

Ethnomental dimensions of the education process in Eastern Christianity

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The article explores the ethnomental dimensions of the educational process within Eastern Christianity. It examines the historical context of the issue by substantiating the factors influencing the formation of ethnomental characteristics among different nations and highlights the role of education in preserving and transmitting the cultural traditions and values of Eastern Christianity. The study analyzes the perspectives of prominent scholars of religion regarding the role of religious and theological education in contemporary educational practices and the broader cultural landscape of the Ukrainian community.

The article emphasizes that, within the framework of Eastern Christianity, the ethnomental aspects of religious cognition are considered through key interrelations: religion and education, religion and knowledge, faith and reason. In the traditions of Eastern Christianity, particularly in Byzantine, Orthodox, Armenian, and other Eastern Churches, education has always been closely linked to religion. The educational process was aimed at integrating knowledge into an individual's worldview system, orienting them toward the moral and ethical principles of Christianity. A crucial role in this process was played by theological education, which, within the Eastern Christian tradition, focused on an in-depth understanding of the Holy Scriptures and the Sacraments. The study of theology was not limited to mere intellectual analysis; rather, it served as a foundation for shaping confessionally determined life orientations. The findings contribute to a deeper understanding of the worldview processes unfolding at the intersection of religion, education, and the formation of national identity.

KEYWORDS
ethnomenality, religious education, Eastern Christianity, confessional dominance, national identity, religious identity

Introduction

The comprehension of the world and God through philosophy, theology, and liturgy constitutes the foundation of a believer's life journey. Accordingly, the mentality shaped in the educational process influences the structure of curricula, taking into account ethnic factors. For instance, in the Byzantine tradition, humanities disciplines – literature, rhetoric, and ethics – played a particularly significant role, as they contributed to the preservation and transmission of cultural values and religious beliefs. This, in turn, influenced the development of educational systems in Eastern European countries, particularly in Ukraine, Russia, and the Balkans.

In contemporary conditions, many aspects of traditional education are undergoing transformation; however, the ethnomental dimensions of religious cognition continue to play a crucial role in shaping the moral-ethical and spiritual guidelines of modern society. Church education, theological schools, and catechesis remain integral to the development of knowledge, adapting it to the challenges and needs of the present world.

Amidst the treacherous Russian aggression that has led to an absurd Russian-Ukrainian war in the 21st century, new dimensions of Ukrainian national identity have emerged, necessitating the search for new approaches to the educational process and scientific inquiry as a whole.

Ukrainian national identity has been shaped by various historical, religious, cultural, and ethnonational factors. Among these, the Orthodox and Greek Catholic traditions, along with elements of the ancient Slavic worldview, have been particularly influential, manifesting in customs, character, and value orientations. Educational systems, including religious education, and cognitive practices aim to develop individuals who are organically integrated into the local sociocultural and ethnonational space. The religious component of the educational process and knowledge acquisition contributes to the formation of a unique ethnomental identity that bridges historical heritage with contemporary realities.

The ethnomental dimensions in the educational process of Eastern Christianity represent a multifaceted phenomenon that encompasses various aspects within the Christian tradition, as well as cultural, religious, philosophical, and social approaches. This underscores the relevance of the research problem. The study aims to explore the ethnomental dimensions within the educational and cognitive process of Eastern Christianity.

Research methods

The logic of exposition is based on the widely accepted definition of ethnomental identity as a set of cultural, philosophical, historical, social, and psychological characteristics that shape the mentality of a people. To elucidate the role of

education in the formation of this phenomenon, we aimed to illustrate the educational tradition through the example of Eastern Christianity. To this end, we employed historical analysis of sources and educational institutions to demonstrate the evolution of the relationship between religion and education within Eastern Christianity.

Methods of religious studies analysis – systematic, comparative, and hermeneutic – enabled us to formulate the distinctive features of theological education in Eastern Christianity. This education was centered on the interpretation of the Holy Scriptures and the Sacraments, liturgical and artistic practices, as well as the practical application of Christian principles in daily life. In order to illustrate how cultural phenomena (such as language), artifacts (such as Old Rus' manuscripts), and symbols (such as the anthropological code) influence the formation of educational patterns, we employed cultural analysis. This approach allowed us to identify the foundational worldview principles of Byzantine education in the territories of Ukraine and trace their resonance in the construction of the modern educational process.

Results and Discussion

In the context of Eastern Christianity, the representation of ethnomental dimensions is carried out through key aspects that reveal the interconnection between religion and education, as well as faith and reason as integral components of theological cognition. The latter encompasses both rational and irrational elements in the religious process of knowledge acquisition. Ethnomenality is understood as the collective sum of cultural, philosophical, historical, social, and psychological characteristics that shape the mentality of a particular nation or community.

The analysis of a community's mentality in a given historical epoch requires researchers to reconstruct its physical, intellectual, and moral profile by examining language, cultural artifacts, religious symbols, and rituals. Mentality is simultaneously shared by the entire society – where language and religion typically serve as the primary cohesive forces – and differentiated based on social-class and estate structures, levels of education, and access to literacy and formal learning. The distinction between groups with access to books and education and those living within an oral cultural framework, as well as gender, age, and religious differences, underscores the pluralistic nature of mentality (Lomachinska et al., 2021: 36).

In the traditions of Eastern Christianity – primarily Byzantine, Orthodox, Armenian, and other Eastern Churches—education has always been closely linked to religion. Within the domestic historical context, Christianity in its Orthodox expression became not only a system of religious beliefs but also a catalyst for a transition to a new level of socio-communicative development, shifting from an oral pagan culture to a literate one. The Church's influence on social life was reinforced by the active role of its socio-communicative institutions, particularly libraries, while the formation of Orthodox historical consciousness was reflected in monastic chronicle traditions.

Historically, monasteries and churches served as the primary centers of religious education, shaping the mentality of specific ethnic groups through the lens of Christian faith. To this end, not only the Holy Scriptures were studied, but also philosophy, astronomy, mathematics, and other sciences. The educational process focused on integrating the Christian moral framework and the pursuit of higher spiritual values into an individual's worldview. A key element of this process was theological education, which, in the context of

Eastern Christianity, emphasized the profound interpretation of the Holy Scriptures and the Sacraments.

The authors of the textbook *Spiritual Teachers and Thinkers of Christianity and Islam (2024)*, emphasizing the multidimensional nature of the ethnomental dimensions of the educational process within Eastern Christianity, also highlight **the interconnection** of cultural, religious, educational, and historical aspects in the development of Christianity in the East:

"Today, Eastern Christianity encompasses a range of traditions and confessions, such as Orthodoxy, the Armenian Apostolic Church, the Syriac Church, the Coptic Church, among others. In this context, it is important to note that the development of education and Christian institutions within the Eastern Churches was closely linked to the cultural and ethnic characteristics of specific peoples. Education in the Christian tradition of the East evolved not only as religious instruction but also as a means of transmitting cultural knowledge, traditions, and moral principles" (Lubskyy et al., 2024: 110).

The study of theology was not limited to intellectual efforts alone; it also encompassed the practical application of Christian principles and values in the life of the ethnos. Eastern Christianity has traditionally focused on liturgical practices and art, particularly iconography, which served not only an aesthetic function but also an educational one, conveying spiritual truths through images and symbols. Educational institutions such as monastic schools, theological academies, and universities (e.g., the University of Constantinople) played a key role in shaping the ethnomental worldview.

These traditions continue to be preserved today, particularly at the *National University of "Ostroh Academy,"* which traces its heritage to the first higher educational institution of the Eastern Slavic peoples, the Ostroh Slavic-Greek-Latin Academy (founded in 1576). Similarly, *the National University of "Kyiv-Mohyla Academy"* carries on the legacy of the Kyiv-Mohyla Academy (founded in 1632), while *Taras Shevchenko National University of Kyiv*, as the successor to the Imperial University of St. Vladimir (founded in 1834), functions as a classical research university. In the past, these institutions significantly contributed to the formation of the ethnomental worldview as a set of perceptions, values, traditions, cognitive models, and behavioral patterns characteristic of a specific ethnic community.

This worldview is historically shaped under the influence of culture, religion, socio-political conditions, and is transmitted from generation to generation. It determines how a community perceives the world, interprets events, and relates to education, religion, authority, and the arts. Within the context of Eastern Christianity, the ethnomental worldview is characterized by deep spirituality, an orientation towards collective values, a strong connection to religious traditions, and the significant role of educational and cultural institutions in preserving national identity. Consequently, essential features of such educational processes included systematicity, the integration of theology and philosophy into the process of knowledge acquisition, and the interpretation of sacred texts and religious experience through spiritual mentorship and practical life applications.

Considering the unifying characteristics of ethnomentalities in the educational process, which directly influence traditions and approaches to learning, it is also important to highlight the parameters that provide distinctive features to each educational approach. As noted in our earlier publication (Stadnyk, 2006), one such parameter is the **language** through which religious knowledge is transmitted. Language is not only a tool of communication but also a carrier of culture, religious traditions, and collective

memory. In Eastern Christianity, languages such as Greek, Syriac, and Coptic serve as significant means of worship and spiritual instruction.

The Old Ukrainian liturgical language – the very language received from the disciples of the equal-to-the-apostles brothers Cyril and Methodius, in which our people, as well as all the saints of the Ukrainian land, wrote, prayed, and read the Holy Scriptures from the 10th to the late 16th century—shares many features with our modern native language. It is worth noting that Saints Cyril and Methodius, advocating the idea that the language of every nation is sacred and created for worship (as evident from their hagiographies), endured significant hardships for introducing a comprehensible “barbarian” liturgical language for the Slavs. This was in opposition to the Roman Church hierarchy, which considered only three languages—Greek, Latin, and Hebrew—suitable for liturgical use. Such a fanatical attitude towards liturgical language was historically labeled as the “Trilingual Heresy” (*Kuzemska, 2012: 8*).

I. Ohiyenko asserts that in Kyiv, even before the official Christianization, churches already existed. In the treaty of Prince Ihor with the Greeks in 944 (945), mention is made of the “cathedral church of St. Elijah” near the Ruchai, at the edge of Khreshchatyk. Since the church was described as “cathedral,” this implies the existence of other churches as well. A church cannot function without liturgical books, and thus, by logical extension, books must have already been present in Ukraine by the 9th century, marking the emergence of Ukrainian literary language at that time. While adopting the Orthodox faith from Byzantium, Ukraine did not fall under Byzantine political influence but maintained close ties with Bulgaria. This facilitated the influx of Bulgarian books into Ukraine. Indeed, the earliest written monuments in Ukraine often attest to their Bulgarian origins, and numerous ancient Bulgarian artifacts have been preserved in Ukrainian lands. Through these close interactions with Bulgaria, Ukraine received the much-needed Bulgarian liturgical and non-liturgical books, along with the Bulgarian literary language, which gradually developed into the Ukrainian literary language (*Ohiyenko, 2001*).

The significant educational influence of Christianity, as adopted by Prince Volodymyr in its Greek-Bulgarian form, is also emphasized by M. Hrushevsky. He states that with Christianity, science, education, and books arrived in Ukraine from Greece and Bulgaria. It was from Bulgaria that Ukraine inherited the alphabet and Slavic script (*Hrushevsky, 1920: 37*).

The introduction of the Bulgarian language into liturgical practice in the Slavic lands remains a subject of debate in historical and philosophical scholarship, as its assessment depends on the perspective from which it is analyzed. Evaluations of Byzantium and Byzantine influence in Ukrainian and global cultural philosophy have varied, oscillating between axiologically positive and negative interpretations. From a religious and dogmatic perspective, this process was beneficial. However, from an epistemological standpoint, the introduction of Slavic script deprived the ancient Rus' people of certain stimuli for creative intellectual activity. Unlike Ancient Greece, Kyivan Rus' lacked a developed tradition of scientific, philosophical, and literary scholarship until the 17th century. Translation efforts were predominantly focused on sermons, hagiographies, and ascetic literature, with relatively little engagement in theological discourse from the early Church. Initially, the acceptance of the new religion as dogma was justified, but in the long run, it hindered the development of an independent theological tradition in Rus' for several centuries.

A defining feature of the cultural model that emerged in the Kyivan Rus' state was the **distinctive character of its education system**. This system differed significantly from that of Byzantium, where secular education was preserved as a common intellectual heritage and served as a neutral background for both ascetic and humanistic traditions. There was no distinct system of specialized theological education in Byzantium. Reading the works of classical authors remained an integral part of basic education, ensuring continuity with ancient culture despite religious opposition and the new cultural context. In Byzantium, secular and spiritual culture remained in an ongoing state of interaction and conflict, whereas in Kyivan Rus', this dichotomy was absent within the framework of book culture. Elements of Byzantine secular culture, once introduced into Rus', were integrated and interpreted as part of a unified Christian spiritual tradition (*Kalakura et al., 2015: 199*).

During the reign of Prince Volodymyr, nearly the entire Kyivan Rus' territory was converted to Christianity, as attested by Rus' chronicles. The population accepted the Christian faith primarily through the oral missionary preaching of their first enlighteners. To reinforce this religious endeavor, the intensive development of literacy was necessary, along with the establishment of an adequate educational system, the training of literate individuals, and the creation of schools to prepare them from among the newly converted population. The pastors of the 10th–12th centuries fully recognized the necessity of education and religious preaching.

Overall, early Rus' Christian preaching reflected biblical views on humanity and the aspiration to see human beings in unity with God. A person was perceived as an integral part of the universal whole, which introduced an ambivalence into philosophical concepts and brought philosophy closer to human life and its practical objectives. In considering the individual human “self” within the totality of its external connections as an empirical “self” and in its contemplative orientation towards itself and God as a pure “self,” early Rus' scribes refrained from attributing transcendence to the pure “self.” Instead, they emphasized the interrelation between the empirical and the pure “self.” However, the substantiality of the pure “self” was acknowledged as being so dependent on the Creator that its comprehension was perceived as a history of attaining divine likeness. This concept defined the anthropological code of the early Rus' individual and shaped their image within the emerging Christian culture (*Anthropological Code..., 2020: 213*).

It is important to emphasize that, at that time and for many centuries thereafter, schools were not divided into “secular” and “religious” institutions. In all these educational establishments, teachers were either priests or monks, as they were the most educated members of society. Education was also based on the study of liturgical and theological literature, church singing, and ecclesiastical regulations. The first “primers” for an extended period were books such as the Psalter and the Apostle. Naturally, graduates of these schools went on to serve in both ecclesiastical and state institutions, skillfully implementing the internal and external policies of Kyivan Rus' (*Popovych, 2018: 56*).

Elements of various traditions and social practices, shaped by the diversity of Eastern cultures (such as those of Byzantium, Syria, and Egypt), also constitute a distinctive feature of religious education in Eastern Christianity. This is evident in architecture, painting, music, and literature, which reflect influences from Roman, Greek, Persian, and Arab cultures, as well as local traditions. In Byzantium,

where Eastern Christian culture developed, theological schools were highly esteemed, and many prominent philosophers and theologians received their education there. Byzantine education comprised both spiritual and secular components, allowing for a balance between religious and cultural formation (*Yurkevych, 1999: 140*). The Armenian and Syriac Churches had their own schools, where the primary subjects of study were religion and ancient languages (such as Syriac). In Armenia, numerous books were written for educational purposes within the system of monastic schools for Armenian children. The Coptic Church placed significant emphasis on preserving education in its native language, particularly Coptic. Monasteries and churches served as primary centers of learning, encompassing religious and philosophical knowledge.

It is worth noting that, during their formative period, Orthodox monasteries in the Kyivan Rus' territories primarily performed the following functions: missionary-propagandist (spreading the new Christian doctrine within the then-pagan society), liturgical (conducting religious services within the monastic community), and educational (establishing schools in patronage monasteries for children from princely families and creating libraries, which were formed through generous donations from influential newly converted nobles and members of the princely class). The introduction of the Studite Rule in monasteries contributed to the development of monastic libraries, and by the 19th century, this tradition led to the emergence of national library institutions. It is known that, as early as the first half of the 11th century, a well-equipped grand princely scriptorium operated at Saint Sophia Cathedral, housing a collection of 950 volumes, from which some of the most valuable literary monuments of Old Rus' originated. A distinctive cultural phenomenon of Kyivan Rus', which emerged and existed within monastic environments, was the tradition of chronicle writing. During the Kyivan Rus' period, monasteries served not only as centers of religious life but also as key sites for the development of Ukrainian iconography and the formation of a local school of church architecture – thus fulfilling an active cultural-creative function (*Lomachinska, 2016: 63*).

In the domestic context, Orthodox monastic culture was based, on the one hand, on the preservation of tradition and, on the other, on openness to new ideas due to the dynamic transformational challenges of national history. This duality contributed significantly to the formation of national cultural heritage. Monastic libraries became bastions of tradition, given their role in preserving documented cultural heritage. At the same time, they served as sources of new ideas in the development of national communication culture. At critical junctures in national history, Orthodox monasticism, through its established system of spiritual values, acted as a consolidating force in shaping ethnocultural traditions and value orientations, significantly influencing the formation of the educational foundations of the Ukrainian nation (*Lomachinska, 2019: 202*).

Despite the fact that, traditionally, educational institutions in Eastern Christianity had limited accessibility for certain social groups – primarily addressing the elite, clergy, and intelligentsia (such as Patriarchal schools, theological seminaries, and academies) – as Christianity developed in the region, new forms of education emerged, becoming accessible to broader segments of the population. For instance, in the Middle East, numerous educational institutions, such as Sunday schools and theological universities, offer religious education for various age groups and levels of preparation. It is important to note that

mass religious education in Eastern Christianity is not confined solely to formal instruction. It also encompasses participation in liturgical services, the reading of the Holy Scriptures, and engagement with spiritual mentors.

In contemporary Ukraine, **religious education** is divided into general educational programs (such as religious instruction in parish and Sunday schools or biblical courses) and professionally oriented theological education, which underscores the country's adherence to Eastern Christian educational traditions. One of the positive aspects of this system is the establishment of a legal framework for confessional religious education at the state level. Notably, the specialty of Theology has been integrated into the higher education system not only in religious institutions but also in secular ones. Moreover, the state has recognized the diplomas of theological educational institutions, which has become a significant legal and moral factor for religious organizations in their professional activities. Theological education is provided both in specialized religious institutions and at higher educational establishments through bachelor's and master's degree programs. Religious institutions established by religious organizations train clergy and church ministers, with their educational content focused on theology. These institutions include theological universities, institutes, academies, seminaries, and colleges. Simultaneously, state and private higher education institutions offer licensed and accredited programs in Theology (*Lomachinska, Martych, 2021: 180*).

It is also important to highlight that the current Constitution of Ukraine (Article 35) aligns with international standards on freedom of religion and declares the state's neutral stance toward officially registered religious communities, ensuring non-interference in church affairs. The fundamental law enshrines the principles of the separation of church and state, guarantees their autonomy, and affirms the equality of all religious denominations, thus providing them with broad opportunities to realize their principles and interests without granting special privileges to any particular faith (*Verkhovna Rada Ukrainy, 1996*). State policy is aimed at creating conditions for the unhindered activities of religious associations.

Such institutional measures by the state respond to the increasing trend of religiosity among the population, which, in turn, seeks to fill the ideological vacuum left after the collapse of the totalitarian regime. To this day, significant changes continue to reshape the social structure, further exacerbated by the ongoing Russian-Ukrainian war, intensifying societal polarization while simultaneously increasing the demand for mercy and charity. Religious and cultural traditions have gained renewed significance, particularly in western Ukrainian regions, and the activities of religious organizations have become increasingly visible, bolstered by state support and media attention. As noted by L. Fylypovych, in analyzing religious education and religious cognition, the relationship between secular and religious components within religious education should contribute to the integration of the mental and axiological orientations of individuals and society. As a result, people may once again find faith in moral ideals and values, comprehend and internally accept the meaning and essence of human life, and gain another path toward achieving personal aspirations. Naturally, for this to occur, individuals must acquire knowledge of a certain set of religious principles (*Fylypovych, L., Gavrilova, 2012*).

Відповідно до філософсько-ціннісних установок, фахова релігієзнавча освіта спроможна: 1) окреслити й сприяти формуванню правильних рамок поведінки; 2)

запропонувати особистості комплекс установок, який виключає негативні коливання у пошуку відповідного світогляду; 3) регламентувати певні, чітко позначені цінності у поліваріантності морального вибору, при цьому не залучаючи людину до чисто віруючих, з відмовою від прозелітизму (Kosmii, 2014).

Thus, the current development of religious education and religious cognition indicates that the fundamental parameters of the interaction between religion and education, faith and reason, are becoming increasingly relevant in a globalized society. Within this context, it is also appropriate to highlight the historical role and significance of Orthodox faith as a consolidating and formative ethno-mental factor in contemporary Ukraine. This factor shapes a distinct perception and interpretation of the world, a specific mode of thinking, and a particular spiritual disposition within the system of the nation's spiritual life. Representatives of the New Historical School have examined this phenomenon, noting that the development of Ukrainian society in the era of independence is influenced by two primary factors: local (internal) and fundamental (or global). Accordingly, both the educational and religious spheres of Ukraine are undergoing transformation within these two dimensions.

One of the most evident consequences of societal transformations in modern Ukrainian history has been the transformation of the Church from an external, non-systemic element of Ukrainian society into a fully integrated social institution. In terms of its significance and influence, it now stands alongside other key institutions such as the family, school, and military. Having acquired new qualitative characteristics based on the systemic changes in its societal status over the past thirty years, the Church has not only recognized the necessity of developing interactions with other social institutions but, in certain cases, has even taken the initiative in expanding and strengthening such connections (Predko et al., 2024).

However, the revival of the Church's interaction with other institutions in contemporary Ukraine began precisely within its primary spheres of social activity, particularly in the areas of religious education, upbringing, instruction, and enlightenment. The Church's role has also become increasingly relevant in the field of social work, especially in addressing the needs of vulnerable social groups. For these reasons, the modern system of ecclesiastical education and upbringing in Ukraine plays a significant role in fostering national values among the general public.

Conclusions

Thus, the study of the historical and contemporary context of the relationship between religion and education in shaping ethno-mentality has revealed that religious educational systems aim to cultivate national values that are organically integrated into the local socio-cultural space. In the historical context of its development, religious cognition, as the foundation of the educational process within Eastern Christianity, has contributed to the formation of a unique ethno-mentality that synthesizes the historical heritage of an ethnic group with contemporary realities. At its core, the ethno-mental dimensions of cognition in the educational process of Eastern Christianity foster a worldview in which knowledge is integrated with the spiritual principles of faith. The primary objective of this process is to "draw closer" to God, refine ethnic existence, and enhance the moral life of society. The ethno-mental aspects of the educational process in Eastern Christianity are crucial for

understanding how culture, language, religion, and traditions influence the development of education among different peoples.

Within the Christian educational tradition, the primary centers of learning, which encompassed both religious and philosophical knowledge, were monasteries. In national contexts, these institutions successfully integrated Byzantine theological heritage with the spiritual values of the Kyivan Rus' ethnos. Orthodox monasticism, through its established system of spiritual values, served as a consolidating factor in shaping ethno-cultural traditions and value orientations. It significantly influenced the formation of the educational foundations of the Ukrainian nation.

The modern system of religious education in Ukraine aligns with international norms concerning freedom of religion, ensuring the non-interference of the state in church affairs. However, in the face of global contemporary challenges, the Church has begun to take on an increasingly active social role in the field of religious education. This process ensures the continuity of spiritual heritage and the formation of a national worldview, which serves as the foundation for the development of intellectual and moral values in Ukrainian society.

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Етноментальні виміри освітнього процесу східного християнства

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У статті розкрито етноментальні виміри освітнього процесу східного християнства. Досліджено історичний контекст проблеми через обґрунтування факторів, що впливають на формування етноментальних особливостей різних народів, висвітлено роль освіти в збереженні та передачі культурних традицій та цінностей східного християнства. Проаналізовано позиції відомих релігієзнавців про роль релігійної та релігієзнавчої освіти в сучасних освітніх практиках та загальній культурі української спільноти. У статті наголошується, що в контексті східного християнства етноментальні аспекти релігійного пізнання розглядаються через ключові взаємозв'язки: релігії та освіти, релігії та пізнання, віри й розуму. У традиціях східного християнства, зокрема візантійської, православної, вірменської та інших східних церков, освіта завжди була тісно пов'язана з релігією. Освітній процес спрямовувався на інтеграцію пізнання у світоглядну систему особистості, орієнтуючи її на морально-етичні принципи християнства. Важливу роль у цьому відіграло богословське навчання, яке в умовах східнохристиянської традиції зосереджувалося на глибокому осмисленні Святого Письма та Святих Таїнств. Вивчення теології не обмежувалося виключно інтелектуальним аналізом, а слугувало фундаментом для формування конфесійно детермінованих життєвих орієнтирів. Отримані результати сприятимуть глибшому розумінню світоглядних процесів, що розгортаються на перетині релігії, освіти та формування національної ідентичності.

Ключові слова: етноментальність, релігійна освіта, східне християнство, конфесійна домінанта, національна ідентичність, релігійна ідентичність.

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