Prerequisites and factors of sustainable development through the introduction of innovative technologies in education

Olga Enina

Abstract: The article is devoted to the study of modern stage of introduction of modern innovative technologies in higher education system in the segment of Christian religious education as one of the aspects of modern theory and practice of confessional pedagogy from the standpoint of educational theology based on the saint fathers' and world experience. A brief overview of the development and current state of the educational system is given by the example of the Department of Theology at the Don State Technical University. The combination of the theological model with secular components of professional education, which is carried out both by programs corresponding to the Federal state educational standards, and by confessional university educational programs, which passed the Church accreditation of the Educational Committee of the Russian Orthodox Church, is considered. The article provides a substantiated conclusion about the Christian model of reproduction of pedagogical staff, capable of qualified work both in confessional educational institutions and in secular educational sphere, created in Donskoy State University. The analysis of effective experience in the use of innovative methods and forms of teaching has been carried out.

1 Introduction

Thanks to the "introduction in the 1990s of the state standard in theology (bachelor's degree, later master's degree), theological educational programs began to open in classical, pedagogical and some technical universities [1].

Theology is a dynamically developing and steadily demanded field of knowledge in the modern world. Today one can be educated as a theologian upon successful completion of appropriate programs offered by universities and colleges around the world:
- University of Notre Dame,
- Harvard University,
- University of Oxford,
- Duke University,
- Durham University,

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Some people study theology as preparation for service in a religious order; others want to understand the divine. Through the consideration of religious and philosophical beliefs in a historical context, students will be able to better understand not only individual religious traditions, but also to learn about the beliefs of different groups of people.

2 Materials and Methods

Prerequisites and factors for the sustainable development of the sphere of education at the present time are undoubtedly the development of innovative forms and methods of teaching. The need to introduce innovative forms and methods of teaching in the curriculum of educational organizations is due to the fact that education that is not filled with varied, motivating, meaningful turns into a routine and hinders the professional training of highly qualified personnel.

We should note the weak dynamics of the cumulative level of innovation activity, as well as the emerging trend in the sphere of Russian education to devalue the Christian principles of spiritual and moral formation of man, to ignore anthropological traditions in education, the exclusion of the holy fatherly heritage in the system of education and training through aggressive implementation in educational practice of low-effective educational technologies.

3 Results

Proceeding from all the above, the relevance of the research aimed at the integration of innovative methods and forms of learning in the educational space through the conducted analysis of the experience of the Department of Theology of the Don State Technical University should be recognized.

On February 17, 2014 between the Council of Rectors of Rostov region universities and the Don Metropolia an Agreement on cooperation was signed, the subject of which was the coordination of relations of Rostov region universities and the Don Metropolia of the Russian Orthodox Church in the sphere of education, spiritual and moral education and youth education in the spirit of traditional moral values.

In February 2014, the Department of Orthodox Culture and Theology was created as part of the socio-humanities faculty of the Don State Technical Faculty. In 2016, the department received a license to carry out educational activities in the direction of training "Theology" ("Culture of Orthodoxy") 48.03.01 (bachelor's degree); 48.04.01 (master's degree).

In 2019 there was the first graduation of master's students in the specialty "Theology", the level of master's degree. As of September 2022, four graduates of master's degree programs were carried out, all graduates are employed, take part in scientific and practical seminars and conferences conducted by the department; undergo training on additional professional programs implemented by the department, take part in theological expeditions organized by the department.

The next step in the development of innovative technologies was the creation of the interuniversity department "Orthodox culture and theology", established on the basis of the supporting institution of higher education of the Don region - the Don State Technical University.
The questions of the following thematic directions were included into the road map of the Interuniversity Theological Chair development: perfection of the system of forming spiritual and moral worldview of the students of the Don region; organization of the educational process of teaching the theological content disciplines to the students of non-theological directions (within the worldview component of education) in the universities of the Don region; actualization of the system orientation in the research of spiritual and moral values of the student youth.

In modern Russian society today there is a clear demand for the return of spiritual and moral values in all spheres of public life and, above all, in the system of education. Today, the educational system faces the most important task - spiritual and moral education of the younger generation on the basis of traditional values, through familiarization with the Orthodox culture.

The Federal Law "On Education in the Russian Federation" underlines that in the implementation of educational programs different educational technologies are used, experimental activities should be aimed at the development, testing and implementation of new educational technologies.

According to the National Doctrine of Education in the Russian Federation until 2025, the strategic goals of education are: overcoming the socio-economic and spiritual crisis, ensuring a high quality of life for the people and national security; restoring Russia's status in the world community as a great power in education, culture, science, high technology and economy; creating the basis for sustainable socio-economic and spiritual development of Russia.

According to the "Fundamentals of State Cultural Policy" (Approved by Presidential Decree No. 808 of December 24, 2014) the main objectives of state cultural policy are: formation of a harmoniously developed personality and strengthening the unity of Russian society through priority cultural and humanitarian development; strengthening civil identity; creating conditions for the education of citizens; preservation of historical and cultural heritage and its use for upbringing and education; transfer from generation to generation of the Russian people.

To execute the above-mentioned statutory acts, the Department "Orthodox culture and theology" of DSTU worked out an authoring program for the development of innovative educational approaches and practices in teaching theology and spiritual and moral disciplines (direction: "Theological expedition as one of the innovative methods of teaching theology and spiritual and moral disciplines").

One of the main goals of the aforementioned program are:
- spiritual and moral education by introducing the participants of the program to the cultural and historical traditions of Russia and the world Christian values;
- creating conditions for the project participants to gain spiritual and moral experience based on the traditions of Orthodoxy; acquaintance to the cultural and historical traditions of the Orthodox faith, awakening interest and respect to them during visits to existing churches, monasteries, hermitages;
- fostering a sense of belonging to their national culture, the development of creativity in each participant, introducing the values of Christian culture;
- developing participants' motivation for self-improvement;
- development of participants' skills in conducting practical classes within the framework of teaching theology and disciplines of spiritual and moral orientation; development of a step-by-step methodology for preparing, organizing and conducting training theological expeditions.

4 Discussion
The above-mentioned program has been implemented since 2019 by Archpriest Andrey Mekushkin, head of the Department "Orthodox Culture and Theology" of the Don State Technical University (assistant to the program, teacher of the department Olga Enina) on the basis of the Department "Orthodox Culture and Theology" of DSTU.

The program uses the experience of St. Paul of Taganrog, the Blessed Elder of Taganrog, in organizing a pilgrimage. When Paul was 25 years old, his father gave his son his share of the inheritance and, after blessing him to do with it as he saw fit, he let him go. Paul first gave freedom to all his peasants, and gave the money that remained from the sale of his property to the poor. After that he was able to fulfill his long-held dream of traveling to holy places.

It is known that this pilgrimage of Blessed Paul lasted 10 years. During this time, he was able to visit many holy convents, at each of which he left significant donations. Especially (and subsequently) he liked to visit the Solovetsky monastery, the Kiev-Pechersk and Pochaev monasteries [2].

In the project (the direction: "Orthodox excursion as one of the methods of interactive teaching theological and spiritual-moral disciplines") 322 pilgrims took part (Fig. 1): bachelors and masters students of theology of DSTU, employees of the university, parishioners of the Church of St. St. Irina of Rostov-on-Don (Table 1).

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of pilgrims</th>
<th>Students</th>
<th>Employees of universities</th>
<th>Parishioners</th>
</tr>
</thead>
<tbody>
<tr>
<td>2019</td>
<td>26</td>
<td>15</td>
<td>6</td>
<td>5</td>
</tr>
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<td>2020</td>
<td>72</td>
<td>31</td>
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<td>102</td>
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<td>2022</td>
<td>122</td>
<td>70</td>
<td>40</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>322</td>
<td>172</td>
<td>98</td>
<td>52</td>
</tr>
</tbody>
</table>

**Table 1.** Members of theological expeditions

**Fig. 1.** Number of pilgrims.
Theological expeditions included visits to:
- the Nativity of the Theotokos Monastery of the Diocese;
- Zadonsk Svyato-Tikhonovsky Preobrazhensky Convent (Zadonsk);
- Optina Hermitage Monastery (Kozelsk);
- Kazan Svyato-Amrosievsky Convent (Old Shamardino village);
- Holy Trinity Seraphim-Diveevsky Monastery (Deveevo village);
- Svyato-Troitsky Saksar Monastery (Samara village);
- Svyato-Troitsky Convent of the Virgin Mary (Murom);
- Diveevo;
- Holy Nativity of the Virgin Sanaksar monastery (Sanaksar village);
- Holy Trinity Monastery (Murom);
- Holy Trinity Monastery (Simferopol);
- Holy Assumption cave monastery (Bakhchisaray);
- Skete of St. Anastasia (village. Preschedloe);
- the Cathedral Cathedral in honor of Kazan Mother of God,
- Bishopric Subvillage of the city. Feodosia Church of St. Catherine the Great Martyr;
- Church of the Iberian Icon of the Mother of God;
- Church of St. Demetrius of Thessaloniki;
- Church of St. George the Victorious (Feodosia);
- St. Vladimir's Cathedral, the Church of the Seven Martyrs (Chersonesos);
- St. Nicholas Church; Church of All Saints;
- Chapel and Cells of St. Paul of Taganrog (Taganrog);
- the Resurrection Church; the Church of the Holy Trinity (Cherkassy). Taganrog);
- Voskresensky Military Cathedral of Starocherkasskaya stanitsa;
- Voznesensky Military All-Cossack Patriarchal Cathedral;
- Iversky female monastery;
- Church in honor of the Most Holy Trinity;
- Church in honor of the Archangel Michael (St. Michael the Athos Zakubanskaya desert);
- Ancient Byzantine cave monastery, the Rizopolozhensky Monastery in Suzdal; Svyato-Uspensky Pskov-Pechersky Monastery;
- Pskov Kremlin; Nilo-Stolobensky Hermitage;
- Valaam Spaso-Preobrazhensky Stavropegial Monastery;
- Spaso-Preobrazhensky Solovetsky Stavropegial Monastery;
- Ust-Medveditsky Spaso-Preobrazhensky Monastery.

Theological expeditions to the Holy Land, Greece, Italy: "THE EVANGEL IN STONE", "FROM THE FIRST TO THE SEVENTH EVENT":
- the Basilica of the Nativity;
- Jerusalem: Mount of Olives: the Temple of Mary Magdalene in Gethsemane;
- the Church of the Ascension (Imvomon);
- the Garden of Gethsemane: Tomb of Our Lady; Church of the Nativity of the Blessed Virgin Mary;
- Church of St. Alexander Nevsky;
- Church of the Holy Sepulcher; the Mount of Zion; King David's Tomb (Mount Zion);
- Jericho: "Zacchaeus' Tomb," Fortieth Day Mountain; Mount Tabor: Monastery of the Transfiguration;
- Lake Galilee (Tiberias);
- Nazareth: Church of the Annunciation and Church of the Archangel Gabriel at the spring of the Virgin Mary;
- Magdala: Temple and miracle spring of St.
- The Greek monastery and the temple in the name of the Twelve Apostles;
Jordan Valley,
- the Monastery of St. Gerasim of Jordan,
- the place of the Baptism of the Lord, the church of the Great Martyr Demetrius of Thessaloniki,
- the most revered place in Thessaloniki,
- the Cathedral of Panagia Spiliotissa (dedicated to the icon of Our Lady of the Cave (Panagia Spiliotissa),
- to St. Blasius and Theodora) (Kerkyra),
- the cathedral of St. Saints Theophrastus and Saints Theophrastus (Holy Virgin). Spiridon the Triumphant (Kerkyra),
- the Monastery of the Holy Great Martyr Demetrius of Thessaloniki in the village of Agia Duli (Corfu),
- the Holy Hesychasteries of Pantokrator (Kamarela),
- the Monastery of Saint Paraskeva in Kinopiastes (Kerkyra, Corfu, Greece),
- the Basilica of Saint Nicholas (Bari Island, Italy).

The main activities of the program included: participation in theological expeditions; group studies and thematic conversations on spiritual and moral development; training of volunteers to organize group pilgrimage trips; mastering the methods of compiling a pilgrimage route; participation in scientific and practical seminars and conferences on pilgrimage held at the Department of "Orthodox Culture and Theology" DSTU.

According to studies, people perceive information visually, auditorily and kinesthetically (visually, by ear and by touch). If a person is a visual person, then any information is absorbed and perceived better, being presented in graphic images, drawings, symbols directly being in the place of the described events. According to the program of the trip to the Holy Land "THE EVANGEL IN A STONE", theology students (Master's degree level) had an opportunity to visit places, connected with the life of Jesus Christ: Bethlehem - the city where the Savior was born, the Mountain of Temptations, Mount Tabor, the Mount of Olives, where the Lord ascended, Golgotha. During the theological expedition the students were able to learn and see Christian symbols. One of them is the stone.

Traditionally in Christianity, the stone is a symbol of a solid foundation, indestructibility, St. Peter as the founder of the Church. In Matthew's Gospel we find thirteen "stone" contexts-more than in any of the other Gospels:
- stone - people,
- stone - temptation,
- stone is the foundation,
- stone is Christ,
- stone is the key to typology.

The main symbolic meaning of the stone is when it is seen as an element of a building erected according to the divine plan, the temple of God, and in the broader sense of the Church of Christ. And in this case the stone is perceived as analogous to the human person, as an element of the community - the Church. This analogy is also reflected in the Russian language, where the word "church" denotes both a temple and a community of Christians.

In the Bible, we can identify three main symbolic concepts associated with the stone that use architectural symbolism: "foundation stone", "cornerstone", and "living stones". In the Gospel of Matthew Christ addressing the Apostle Simon (Peter) says, "You are Peter (the stone), and on this rock I will build My Church; and the gates of hell shall not prevail against it" (Matthew 16:18). Thus the Lord calls the Apostle "the foundation stone". But this is also true for the other apostles, as can be seen in the text of Revelation: "The wall of the city has twelve foundations, and on them are the names of the twelve apostles of the Lamb" (Revelation 21:14).
Christ Himself is called the cornerstone (Matthew 21:42, Mark 12:10, Luke 20:17), referring to the words of the Psalmist, "The stone which the builders rejected has become the head of the corner" (Psalm 117:22).

The image of the stone acquires particular value through its correlation with Christ and through further metonymy with His followers. It is no coincidence that wherever possible, beginning with the very first context, the Church fathers appear with an interpretation, either as the main one or as an alternative one, which can be called "through" to the Gospel text: the stones are understood as people, often former Gentiles, who accepted the new faith, in other words, as "living stones". This interpretation blends very harmoniously with the idea of the Church as a spiritual building, which is expressed most concisely by the Apostle who was given the title "stone" by Christ: "Draw near to Him, a living stone, rejected by men, but chosen by God, precious; and you yourselves, as living stones, build yourselves a spiritual home" (1 Pet 2:4-5). The two ideas set forth already in Matthew's Gospel-the "living stones" and the change of covenants-apparently are at the heart of the symbolism of the image of the stone in the New Testament, although this symbolism is not limited to them.

Already the first mention of the stone in Matthew's Gospel (Matt. 3. 9) sets the key aspects of the imagery of the stone:

1) the image's correlation with the idea of the chosen people, rooted in the Old Testament;
2) the association "stones - people";
3) the use of the image of stone to express the idea of changing the covenants. At the same time, the syncretism and versatility of the image allow interpreters to establish sometimes unexpected connections between different "stone" contexts.

In October 2015, the Minister of Education and Science of the Russian Federation signed an order on the competitive selection of educational institutions of higher education for financial support of development programs and the creation of supportive universities on the basis of educational institutions.

The Expert Council of the Ministry of Education and Science of the Russian Federation compiled a list of 11 higher education institutions to receive state funding under the program for the creation of supportive universities in the regions. Among them the Don State Technical University was included. First of all, the creation of the supporting higher education institutions contributes to the concentration of intellectual potential and the formation of scientific and educational complexes aimed at the economic and social development of the regions of Russia.

Participants of the contest worked out the programs of development, which included a complex of measures and activities in the following directions: modernization of educational activity, modernization of scientific-research and innovation activity, development of personnel potential, modernization of university management system, modernization of material and technical basis and social and cultural infrastructure.

"Learning should be interesting!" - this postulate guides the faculty of the Department of Orthodox Culture and Theology at Don State Technical University when developing work programs, preparing lectures and teaching materials, programs of theological expeditions. Thus, in February 2020 a program of research theological expedition to the State of Israel and the Palestinian Authority was developed and implemented.

After Christianity became a world religion, scholars, as people who are used to checking things out rather than taking them on faith, wondered if these things really happened or if the Gospels contained fiction.

For centuries a very important trump card in the hands of scholarly skeptics has been a simple question, it would seem: if the Gospels are right, then how could Christ have been crucified on Calvary, because it is inside Old Jerusalem. And it is historically accurate to know that the laws of the Roman Empire permitted the execution of criminals only outside the city.
Until the end of the nineteenth century, Christians had nothing to contradict scientists. Nowadays, every pilgrim who comes to the Holy Land has the opportunity not only to read the Gospel, but literally to "see" the Gospel in the stone of Jerusalem, to walk the way of the cross of the Savior - Via Dolorosa. Today this is the name of one of the streets in Jerusalem - it extends from the Lion's Gate to the Church of the Holy Sepulchre, in Latin it means "The Way of Sorrow.

Taking into account:
- the sacred patristic experience of the organization of pilgrimage ("From earth to heaven. Miracles and Life of Blessed Paul of Taganrog; "The Trip to the Holy Land" by Abbot Daniel);
- the experience of the Department of "Orthodox Culture and Theology" DSTU;
- international practice of theological interdisciplinary practical research training seminars (Faculty of Theology and Religion. University of Oxford) schedule of trips was made.

The main goals of the program are: Educational: systematization of knowledge of participants of the theological expedition about sacred places of Palestine, acquaintance with sacred places of the Holy Land, Greece, Italy; acquaintance with modern innovative processes in education; mastering of competences of active educational activity, organization of process of development of innovative educational approaches and practices in teaching theology and disciplines of spiritual and moral orientation.

Educational: fostering respect for the shrines and religious beliefs of other nations.

Developing: the formation of a holistic view of the shrines of the Holy Land, Greece and Italy.

The theological expedition will solve the following problems: to organize a trip to the Holy Places, Greece, Italy; to expand the knowledge of conference participants about the pilgrimage of Russians to Palestine, Greece, Italy; to reveal the essence of the basic concepts characterizing the innovative processes in teaching theology and disciplines of spiritual and moral orientation; to develop ideas about the innovative processes occurring in the educational system in Russia. The conference will help to develop the participants' creative potential in the process of participation in the conference; intensify independent activity and research work of the conference participants; promote the formation of personal professional and professional development of the participants in the conference.

5 Conclusions

The sphere of education at the present stage is undergoing a period of great change. These changes are innovative in nature, that is, it implies a process of modernization of existing pedagogical technologies, methods, techniques, ways and means of education.

Spiritual and moral education in modern schools, colleges and universities is one of the priority areas. Issues related to the introduction of subjects of spiritual and moral orientation are important today to solve the problems of spiritual and moral education of the younger generation of Russia, ready for intercultural and interfaith dialogue.

The growing interest of young people in theological studies (Fig.2) is confirmed by the statistics of graduates of the Department of Orthodox Culture and Theology at Don State Technical University who have completed their bachelor's degree (Table 2).

<table>
<thead>
<tr>
<th>Year</th>
<th>Total number of students</th>
<th>Students Full-time students</th>
<th>Students Part-time students</th>
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<td>2019</td>
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<td>13</td>
<td>2</td>
</tr>
</tbody>
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Table 2. Number of students.
Thus, the new needs for highly professional specialists cannot be met without a significant restructuring of the system of professional training. In this regard, the need to introduce modern learning technologies that develop the creative abilities of students and increase their interest in mastering the material is undeniable. In our opinion, the educational process should be exciting and effective, i.e. aimed at the maximum achievement of the goals. As practice shows, the use of active learning methods allows not only to increase the level of professional training of students, which is the final result of the educational process, but also to make this process more interesting and productive.

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