precisely from above. And the spiritual dimension of human life and all its affairs has the same single source. And the responsibility of a person is always in the last dimension, responsibility before God" [21, p. 21]. Understanding his assignment in God's world and accepting it (that is, "a sense of anticipation and calling") gives rise to anxiety in a person, "for it evokes ... a living feeling of a spiritual assignment, higher responsibility and personal imperfection", and at the same time calms him down, for it gives "a sense of the highest "lead", creative basis, life meaning and self-worth ... the forthcoming spirit is called, and the called person is responsible ... " [21, p. 21]. Ilyin draws a schema of the act of acceptance by a person of his vocation: "Thus he contemplated; so loved; so chose; so did; and therefore I recognize this act as my act ... and accept responsibility for the accomplished ..." [21, p. 21].

Conscience is traditionally interpreted for religious philosophy by I.A. Ilyin as the God's voice in the soul of man. Ilyin writes about a reproachful conscience (for committed improper or improper deeds) and a calling conscience (calling a person to fulfill his destiny, because earthly life is short and you may not have time to implement your plan). So freedom is not arbitrariness, not self-will, but comprehension of the will of God regarding man, acceptance of it and responsible execution. "Conscience is one of the most wonderful gifts of God ... It is like the very power of God, revealed in us as our own deepest essence" [20, p.128]. Conscience is the God's power that reveals our essence to us. "Conscience calls us to the morally perfect (not the most pleasant, the most useful, the most expedient)" [20, p. 128]. According to the thinker, "conscience is a state of moral evidence" [20, p. 165].

At first glance, it seems that a person is losing himself, but he loses his egoism, his accident, and finds himself in the fabric of God's world, in an indestructible substance, does God's work on the earth: "He loses himself, his too human, but finds himself "substantively filled", creative, humble, worthy weaver at the loom of the Lord" [19, p. 325].

The second stage is the creative doing of business. Having found his vocation, a person must realize it in life: "... true life begins with a deed ... and all life becomes a deed" [19, p. 152]. "Every human being, as an energy center and as a spiritual individual, has ... the desire to test himself in life and somehow manifest himself: only a person who has shown himself is worth something!" [19, p. 168]. "Each of us must be recognized, must gain self-confidence, assert ourselves, provide ourselves and our family with our work" [19, p.168].

"The true deed arises from the self-constancy of man before the face of God. The culture of the people is the totality of such deeds in all areas of life. And when they gush like a stream, the era of the prosperity of the people comes" [19, p. 155]. "And without spirit, a person does not have true being, becoming not a creative explorer of the world, but only an «existence»" (Quoted from: [35]).

In order to bring the project into reality, according to Ilyin, "one cannot do without the wisdom of the ages, the traditions of ancestors, the experience of fathers and a personal, inquisitive return to work". "The right and the creative often consists of a life-giving combination of the new and the old" [19, p. 153]. In real life, innovation and tradition, ancestral experience and personal creativity combine.

Ivan Aleksandrovich Ilyin emphasized the social nature of economic activity, in which "the interaction of people and their labor contribution urgently requires responsibility and solidarity" [19, p. 204]. The thinker also emphasized the ethical aspect of economic activity: "management is in no way an activity that is irrelevant to morality" [19, p. 207].

The third stage of life-building creative doing is the creation of a family and the upbringing of children. I.A. Ilyin took this topic very seriously. In "The Path of Spiritual Renewal", he devoted the fifth chapter to the theme of the family. The philosopher draws a direct connection between spiritual unity in the family and further forms of human spiritual unity - the Motherland and the state. "The family is the first, natural and at the same time sacred union, into which a person enters into the force of necessity. He is called upon to build this union on love, faith and freedom, learn in it the first conscientious movements of the heart and rise from it to further forms of human spiritual unity - the homeland and the state" [20, p. 182]. According to the philosopher, "the family is the primary bosom of human culture", since it is in the family that the child becomes a small person, "from which a great personality or, perhaps, a low rogue subsequently develops". The main task of parents in a family is to open the way for children "to love, to inner faith and conscience", that is, to that which forms the basis of spiritual character and true happiness.

The human family is a whole "island of spiritual life" [20, p. 188]. If the family does not correspond to this, then it is doomed to decay. Ivan Aleksandrovich Ilyin points out that the main criterion for a spiritually healthy family is building it on a spiritual basis, and not on bodily-physical attractiveness and satisfaction of the "sexual instinct". Spiritual unity in the family is based not on spiritual similarity and the sameness of characters and temperaments, but on "the homogeneity of spiritual assessments, which alone can create the unity and commonality of the life goal for both". It is important to unite in what is most important in life and what is worth living for [20, p. 196]. Only such a spiritually united and healthy family can carry out the spiritual education of children, that is, lay the foundations of a spiritual character in them and bring them to the ability to educate themselves.

According to Ivan Ilyin, the family turns out to be a "natural school of Christian love" for the child [20, p. 199], a school of creative self-sacrifice, social feelings and suppression of self-interest and egoism. In the future, all these acquired qualities are extended to society and the state. The family is also called upon to perceive, support and transmit "spiritual, religious, national and domestic tradition" [20, p. 199], it is a school of mutual trust and joint, organized action [20, p. 200–201].

In his family, a child learns the correct perception of authority. In the person of the natural authority of the father and mother, he first meets the idea of rank and learns to perceive the highest rank of another person bowing down, but not humiliating himself, and learns to put up with the lowest rank inherent in him, without falling into envy, or hatred, or

anger. Ivan Aleksandrovich Ilyin writes: "In this natural and primitive form of authoritative power, the child is first convinced that power saturated with love is a blessed force and that order in public life presupposes the presence of such a single, organizing and commanding power ..." [20, p. 202]. The authority of a spiritually senior person is not at all designed to suppress or enslave a subordinate, to neglect his inner freedom and break his character, but on the contrary, it is called upon to educate a person to inner freedom. So, the family turns out to be a natural school of freedom, as well as an elementary school of free and healthy sense of justice.

In his family, a child learns independence and fidelity – these two main directions of a spiritual nature. Parents who managed to introduce their children to spiritual experience and cause in them the process of internal self-liberation, according to the philosopher, will always be blessed in the hearts of their children [20, p. 205].

Ivan Aleksandrovich Ilyin singles out the following as the main tasks of upbringing: 1) "to bring the child's soul to all the "places" where we can find and experience something Divine", so that the child gets used to seeking and finding the highest meaning in everything; 2) until the age of 5-6, the child must be protected, "so that as many rays of love, joy and God's grace as possible penetrate into his soul"; 3) after the period of "mental greenhouse", a period of "mental hardening" should come, the child should get used to self-control and high demands; 4) fostering sincerity, for which parents should not lie to children in any important, significant circumstances of life (if the child does not need to know something, then it is necessary to honestly draw a certain line in information); 5) fostering a calm and healthy discipline so that it gradually becomes self-discipline of the child. According to Ivan Ilyin, "real discipline is first of all a manifestation of inner freedom, that is, spiritual self-control and self-government" [20, p. 221]; 6) fostering a child's self-esteem through the spiritual and religiously meaningful acceptance of their parents and ancestors. As the Russian philosopher rightly noted, "contempt for the past, for one's ancestors and, consequently, for the history of one's people, gives rise to a rootless, irresponsible, slavish psychology in a person. And this means that the family is the fundamental principle of the Motherland" [20, p. 227].

The fourth stage of life-building creative doing is social and cultural creation, expressed by Ilyin in terms such as patriotism, sense of justice, politics and the state. In the work "The Way of Spiritual Renewal" I.A. Ilyin writes that "an educator ... should not "preach" love for the Motherland, but fascinatingly profess and prove it with deeds full of energy and devotion" [20, p. 263]. The acquisition of the Motherland should be experienced by everyone independently and in an original way. "Merging my life with the life of my Motherland, I experience the spirit of my people as an unconditional good and unconditional power, as a kind of God's fabric on the earth and at the same time I identify myself with this living force of good" [20, p. 279]. According to the philosopher, "the state is an organized communication of people connected with each other by spiritual solidarity and recognizing this solidarity not only with the mind, but supporting it with the power of patriotic love, sacrificial will, worthy and courageous deeds" [20, p. 351-352]. The thinker understood politics as serving for the good of the people, as an organization of "universal organic solidarity" [19, p. 269].

The idea of I.A. Ilyin about the deepening of a person into himself and there the discovery of the Divine world with the help of conscience and heartfelt contemplation can be compared with the ideas of S.L. Frank. Russian philosopher S.L. Frank believed that our knowledge is alien to the material world: "In it a completely special, superempirical

and at the same time absolutely obvious being is revealed to us –... the inner being of ourselves” [8, p. 37-39]. The philosopher followed the advice of Aurelius Augustine: “Do not go outside, go inside yourself; and when you find yourself limited inside, step over yourself!” [8, p. 44] S.L. Frank discovered that “in ourselves, or on that threshold that connects the last depths of our self with even greater, last depths of being”, there is true absolute being. And it is precisely this that “beats in us and requires an outcome and discovery”, otherwise a person would not languish in search of the meaning of life, but would simply live life like animals. We are looking for what we already have, we just need to find it [8, p. 44].

The soul consists of two parts: it acts as being for itself and, at the same time, as a medium, an environment for the revelation of spiritual being [7, p. 394-395]. Frank writes: “Personality is selfhood, as it stands in the face of higher, spiritual, objectively significant forces and at the same time is imbued with them and represents them” [7, p. 409]. The secret of the soul as a person lies in its ability to rise above itself. That is why a person raises questions such as the meaning of life, evaluates himself in terms of his ideals.

S.L. Frank believed that the concepts of "personality", "individuality" are applicable to a person to the extent that he means something to others, can be useful to them. If a person is closed and focused only on himself, then this is a sign of insanity, and such a person cannot be called a “personality”. The secret of personality as an individuality consists precisely in the fact that “in its deepest peculiarity, the universally significant”, the transcendental spiritual being common to all people, is expressed. Going deeper into oneself and approaching God, a person comprehends the transcendental one for all and, expressing this important knowledge for all, becomes a person. Everyone needs to look for the meaning of his life not outside, but in the depths of his own spirit. Truly deep are the words of Frank: “The powers of the spirit, strengthened and nourished from within, must freely pour out, for faith without works is dead; light coming from the depths should illuminate the darkness outside” [8, p. 78].

The presented understanding of the nature of spirituality and the process of its discovery by a person in the concept of I.A. Ilyin and S.L. Frank can be compared with Socrates' ideas about the nature of general concepts. General concepts of goodness, beauty, justice, courage for the Athenian philosopher really existed, they were not invented by every person, but were the same for everyone, but everyone had to discover them on their own, only then they became relevant to him. It seems that today the task of each person discovering his values, himself in the context of the values and tasks of national culture remains relevant, according to the principle of collegiality, traditional for Russian culture.

Researchers V.I. Lutovinov, A.A. Gostev and A.V. Shuvalov also believes that “it is necessary to return to the traditional system of values and restore spiritual and cultural continuity. Spiritual tradition is that saving worldview guideline, support and basis for people to define the meaning and content of their lives and the path of development of the country. In their opinion, “Russia needs most of all in independent national creativity: in deep, free, unbiased contemplation, in creative doing, emanating from love for the Motherland” [26].

It seems that design and research work with students, based on the concept of creative doing, relying on the philosophical ideas of Ivan Aleksandrovich Ilyin, is capable of fulfilling an educational task in the modern educational process.

The theoretical and practical significance of the work is to substantiate the importance of studying the heritage of I.A. Ilyin in the framework of modern humanitarian education at the university.

The novelty of the research lies in the consideration of the developed concept of creative doing on the example of the I.A. Ilyin's philosophy and demonstration of its practical application in teaching and educational activities with students of higher educational institutions.

Conclusion

The creative doing is defined and the concept of creative doing is presented, ideas of I.A. Ilyin in relation to the concept of creative doing, the practical use of this concept in pedagogical activity is shown. This substantiates the need to study the philosophical heritage of I.A. Ilyin in the framework of humanitarian education at a high school.

It seems necessary to further theoretically study this issue. Research prospects lie in a more complete study of the concept of creative doing in the context of the history of Russian philosophy, as well as in contemporary Russian and foreign researchers.

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