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FEATURES OF THE RELIGIOUS EDUCATION OF A CHILD IN THE FAMILY BASED ON THE VIEWS OF V. ZINKIVSKY

Modern conditions of life remove the child from religious upbringing in the family, since all Orthodox upbringing is completely contained in the general rule of Christian life: the Spirit of peace will prevail, and thousands around you will be saved. On the contrary, the father's desire to have a pedagogical manual in his hands and be guided by it in relation to his son or daughter is a sign of how artificial parental religiosity is, how impoverished is the personal attitude towards children and the spirit of love, which is the true essence of the patriarchal tradition, the center of all Orthodox spirituality.

The purpose of the research is to determine the peculiarities of the religious upbringing of children and youth in the pedagogical heritage of V. Zinkivskiy, based on the analysis and literature, as well as archival sources.

Research methods: hermeneutic (for studying and commenting on pedagogical ideas of V. Zinkivskiy); phenomenological (for the objective disclosure of historical facts); biographical (for studying the creative work of a scientist); synergistic (to determine changes in the evolution of the teacher's views); paradigmatic (to characterize the religious and pedagogical ideas of V. Zinkivskiy); comparative-historical (to reveal and compare pedagogical-historical ideas); bibliographic (for analysis and archival and library funds). The work presents arguments in favor of strengthening the religious component of family upbringing of children. Based on the views of V. Zinkivskiy, it was noted that it is necessary to establish and strengthen the spiritual connection of children with their parents. For this purpose, V. Zinkivskiy suggests constant communication with children, involving them in the world of family worries and difficulties, assigning responsible and urgent tasks, generally involving children in active work for the family. If they are not under compulsion, but go for it themselves, then with a properly created spiritual atmosphere, it is not difficult to achieve this. A family can give religious education to its children, but for this it must itself acquire the religious power that is communicated to it in the sacrament of marriage. Beyond this, only the socio-psychological reality of the family remains, and its religious-ontological basis is hidden in an inaccessible depth, and therefore children grow without involvement in spirituality, which contains the necessary forces for their growth. According to V. Zinkivskiy, the problem of religious education in the family is the problem of returning the family itself to its religious basis. Religious upbringing of children is carried out mainly by personal example and a prayerful atmosphere of love in the home.

Key words: *family upbringing, family, child, peculiarities, views of V. Zinkivskiy.*

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Statement of the problem and its connection with important scientific or practical tasks. Organization of family upbringing is one of the most difficult issues today. It should be noted that nothing is more in demand nowadays than for the modern family to be able to provide proper religious education for their children. Religious impoverishment, which was so acutely manifested among Christian peoples in the 19th and 20th centuries, was deeply connected with traditional changes and the decline of family life. It is possible to establish the reverse fact: the decline of family life in the XIX and XX internally related to the religious orphanhood of society. Between the health of the family and the religious life of any age there is the deepest and most intimate connection.

The prominent teacher, philosopher and thinker V. Zinkivsky convincingly argued that the world is both built in children's fantasy and destroyed in it; in the children's world, both the ways of salvation and the ways of death are laid. The educator called the family a laboratory of human destinies [4].

Nowadays, it is noted about the worldview vacuum that the generation is growing sluggish and unprincipled, dishonorable and cynical. V. Zinkivskyi warned that times will come when parental irresponsibility will increase from generation to generation. This will happen when the spiritual principle does not «find a place» in souls, weaken and disappear. At such a time, the sacred essence of the family will not find more recognition and respect in human hearts, it will not be cherished and protected. History provides grounds for asserting that all major accidents and even the disappearance of nations arise from spiritual and religious crises that originate, first of all, in the family [7].

The family is obliged to support and pass on from generation to generation the spiritual and religious tradition, from which the culture of the people with its pious veneration of ancestors and its national customs emerges and is established. Spiritually «awakening» a child is a parent's primary task. It is necessary to educate such a person who would be able to internally respect himself, affirm his spiritual personality, his free dignity, before which modern temptations would be powerless [13].

Nowadays, living conditions, social life, directing thoughts to not spiritual, but material goods, are quite often incompatible with the Christian understanding of life and role in their family. There is a conflict between the worldview of the Christian family and social ideology. At school, among

friends, on the street, in books, newspapers, in the movies, in radio and television programs, ideas that are foreign and even hostile to the Christian understanding of life pour into the souls of modern children in a powerful stream. It is difficult to resist this flow of information [1].

Gone are the days when it was possible to hope that church life, traditions of folk life would be able to educate children in faith and piety. But right now, believing parents have a special duty to educate their children in a personal, independent faith [17].

Analysis of recent research and publications. V. Zinkivskyi was always concerned about the issue of religious education. The teacher considered the Orthodox family to be one of the main «islands of Orthodox culture», in which people related to each other can with considerable success jointly resist the spirit of this century, which is manifested in disobedience, unwillingness to interact and help each other [5].

Among the main works of Ukrainian scientists who conducted research in the direction of the problem of religious education of children in the family, based on the works of V. Zinkivskyi, were:

- M. Zakharina, who investigated the phenomenon of a complete personality in the system of philosophical and religious ideas of V. Zinkivskyi [1];
- V. Kyrychenko, who singled out a religious approach to the problem of education in the system of Orthodox pedagogy of V. Zinkivskyi [2];
- V. Lettsev, in whose works the focus of worldview searches of V. Zinkivskyi [3] can be traced.

Among foreign scientists, it is advisable to pay attention to the works of such researchers as I. Cairns [8], D. Christensen [9], D. Irawan [10], C. Kaiser [11], J. Lundbom [12], E. Murniarti [13], P. Poręba [14] A. Rynio [15] C.-M. Sultana [16], T. Zadykiewicz [17] and others, who studied the problem of raising a child from the point of view of a religious aspect.

Therefore, the problem of religious upbringing of children in the family is relevant in modern conditions.

The purpose of the article is to determine the peculiarities of the religious upbringing of children and youth in the pedagogical heritage of V. Zinkivskyi, based on the analysis and literature, as well as archival sources.

Outline of the material and main results. V. Zinkivsky highlighted the following problems of religious education in the family:

- 1) the position of women, which changes over time;
- 2) family transformations in the family [6].

It should be noted that the family life, family atmosphere, coziness and poetry of the family – everything that contains precious memories for the child throughout his life.

The essence of the concept of “family hearth” did not accidentally become synonymous with the coziness and warmth of the family: around labor processes, the family united, felt its unity, and really experienced its inner kinship. In family activity, in family work, there was always an inexhaustible source of the deepest and best mental movements, which nourished and strengthened family integrity. 19th century gradually tears the woman out of the family and thus destroys the main basis of the family: in response, the development of women’s work, which takes the mother away from the family, life will bring a number of significant changes in the order of family life.

Family work is becoming less and less necessary, gradually reducing to such a minimum that it is inappropriate to talk about the family as a labor unit. The technology of modern life has reached such a height that very little work is required in the house. Very wealthy people can now manage perfectly well without assistants – this characterizes the technical organization of life. The products are delivered in such a form that you need to work on them minimally in order to eat them, you do not need to heat the oven, and you do not need to wash the laundry at home. All these technical conveniences of modern life reduce the family to a consumer rather than a labor unit: they consume together, but do not work together.

This process is still in full swing, but has a tendency to expand and capture ever greater horizons. It is not surprising that the modern family often resembles a hotel, and not the former family home in which life continued all day long. In the morning, the whole family goes in different directions: father and mother go to work, children – to school, to kindergartens. Everything adjusts to come to the aid of the family in its new situation – and only in the evening everyone gathers together. The external spread of the family very often corresponds to the internal: each family member has his own social environment with which he is connected, his own circle of acquaintances, his own circle of interests.

What else unites the family together? Not only in the history of the family, but also in the modern family, the mother is its connecting force, its living center. The family keeps its unity only thanks to the mother.

But the mother is always the center and source of the family relationship, and here, in fact, it turns

out that the integrity, so natural in the family with family work, can exist without it, finding an inexhaustible source of its strength in the bonds of family members with her mother, which are spiritually so meaningful and rich that they can firmly and deeply connect everyone.

A mother is connected with her children spiritually much more deeply than just by a domestic, vital connection. It cannot be argued that only Christianity gave the family this spiritual unity. But only in Christianity is the spiritual side of the family revealed and understood, because in Christianity the eternity of the relationship between family members is revealed. The uniqueness, the uniqueness of each person, as it was first proclaimed and revealed in Christianity in its good news of salvation and resurrection, reveals for the first time that the family is a spiritual organism, because the connection in the family does not disappear with death, but is preserved for eternity. Mother is for all of us not only the point in the empirical fabric of being where each of us comes into the world, but she is the metaphysical point for each of us through which we connect with eternity and in eternity. Christianity affirms the metaphysical power of family ties; as the flowering of family life, as the highest revelation of it, the doctrine of the family as a small Church stands out in Christianity. The family is a small Church – this means that it forms a single, whole, inseparable, created by life, but spiritually unites, which goes beyond life, which enters the Church as the body of Christ, like the cells of a complex organism.

The unity of the family is not limited to its unity of life and work. Where the unity of life and work fluctuates, there are also reasons for the true integrity of the family. The mother, as before, is the center of the family, its main strength. Therefore, the described crisis of the family, connected with its transformation into a consumer unit, with the dissection and external disintegration of the family, can be overcome from the inside, but only if the spiritual relationship of the family is preserved.

The spiritual fortress of the family used to be given more easily, almost “by itself”, but now it is given with difficulty, it is achieved only by effectively overcoming all those forces of fragmentation and cooling that are included in the modern system of life.

But here we have to return to the second factor of the disintegration of the modern family, which we have already touched upon in a moment, - the change in the position of the modern woman. It is not only about the development of women’s work, although this is of great importance. A wom-

an, becoming economically self-sufficient and independent, does not put up with the former servile position to which she was doomed. In a modern woman, her requests as a person stand out more and more brightly; there is an undeniable, rather slow, change in the psychology of women. A woman occupies an increasingly active place in all modern life, but this growth of personality in a modern woman, good and valuable in itself, affects the modern family very hard. By ceasing to live as a single family, a woman gives a lot to society, but quite often she does not have enough time, but also attention for her family.

As long as a woman lives only with her family, she is her real center, responds sensitively to all her needs and defines her life by her imperceptible but constant attention to the family. The departure of the mother from the family to the side, no matter how valuable it is in itself, deprives the family of its main strength, takes away its foundation. This is a fatal fact of our time. One should not think that there is no way out of this situation, but if in ancient conditions family life was created "by itself" without any effort on the part of the mother, then in new conditions only with special efforts can the family be preserved as a whole and a single organism.

Christianity had a significant impact on the functions of the family, on its internal state: the spiritual relationship of all family members. It is on this basis that the crisis of the family occurs: the Christian meaning of the family, in which our soul was located, is more and more difficult to fit into the real conditions of family life, and from this a kind of "speech" of the modern family grows.

This is a very difficult question, partly close to what has happened in the entire modern culture, which has been cut off from the connection with the Church. General religious impoverishment and wildness prompt our contemporaries to seek a way out by denying the Christian approach to the family.

The family is being undermined from within, and its Christian path is darkening from within, wavering at its foundations. This is particularly evident in her religious education. Here there is a situation, which from its indisputability can be called an axiom of religious pedagogy: only one who lives a religious life can raise children religiously. As for the family, this means that only a family that, as a whole, lives a religious life, can give its children a religious upbringing. But if the crisis of the modern family in general consists in the decline and weakening of its spiritual integrity, then this has the strongest effect on religious life.

Integrity in the family is preserved and manifested in the sphere of external life, the oppression of this integrity concerns the spiritual side the most. How many families are there among us, which outwardly have not yet lost their integrity and even feel it deeply, but have already lost spiritual closeness and unity. The religious impotence of the family is most determined by this, because the family is almost no longer a spiritual organism – it is rather a domestic and social-psychological organization, and not a spiritual organism. That spiritual aroma, which used to stand out from the family and was an expression of a deep spiritual relationship, has now become rare, due to which the family begins to lose its main, nourishing power for children. Here are the main reasons for the problem of modern religious education.

Turning to the pedagogical views of V. Zinkivskyi, we note the importance of religious ideas for a teenager: «The vitality of spiritual work will dim if the religious consciousness of a teenager becomes vague and dim, if he loses the clarity of religious ideas, if he stops praying; but as long as spiritual aspirations are alive, as long as the soul seeks the eternal, deep, infinite – there is a foundation where the fullness of religious life can blossom again. The most important tests to which the religious maturation of children and adolescents is subjected are related to their spiritual side. With our usual tendency to be satisfied with the external achievements of children, with the usual weak attention to the inner world of the child, the fact of the spiritual crushing of the child's soul often goes unnoticed for us. Meanwhile, it is precisely in the history of religious life, in the zigzags of its development that one must look for the main cause of religious obscuration, and sometimes the loss of any interest in the religious sphere [6].

V. Zinkivskyi paid special attention to the fact that freedom is the law of spiritual life, and without it, spiritual life either degenerates and becomes smaller, or becomes empty. We can observe this around us at every step: everywhere we see how people seek to evade the main path of spiritual development, to replace the main task with small life matters. We forget about God, bury ourselves in small, worthless matters. But remembering God is a light that makes the path of life clear, psychologically unrealized in the hustle and bustle, in being overwhelmed by small and trivial tasks. The main cause of religious impoverishment – both individual and historical – is found in the soul in small and petty tasks, the dominance of which is not realism at all, but a myopic immersion in trifles [3].

V. Zenkivskyi saw the main task of religious life in bringing to life spiritual forces, spiritual requests in children and adolescents, to allow them to strengthen and mature. This spiritual maturation can be regulated from the outside, it is determined by the soul's free desire for God, for Eternity. All others should be subordinated to this main task of religious education [5].

This is especially true of what is, in fact, only an external image of religious life. Due to the limitations of our spiritual vision, we often focus on the external expression of religious life. There is even such an opinion that through getting used to external expression, an inner religious world is created in the child. The known practical justice of this should not be denied, although it is necessary to pay attention to the fact that such a path from external to internal at least 50% does not give positive results. However, the main disadvantage of this method is that it replaces the main goal with a secondary and secondary one.

If the main task of religious education is to help the soul «live in God», to open for it the path of free spiritual development, then this task will be achieved even in the case of poverty or restraint in the external expression of religious movements – and vice versa, the usual forms are hidden in themselves the danger that habits will crowd out the inner world.

Therefore, the main task of religious education is to help children and adolescents in the growth and arrangement of their spiritual life – everything else is either a means or an application and expression of spiritual life. The problem is not at all in these secondary aspects of religious life – the difficulty lies precisely in the confusing, quite often incomprehensible rhythm of spiritual development, in the fact that the spiritual life of children and adolescents is more subject to the law of freedom than that of adults.

V. Zinkivskyi emphasized that «religious education through the means of the family is most necessary when the child leaves the family, is subject to the influence of the school, peers, and the whole life. The role of the family in this period becomes even more responsible and serious: it is at this time that the spiritual forces of the family can be especially valuable for a teenager, if the family has not spiritually disintegrated, if it is still spiritually alive [7].

In the religious maturation of a child, the family occupies the exact place where it is the main guide of religious feelings for him. The dependence of religious images and feelings on the child's family experience is unquestionable. The mountain

sphere - God, saints, angels – appear to the child's soul as an addition to his family. In early childhood, the family spiritually nourishes the child, develops his religious powers [4].

It is in the Christian family that her «great secret», according to the words of the Apostle Paul, is revealed with exceptional power – the secret of her spiritual path as a path to God. The sacrament of marriage is not just a blessing or a sanctification of family life, but a revelation of that spiritual power which is always present in marriage, but which without grace cannot act in the family. The Christian family hides this grace, its radiations pass through the fullness of family relations. From this, from this power of grace, which resides in a Christian marriage, V. Zinkivskyi deduces the deep religious significance of the family in the spiritual formation of children. Everything that diverts family relations from spiritual, blessed beginning, weakens the influence of the family on the religious education of the child [5].

However, it can be observed that the action of the family, which has not lost the beneficial power of the sacrament of marriage, quite often imperceptibly stops, as if paralyzed by the bad influence of the environment on the child. According to V. Zinkovsky, the good seed that is sown in a child's soul from the early years «can not be eroded by anything» [6].

In early childhood, the development of spiritual life in children finds its basis in the purity and innocence of the child's soul. The inner world of the child is open and has complete freedom of its manifestations. Although observation of children indicates the presence in early childhood of the beginnings of cunning, adaptation and lies, but all this by itself does not yet occupy a large place in their soul. According to V. Zenkivskyi, it is very important already at this time to accustom the child to act in accordance with his deep, sincere feelings, so that his «heart» is the inspiration for his actions [4]. A child's heart carries a living feeling of God, but adults do not know how to play this wonderful instrument – a child's heart – they do not know how to extract from it a hymn to God, which a child unconsciously sings in the depths of his pure soul. The high religious disposition of a child's soul sees around it such a cold atmosphere of the present and such a religious wilderness that it should not be surprising that this source of higher spiritual life is often clogged [4].

Spiritual life in its development is subject to the law of freedom, which is not known immediately, but assumes that a person is gradually determined by what his heart lives by. Therefore, it is extremely

important that the dualism of the inner world and external behavior is not outlined already in early childhood, it is important that the child is brought up for freedom and freedom. External limits of behavior must exist, but their observance is carried out freely by the voice of the heart. Where these limits are determined from the outside, the source of spiritual development is blocked [4].

«It is not easy to raise children in freedom and towards freedom,» noted V. Zinkovsky, «a lot of patience, intelligence, and foresight are needed to allow the child's soul to recognize its own wrongness in any action, to separate freedom from arbitrariness and arbitrariness – but, no teaching freedom and responsibility, one cannot give space for strengthening the child's spiritual life» [5].

To some extent, the concepts of God the Creator, Incarnation, salvation, redemption, sin and resurrection are accessible to children. It is in the family that these religious images are deeply embedded in the child's soul and evoke love in return for God and the saints. Parents and educators often seek to use the idea of God for utilitarian purposes: either in the form of threats that «Goddess will punish» for not fulfilling a certain requirement, or instilling the idea that God meticulously monitors the affairs of children. All this not only reduces religious life to the level of life morality, but also creates the ground for the first manifestations of skepticism, misses the significance of sacred images. V. Zinkivsky focuses his attention on the fact that the majority of errors in religious education belong to the third side of religious life - to the sphere of its «expressions». Parents are in a hurry to teach children many external skills, not only not connecting them with the inner world, but quite often outright ignoring it. For example, he examines prayer. Children at an early age very willingly repeat the words of prayers after their elders, are baptized, kiss icons; behind these external actions, internal movements easily appear in a pure child's soul. But it is still necessary to open the soul of the child for prayer, and not just the mouth. That psychological addition, which is usually born in the soul during prayer and the sign of the cross, also connects them with the inner world [5].

In order to avoid these mistakes, V. Zinkivsky offers the best way – to pray together with the child, that is, not just to be present at her prayer, but to pray with her yourself, putting all the strength, all the fire of your soul into this prayer. The parents' prayer sinks so deeply into the child's soul that it becomes a real guide to religious experience, preparing the spiritual ground for it [6].

As for children visiting the temple, V. Zinkivskyi believes that there are no special difficulties for this in early childhood: children themselves will willingly go to the temple if their parents go.

Taking care of icons in the children's room, lighting a lamp, decorating with flowers for the holiday, greatly deepens children's religious experiences. If all this is done not just for educational purposes (children will sooner or later begin to understand, and then it can immediately cause a decline in religious life), but corresponds to the whole life of the family, then it helps children a lot [4].

Nowadays, even in the religious sphere, habits have a negative meaning, weakening the child's spiritual attention. It is very easy for parents to fall into an illusion, thinking that everything is fine and well with him, while in fact, under the cover of habitual actions (prayer, sign of the cross), they are separated from the spiritual core of the personality, there is a rapid dispersion and weathering of spiritual movements. Because of this, the gift of spiritual freedom is squandered because the heart ceases to be the guiding force and is replaced by myopic social intuition, adaptation and imitation. V. Zinkivskyi believes that the spiritual work on children during this period should be mostly aimed at keeping the former spiritual life in its depth and meaning. Parents must remember that it is during childhood that children spiritually depart from the family, and this does not happen because the new social (non-family, mainly school) environment is spiritually more interesting and richer. This new environment captivates the child not with spiritual, but with life diversity [6].

What can a family give a teenager in the meantime? V. Zinkivskyi warns that one must be extremely careful with the family's interference in his personal life, even a small mistake can turn out to be fatal, spiritually push the teenager away from the family and create a deaf wall between them [4].

Protecting the freedom of a teenager, caring for him, without the slightest hint of coercion or reprimand, can create a bright spiritual atmosphere in the family. It is not necessary to demand visits to the temple, obligatory prayer. If a teenager feels that the family bitterly experiences his religious neglect, but does not allow himself to reproach him, then this achieves much more than direct intervention. The awareness that the parents are faithful to religious traditions shines on the teenager during his spiritual wanderings, and if he freely returns in due time to this light and warmth, it will not be a temporary flash of former

feelings, but the beginning of an even, bright spiritual growth [4].

No matter how difficult it is for parents to refrain from reacting to wrong behavior, one must remember the main and main thing - about the heart of the teenager and his inner world.

Religious education is beyond the power of the school, it is given easily only in an extracurricular religious environment. The role of the family, often invisible, will be significant thanks to the continuity of its love, its own religious life, respect and trust in the adolescent. At the first observation of children and adults, one can see that not all are "capable" of religious life. There are people who do not like painting or do not enjoy poetry. Shouldn't we, in accordance with this, state the presence of a significant group of people who remain alien to the religious world? They can even perform church rites, but their soul is silent, they are not given to know joy in prayer. They seem to be in "nothingness" by their very nature.

Conclusions. Therefore, education cannot replace the whole life, being its component. Where upbringing finds support in the life of the family itself, it can play its role - if it is not there, it is unlikely that upbringing will be fruitful. The

entire Orthodox education is fully contained in the general rule of Christian life: gain the Spirit of peace, and thousands around you will be saved. On the contrary, the father's desire to have a pedagogical manual in his hands and to be guided by it in relation to his son or daughter is a sign of how artificial parental religiosity is, how impoverished is the personal attitude towards children and the spirit of love, which is the true essence of the patriarchal tradition, the center of all Orthodox spirituality [4].

A family can give religious education to its children, but for this it must itself acquire the religious power that is communicated to it in the sacrament of marriage. Beyond this, only the socio-psychological reality of the family remains, and its religious-ontological basis is hidden in an inaccessible depth, and therefore children grow without involvement in spirituality, which contains the necessary forces for their growth. According to V. Zinkivskyi, the problem of religious upbringing in the family is the problem of returning the family itself to its religious basis [4]. Religious upbringing of children is carried out mainly by personal example and a prayerful atmosphere of love in the home.

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ОСОБЛИВОСТІ РЕЛІГІЙНОГО ВИХОВАННЯ ДИТИНИ В СІМ'Ї НА ОСНОВІ ПОГЛЯДІВ В. ЗІНКІВСЬКОГО

Сучасні умови життя відсторонюють дитину від релігійного виховання в родині, оскільки все православне виховання цілком укладене в загальному правилі християнського життя: здохи Дух мирний, і навколо тебе врятуються тисячі. Навпаки, бажання батька мати в руках педагогічний посібник і керуватися ним у відношенні до сина чи дочки, є знак того, наскільки штучна батьківська релігійність, як збідніло особисте ставлення до дітей і дух любові, який є справжньою суттю святоотцівської традиції, осередком усієї православної духовності.

Мета дослідження – на основі проведеного аналізу та літератури, а також архівних джерел, визначити особливості релігійного виховання дітей та молоді в педагогічній спадщині В. Зінківського.

Методи дослідження: герменевтичний (для вивчення й коментування педагогічних ідей В. Зеньківського); феноменологічний (для об'єктивного розкриття історичних фактів); біографічний (для вивчення творчого доробку вченого); синергетичний (для визначення змін в еволюції поглядів педагога); парадигмальний (для характеристики релігійно-педагогічних ідей В. Зеньківського); порівняльно-історичний (для розкриття й зіставлення педагогіко-історичних ідей); бібліографічний (для аналізу та архівних і бібліотечних фондів).

У роботі наводяться аргументи на користь посилення релігійної складової сімейного виховання дітей. На основі поглядів В. Зеньківського, відмічено, що необхідне встановлення та зміцнення духовного зв'язку дітей з батьками. Для цього В. Зінківський пропонує постійне спілкування з дітьми, залучення їх у світ турбот та труднощів сім'ї, покладання відповідальних та сильних справ, взагалі залучення дітей до активної роботи для сім'ї. Якщо вони не з примусу, а самі йдуть на це, то за правильно створеної духовної атмосфери цього нескладно досягти. Сім'я може дати релігійне виховання своїм дітям, але для цього вона сама повинна опанувати ту релігійну силу, яка повідомляється їй у таїнстві шлюбу. Поза цим залишається лише соціально-психічна реальність сім'ї, та її релігійно-онтологічна основа ховається у недоступну глибину, і тому діти ростуть без залучення до духовності, у якій укладено необхідні їхнього зростання сили. На думку В. Зінківського, проблема релігійного виховання в сім'ї є проблема повернення самої сім'ї до її релігійної основи. Релігійне виховання дітей здійснюється переважно особистим прикладом та молитовною атмосферою любові у домі.

Ключові слова: родинне виховання, родина, дитина, особливості, погляди В. Зінківського.

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