

**Ministry of Education and Science of Ukraine  
Dnipro State Agrarian and Economic University  
Philology Department**

**Collective Monograph**



**Linguistic and Methodological Training of  
Students for Future Professional Activities**



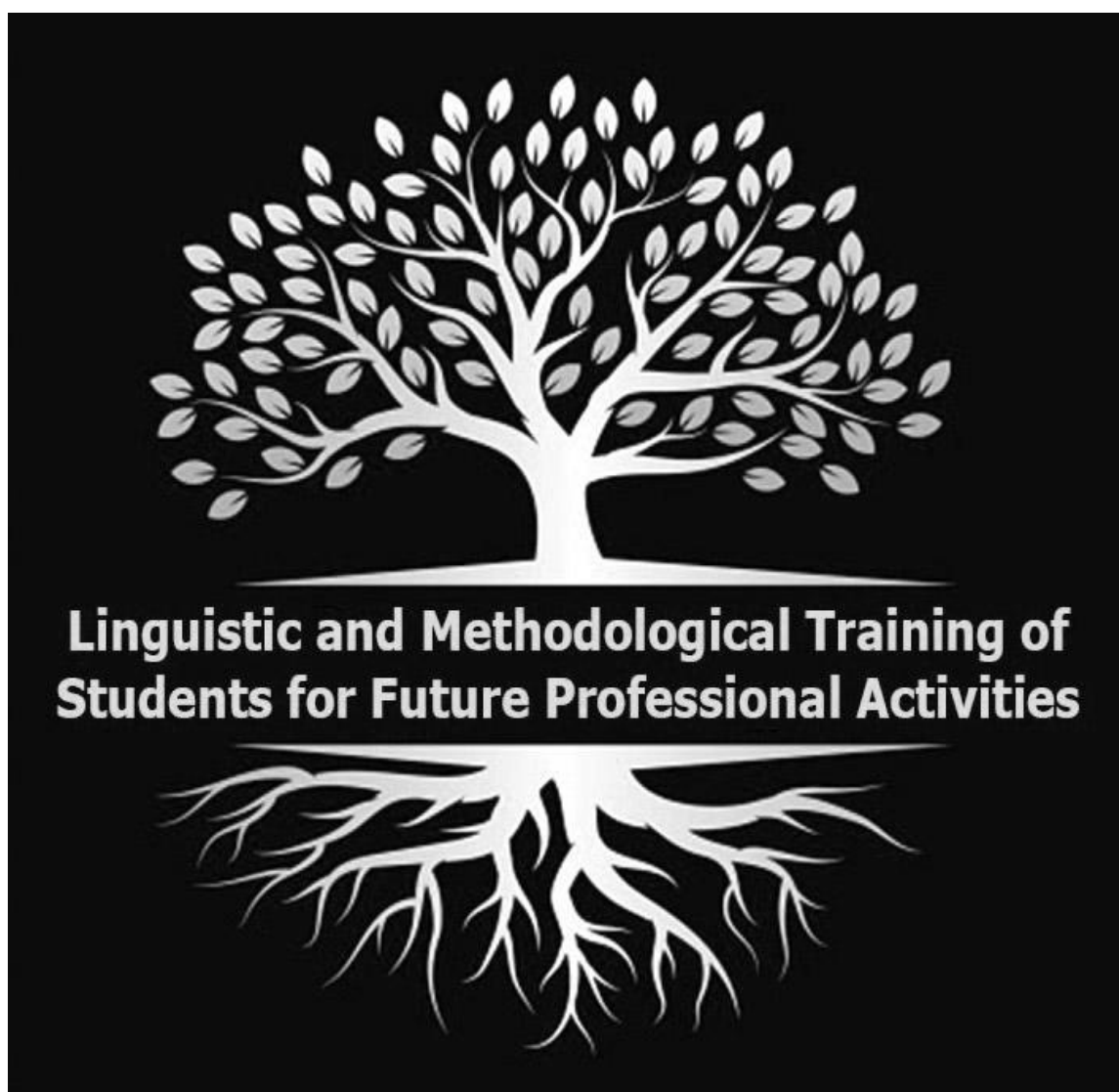
**Philology and Pedagogy**

**Dnipro, 2023**

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Collection of scientific materials published is the scientific and practical publication which contains scientific articles of Doctors, Candidates of Sciences, PhDs, research workers, lecturers and practitioners from Europe and Ukraine. The papers contain the study reflecting linguistic and methodological issues in the framework of students' training for professional activities.

The publication examines fundamental directions of linguistic research, methods and technologies of teaching foreign languages, professional, interpersonal and intercultural communication, translation studies, copywriting, media literacy. The collective monograph was published within the framework of the State Budget research topic “Linguistic and professional training of specialists: linguistic, social and cognitive, communication and pedagogical aspects” (state registration number 0122U001178). The publication is aimed at professionals engaged in practical activities in the field of linguistics, methodology, academics and general public.

## CULTURALLY CORRESPONDED, INTERPERSONAL AND SPIRITUAL COMMUNICATION IN THE EDUCATIONAL PROCESS

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**Abstract:** *The purpose of the study is to analyze the principles of organizing the educational process in the key of culturally corresponded, interpersonal and spiritual communication, to describe the effectiveness of upbringing, education and teaching by observing the basic requirements for the favorable development of the individual.*

*The following principles of professional, interpersonal and spiritual communication in the educational process are considered: 1) the integrity of the educational process, 2) the education of the soul as a whole, 3) the maintenance of the educational environment, 4) the unity of pedagogical influences, 5) the essence of pedagogical influence, 6) pedagogical spiritual communication, 7) the importance of the pedagogical ideal. The following principles are recognized as the most decisive: 1) the principle of good conscience, 2) the principle of love and reverence, 3) the principle of moral freedom, 4) the principle of purposefulness, 5) the principle of humility and obedience, 6) the principle of timeliness, 7) the principle of measurement, 8) the principle of rationally active love, 9) the principle of a personal respectful approach, 10) the principle of patriotism, 11) the principle of cultural conformity, 12) the principle of environmental responsibility.*

*The article analyzes the disturbing trends of modern pedagogy, when in the vast majority of teaching staff there are big differences and contradictions both in worldview positions and in views on a developing personality, on the educational process. The predominance of an informative and cognitive approach to education, which gives too much intellectual overload to students, the fragmentation of pedagogical forces, the lack of spiritual unity, the lack of personal piety, the lack of stable principles of education and upbringing inevitably negatively affect the spiritual and moral state of pupils, their worldview and knowledge quality.*

**Key words:** *educational environment, pedagogical influence, pedagogical ideal, upbringing, education, teaching, learning, moral, piety, personality, soul*

**Introduction.** The issue of professional, interpersonal and spiritual communication in the educational process is closely connected with the practical universals of modern education, with the fundamental principles of organization of the educational process. Native education has to “survive” in extremely difficult, unfavorable conditions. Among these, scientists usually distinguish the following: the “consumer” attitude of people towards each other and towards life in general; high level of corruption; high level of aggression and crime; ever widening gap between the “poor” and the “rich”. Some scholars are convinced that only if these negative factors of the external, in relation to education, environment are eliminated, is it possible to get out of the crisis. Others insist that the complete elimination of these factors, at least for today, seems unlikely. Moreover, the increase in this probability is directly related

to the effectiveness of education, which requires a radical rethinking of many of the wrong directions taken by the modern education system.

Unfortunately, nowadays the word “education” has lost its original meaning. In secular pedagogy, “education” is called the amount of systematized knowledge, skills, ways of thinking that the student has mastered ... It is customary to call an educated person who has mastered a certain amount of systematized knowledge after receiving, as a rule, higher education. The main criterion of education is the system of knowledge and system of thinking.

At the same time, the very word “education” goes back to the concept of “forming consciousness”, that is being conducted in communication. Communication is the most important environment for the spiritual, social and personal manifestation of a person, a means of achieving mutual understanding between people. Communication provides all the diversity of life, relationships, self-manifestation and self-affirmation of individuals with the help of language or slang, such methods of information as facial expressions, posture, body movement, gestures, images, symbols, sound signals, conventional signs. And all these means are defining ones in education of a person.

**A research problem.** The research problem being elucidated in this paper is to determine the principles of organizing the educational process in the key of professional, interpersonal and spiritual communication. The problem is considered under the spiritual scope too. Communication is an extremely complex and capacious concept. Often it is interpreted as the interaction of two or more people in order to establish and maintain interpersonal relationships, to achieve a common result of joint activities. From the standpoint of the domestic activity approach, communication is a complex, multifaceted process of establishing and developing contacts between people, generated by the need for joint activities and including the exchange of information, the development of a unified interaction strategy, perception and understanding of another person. Human communication can be considered not only as an act of conscious, rationally formalized verbal exchange of information, but also as a direct emotional contact between people. It is diverse both in content and form of manifestation. Communication can vary from high levels of spiritual interpenetration of partners’ minds to the most convoluted and fragmented contacts.

**Relevance of research.** Numerous experimental works carried out by domestic and foreign researchers show that the intellectual development of children is influenced by communication with the parent who is emotionally significant for the child, emotionally attached and communicatively attracted to him. This child learns better the knowledge that parents emotionally transmit to him, support, accept, with moderate control over his behavior. This provision applies to the teacher and the child, i.e. the learning process is more effective if the teacher is emotionally significant for the child and knows how to establish contact with him.

**Analysis of publications.** The problems of the paper were considered in numerous investigations, mainly focused on communication in educational process (*Delia Muste* “The Role of Communication Skills in Teaching Process”, *David Sless* “Learning and Visual Communication in Education”), interpersonal relationships in education (*David Zandvliet, Perry den Brok, Tim Mainhard and Jan van Tartwijk* “The Theory and Practice in Interpersonal Relationships in Education”, *Andrew Martin* “Interpersonal Relationships and Students’ Academic and Non-academic Development: What Outcomes Peers, Parents, and Teachers Do and Do Not Impact”, *Michael Dyson and Margaret Plunkett* “Enhancing the Interpersonal Relationships in Teacher Education through the Development and Practice of Reflective Mentoring”), spiritual communication (*Zahra Nasrollahi, Narges Eskandari* “Spirituality and effective factors in education: A qualitative study”, *Patrice M. Buzzanell* “Spiritual mentoring: Embracing the mentor-mentee relational process”). The very fundamental collection of works was developed by *Vasyl’ Zen’kovsky*. His pedagogical research and organizational activities conducted in Paris in XX century highlighted the issues of raising children and youth and postulated the holistic concept of Orthodox pedagogy. This paper refers to his famous labors “Problems of education in the light of Christian anthropology”, “Pedagogy”, “Pedagogical Essays”.

**The aim of the article. Objectives of the study.** The purpose of the study is to analyze the principles of organizing the educational process in terms of professional, interpersonal and spiritual communication, to describe the effectiveness of upbringing, education and learning by observing the basic requirements for the favorable development of the individual.

**Scientific novelty.** The research novelty of this paper is observed on its grounded attempts to prove that the modern educational process has to be integrated with professional, interpersonal and spiritual communication and enrichment of child's consciousness. There should be the education of the soul as a whole, the maintenance of the educational environment, the unity of pedagogical influences, pedagogical spiritual communication, The following principles are recognized as the most decisive: the principle of good conscience, the principle of love and reverence, the principle of moral freedom, the principle of purposefulness, the principle of humility and obedience, the principle of timeliness, the principle of measurement, the principle of rationally active love, the principle of a personal respectful approach, the principle of patriotism, the principle of cultural conformity, the principle of environmental responsibility.

**Research material.** *On pedagogical influence and spiritual communication.*

Just as soil fertility is important for the successful growth of plants, air quality is important for everything that breathes, so students need a favorable environment that contributes to their upbringing and development. The quality of the living environment of education can be defined as its pedagogy. Pedagogy is a dynamic category and can be of a high-positive degree, medium and low: fertile, moderate and meager. Literally everything in the life around us is pedagogical: people, their words, deeds, manners, habits; way of life, customs, traditions, songs, books, paintings, etc. Therefore, it is not indifferent who and what surrounds the child, what impressions the young soul receives, what spirit it imbues, what it lives on. Due to the openness, sensitivity, impressionability and high imitateness of the child's soul, unable to distinguish the useful from the harmful, a true pedagogical ideal, living examples embodying this ideal, and a fertile pedagogical environment of life are important [1, p. 4].

Holy Scripture has a high degree of pedagogy. All Scripture is profitable for teaching, for reproof, for correction, for instruction in righteousness. The pedagogical nature of a human's personality is expressed in his skill, pedagogical flair and mastery. But the main vital element of growth and development in pedagogy is love, which is most of all pedagogical, for it is long-suffering, merciful, does not envy, does not exalt itself, is not proud, does not act outrageously, does not seek its own, does not rejoice in iniquity, but rejoices in the truth [1,

p. 6]. Love is the most gracious, pedagogical and most excellent property of the human soul among others. Now these three remain: faith, hope, love; but the love of them is greater. So, the pedagogical influence is a qualitative characteristic of the pedagogical influence of the personality of the educator, environment, means and methods on the educated in the pedagogical process.

*Educational process for achieving socially significant goals.*

In all types of secular, non-religious pedagogy in the educational process taking place in the family, school and socio-cultural environments, the main interacting persons are educators and educated, and the process itself is carried out to achieve socially significant goals. The main components of the educational process are the family, the school and the church. Therefore, he does not separate the tasks of the family, the school and the church from the problems of social and cultural development. There are two poles in the educational process, none of which can be excluded: personal and superpersonal. Therefore, the pedagogical process is born and proceeds on a bilateral basis: the personality of the child in its development turns to created and uncreated sources for nourishment, which allows us to call the pedagogical process divine-human in order to achieve their unity (synergy) and cooperation.

*Participants in the educational process.*

The teacher must take the place allotted to him among other trustees and adequately fulfill his mission. The role of a teacher is the role of a loving servant, the service of an adult to a child, a strong one to a weak one, a greater one to a smaller one, in the image of the service of the Son of Man, Who humbled Himself, taking the form of a slave ... humbled Himself, being obedient even to death, and the death of the cross (Phil.2,7–8). If in secular pedagogy the teacher is a self-sufficient person, then in the orthodox one he is a co-worker of the Creator. And in this sense, pedagogical work, on the one hand, seems even more responsible and even terrible, and on the other hand, it requires deep humility and obedience to God's will, patience and work.

*The integrity of the educational process.*

Secular pedagogy is constantly striving for the continuity and integrity of the pedagogical process, but without the recognition of the main actor, who is God, and the



prayerful invocation of the holy Saints and Angels, but this is not very successful by only human forces. Even a loving mother with a sick child, due to the weakness of her own nature, is not capable of what God does day and night, throughout the life of every person: to preserve and protect, spiritually influence and guide, and lead education through the Guardian Angel. Only the all-perfection of God is capable of graciously and fully realizing continuity and integrity in the pedagogical process. The mysterious depth of the miraculous effects of God is incomprehensible and unattainable by any person [2, p. 6].

In non-religious extra-church pedagogy, as a rule, the family and the school, parents and teachers participate, while God and the Church are arbitrarily excluded from pedagogical influence. Orthodox pedagogy is characterized by the integrity and unity of the family, school and Church, parents, teachers and pastors. Only being in a triune union, the family, the school and the Church are able to holistically and continuously lead the upbringing and development of the rising generation. In the family, for the most part, the child captures the spirit, way of life, family traditions and the image of the relationship of the household. The school is designed to complement family education with soul-saving teaching and education [1, p. 8]. A preparatory process for acceptance and participation in the life of the Church takes place in the family and school. The Church, with its sanctifying power, completes the work of the family and the school.

*The importance of the pedagogical ideal.*

No one acts so well or badly on children in a pedagogical sense as another personality. The pedagogical capacity of a person is expressed primarily in her way of life, behavior, words, spiritual qualities, talents, her pedagogical abilities and skills. We define education as the gradual raising of a living being to the fullness of perfection possible for him through the correct development of his strengths and abilities, then in order to establish the beginnings of the correct upbringing of a person, a clear and correct idea of the ideal of perfection that is desired for him is necessary.

The true highest ideal must be eternal and unchanging, free from any one-sidedness, embracing the whole nature of man, applicable to all people. It is this moral-pedagogical ideal that the Holy Church in the Person of our Lord Jesus Christ shows us.

The great superiority of the pedagogical ideal over all other ideals lies in the fact that in the God-man descended to earth he is not only a mental image, but visible and tangible, embracing the whole nature of man, giving direction to all his forces and aspirations, accessible to all. There is not a single highest demand of human nature that would not find satisfaction in Him: “He is truth itself, love, goodness, purity, verity, selflessness, generosity, hard-working nature, patience, courage, but who can calculate all His perfections?” In addition, the Lord is not only an object of achievement to which people should strive in their development, but a Living Active Force in education is the Educator Himself.

*Educational environment.*

In addition to the ideal and good examples in the matter of education, the environment has a huge influence on the child’s soul. The environment in which a child begins life decides his fate: under the influence of good examples, with exercise in good deeds, honest, hardworking, benevolent people develop, inclined towards peace, order, ready to do everything for the benefit of their families and society. On the contrary, in the midst of vicious people, idle lovers of pleasures are formed, greedy for sensual pleasures, for whom work is torment. The first fertile place should be an orthodox family, which is a home church or a “small church”. A family is like a corner of heaven on earth if peace, mutual love and harmony reign there.

*Spiritual communication in the education.*

The key to success in teaching is the spiritual contact and emotional and spiritual consonance of educators and students. To achieve this, love and education are required from adults, and love and reverence from children.

Education is the beginning of the path to our salvation, achievable only through overcoming many sorrows, temptations, difficulties and trials. Therefore, both for educators and for those being educated, it is necessary to form a religious and moral consciousness, meaningfulness, prudence and sobriety. As we grow richer and richer in the course of our lives with Christian virtues, which are humility, meekness, patience, love, we must constantly remember the purpose of our life.

Taking into account the main goal of education, we must consider all pedagogical work not so much in the body, feelings and mind, but in the highest sphere of the human soul,

in the spirit. Therefore, all types of education should be in a subordinate hierarchical order, where the main place is given to religious and moral education [2, p. 347].

Only by knowing the features of the development of a child's personality and taking into account the stages of its growth, it is possible to successfully conduct a pedagogical business. Both in life and in pedagogical work, moderation and timeliness are needed in everything. The integrity of a person is inconceivable without love for one's earthly Fatherland, culture and the world around us.

*The principle of piety.*

The principle of piety is one of the most important pedagogical principles. God-fearing is instilled in a pupil by parents and a teacher. Possible questions here are: 1) Time of instilling in children the fear of God. Early suggestions are especially effective and remain for life, because the fear of God gives rise to prayer and refreshes the conscience, brings good morals in pupils. 2) The way of instilling in children the fear of God. First of all, the educator himself must be a God-fearing person in order to speak to children about God in the spirit of reverent love. Expressions like "God will punish you!" and similar are completely unacceptable, because they reveal the pedagogical failure of the educator himself, anger, impatience, lack of reverence in him and give rise to similar feelings in children. 3) People who inspire the fear of God in children are parents, relatives, teachers, as well as nurse and priest. The mother is the first mentor of the fear of God and all that is good in a child. For the successful upbringing of a child it is necessary that the whole environment around him be distinguished by God-fearing, giving a true Christian order to both the family and the school. 4) The means of instilling the fear of God in a child are a personal example of educator, teaching obedience to God, parents and educators, fear of losing the love of people around, explanation to the child of the properties of God's omnipresence, justice, goodness, etc., acquaintance of children with the commandments and accustoming to work.

*Principle of love and respect.*

To be brotherly affection one to another with tenderness is everlasting principle of good communication. The principle of love combined with reverence is one of the most important mutual principles of relations between educators and students. Its reciprocity is expressed for adults primarily in the commandment of love and tutoring, and for children in

love and reverence. A Christian, taught to love and reverence, carries out this kind of relationship in his family. From the family atmosphere of love and reverence, the child gets to study, already having this feeling and turns it to the teachers. Therefore, it is important to keep and warm up these feelings from the very beginning of the educational process, because without them its success will be difficult [2, p. 402].

*The principle of moral freedom.*

One of the main principles in education is the principle of moral freedom. Education has no right to encroach on the freedom of the human soul. The educator should not impose his beliefs on the pupil. This is meaningless, because no one can be forced to believe and love. It is freedom in man that creates the possibility of self-determination from within. Orthodox pedagogy must proceed from the clear idea that each person can believe only on the basis of his own free choice.

The Christian doctrine of freedom can be reduced to three main ideas: 1) true freedom is revealed to us only when we live in Truth, that is God; 2) it is not freedom that will save us (“by itself”), but the freedom in us must be saved and enlightened; 3) the individual seizes freedom not in isolation and separately, but by entering the grace-filled conciliar life of the Church.

It is important to convey to children the experience of generations: the so-called permissiveness is not true freedom. On the contrary, it is slavery to sin. Passion does not liberate, but enslaves, humiliates the individual. A person can be internally independent even in prison conditions, and can be a prisoner, bound hand and foot, being at the pinnacle of power. It is necessary to lead children to the freedom of Christ, it is necessary to educate them. The pedagogical consciousness of our time must put the problem of freedom at the basis of the entire system of education, at the basis of all pedagogical thought.

Should children be given freedom under the condition of vigilant observation of them? Usually supervision turns into external control. In practice, freedom, directed in a bad way, can really be stopped only externally. But it is impossible to cultivate a desire for goodness by eliminating freedom in a child and relying only on obedience. The task of pedagogy is to lead the child to freedom [3, p. 267].

*Purposefulness principle.*

Pedagogical activity, like any other, must be consciously reasonable, and even preferentially over any other activity, because of the greater moral responsibility. It follows from this that the teacher, embarking on his work, first of all needs to be aware of the goal of education, and then take care of the means leading to its achievement. The goal of Orthodox pedagogy is the healing, restoration, rooting and possibly fuller improvement of the growing personality in Christ through the Church.

The main problem of every person is the achievement of eternal life. And this life, according to the teaching of the Church, begins here, and not after death. Its condition is the conscious striving of a person towards the ideal of godlikeness as it is given in the Gospel and realized in the teaching and experience of the Orthodox Church. From here it becomes clear what education should be focused on and how a person should be educated.

The goal of education should be: to show a person the way, means and conditions for acquisition of virtues, to make a person not richer, but holier, that is, spiritually richer. This goal found a lively response and was accepted as a natural norm. Therefore, all classical education had a purposeful spiritual character.

Unfortunately, later there was a fundamental change of priorities in the very purpose and method of education. Respect for the form in many ways prevails over the efforts of the spirit. The main task of education is teaching a righteous life. Today it is gradually being replaced by another task, which is acquiring the maximum of formal knowledge, regardless of the moral state of a person. The primary values are not internal, spiritual, but “external”. Means become ends in themselves and are therefore perverted in their very essence.

The change in the purpose of education led to a change in its method. If earlier education followed the path of persuading and educating a person for the free and conscious acceptance of the basic principles of faith and life, then the new education, placing exclusively worldly interests, rationalism and pragmatism at the forefront, parted with divine pedagogy and resorted to an external order. Thus, schools arose with their disparate disciplines, assessments, punishments and rewards, formal bureaucratic requirements for teachers, demonstration of achievements on paper, and not in practice. Increasingly, non-believers and not leading any spiritual life became teachers.

*Principle of obedience.*

There are two obstacles to obedience. First, one cannot rely on the correct development of all Christian fundamentals in the soul of a child, which retains an inclination to sin. And secondly, the teacher himself often sets an example of disobedience. Obedience is the cutting off of one's own will and submission to the will of God, and only being in the will of God can one bring a disciple to God.

The formation of obedience begins in the family, where the whole way of life of the family should contribute to this. A true example of obedience is a family in which the mother is obedient to the father; both are obedient and respectful to their parents (for in a family where there is no respect for the elderly, it is impossible to seriously talk about the obedience of children); all members of the family are obedient to their spiritual father, and, ultimately, to the Church and God. Where adults do not show such images of obedience, there is no need to expect it from children either. Since we ourselves are self-willed, so are our children self-willed from the cradle.

Self-will, whims are innate in children, and are subject to nip in the bud, for whom is the germ of heart damage, the seed of malice, and self-will is the germ of a terrible sin, it can and should be broken only by a combination of love and firmness. Reasonable love cannot yield to the self-will of unreason. And the most energetic measures are permissible, since we are talking about breaking the erring will, for the sake of preserving the holy principles of faith and love in the child. Often, one such experience of firmness and unyielding obedience is enough to uproot the germ of this sin from the inexperienced soul of a child. On the contrary, pampering, indulging the whims and whims of the child strengthens disobedience, rooting in him self-will, selfishness, laziness, ingratitude, disrespect, and then contempt for the educator, and later anger and hatred for everyone who dares to oppose anything to the unbridled self-will and tyranny of the child. The loss (or lack) of the ability to obey, hear and understand others leads to an inability to obey the law and society as a whole.

Obedience is achieved by true, intelligent love for the child. It arises as a sign of gratitude in response to warmth, understanding and affection. And adults should not forget the great need for love in their children. Lack of love is often the cause of a child's bad behavior. Until we provide him with what he needs, he (and we) will suffer. Therefore, the first step in any unfavorable situation is to make sure that this need is met.

Nevertheless, Christian pedagogy notes that it is not always possible to confine oneself to kindness and tenderness, but along with love, strictness is also necessary, along with reward punishment is needed too. Love is necessary for the image and likeness of God in man, punishment for his sinful inclinations. A naughty child must be punished. But punishment should be resorted to only as a last resort, at least. Moreover, punishment has few degrees, and their range is small, and the educational possibilities of punishment are limited. They should be considered not as a method of education, but as a means, which must be used very carefully [4].

In modern education, the very formulation of the question of any higher meaning of life is generally absent. All the forces of the mind, heart and will are directed to the temporary and transient. Hence the process of upbringing and education, which does not give a young person a clear understanding of the ultimate goal of any human activity, turns out to be uncontrollable and aimless. The knowledge itself, not purified in the crucible of true moral criteria, not knowing chastity, turns either into mostly unclaimed baggage, or even becomes tools for the spiritual poisoning of a person.

This reality can only be resisted by the path that our fathers followed and for whom the belief in the primacy of the spiritual principle and faith in the eternity of the human personality were not an abstract philosophical category, but the law of life and manifested themselves in all aspects of their activity [4].

There is reason to hope that now our education, having survived a very serious crisis, will enter a new, third period. It will be characterized, on the one hand, by a return to its original Orthodox fundamental principles, and on the other hand, it will be able to truly meet the requirements and demands of the present time. The purpose of the third period is to form a person who is able to maintain inner integrity and firm fidelity to Christ in the midst of all the temptations of the modern world and in all the trials to come.

#### *Principle of timeliness.*

God points to the principle of timeliness many times in the Holy Scriptures. The Creator defines the principle of timeliness most clearly through the mouth of Ecclesiastes: For everything there is a season, and a time for every matter under heaven... A time to be born and a time to die; a time to plant, and a time to pluck up what is planted... He made everything

beautiful in His own time, and put peace in their hearts, although a person cannot comprehend the works that God does, from beginning to end.(Eccl.3,1–2,11).

During the entire development and formation of a young being, special temporary periods of the predominance of certain spiritual forces, properties and abilities are observed. Given the special susceptibility of children at an early age, when their feelings are subtle, sensitive and sharpened, and their mind and will are weak and imperfect, it is important not to miss this time for cultivating virtuous feelings: faith and love, care and compassion, conscience and shame, respect and obedience. These feelings in the future should serve as the basis for spiritual, moral and mental education. If we miss this time, favorable for the nourishment of spiritual feelings, and prefer it to the development of intellectual and other abilities, then as a result we will get a child that is self-willed, disobedient, proud and stubborn.

Only by knowing the specifics of the development of a child's personality and taking into account the stages of its growth, it is possible to successfully conduct the pedagogical process. According to the recommendations of modern pedagogical psychology, educators should pay more attention to the sensory sphere of the child up to his age of 5–7; intellectual from 7, strong-willed from 14. Mentor should care for physical education of the disciple for the entire period of physiological development and growth up to 24–26 years.

*Principle of commensurability.*

Properly brought up in a person a sense of proportion to everything and in everything is the key to inner balance and health. Moderation in bodily functions gives health to the body, moderation in the mental and spiritual spheres of life gives health, strength and strength to them. Mental and spiritual health, in turn, generates wisdom and prudence. And through wisdom man ascends to perfection; the totality of all perfections is love. From intemperance in small things, in our heartfelt feelings, comes intemperance in desires, intentions; from them comes in thoughts and words; from words comes in deeds and in the whole way of life. Temperance is called the beginning and mother of spiritual perfections, for it contributes to the accumulation of one's own strength and the acquisition of the gifts of the Holy Spirit, which is the meaning of our life [3, p. 8].

The principle of commensurability is designed to protect us from all extremes, both in life and in education, and in all pedagogical work. The reason for extremes and immoderation



is in our passion. “The sin that lives inside a person and rapes him is called passion”. Passion is understood as an arbitrary formation of a sinful habit, which has turned, as it were, into a natural quality of a person.

Prudent temperance is the door to all virtues. Temperance leads to patience, patience with prayer leads to humility, humility leads to perfection and grace. Because of this, only by an inner effort of consciousness and will, in self-control, with the assistance of the grace of God, a person is able to observe a reasonable measure in everything: in words, deeds, desires and feelings.

The desire for a virtuous life and salvation is given by God. The determination to follow this desire, stability, moderation and prosperity in good belongs to the person himself. The fulfillment of what is desired again belongs to the grace of God.

Self-determination, or determination from a young age to follow Christ, self-compulsion, self-discipline, moderation and constancy in this gave rise to multitude of Christian ascetics. Therefore, it is so important to develop a sense of proportion in children from early childhood through physical, spiritual and moral education.

The purpose of these efforts in observing the principle of commensurability is to streamline the will of a person, constancy in the Christian direction of life, accustoming him to self-control, moral achievement, so that he is always ready to subordinate his self-love to moral duty and the will of God. An excellent means in this are the requirements of the church charter and order, which protect against temptations, self-will, sensuality and intemperance. Having learned, under the guidance of his parents, teachers and pastors, to curb himself, to subordinate his lower needs to higher ones and his will to the charter of the Church and Divine authority, the child imperceptibly acquires a Christian mood and firmness on the path to virtue, and subsequently all his life will be freely and naturally improve oneself in the same spirit and direction.

*The principle of reasonably active love.*

Active and reasonable should be not only faith, but also love as a necessary condition for salvation and the main means of education. A teacher grows as a person if he truly loves children. But what does it mean for a teacher to love a child with true rational-active love?

Rational-active love differs from “humanity”, because it is self-denial for the good of others, to the point of being ready to lay down one’s life for them.

The perfect example of Christian love of man to man is the love of God to people, expressed in the Calvary Sacrifice. “Humanity” is based on the consciousness of the unity of human nature and on the commonality of human rights and interests. But despite the unity of human nature, people are not of the same moral dignity, and therefore many, from a natural point of view, seem to deserve no love and no respect; therefore, the limits of sympathy, humanity towards people, obviously, must be very narrow. On the contrary, Christian love is distinguished by its comprehensiveness: it extends to all our neighbors, even to enemies. On the other hand, humanism often understands love for a person as connivance with his weaknesses, indulgence in sin. Christian love is demanding, strict, not blind, but sighted; it is open to her that “humane” indulgence leads to death, that the path of salvation is very difficult. Thus, Christian love is deeper in its foundation, higher in its essence than humanity, and is distinguished by a comprehensive character, which humanity does not have.

If the teacher’s heart is actually turned to Christ, He will give him His inexhaustible love, nourish feelings, support the ability to compassion, mercy and love. The true love of a teacher for children is love in Christ, for He said: “Whoever welcomes one of these little children in my name welcomes me; and whoever welcomes me does not welcome me but the one who sent me” (Mark 9,37). This love represents a deep, even feeling, free from partiality to individual students, which is based on a sincere desire for the children’s eternal good. Love is expressed in specific requirements. The manifestations of a teacher’s love for children are manifold; this living, all-encompassing feeling must leave its mark on his every step.

So, love is the main source of strength and spiritual care. Without it, the delicate and laborious work of education is impossible. Just as God, out of love, leads us all to salvation, so the teacher should be like Him in this, taking care of the children.

But while devoting oneself to caring for children, one must not forget to teach the children themselves from an early age to think and take care of other people, to teach deeds of love. Many parents with living children find themselves abandoned in apartments and nursing homes, because at one time, giving everything to children, they didn’t teach them to love and take care of mother, father and other people. Therefore, it is especially important that

our love for children be prudent, soul-saving for them, because in life we see many examples of thoughtless and blind love that bears bitter fruits [2, p. 431].

*The principle of person-respectful approach.*

The only true path to freedom and the fullness of personal existence is indicated by God. The Gospel shows the principle of personhood. Here, a person is portrayed as something valuable in itself, rising above all other values, such as economic, political, national ones, etc.

Every child is also dear to Lord, which is a gift of God's blessing to parents, and its upbringing is a sacred duty. There should not be a single child who could be left without upbringing and educational care. Moreover, not a single child should be deprived of attention and respect.

Lord in His teaching activity, even in relation to adults, took into account the personal characteristics of each person. So, He humbles and calms the proud and obstinate people, but at the same time He does not extinguish the smoking flax and spares the broken reed. An example of this is His treatment of Zacchaeus, his attitude towards a woman convicted of sin, etc.

The gospel understanding of personality with varying degrees of purity is inherent to Christian educators of all times and peoples. Non-religious pedagogy strives for the development of a "harmonious personality", understood as individuality, that is, for the most complete self-affirmation of a person.

Christian pedagogy proceeds from the need to reveal the true unique human personality, that is, the image of God that is contained in every person, and to achieve godlikeness. This is precisely our human vocation: to acquire the reality of personality and nature, overcoming and defeating opposition and separation, by the feat, the ascent.

Respect for every human person, for every person as a bearer of the image of God, is fundamental in Christianity. The man is granted a beautiful and fertile inner world, it is the real authenticity of a renewed being, undeniably affirming his dignity for man. These concepts require a high and noble attitude of man to man. Therefore, one of the most important principles of Orthodox pedagogy is the principle of personal respect. But before respecting the student and teaching him respect for himself and other people, the teacher must learn self-respect. Self-respect begins with a sense of oneself as an original, unique person

worthy of respect. If you think low of yourself, then I will remind you that you are Christ's creature.

The Orthodox teacher, realizing the miracle of his calling to life and the height of his destiny, cannot but respect himself and every other person, whose personality is unique and created for its unique purpose, in order to carry his own unique cross, his mission. From this comes respect for man; and the inability to impose oneself (one's individuality) on one who is created in the image of God, and to suppress his unique personality; and fear of causing even involuntary harm to a fragile soul; and the desire to help her straighten out, open up, turn around to the Light. By respecting the student, the teacher not only "allows" him to be himself, but helps him to become himself.

Respect for the student prompts the teacher to reveal himself to him, to teach him self-respect (because one who does not respect himself will not be able to respect others). But in order to be able to help, the educator must study a person in all his fullness, so that intuitive feeling is supported by ecclesiastical, patristic and scientific knowledge of a person. If pedagogy wants to educate a person in all respects, then it must first get to know him also in all respects. In this sense, the principle of personal respect can be called an anthropological principle.

The image of God in a person is expressed in the personal beginning, therefore Orthodox education is aimed primarily at the individual. The need for education is determined by the spiritual and social orientation of the personality outside. Therefore, in the pedagogical process there are two poles, none of which can be excluded: the personality itself and the content of its being. Since as a result of the fall there was a split in the sphere of the spirit, the question becomes extremely important for pedagogy: does a person need salvation or just self-improvement. Orthodox pedagogy considers salvation to be the main and highest goal. Due to the sinful split, the spiritual development of a person goes along winding paths, full of torment; man longs for Infinity, like a spiritual being, and is chained to the finite, like a created being.

Along with the growth of good and light in the soul, evil and dark are more clearly revealed. As a person grows spiritually, temptations and temptations do not disappear, but only become thinner and more imperceptible, therefore the possibility of falling does not

leave people even at the heights of virtue. This means that the path of a person is not to develop all the forces inherent in him to the maximum, but to ensure that the main thing in a person is not suppressed by the secondary and insignificant (hierarchy). The hierarchical structure of a person also raises the question of what is the most creative and significant in this or that individuality. Each person has his own path to God, his own gift from Him, his own cross, that is, the task assigned to him by God. Each soul is unique, so the task of the teacher is to determine what is necessary for the spiritual growth of each unique personality. It is possible to awaken in a child a sense of reverence for the Divine mystery only if you help him see the actions of God in his life, taking into account his knowledge of the world around him, the abilities of his mind. Moreover, the secret of a person is hidden in his cross, which must be taken, that is, to take part in the salvation and transformation of the world and people.

The teacher is called upon to help the child determine what exactly his cross consists of. It is the task that this particular child is called to solve through his life. The tutor helps him discover his innate talents, realize the reasons for his behavior; to see, awaken and strengthen the goodness in the soul of a child. Guided by these guidelines in the work, the teacher is likened to the Savior, Who shows everyone the way to eternal life, presenting to judge the merits and demerits of a person to the Father. In addition, everything in Orthodoxy is personal: the spiritual world is permeated by personal relationships, a person's personality finds itself in personal communion with God; therefore, it is important that the teacher does not suppress the personal principle in the child, does not get on his personal path to God, does not try to replace God with his individuality.

Without a doubt, the teacher must take into account the age characteristics of the pupils, their spiritual development and general education, but much more important is the personal nature of education, the meeting of the personality of the teacher with the personality of the student, which can be exemplified by the relationship of Christ with His disciples. It is not for nothing that the teaching title, in its highest sense, Christ kept for Himself: You call Me Teacher and Lord, and you speak correctly, for I am exactly that (John 13,13). The Lord called His followers disciples, and conquered the world not by the power of power and coercion, but by the power of teaching, offered with meekness and love. And He commanded the Apostles to be first and foremost teachers. Christ's sermon was addressed to specific living

people. His teaching is a personal meeting of the Teacher and the disciple. This is where the roots of the principle of personality, which historically established itself in the Orthodox school, and which must be revived in the modern Orthodox school.

So, the vocation of a teacher is to find a personal approach to each student, to respect the personality of each person in its givenness; to help the child develop all the good that was originally inherent in his personality. In the process of this development, a person begins to become more deeply aware of himself and actively strive for spiritual life [2, p. 184]. And here the teacher is already faced with a more difficult task: without contradicting internal development, to organize in a certain sequence the meetings of the human soul with the Holy Scriptures, with divine services, with the works of the Holy Fathers, and, finally, with the life of a real community, with people. It is the organization of meetings that promote internal spiritual development that can be considered the basis of our pedagogical process.

*The principle of patriotism.*

National education in its highest expression is the education of patriotism. A patriot is one who truly loves his homeland. True patriotism consists in: love for everything that makes up the distinctive (good) features of the native people, in which its originality and inner wealth are expressed; in the free and conscientious performance of their duties to the people and society. In the ability to sacrifice everything for the Fatherland, even life, especially in difficult circumstances.

*The principle of cultural conformity.*

Beauty will save the world. Beauty of a higher, religious order, inextricably linked with Truth and Goodness. Beauty is manifested goodness, manifested truth. She does not need moralizing and proof. It affects the soul directly and is able to elevate, purify, ennoble and heal it.

Our children have a special need for such “aesthetic therapy”. Now they bear exorbitant psychological overload. The modern world is largely disharmonious, vulgarized, it is often rude and cruel. The child’s soul reacts to the processes of discord, to any manifestations of lies and evil, especially sensitively and painfully. She needs strong

antidotes. High ideals are necessary for the inner growth of a young person. We can find these ideals in our native culture.

*The principle of environmental responsibility.*

We have an instructive image of man's faithful attitude to the world in the Holy Scriptures of the New Testament. The Lord said: Who is the faithful and prudent steward, whom the master has appointed over his servants to give them a measure of bread in due time? Blessed is that servant whom his master, when he comes, finds doing so; Truly I say to you that he will set him over all his possessions (Luke 12,42–44). This parable shows the rational attitude of man to the God-created world entrusted to him by the Creator. Unfortunately, such prudence has been completely lost by modern anti-Christian civilization. It is inherently opposed to living nature. Even during the Renaissance, man sought to show his creative power, in order to win a "victory" over nature.

Subsequently, a pragmatic, selfish-consumer approach gave rise to self-confident formulas like: "nature is not a temple, but a workshop...". In this "workshop" a person felt himself not only a worker, but also a full-fledged owner, and therefore he allowed himself to arbitrarily interfere with the organism of nature, violate and destroy its unity. The consequences of such an installation in our time are notorious. Meanwhile, initially God's world was entrusted to the cares of a person called to keep it, manage it and bring it to the Creator (the principle of responsibility).

The world is an area of human existence in which the transcendental Personal God is revealed to him. Nature was the first Revelation to man about God. People who did not know the light of Divine Revelation (pagans) revered nature so much that they idolized it. Christians, knowing the one True God, must love nature as a beautiful creation of God, admiring the greatness and wisdom of the Creator, Who created a living temple to His glory and made it our earthly abode.

So, admonished by the Creator Himself, we must not only mourn for His desecrated creation, but protect and conquer it with our love, cultivate and preserve it; to ennoble and manage it. At the same time, the task of man is to transform himself to the point of deification and thereby transform the surrounding created world.

In connection with all of the above, an Orthodox approach to the study of natural sciences at school is outlined, which is fundamentally different from the materialistic one. The Orthodox worldview is characterized by a particularly sensitive attitude to the world around us, a vivid sense of co-ordination with nature. That is conditioned not by primitive and sinful curiosity, not by a daring desire to wrest its secrets from nature by performing blasphemous and destructive experiments, but by a natural desire to live and create in harmony with it.

Contrary to the existing myth, the Church does not oppose science, and does not deny it. Science in itself is not evil. But it is important by whom, and for what purpose, scientific achievements are used. Once in the wrong hands, they become a source of destruction. The Orthodox Church gives scientists complete freedom to trace the chain of physical causes and develop scientific hypotheses. She rejoices in their research, which ultimately only more fully emphasizes the hierarchical unity of the universe. Since the natural knowledge of reason and the supernatural knowledge of faith ascend to the same source – God, there can be no contradictions between the reliable data of “secular” sciences and the word of God.

By knowing the created world, we come to know the Creator. Our pious ancestors knew how to build beautiful and majestic temples, choosing the most beautiful, most picturesque places for them. But are people capable of creating anything like the temple that the Lord Himself erected? This temple is the whole vast world of God, where the transparent vault of heaven serves as a dome; high mountains – Throne; seas and oceans – a font and a bowl; rain clouds – sprinkler; sun, moon and stars replace lamps and candles; the earth itself censes the fragrance of flowers – instead of incense. In this temple, everything that lives glorifies the Creator (see: Ps. 148); all life is called to be worship; everything created must serve God, fulfill His will, live according to His laws.

With what love nature is described in Holy Scripture! The ocean is a baby wrapped in swaddling clothes (Job 38,7–9); the sun, like a bridegroom, comes out of the chamber (Ps.18,6); heaven speaks of God; the waters flee from His terrible command; the mountains skip like sheep; the paths weep without seeing those passing (Lamentations 1,4); deserts are languishing with thirst (Is.35,1); the earth trembles in the presence of God; (Jeremiah 51,29)



in a word, all creations are presented as brothers, as one great choir harmoniously singing the glory of the Creator.

We must not only admire nature, but understand it and learn from it. Every created being lives according to God-given laws. One man is rudely outrageous in God's wonderful temple; violates the laws of the Creator, and thereby violates the entire system of world worship.

The amazingly lofty Christian idea of life as a gift from God leaves no room for any claims of man in relation to the Absolute Beginning of life. Not a claim, but the greatest responsibility of a person before God, his neighbor and the world became the foundation of the Christian approach to life. Only turning to the Primary Source of all life and realizing in oneself the true measure of responsibility for the acquired freedom can save the native home of mankind – the Earth and its inhabitants. Man, the crown of God's creation, must remember that his very life is an inscrutable gift of God that must be preserved. The Lord commanded us to observe the wondrous beauty of life, to preserve and protect nature. The meaning of preservation is revealed only in touch with eternity as co-creation with the Lord. In addition, to preserve means not to prevent the Grace of God from freely acting in every living soul. We must teach our children reverence for the earth, for every slightest breath of life given by God.

#### *Education of the soul in general.*

Concern only about the development of the mind is often the source of spiritual distortions and diseases. The concern of the teacher is, first of all, the education of the soul as a whole. In the first place hierarchically is not the education of the intellect, but the promotion of spiritual growth, in which is given the key to the general health of the soul.

The theme of religious education is the main theme of pedagogy, everything else (the development of the intellect, the accumulation of knowledge, the assimilation of technical and social skills, the development of character) is only a part of this general and basic pedagogical task. Therefore, through education, it is important not only to educate children, but also to church them.

An excellent example of educative teaching is Christian preaching, in which all the forces of the soul as a whole find food for themselves. For by imparting knowledge, preaching

nourishes the mind; revealing the moral essence of the transmitted images, nourishes moral feelings and consciousness, and calling to follow the good, appeals to the will [2, p. 274].

*The principle of unity of pedagogical influences.*

The principle of the unity of pedagogical influences requires that all persons involved in education act together, make consistent demands on pupils, go hand in hand, helping each other, complementing and strengthening pedagogical interaction.

If the teaching of different subjects is not consistent in quality and quantity, teachers will destroy each other's works, which will ultimately undermine the whole work of education. At the same time, the pupil experiences enormous mental overload, because he does not know who to believe, who to follow, he cannot determine and choose the right influences among those authoritative for him. To free him from this overload, to sum up the action of all forces, thereby increasing the influence on the personality, and the principle of the unity of educational influences requires.

Of course, the Christian upbringing of children is possible not only in the lessons of the Law of God. Natural sciences reveal to children one of the two great books of the Creator, which is the book of nature. He who knows how to read this book sees everywhere the beauty and majesty of God's world; The hierarchical unity of creation testifies to the Omnipotence and Wisdom of the Creator. Humanitarian subjects tell children about the vision of man and the world that grew out of the Gospel. The lessons of the Law of God only more openly, directly name the Name of the One Who Created and Saved the world.

The teaching of all subjects must be not only coordinated with each other, but also subject to the principle of hierarchical unity, striving towards a single goal (principles of Christocentricity and purposefulness), for the Lord is Alpha and Omega, the Beginning and End of everything (Rev.1,8).

Unfortunately, today the teaching staff in which an Orthodox teacher has to work rarely has internal spiritual unity and like-mindedness... We are not surrounded by like-minded people and cannot always protect our students from unwanted influences, but we must certainly take them into account and, if possible, soften and correct. Under such conditions, the principle of unity of pedagogical influences becomes the principle of addition. And here, both firmness and subtlety are required from an Orthodox teacher, because, on the

one hand, it is impossible to leave children in error about the most important things, and on the other hand, it is necessary to correct the incorrect judgments of their colleagues and parents of children very carefully and delicately, so as not to undermine someone else's authority and not to sow enmity. In addition, in order to supplement and correct, it is necessary to know the essence of the matter very well [2, p. 47].

Therefore, before going to the children, the teacher needs to put things in order in his own soul. No need to take any textbooks, often non-Orthodox; there is no need to arbitrarily force the introduction of the lessons of the Law of God at school, especially according to Western methods. A teacher who considers himself Orthodox must act not according to his own arbitrariness, but according to the obedience of the Mother Church and his spiritual father. You do not need to say what you have not studied and do not know. And if you yourself are taking the first steps towards the Church, then do not rush to tell the children what, as you think, you already know. Just be honest in your business and present your subject matter professionally.

So, if a teacher wants to be a real Orthodox teacher, this does not mean that he should strive to turn his subject into the Law of God, but through the very subject he is called to teach, he should try to lead children to a true Teacher. In addition, as far as possible in a particular school environment, an Orthodox teacher should strive to ensure that his teaching is in hierarchical unity with the efforts of his colleagues and directed towards a single common goal.

### **Conclusions.**

Today, there are disturbing trends in the field of pedagogical activity, primarily related to the fact that in the vast majority of teaching staff there are big differences and contradictions both in worldview positions and in views on a developing personality, on the educational process. Modern pedagogy works and fulfills, first of all, a social order, strictly keeps a humanistic orientation, uses a naturalistic approach to personality development. The child in it is not perceived and is not considered as the Image of God, a god-like personality. It is not guided by either Divine Revelation or the doctrine of the Church, does not take into account the damage of human nature by sin, does not know God's Plan for man as the true goal of our life, to which all pedagogical work is called to contribute.

In our country there is a huge potential of pedagogical forces, but these forces are often scattered and multidirectional, lack the strength of spiritual unity and therefore are not effective. The discord in the pedagogical environment, the lack of personal piety, the absence of any clear, stable principles of education and upbringing inevitably have a negative impact on the spiritual and moral state of our children, on their worldview and the quality of knowledge. In addition, today in our schools the informative-cognitive approach to education clearly prevails, which gives too much intellectual overload, in the absence of proper education of the individual. It is not surprising, therefore, that today's children lack such virtuous qualities as shame and conscience, humility and God-fearing, love and reverence, mercy and compassion.

All of the above indicates how relevant it is for each teaching staff to acquire internal spiritual unity, unanimity and coordination of actions, based on those pedagogical foundations that are expressed in the principles of Orthodox pedagogy.

Unscrupulousness in pedagogy most often leads to permissiveness and arbitrariness, thereby causing irreparable harm to the soul of the child. Pedagogy, devoid of hierarchical unity in its principles and approaches, of a single goal and striving towards it, will be only a set of unreasonable and inconsistent ideas, tasks and methods that are unable to educate a whole personality. From this it is clear how important the system of pedagogical principles described in this work is. Neither an irreligious worldview, nor philosophy, nor science, nor our natural life can give us such principles, since they themselves do not have unshakable foundations.

The main guiding principle of organizing our pedagogical work should be the principle that proclaims: a) in the main (grounds and principles) unity, b) in the secondary (means and methods) freedom, c) and in everything else (didactic forms of work) love.

### **Prospects for further research.**

This research raises the following questions of educating the younger generation:

- To realize the degree of damage to human nature and the need for its healing and elevation to a different qualitative state.
- To reveal the true foundation, the highest authority and the unattainable ideal for pedagogy, which is our Lord Jesus Christ.

- To realize the purpose, direction and content of pedagogy according to the plan of God, striving for their implementation in the bosom and under the guidance of the Orthodox Church.
- Assess the significance of Divine grace in the upbringing of a growing personality, the formation of which should be based and guided by images of holiness and piety.
- To understand the pedagogical process as divine-human, requiring from its participants cooperation with the Creator and cooperation with each other.
- Assess the significance of the God-given property of individual freedom and the importance of strengthening it in the right moral choice - in goodness and in God.
- To realize the hierarchical unity of all participants of the pedagogical process.
- To affirm in thought that the pedagogical process in the Orthodox spirit can be built only through the Church, under its grace-filled beginning (ecclesiocentricity).
- Determine the role and significance in the pedagogical process of the triune union of the family, the Church and the school, and therefore, parents, pastors and teachers.
- Recognize the need for a phased education of religious and moral feelings and consciousness in the process of becoming a person.
- Understand the need for a holistic approach in the education of the individual, taking into account religious, ethical, cultural and patriotic values.
- To educate a child means to lay the foundation of spiritual life in him, to shape his character and bring him to true self-determination in life and the ability of self-education, self-education and improvement.
- Raising a child means preparing him for a completely independent existence in the complex modern world, making the right decisions in any unexpected situations.

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