

THE GOALS OF RELIGIOUS EDUCATION IN SCIENTIFIC DISCOURSE

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Abstract

The article describes the views of modern scientists on activities that contribute to the formation of a highly spiritual personality a child; on their basis, the ways of creative use in modern conditions of the ideas of teachers of religious institutions regarding the moral and religious education of children have been identified; the features of the introduction of these thoughts into the practice of the spiritual and secular schools are clarified; analyzed the content of the disciplines that should ensure the moral and religious education of schoolchildren ("Christian Ethics", "Fundamentals of Religious Culture", "Fundamentals of Religious Studies").

Key words: pedagogical ideas, moral and religious education, secular school, religious studies, religious ethics.

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INTRODUCTION

Today, the development of education in Russia is determined by such fundamental tasks as the upbringing of a full-fledged, patriotic citizen of his country. Religious education is an important component of these tasks. "The development of the educational system, its fundamental reform should become the basis for reproducing the intellectual, spiritual potential of the people ..." [1], therefore, among the priority areas of upbringing, the document defines the upbringing of the individual's spiritual culture. Necessity determines that one of the most acute problems of the educational sector is "the decline of public morality, lack of spirituality" [2, p. 6]. The task of education in this regard suggests that one of the tasks of upbringing is "to ensure the physical, moral, cultural and spiritual development of the child" [2, p. 8].

Thus, the analysis of conceptual ideas and views on the strategy and the main directions of development of education, highlighted in these documents, gives reason to argue that the formation of the spirituality of children and youth is one of the priority tasks of the modern school. This, in turn, actualizes the need for creative use of scientific and pedagogical ideas and experience of school teachers.

METHODOLOGY

The pedagogical views of modern teachers were studied by Agafonova G.Z., Valitov A.A., Viltan M.A., Eremeeva O.I., Sulimov V.S., Fedotova D.Yu., Zakharova V.A., Kozyrev F. N., Piskunova N.V. They consider the problem from the position of the moral and religious foundations of training and education. "Spiritual and moral education is traditionally defined as the restoration of a person's common life with God, lost after the fall of the ancestors, occurring under the healing influence of the grace of the Holy Spirit. Moral education is the promotion of the processes of man's self-determination in God and the formation of a holistic hierarchical structure of his personality, which gradually transforms the previous internal structure, the external appearance of man and leads him to a renewed spiritual state" [3].

Gryaznov S.I., Gryaznova T.M., Huseynova G.M. studied religious education of our time from the standpoint of a scientific approach. In their opinion, scientific knowledge and secular education is not materialistic philosophy, ideology and religion.

Danilova A.S., Jeroyan M.S., Saklakova L.N. studied the experience of foreign countries in teaching schools a course on religious education of students. "Of great interest to us from the point of view of educational organization are the oldest

schools in Great Britain as schools of the most pronounced and clearly traceable types of education we distinguish - religious, civic, athletic and aesthetic. Historically, these schools are boarding schools" [6]. This is of great importance for us, because taking into account the experience of other countries is important for implementation on our own socio-cultural soil.

Kolotova A.S., Sinelnikov S.P. studied the historical and regional experience of religious education in school. So, Sinelnikov S.P. writes: "The obvious shortcomings and problems in teaching the Law of God in no way spoke of the complete helplessness of this educational subject or the need to abolish it, which some educated people insisted with enviable zeal. The church and law teachers understood the need to correct the cause of religious education and its improvement. But the conclusions of Soviet historiography on the insolvency of the Law of God and the lawmakers responsible for the religious education of children are also not supported by facts" [15,16].

The complexity of this topic of religion and religious education in school determines the appropriate methods of study. Psychological methods of studying religious consciousness and religious values are focused on the study of the psychological aspects of religious consciousness and explain it from the point of view of the psychological state of a person. The comparative historical method made it possible to compare the development of religious and moral education in Russia in the 19th and early 20th centuries with modernity. Studying the experience of teaching the basics of religious culture in individual regions of Russia allowed the geographical method of systematizing data. A specific atheistic method made it possible to study the experience of foreign secular countries that widely use religious education in schools.

RESULTS AND DISCUSSION

The results of this article are that at the theoretical level, the need for the introduction of religious education in the secondary school of Russia is proved. However, on the basis of multiculturalism and multiconfessionality, the implementation of the principles of religious and moral education in the school must first pass a large theoretical and experimental test at special experimental sites.

Practical applicability lies in the ability to use these articles in the development of programs for religious and moral education in high school, as well as in theoretical and practical lectures for students of pedagogical universities, future teachers, as well as continuing education courses for existing teachers.

The purpose of the article: to determine the main ways of creative use of pedagogically valuable ideas of teachers of religious disciplines in modern conditions of development of domestic education.

Religious education and upbringing in the sense in which most teachers of the Theological Academy understood them is possible only in theological educational institutions. In modern Russia, Sunday parish schools, theological schools, seminaries and academies exist to study the foundations of Orthodox dogma. At the same time, in our state, a significant number of teachers, based on modern legal norms and the experience of Christian teachers, are looking for ways to form a highly spiritual personality in a secular school. The purpose of studying religion in a secular school is to appeal to pupils and students to spiritual and cultural values, to a certain spiritual tradition.

At the same time, the will of students and parents, the opinion of students as adults are taken into account. According to the scientist, the mechanisms for realizing the right of followers of various religions and beliefs to such a multicultural education can be worked out, because such mechanisms are effective in different countries of the world [6, p. 148].

To ensure moral and spiritual education based on Christian values, V. Pheasant offers an introduction to school and university programs of certain subjects: "Fundamentals of morality" and "Fundamentals of spiritual culture" (in high school) and "Fundamentals of Christian pedagogy" (In high school). The introduction of these courses, according to the scientist, will allow pupils and students to get deeper acquainted with the world of Christian culture and pedagogy, get the sum of impressions, knowledge and ideas, return to the richest source of all the achievements of the human spirit and our people - traditional Christian culture and education. Along with this, it is worth pointing out that there is an opportunity to move away from the achievements of democracy in our country. "I call temptation anti-liberalism the first among the dangers that await us on the path of reviving the traditions of religious education. We must in no case forget that authoritarianism, formalism and the inertia of the lessons of the Law of God at school, neglect of the task of developing students' creative activity and correlating the teaching taught with their urgent needs and interests, turned this subject into an embodiment of obscurantism and personality suppression. , played the most negative role in the development of anti-church and atheistic beliefs "[10; p.148].

T. Sannikova also believes that the introduction of a new subject, the full-time optional course "Christian Ethics", will contribute to the formation of the highly spiritual personality of students in the school. The author developed it for students in grades 5-7. This course aimed to educate spiritual qualities, values, ideals, moral behavior of younger adolescents [3, p. 10].

The researcher structured the course content into blocks. the first year covered the following topics: sources of morality, laws of mercy, laws of justice, laws of responsibility, components of character, the path to spirituality, difficulties of spiritual growth. The second year - a moral attitude to oneself, a value attitude to others, moral relations in society, a value attitude to nature, communication ethics. The third year - universal values, worldview as the basis of the vision of life, moral self-awareness of a person, moral criteria of communication in society, vital problems of life; on the way to spirituality [3, p. 10]. T. Sannikova discovered that during the teaching of the optional course "Christian Ethics", favorable conditions were created for the spiritual education of younger adolescents, due to its wide possibilities in attracting children to absolute values; their spiritual and moral qualities; self-realization of students. In order to increase the level of spiritual education of younger adolescents in the classroom, conversations, discussions, collective reading and discussion of stories and parables from the Holy Scriptures, examples from the lives of adolescents, contemporaries and Christian associates, analysis and modeling of problem situations, role-playing games, creative tasks, self-study were used. Younger adolescents were systematically involved in a variety of practical activities of cognitive, search, informational and

game nature, where the subject-subject relationship between teachers and schoolchildren played an important role. "According to KD Ushinsky, the goal and ideal of British education can be called "the development of character, way of thinking, manners of a true gentleman or true lady." This goal "is extremely opposite to Russian education, since it least cares about the completeness and systematic nature of knowledge, and scholarship it seems to be only one of the professions of a person that he can do if he has nothing more to do" [6; P.217].

The results of the research by T. Sannikov indicate that the effectiveness of spiritual education of younger adolescents is ensured when, in parallel with the work of electives, children are involved in extracurricular and extracurricular charitable activities. In these conditions, everyone has real opportunities to reveal ethical knowledge, spiritual qualities and experience of humane behavior. [3, p. eleven].

S.P. Sinelnikov offers the program "Fundamentals of Religious Studies" for modern general educational institutions of Russia, and she introduces the Christian Ethics course as a component in the structure of a religious subject [16]. This, according to the researcher, is to expand the worldview of the younger generation, to cultivate respect for various religious rites, culture and history.

A. Sukhomlinskaya also joined in solving the problem of forming a highly spiritual personality of a child in a modern school. She argues that Christian Ethics courses declare in their goal to add students to Christian values, but their real goal is to catechize students. The purpose of such courses, according to A. Sukhomlinsky, should be to develop in children an understanding of the place and role of religion and religious thought in history and the present, their contribution to culture, a story about its most famous representatives, their role in human life and society in Russia and in the world, the impact on the development of society.

In the opinion of A. Sukhomlinsky, the courses "Ethics" and "Christian Ethics" will only fit into this philosophy of education when they will bear exclusively moral, ethical, value content. The researcher, in general, is positive about the fact that the subject "Christian ethics" is presented at school, but on condition that it will truly introduce children to Christian values as an important component of universal cultural values [5].

Hopes that the Christian Ethics course will radically change the spiritual state of our children as a component of Ukrainian society (1:00 a week, 32 hours a year), according to Olga Vasilievna, are utopian. she proposes, along with ethics and Christian ethics (optional), that they began to give all the best in grades 5-6, introduce such courses as "Fundamentals of Religious Culture," or "Fundamentals of Christianity" in high school programs in grades 7-9. culture ", or " Fundamentals of Orthodox culture "; Religious movements ". This would provide significantly greater opportunities for students to familiarize themselves with the philosophy of religion, various religious teachings, temple culture, the essence of prayers, behavior in temples, etc. [five].

V. Potapova argues that religious education can become an organic complement to secular education, an effective means of forming a highly spiritual personality of students through the study of values developed by religious consciousness and embodied in customs, traditions, through familiarity with the elements of dogma with strict observance of the principles enshrined in the law. According to the teacher, this contributes to the creation of centers of Christian culture, where children from the standpoint of Christianity talk about spirituality, the role and influence of Christianity on the formation and development of Ukrainian society, which ensures that children are drawn to the heritage of the past. Interesting, according to V. Skotny, is the experience of creating centers of Christian culture in the regions of Russia with the support of local authorities. For example, take the Tambov province during the heyday of religious culture in Russia. "In the county, diversified methods and techniques were used to educate students in the spirit of the Orthodox faith. Thus, the report of the Tambov Diocesan School Council on the status of parochial and literacy

schools for the academic year 1913–1914 notes: “Traveling to holy places or pilgrimage beneficially affects the child’s soul, as well as preparing them by informing children about those places and the shrines to which their thoughts and aspirations are directed” [11; P.101]. Another example, but from the present, concerns spiritual and religious education in the regions of Russia. “Religious art immerses people living in the era of information technology in a completely different world where different laws apply and time flows differently. Religious art is a strong and indispensable musical art and education. History, theory and methodology of musical education is a means of spiritual education. In contact with the religious principle, the spiritual plan of a person changes: the callousness, petrification of the soul softens and it is filled with love, peace” [4; P.164]. Characteristic here is that most of these centers choose, as a rule, their own direction, and produce their own system of teaching methods. The experience of these centers shows that you can always find a middle ground between the secular nature of education and religious enlightenment, connect school with family, faith with knowledge. Such centers do not divide children into believers and unbelievers, instill examples of moral life, and instill a Christian attitude towards one’s neighbor [4].

The implementation in modern conditions of the idea of forming a highly spiritual personal children is not limited to the attempts of individual teachers. This problem is also understood at the national level. “While some scholars argue that studying religion in public schools is of paramount importance, others are of the opposite opinion. Many representatives of Orthodoxy of various traditions object to the doctrine of religion on the grounds that a theoretical approach to the study of religion contradicts their theological convictions. In addition, many parents do not want their children to be taught both their own and other religious traditions, because they believe that this is the responsibility of religious communities” [14, 19, 20].

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appeal of children to the heritage of the past. Interesting, according to some scholars, is the experience of creating centers of Christian culture in the regions of Russia with the support of local authorities. Characteristic here is that most of these centers choose, as a rule, their own direction, and produce their own system of teaching methods. The experience of such centers shows that you can always find a middle ground between the secular nature of education and religious enlightenment, connect school with family, faith with knowledge. Such centers do not divide children into believers and unbelievers, instill examples of moral life, and instill a Christian attitude towards one’s neighbor [4].

CONCLUSION

Thus, the implementation in modern conditions of the idea of forming a highly spiritual personal children is not limited to the attempts of individual teachers. Rightly, many believe that spiritual and secular education cannot be separated by an impenetrable wall. They are actively discussing the introduction of compulsory teaching of Christian ethics in school. Today, the need has ripened for the introduction of subjects such as the Christian Ethics course. its purpose is not only to familiarize students with the basics of religious morality, but also to attract them to the fold of the church. This is supported by local authorities, parents, and the public. However, a significant number of educators believe that the introduction of such a course as compulsory is contrary to modern law. Currently, lawyers and representatives of religious organizations are working together to implement the foundations of religious culture in the educational process.

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