

# Influence of the ideas of Kyiv-Mohyla academy's leaders on spiritual and moral education in the process of Christian ethics teachers' training

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## 1. Introduction

The revival of the Ukrainian nation at the present stage of its development is characterized by a tendency to realize the importance of reevaluation of previous generations' gains, to study Ukrainian people's historical experience, sources of spiritual culture and religion. Without delaying the solution of this problem, the government makes decisive steps to improve morality in society. It has to be said that according to National Strategy of Education's Development in Ukraine for 2012-2021, the spirituality is considered the base for the educational system's reformation. The document runs: "Implementation of National Strategy will guarantee the improvement of education's quality, its innovative development in accordance with the international standards, which will significantly increase the intellectual, cultural, spiritual and moral potential of both personality and society" (National Strategy of Education's Development in Ukraine 2011). The state realizes the importance of the favorable spiritual and moral environment's formation in order to establish and develop a personality at present stage. This fact is reflected in the following regulatory documents: Decrees of President of Ukraine "On urgent additional measures to strengthen morality in society and to promote healthy lifestyles" (On urgent additional measures 2002), "On urgent measures to enrich and develop the culture and spirituality of the Ukrainian society (with the changes, initiated by Presidential Decree № 160/2006 (160/2006) of 28.02.2006)" (On urgent measures 2005).

## 2. Objectives

The article is aimed at the solution of the following tasks:  
– to analyze the pedagogical heritage of Kyiv-Mohyla Academy's prominent personalities in order to identify the foundations of Christian ethics;  
– theoretically reconstruct educational heritage of Kyiv-Mohyla Academy's leaders, which includes the principles and foundations of Christian ethics.

## 3. Methods

The main methods of the mentioned above scientific problems' research include specifically historical method, method of theoretical (historical) reconstruction, analytical and deductive methods, and others.

## 4. Results

The problem of spiritual and moral education was of current interest throughout the history of the humanity, and nowadays its solution stands for a guaranty of the stability and harmonious development of the society. According to O. Kanarova modern parents pay much attention to the spiritual and moral aspect of their child's education. The researcher proves that the main qualities that need to be formed in a child are: honesty, truthfulness, love, respect. O. Kanarova emphasizes that education of a child has to be carried out on the basis of the traditional values, on which our country was based for a long time (Kanarova 2012). The same opinion is expressed by V. Zhukovsky and L. Moskalyova in their text-book "Theory and methodology of teaching subjects of spiritual and moral direction". The researchers point out to the need to look for a new educational ideal of a personality, guided by Christian and moral virtues (Zhukovsky and Moskalyova 2013). This reorientation of views, concerning the changes in the educational process, is justified. This fact is proved by an increase of researches, devoted to the solution of the given problem: "The spiritual education of younger adolescents by means of Christian Ethics" (Sannikova 2007), "The spiritual values of Christian Anthropology of the 20th century" (Yakovenko 2007), "Christian ethics in the context of traditional moral culture" (Tsymbal 2008), "The ideas of Christian humanism in Ukrainian religious philosophy of the first half of the 20th century" (Lishchinska-Mylyan 2001), "The development of the theory and practice of the education of the children, based on the orthodox morality in the history of education of Ukraine" (Tkhorzhevskaya 2006), "Educational values in

pedagogical heritage of the members of Academy of Priests (the end of the 18th – early 19th cent.)” (Skorobahatska 2006), and others.

The changes that have taken place in the minds and beliefs of the state authorities, concerning the necessity of studying subjects of spiritual and moral direction, such as “Christian ethics”, are also of great importance. The following orders of the Department of Education and Science of Kyiv Municipal State Administration as “On the implementation of Christian Ethics project in Ukrainian culture” (On the implementation of the project 2006), “On the organization of the pedagogical experiment of teaching the course “Christian Ethics” for the 1st grade students, serve as a proof of all mentioned above factors” (On the organization of the pedagogical experiment 2006). The introduction of all-Ukrainian student contest of young social scientists “Crystal Owl” is also a necessary and important step in the development of the students’ spiritual and moral education. Apart from the importance of social subjects study, the aim of this contest also includes a need to improve students’ knowledge on Christian Ethics (All-Ukrainian student contest 2012). It has to be said that despite significant advances in the personality’s spiritual and moral education, this problem remains to be vital and unsolved. The society faces a need to circle out from the chaotic current of the educational achievements of the past the very ideas, that help the personality to become fully developed. The ideas of Kyiv-Mohyla Academy’s prominent figures (17th-18th cent.) have to be included in the mentioned above range of spiritual and moral features of the personality’s development. At this exact period the secular culture was being formed and the gradual shift from the theology to scientific knowledge of ethical guidelines took place. In individual’s mind only the Christian moral virtues, necessary for the harmonious existence in the society, are fished out of the theological knowledge base. The regulatory acts of our country, including “Constitution of Ukraine” (Constitution of Ukraine 1996) and “Law of Ukraine on Freedom of Conscience and Religious Organizations” (Law of Ukraine on Freedom of Conscience 1991) prove mentioned above facts. These legal documents show the orientation of the personality for a secular perception of the world with Christian ethical orientation in the educational process, characteristic for the Ukrainian society.

In order to update the experience and ideas of the spiritual and moral education of Kyiv-Mohyla Academy’s leaders we have developed a special course “Christian Ethics in the educational heritage of Kyiv-Mohyla Academy”. The course is based on standard of higher education, developed in Melitopol State Bogdan Khmelnytsky Pedagogical University. It includes Educational qualification characteristics, Bachelor’s educational and vocational training program with a variable component of “Christian ethics”. This program was made up for the students, specializing in Social Pedagogy with additional qualification of Christian ethics teacher. In 2013 the Standard was developed and correspondently legislated by a team of authors (L. Moskalyova, I. Ryabko, D. Vasyanovych, V. Molodychenko, T. Troitskaya, G. Shevchenko). The main content line of mentioned above special course is aimed at the improvement of the quality of Christian ethics teachers’ training, at the increase of their level of professional competence in the personality’s spiritual and moral development by means of using the guiding ideas of Kyiv-Mohyla Academy’s leaders (17th-18th cent.). It is two-credit ECTS special course (72 hours), which is delivered in the following way: 30 hours of classroom work (16 hours of lectures, 14 hours of seminars) and 42 hours of the students’ independent work. Special course is designed for the 3rd year students, future teachers of Christian ethics. Special course “Christian Ethics in the educational heritage of Kyiv-Mohyla Academy” is divided into two content modules, which are aimed at the formation of the following competencies:

- general academic competence, which includes knowledge of Christian ethics, understanding of cause-effect relationships of the personality’s spiritual and moral development in the society’s social environment and the ability to use them in the professional, social and educational activities);
- the knowledge of fundamental sections of Christian pedagogy, biblical history, the history of Ukrainian Christian culture in the amount, which is enough for mastering the methodological apparatus while teaching Christian ethics and courses of spiritual and moral direction, the ability to educate a personality);
- instrumental competence (an ability for effective communication, mastering written and oral state and native languages, ability to read and understand a variety of moral and ethical texts, understanding the strategies and goals of ethical texts in education and training);
- moral and ethical competencies (a skill and ability to distinguish elitary and mass culture, to emphasize their peculiarities, emotional excitement of moral feelings);
- special and professional competencies (knowledge of Christian symbolism, of different types of ethical texts in Christian literature (sermons, tales, stories, parables, etc.), sacred music, iconography and architecture, awareness of their main function in the work with children and youth) (Standard).

Thus, considering the first section of the course “Christian ethics in human life”, it is important to look up the definition of such concepts as “ethics”, “religious ethics”, “Christian ethics” both in modern pedagogical and philosophical dictionaries, and in the works of prominent Ukrainian and foreign researchers (G. Abdygalieva, X. Vegas, J. Daurma, L. Moskalyova, V. Ogirko, I. Prekup, T. Rayan, N.

Rotchenkova, D. Hollinger, and others). The similarities and significant differences between these terms should also be noted. It is important to point out that in human life the ethics stands for an actual expression of moral principles, norms and rules of the behavior in the society. Religious ethics interprets the same standards of moral behavior, but through the prism of religion (serves as a theoretical understanding of the person's relation to God), Christian ethics includes Christian morality, religious ethos, religious imperative and the believer's ideals. The categories of Christian ethics should also be examined in detail: content, purpose, conditions of its existence, functions and final result the person is oriented at.

In the next section of the course "Prerequisites of the formation of Christian ethics leading ideas in the minds of Kyiv-Mohyla Academy's leaders (17th-18th cent.)" the attention should be paid to the historical stages of Christian ethics' formation: since the Christianization of Kievan Rus till the formation of the fraternal movement in Ukraine. The students can be acquainted with the following table, which represents the main stages of the creation and development of Christian ethics in the historical and pedagogical process of Ukraine. They became the base of the philosophical and educational thoughts of Kyiv Mohyla Academy's leaders.

Epoch	Main ideas of Christian ethics
9-13 <sup>th</sup> centuries(Kievan Rus)	This period is characterized by a growth and development of Christian ideas, combined with pagan beliefs. The ideas of nationalism, patriotism, as well as the spread of the idea that the achievement of the Christian ideal depends of the mind, take place. The person is viewed in two aspects: spiritual and corporal ones.
13 <sup>th</sup> -14 <sup>th</sup> centuries(Ukraine's accession to the Grand Duchy of Lithuania)	This period is known as a time of stagnation of ideas in Ukrainian Christian ethics (the distribution and republication of the Byzantine works of the last period).
The second half of the 15 <sup>th</sup> -16 <sup>th</sup> centuries(the emergence of the independent political groups of Cossacks, the appearance of fraternities)	The ideas of reformation and humanism penetrate into Christian development; the secular knowledge is spread, tolerance becomes more evident in matters of faith and nation; there appear the ideas of natural rights, of freedom of conscience and religion. The role of science in human life is fully supported; the idea of statement of God as a primary source of the world, Its neutrality to the present is spread out.
From 80ies of the 16 <sup>th</sup> century (the activity of Ostrog Academy) till 1632 (the establishment of Kyiv Mohyla Academy)	This period is characterized by the fact that the nation sticks to the traditions of Kievan Rus, by the desire for closure of Ukrainian cultural space for the protection of Ukrainian culture from foreign influences. The desire to spread awareness among the population, resulting in moral improvement of the society, takes place. The human soul is recognized as a supreme value.

It should be also noted that in the 16th century due to the activity of Ostrog Slavic-Greek-Latin School and fraternity movement, Ukrainian society became ready to create a new ideal of a person. It has to be explained to the students that the idea of indissoluble combination of earthly and heavenly parts in a person was established on the base of Christian humanism, which recognized a person as the most perfect creation of God. Apart from the medieval person, who longed for the improvement of his own spiritual sphere, being frightened by God's punishment, the new Renaissance person took the same care of both spiritual and earthly parts of his life. During this period the interest not only to the spiritual, but also to the earthly life increased. Renaissance person believed that the mind, given by God, had to be developed. In the sphere of culture there was an increase of interest to the ancient spiritual heritage in combination with the advanced achievements of Ukrainian spirituality, traditions and faith.

While studying the section "Kyiv-Mohyla Academy as a Fortress of Ukrainian Education and Spirituality", the students need to focus on three eras in the historical life of the Academy, identified by Archpriest Fedor Titov. The students should also be shown the main object of this period's research – a person of two worlds (earthly and heavenly). While carrying out a detailed analysis of the creative works of Kyiv-Mohyla Academy's Professors, it is necessary to emphasize that there are two main areas of pedagogical thought: educational and ethical-anthropological.

Section 4 "I. Gisel as a representative of ethical-anthropological research in Kyiv-Mohyla Academy" acquaints the students with thinker's tractate "Peace with God to a man". It is considered as a source of renewal of Christian ethical views on the human mind's importance (its heavenly aspect) in individual and social life, and the natural human desire for kindness, spiritual and moral education. It is advisable to give students author's interpretation of the concepts of "freedom", "sin", "grace" on the example of Ivan Gizel's "Peace with God to a man". The students should pay attention to the main purpose and reason of

writing this piece. The innovative style of the author in "Peace with God to a man" should also be emphasized.

While lecturing, it is advisable to give the quotes from the work of I. Gizel, concerning the importance of proper formation of the relationships in social and family life. It should be said that according to I. Gizel, earthly world is considered a sinful one and the main purpose of a human being is to struggle with the existing vices. A free will of a person stands for a specific weapon in this fighting, which directs him to good deeds, intelligence, education and development. To make the strategy of the ethical text "Peace with God to a man" more understandable, to feel its educational and ethical goals, to improve speaking skills and the ability to properly understand the meaning of what is being read, we offer to organize seminars in the form of discussion.

The following section "Dmitry Tuptalo as a carrier of Christian-ethical views on personality's education" is devoted to the characteristics of the personality of Metropolitan Rostovskiy, given by A. Videneeva and M. Grudtsyna. The researchers emphasize the life credo and the ideal of the education of the thinker's personality. In order to properly understand the positions and views of Dmitry Tuptalo, the attention of the students should be paid to "Daily Notes (Diarush)", written by this author. While analyzing the work "Spiritual Treatment", it is worth focusing on its humanistic orientation. It should be emphasized that D. Tuptalo in his "Spiritual Treatment" pays considerable attention to the understanding of human behavior, and offers to heal sins, that have been made. Analyzing the essay "Spiritual Alphabet", we think that it is important to acquaint the students with the opinion of Y. Iustin on the ethical value of the literary piece. In the author's opinion the practical application of Christian ethical virtues in everyday life should take place.

The following section of the course "Educational system of Simeon Polotsky" provides the students with key criteria of Christian and moral education of a person, on the example of the best creative works by Kyiv-Mohyla Academy's leaders. While lecturing, it is reasonable to define the meanings of such notions as "sermon", "preaching" in order to provide the students with a deeper understanding of ethical texts in Christian literature. Analyzing the compilation of sermons by S. Polotsky, such as "Soulful Dinner" and "Soulful Lunch", it is important to note that these works represent the main fundamentals of philosopher's educational system. In order to give more detailed analysis of Simeon Polotsky's works on Christian-ethical improvement of the personality, it is vital to provide the students with the characteristics of the educational, spiritual and moral state of the society of that historical period.

Section 6 under the title "Stefan Yavorsky, Mikhailo Kozachynsky, and Grigory Konitsky as fighters for the Christian and moral virtues' establishment in the society" deals with the review of the main works of these authors. The attention of students should be paid to the explanation of the historical and political premises that made S. Yavorsky write "Rock of Faith", the work of religious and ethical orientation. It should be also noted that work of M. Kozachynsky "Image of This World' Passions" and literary piece of G. Konitsky "Resurrection of the Dead" are characterized by the similar motives of the Christian-ethic virtues' introduction in person's everyday life. It has to be emphasized that the main content of M. Kozachynsky's and G. Konitsky's dramas is aimed at the description of the spiritual world and the relationships of various population groups in the person's individual and social life.

Section 7 "Ethics in the lecture courses of Kyiv-Mohyla Academy's leaders" provides review of ethical courses of Feofan Prokopovich, Stefan Kalinovsky, Silvester Kulebyako, Mikhailo Kozachynsky, Grigory Konitsky. The students' attention should be paid to the fact that at the beginning of the 18th century the interest to ethics courses teaching increased, despite the fact that they were not compulsory philosophical courses in Kyiv-Mohyla Academy. Characterizing the ethics courses, it is important to note that while making up their philosophical ethics courses, S. Kalinovsky, M. Kozachynsky, and G. Konitsky gave the ethics second position after the logic. It has to be mentioned that ethics in the lecture courses of Kyiv-Mohyla Academy's leaders contained both a theoretical and practical part. Theoretical part shows the place that a person occupies in the world, raises the questions, concerning the meaning of life, the importance of free will and responsibility for one's own actions. The practical part deals with the possible ways to achieve happiness in earthy life. It is important to emphasize that the content of the ethics courses of Kyiv-Mohyla Academy's leaders became the base of a certain educational system of Christian-ethical education of a personality. In order to develop the ability to read and understand a variety of texts of moral and ethical themes, to understand the strategy of ethical texts, their aims and educational significance, we offer to organize seminars in the form of discussion.

The lecture 8 "Grigory Skovoroda as the brightest representative of the ethical and anthropological scientists of Kyiv-Mohyla Academy" is devoted to the philosopher's piece of work "Catechism or the primary doors to the Christian virtues". It is reasonable to distinguish the main purpose of the literary work – a need to realize a true purpose of a human being's life. A brief description of the concept of the world's perception by means of heart in G. Skovoroda's doctrine of self-knowledge, should be given. To present a more detailed explanation of the scientist's basic philosophical concept, the analysis of the 81st

and 94th letters of the philosopher, which show fundamental thoughts of G. Skovoroda on the meaning of soul and heart in human's life, has to be done.

## 5. Conclusions

While analyzing the pedagogical heritage of Kyiv-Mohyla Academy's prominent personalities, the key ideas of Christian ethics of the 17th-18th centuries, which are relevant to modern society, have been circled out. The problematic and thematic field of the suggested special course was formed according to the perspective direction of Christian ethics, that combines the spiritual values of Christian culture, religious ethos, religious imperative and believer's ideals. The given research does not explain all aspects of the problem and doesn't claim to give a comprehensive solution of the problem of Christian-ethical pedagogical system of Kyiv-Mohyla Academy's prominent personalities. The author offers the following perspectives for further research: the analysis of the impact of Kyiv-Mohyla Academy's religious and secular leaders on the ideological and theoretical foundations of spiritual and moral education of the personality, the research of the role of human being's Christian and moral development with the aim to improve the relations in the society.

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