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## THE CONTENT AND STRUCTURE OF SOCIAL EDUCATION OF STUDENT YOUTH IN CHRISTIAN DENOMINATIONS OF THE PEOPLES OF THE NORTHERN AZOV REGION

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### Abstract

The article analyzes the scientific research on the coverage of aspects and the content of social education of student youth in Christian denominations in the Northern Azov region.

The essence and structure of the peculiarities of the formation of social education of the student youth in the Christian confessions of the peoples of the North Azov region, in particular, in the global system of development of the inter-religious environment are determined.

It is considered in the article, that there is a great necessity to study the social environment, in which the social education of student youth is formed, and its interaction with various subjects of educational influence.

The basic concepts that make up the conceptual sphere are identified and the strategies of interaction between the state and religious organizations on the issues of social education of student youth are considered, which should be taken into account in the development of social programs, which should be extended to the social education of students as a whole and its individual aspects, as well as to find new opportunities to improve the social education of students.

**Keywords:** social education, student youth, Christian denominations, the peoples of the North Azov region, education.

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### 1. Introduction

An analysis of recent research and publications shows that the vast majority of works lack a clear structure for the socialization of student youth in the Christian denominations of the Northern

Azov region, and we will try to solve the given problem, using the works of the scientists. We will look through the inter-denominational composition of the peoples of the Northern Azov region [1, p. 89–95].

The geographical boundaries of our work cover the territory of the Ukrainian Northern Azov region. This sub-region is characterized by a certain commonality of historical development, but its precise boundaries are difficult to distinguish, since it was not a complete administrative-territorial entity during the period under study. For this reason, in this work under the Northern Azov region, as a sub-region of Southern Ukraine, we mean lands that at the end of the study period covered the territory of three counties: Melitopol, Mariupol and Berdyansk, Tavriya and Katerynoslav provinces. It refers to the modern administrative division of the territory of Ukraine, to which the researchers refer Melitopol, Priazovsky, Primorsky, Berdyansk, Chernihiv, Kuibyshev, Rozivsky, South-East part of the East Zaporizhzhya region and the southern part of Donetsk region [2, p. 56].

The work studies features of the spiritual and social values of Christian culture [3, p. 1]. Today, in times of independence of Ukraine, when the legislation on the activities of representatives of the Christian religion is changing, it is possible to observe the development of the system of social education of student youth in different religious environments. The number of religious institutions is increasing as the number of people, belonging to different Christian denominations.

It should be noted, that the consideration of the issues of social upbringing of youth in Christian denominations has been updated for various reasons. The first is that society understands the necessity to change the environment for children, seeks to make it safe, deprive individuals of social loneliness, fill with various social projects, programs that unite young people around important issues, related to the meaning of life. In this regard, the students themselves must become social, be socially active, able to communicate and interact with others to achieve meaningful goals. This requires the support of others, and therefore special social education programs that could improve relationships between people and improve the ability to solve social problems that fill life itself.

Enabling representatives of Christian culture to develop student youth, to rebuild a network of Sunday schools, accessibility to theological education, traditional religious culture, and therefore, a broader context of social education requires pedagogical science to develop conceptual frameworks that illuminate the best ideas - social education of modern youth in the territory of the Northern Azov region. Conditions for the upbringing of student youth in the Christian denominations of the peoples of the North Azov region made an impact on their social education [4, p. 6–9].

Several national minorities coexisted in the Northern Azov region: Ukrainians, Russians, Greeks, Germans, Poles, Bulgarians, Czechs, Jews, and more. The resettlement of these peoples has certainly influenced the social, cultural, economic, political and religious-spiritual picture of the region. The regional feature of the Northern Azov Sea, compared to other constituents of the empire, was the widespread representation of closed religious settlements (Mennonites, Molokans, Dukhobors, Jews, etc.), which had been promoted by the government among the Orthodox majority.

A study of the sources and literature used has made it possible to analyze the educational conditions of student youth in the process of socialization of representatives of religious minorities in the Northern Azov region in a number of respects. First of all, it is a cultural and historical aspect, namely the uniqueness of the formation of the Northern Azov region as a specific multi-denominational land, influenced by many factors that directly influenced its historical formation [4, p. 6–9].

The confessional composition of the Northern Azov region at the end of the XIX<sup>th</sup> century was presented by more than fifteen different stories, spoken in thirty-nine different languages. Such ethno-confessional composition and representation within the Northern Azov Closed Ethno-Confessional Communities was a specific feature of this region. But the local majority was the Orthodox population [1, p. 89–95].

The inter-religious environment, which is constantly enriched with dialogical universals, creates such an atmosphere of social experience that is capable of promoting social upbringing, development in the youth of students the desire to self-fulfill, to grow both spiritually and culturally. In this regard, it is appropriate to refer to the terminological field of inquiry in order to clearly define the content and structure of social education of student youth in the Christian denominations of the peoples of the Northern Azov region [5, p. 117–125].

Modern scientists place this question at the center of human existence, because its life loses its purely biological content and receives social, psychological and activity filling [6, p. 17].

Determination of the content and structure of the concept of social education of youth in Christian denominations had a great benefit for our work [7, p. 28].

So, summarizing these ideas, let us point out that the social upbringing of student youth in the Christian confessions of the Northern Azov region is gradually gaining new character and content, because it occurs both, individually and in groups, as well as regionally and globally. This leads to a different look at the problem of developing and using social education techniques, taking into account individual, group, regional and global contexts.

We believe that today it is necessary to determine the essence and structure of the peculiarities of the formation of social education of student youth in the Christian denominations of the peoples of the Northern Azov region, in particular, in the global system of development of the inter-religious environment.

It should be noted, that an environment, in which a deep respect for the representatives of other religions and denominations is formed, teaches students to respect another person, accustoms to improving the ability to adequately perceive the spiritual and social worlds of others, shapes social activity, aimed at creative enrichment of the surrounding world social values. The basis for defining the concept of “spiritual and social values” for the peoples of our country can be considered universal human values that unite society for gradual development, because these values, embodied in Christian teaching, is the traditional basis for social education of youth in the Northern Azov region.

**The main purpose** of this article is to identify the nature, mechanisms, content and structure of social education of student youth in Christian denominations. Enabling representatives of Christian culture to develop student youth, to rebuild a network of Sunday schools, accessibility to theological education, traditional religious culture, and, therefore, a broader context of social education requires pedagogical science to develop conceptual frameworks that illuminate better ideas of social upbringing of modern youth in the territory of the Northern Azov region.

## 2. Experimental procedures

Let's reveal the essence of the concept of “spiritual and social values of Christianity”, which underlies the social education of the individual in Christian denominations. The center of the social world in Christianity is the human image of the son of Jesus Christ, who in his words and actions revealed to the whole world the values that unite people, move the whole society to development, namely: love, charity, responsibility, righteousness, justice, and precisely this is the basis of a coherent social doctrine of Christianity. We believe that the following provisions are fundamental to our study:

1) the spiritual and social values of the Christian culture are based on the desire to express an active good both to the other person and to the community and society as a whole, which is why socio-spiritual values are important for the social development of both the individual and the whole society;

2) the acquisition of benefits in society depends on spiritual and social values, but the spiritual and social values of Christianity cannot be reduced to utility only, since a useful person only “uses” the benefits, given to him by another person, thus rendering nothing informative, energy and material exchange between people, which devalues relationships;

3) the spiritual and social values of Christian culture were not created for the first time, and that is why we cannot refer to human activity in society and, accordingly, the activity of society to man as the primary source of values. Social activity, both for man and for society, and what makes the world social, is already of value (donations, expenses, social assistance, etc.);

4) there is no direct connection with the spiritual and social values of the Christian culture of material needs, and that is why the importance of receiving benefits and material benefits for eliminating dissatisfaction due to the lack of any objects of the material world cannot be emphasized;

5) the social needs of man and societies are quite broad concepts, and the relationship between the spiritual and social values of Christianity and social needs is always there, though they include different content.

Thus, the spiritual and social values, held by the representatives of Christian culture, can be called a holistic system of axiological meanings and concepts that are connected with a particular tradition in the religious life of people. These traditions, unfolding from the image of Jesus Christ, fill every social situation with essential meaning through the expression of social activity. Its defining vector is the focus on harmony and prosperity of each person in society and the provision of each person with their own benefits for others, to the environment. The social doctrine of Christianity has a solid foundation, which is enriched with such values as equality, help, charity, love, sacrifice, responsibility. Social doctrines and broad charitable activities that have developed on their basis have made them a powerful link in civil society, because most of them were formulated by almost all Orthodox Churches of Ukraine at the beginning of the 21st century [3, p. 1].

Important for determining the content and structure of the concept of “social education of youth in Christian denominations” is research that reveals the essence and content of the concept of “social mobility”. Thus, researching the works it was pointed out, that under this concept is understood “social institutions (family, education system, church) that provide climbing on the social ladder [7, p. 28].

But, nevertheless, the role of these social institutions, in our opinion, cannot be unequivocal in terms of promoting student youth to social status as was emphasized revealing the peculiarities of education “as a channel of social mobility”. Social institutions can, on the contrary, establish social inequality, which increases the diversity of opportunities of people in society [7].

The dominant system of spiritual and social values in Christianity is based on constant practice, which causes a person to re-think almost every day such universal universals - kindness, freedom, will, justice, happiness. The most important characteristic in such a plan is that the social education of student youth is centered on the education of a person of a special type. This type has a certain orientation in social activity, aimed at acquiring sociality, development of spiritual heritage, self-esteem, social responsibility for others, enriching the path to social maturity in different social situations and cultural conditions. The peculiarity of the spiritual and social values of the Christian culture is their absoluteness, which can be expressed in different degrees of quality (value, doubt, least value, greatest value), and it depends on the internal state of the person (peace, balance, moral strength, etc.) and possibilities its external manifestation (social activity), which is brought up in a religious tradition.

One of the strategic goals of social education we consider supporting and strengthening the educational function of the family and other institutions that carry out the social function of educating the younger generation [8, p. 187]. Social education should be considered at such levels as the “macro, meso, micro environment”, because at each of these levels social education has a purpose and tasks that specify its content [8, p. 188].

There are two sub-levels in the space of the society in which the subject of social activity resides: the sub-level of normative social relations and the sub-level of personal moral relations. In this connection we can identify the layers of civic, ethnic and professional needs, aesthetic needs, needs for social security, the need for social comfort and communication, as well as the cognitive need for the task of forming an image world that the individual must satisfy. Also, the involvement of the individual in the moral relations of living in the space of morality necessitates the search for the meanings of life, self-improvement and self-realization [9, p. 6–7].

We can distinguish the following basic features of the category of socialization: the type of social process; the process of assimilation of values, norms, rules; mastering social roles and functions; mastering knowledge, skills of social behavior, social action, interaction; mastering the rules of interaction in social relations; developing social value orientations; mastering the system of mechanisms, forms and methods of functioning of the individual in society [10, p. 9].

Scientific papers on social problems have shown that it is important for students, and especially adolescents, to understand how they are connected to them, where they occupy their place, what their social status is. Most students want to know, where they can meet social needs, where to find social niches for safe communication and interaction. The students seek a state of harmony, to feel love and respect from others, to hear the approval of others, to satisfy the needs for ordering the social world, for self-realization and so on. In this regard, the representatives of Christian denom-

inations create certain conditions for social education, as well as attract to this work professional specialist who fill the essential content social environment, complement it from an aesthetic point of view, an artistic arsenal. In this respect, modern concept-based pedagogy helps to consider the social environment, created by Christian denominations in the Northern Azov region.

Let us define the basic concepts that make up the conceptual sphere, namely: the state, religious organizations (communities), social partners, religious identification, social perspectives, where the concept is the student youth/student in Christian denominations.

We emphasize that the concept “Student Youth/Student” is understood by us as representatives/representatives of the younger generation, whose main activity is to receive education in the spirit of Christian doctrine. It should be noted, that these can be persons from 6 to 17 years, who, besides attending Christian services, are engaged in various types of development activities in Sunday schools, Christian sports clubs, are fond of pilgrimage, organized by the community, study in icon schools, etc. Their social status is determined first and foremost by the fact that they are entities of development, organized by representatives of religious communities.

The concept of “state” as a component of the conceptual sphere of the environment of social education of student youth is an important aspect, since the social development of Christian communities in the territory of the North Azov depends on many factors, including: social cohesion of citizens of different religions and denominations, policy changes in recognition of the right to freedom of expression and religion, etc. In our study, we seek to uncover the concept of “state” as one that creates the conditions for the possibility of a network of religious communities, interacting for social cohesion. That is why we consider the state as a component of the conceptual sphere through such components as the state regulation of the welcome policy of cities and towns in the region, monitoring of social activity of religious communities, quality of preparation of joint social programs, etc.

In our view, the interconnections of the state and religious organizations on the social education of student youth can be both special, situation-specific, and general, that is, strategic. Depending on this, an indirect and direct interaction strategy can be distinguished, namely:

1) an indirect interaction strategy may include measures, aimed at improving the social education of student youth, providing Christian education, providing meaningful leisure for youth, providing social and legal assistance, socially -psychological consultations, etc.);

2) the direct strategy includes the following measures: interventions in life situations (from simple council to providing social housing in difficult life moments, solving social conflicts), which prevents possible manifestations of antisocial behavior of students, especially those seeking temporary asylum; reduces opportunities for asocial acts; involvement of the public in cooperation in the social environment.

Religious organizations have social partners - charitable foundations and community organizations that support a variety of social practices (for example, associations of teachers of spiritual and moral orientation develop new educational materials, social centers for youth work, provide social legal counseling, direct assistance, etc.), having a material and technical base, in which areas for social comfort are created, where competent specialists (educators, social workers, psychologists, lawyers, etc.) are involved. At the same time, the idea of exchanging ideas that are not purely religious, but of a social nature is correct.

Religious identification is another concept that is defined by us as a component of the social upbringing of student youth in Christian denominations. As the environment and the student youth interact, certain expectations, values, permeating ethnic, social and family-family relationships are formed during this interaction. At the same time, the Christian culture itself, drawn from time, provides an example of a culture of interaction that is embedded in Christian traditions.

The very meaning of religious identification consists in identifying oneself with the surrounding representatives of a particular religious outlook, a positive attitude towards others, recognizing their religious beliefs as universal, acquiring a personality for themselves by the elaborated principles of cognition of the spiritual and social worlds, etc.

That is why we regard the concept of “religious identification” as a vision of the students of their place in the religious community, a sense of interest in the Christian religion, which is

revealed through self-development and deep immersion in the spiritual and social worlds, refined by affirming the importance and sacralization of the interaction and spirit of interaction social values. Consequently, the comfort of the conditions that students receive from the social upbringing environment in Christian denominations creates an inseparable chain: “Christian education - fellowship - the sacred community.”

### 3. Results

This understanding of the conceptual sphere of the social education environment allows us to formulate certain characteristics that will differ in such pedagogical characteristics, namely:

1. In the mind of every student, who wants to get a Christian education, there can be several spheres of interest at the same time, that are interesting to him/her because of the possibilities for self-realization and development of self-consciousness. Self-consciousness in this sense is associated with human freedom, awareness of own social actions, decisions made. Therefore, referring to the rationale for this characteristic, we can point out that sociality is derived from the experience of human consciousness, its profound transformation.

2. Each environment, in which the process of social education takes place, allows the student, on the one hand, to see him/her in different concepts, and on the other hand, to structure each concept through comfortable communication. Therefore, in communicating with one another, believers can meet ordinary needs that are not purely religious. This is already a tradition that goes beyond purely religious organizations. In this sense, the tradition acts as an instrument of imitation of the social achievements of believers, designed to promote the preservation of “social memory”, which has the function of continuity, and has particular ties between people, who profess a particular religion. In this case, it is important to concentrate the efforts of society around the process of preserving Christian traditions, which are unique because they are based on concepts such as debt, honor, conscience, compassion for another, care, concern, and others.

3. Structuring of each concept can be carried out by the student on the basis of his/her interests, needs, values, faith, desire for creativity, which provides meaningful fullness of the whole conceptual sphere of the social education environment in the Christian denominations of the peoples of the North Azov region, and therefore, artistic creativity, and religion, ethics, and art reveal new social worlds to the student youth, and the work of the imagination in this sense becomes meaningful, because the personality enters into a relation.

Thus, since the term “social education” expressed the realities of time, which were connected with the appearance of a particular social issue and social problems, the result of education also indicates the realities of time. We can conclude that today in pedagogical science it can be both the asocial behavior of young people, and the problems of social adaptation of a child who has certain disorders, and the organization of free time, and activities of various organizations, etc. To give the opinion of scientists on this subject: social education is conceived in pedagogical concepts in connection with the tasks of forming and developing in a person feelings or debt involvement in society through the accumulation of individual social experience in the form of depicted feelings, experiences, ways of interaction, knowledge and skills, to internalize value orientations and social attitudes. In the Christian doctrine, there is also a category of debt (spiritual, moral), as well as the task of forming a person's feelings. It is perhaps in this area that such traditions have developed that it is very difficult to change. In Christian culture, the customs, values, norms that have long governed human life, shape its relation to the world, to itself and others are enshrined. At the same time, in the culture of Christianity, the norm is not to desire another, not to take another, not to offend another, which condemns the expression of negative qualities and actions, such as envy, evil speech, theft, etc.

The semantic contours of social education in Christian culture have historically been established both in the religious dogmas themselves and in sacred art. They are the ideals that a person strives for in his/her own self-improvement. They are not born with sociality and sociality itself is not a given. Sociality, as a higher degree of social upbringing, is a source that requires discovery, personal development efforts and more.

Considering these and other thoughts, we can emphasize that in the structure of social education of the student youth such components as intellectual, emotional, motivational and activity should be distinguished.

The intellectual component includes: having knowledge of the meaning of human sociality, awareness of the importance of sociality for human life in society, in different communities, including religious ones; manifests itself in the reasoning of thought processes according to age-related possibilities, recognition of another person's social worlds, ability to predict different directions for solving social problems.

The emotional-motivational component combines motivation for social activity, emotional states and social needs, as well as an interest in social activity, aimed at solving various social problems at the individual, group, regional and global levels.

The activity component is closely linked to the experience of social behavior, the implementation of social actions, which is expressed through benevolence, trust, establishment of effective cooperation, the developed ability for dialogue both within the group and with representatives of other social groups; self-control and self-realization.

The essence of each component is manifested in the altruistic nature, the focus on the spiritual and social values of Christianity, as well as the manifestation of social activity to improve the conditions of co-existence.

#### 4. Discussion

On the basis of research studies, observation of the practical activity of representatives of Christian culture in the territory of the North Azov region, we propose to provide the following conceptual bases:

- organization of a comprehensive system of social upbringing of students in Christian denominations, which includes certain plans and social programs, special methods for scientific and methodological provision of increasing the level of social education, comprehensive provision of joint social programs, projects with a corresponding focus;

- realization of social education of student youth in Christian denominations through transfer of knowledge about general categories of processes of socialization, history of formation of spiritual and social values, different views on social doctrines and various documents, which are taken as a basis for Christians of different trends, content of norms of social society of Christians and society adaptation in the cultural practices of the peoples of the North Azov;

- designing social activities, during which socially responsible decisions should be made (creation of social situations and disclosure of possible cases that took place in reality; discussion of joint actions, decisions taken in the process of dialogic interaction, directions of achieving sociality with inclusion in this process professionals, practitioners, religious figures, family members and families, etc.);

- application of social and educational trainings in order to increase the level of social upbringing, the ability to establish social interaction with representatives of other faiths, as well as the use of interesting exercises, aimed at developing creative qualities, abilities, ability to recognize the “hidden content” in communicating with others, the ability to work creatively in social projects, etc.;

- social practices in the conditions of real interaction with other children, who feel lonely, have certain disadvantages of physical development, which under the guidance of specialists are trained to solve specific social problems; conducting creative contests of social ideas, photos, video reports, drawings on social issues, etc.;

- formation of a positive attitude towards the other person, who sought social assistance to the Christian community, positive motivation for acquiring socially important traits and personal qualities, learning about the meanings of the spiritual and social values of Christianity, etc.

#### 5. Conclusions

The research has shown that at the moment we have a contradiction between the needs of society and the development of social maturity of citizens, and the role of social education in the cultural and educational process. To resolve this contradiction, modern society, seeking meaning,

seeks to modernize the system of social education. Researchers believe that the social education of students as a problem can be solved in the process of educational activities, but they also pay attention to the importance of social responsibility, experience in the implementation of social skills. Relations between representatives of different religions and ethnic groups who have long since migrated to the North Azov region should receive greater attention from professionals in the social, educational and cultural fields.

We emphasize that in the context of the inter-religious environment, the problem of social education is particularly acute, since students do not always show a high level of social responsibility, social upbringing and social activity, and therefore cannot always communicate freely, reveal themselves as a social person, overcome those social barriers that confront them.

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