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## AN EDUCATIONAL ENVIRONMENT OF THE ORTHODOX SCHOOL AND MORAL EDUCATION OF A PUPIL

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**Abstract.** The article examines the problems of religious and moral education of an individual student in the modern society and their solution in the educational space of the Orthodox High School. The scientific novelty of the research is to analyze the position of the Orthodox gymnasium on the key issues of spirituality and morality, and to reveal the advantages of Orthodox education. It also raises an important question about the enduring value of traditional truth of the moral beauty and harmony of Christian education, the vital role of two key social institutions - Church and school in protecting the younger generation from the destructive elements of popular culture.

**Keywords:** Orthodox high school; spirituality; morality; education; traditional values.

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At the modern stage of social development issues of spirituality and morality in the younger generation environment are particularly relevant, because alongside with the global integration processes by means of the media resources in our country penetrate destructive elements that undermine the system of traditional values of the Russian society. In these circumstances, the mission to rescue a child from the Western mass culture rests upon two social institutions: church and school. And if school and church act together, their positive role multiplies.

To enter the world of Orthodox school is a big step for a child and his

parents. To overcome a prejudice against Orthodox education becomes a moral dilemma for a family. For instance, a man of the XXI century finds it difficult to start the day with prayer, observe fasts, and attend a temple regularly. A paradox is that it is difficult to force oneself to do something that seemed a natural way of life to our ancestors a hundred years ago. But by overcoming doubts and making a decisive step towards the Orthodox education, parents and children quickly realize its advantages. At first it seems difficult, but in the end turns out to be a benefit for the students. Daily prayers and Sunday services at the temple, which take a lot of time, cultivate self-

discipline, patience, calmness, raise questions about their behavior and their way of life in general, help to make the program of self-correction. Calmness and patience are very important in the informational society; where time as an objective physical quantity accelerates every year, immersing the person in an endless swirl of vanity without giving a pause for mental relaxation to reflect on themselves and their way of life. And this factor is extremely dangerous, as the frantic pace of life that is dictated by the informational society, reduces the communication of adults with their own children.

Economical factors, among which may be mentioned first of all the desire of parents to earn money for the family, alienate them from their children. But a child needs family, and a lack of parental attention is compensated by the Orthodox school. Unlike public school, where educational environment can be characterized as «any socio-cultural space in which spontaneously or with varying degrees of organization the process of development of the person is carried out» [3], the educational environment of the Orthodox gymnasium is a single spiritual body with versatile possibilities for a student's self-expression in the best possible conditions for it. Orthodox educational institution is able to create a spiritual and moral atmosphere, which is based on unconditional love for a neighbor, the denial of selfish motives, mutual trust and a sense of spiritual kinship of teachers and students. Most comfortably a child feels oneself in the family, and the Ortho-

dox school, founded on the principles of brotherhood, and her staff can be a harmonious continuation of a child's own family. A child especially lacks love, care and attention in our rapidly developing world.

Too different are nowadays the interests of parents and children, and it is extremely difficult to for a school to unite the worldviews of parents, students and teachers. Within the Orthodox school this spiritual community, by definition, exists. Family that hands its baby to Orthodox teachers shares the same values and the moral conflict is impossible itself. So, «the three components of the educational process: school, family and student are merged into a single unbroken conglomerate that immeasurably increase our educational capacity» [2].

Orthodox Education contrasts to the challenges of the modern world its immutable traditional values. But this does not mean that it remains on the retrograde conservative level, closed to educational innovations. So, Orthodox priest Demetrius (Glukharyov) said, that «Orthodox school aims to foster a new person living in the XXI century, but with the traditional Russian way of life and style of thinking, with centuries-old spiritual and moral values» [1]. The church and the school are always on the front line in the clash of cultures, and now, under the pressure of Western popular culture in order to undermine the traditional values of Russian society, the struggle intensifies greatly.

A profound error would be to assume that the Church is opposed to social progress. Is the Church call to de-

stroy the computers, mobile phones, televisions, and return to the de facto state of primitive? But we should not forget the well-known aphorism, according to which every medicine is poison, and every poison is drug – it depends on dosage only. The Russian film industry since the early 2000s is experiencing a new challenge: to screen is a film about the Great Patriotic War, the historical series of kings, generals, artists, to produce successful screen adaptations, many works of classical Russian literature. Opportunities in education open up a world of computer communications, with which you can continue training and education of the child, even at a great distance from him. Mobile communication helps to pass urgent information, establishes a continuous contact between the parents, learners and teachers, wherever they are.

But on the other hand, the same computers immerse the child into the world of virtual gaming, which directly promote the killing as the only possible way out of this situation. No less dangerous for the child's mind are virtual relationships. The removal of cellular communication equipment out of child's usage causes a feeling of emptiness, deprivation of something overvalued, without which it is impossible to continue living. The beauty of the real world in the mind of a child goes into the background, giving way to virtual reality, turning a thinking teenager into a coach potato. Save from this threat can only traditional spiritual and moral values, such as mercy, forgiveness, compassion instead of cruelty, violence, self-confidence, reasona-

ble modesty and restraint. It is necessary to suppress the egoism, but to strengthen the pride - for one's family, people, and country. This difference a child feels and tries to gain these positive personality traits, but that he needs a constant help of teachers and parents.

Based on the aforementioned, it must be concluded that the basis for education and upbringing of Orthodox spirituality is put as the basis of life values and orientations. The upbringing will only have a positive effect, if it is shared by students, parents and teachers. Because education is not a one-sided process, the family must constantly maintain the authority of the teacher, as well as teachers in the eyes of the child should continuously strengthen the authority of his family. Keeping oneself from unlawful acts in relations to the surrounding people, nature and the home country, to preserve the purity of one's soul, to feel the need for helping one's neighbor, for the moral cultivation and distribution of good – that is the aim an Orthodox student must achieve. The ultimate goal of Orthodox education is education of the citizens of the Russian Federation, which are able to feel the sense of patriotism and pride for their great motherland, to honor the memory of the ancestors, which are aware of their role in the construction of society and are ready to make their contribution for the benefit of the country.

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