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# The Use of S. Khoruzhyi's Ideas of Energetic Hesychasm in the Educational Strategies of Postmodern Society

**Vitalii IHNATIEV** [1]
**Oksana PATLAICHUK** [2]
**Olga STUPAK** [3]
**Andrii BOBRYK** [4]
**Hennadii MOSKALYK** [5]
**Andrii SHYMANOVYCH** [6]

[1] Candidate of Philosophical Sciences, Associate Professor, Associate Professor of the Department of Language and Humanities, Donetsk National Medical University, Kropyvnytskyi, Ukraine, va.ignatyev@gmail.com, https://orcid.org/0000-0002-0635-6580
[2] Candidate of Philosophical Sciences (PhD in Philosophy), Associate Professor of the Department of Psychology, Philosophy and Social-Humanitarian Disciplines, Admiral Makarov National University of Shipbuilding, Mykolaiv, Ukraine, volnistik@gmail.com, https://orcid.org/0000-0002-1448-3360
[3] Senior Lecturer of the Department of Psychology, Philosophy and Social-Humanitarian Disciplines, Admiral Makarov National University of Shipbuilding, Mykolaiv, Ukraine, stupako428@gmail.com, https://orcid.org/0000-0001-7846-1489
[4] PhD in Theology, Master of History and Law, Researcher at the Center for the Study of the Heritage of New Martyrs and Confessors of the 20th Century, Kyiv, Ukraine, bobrik.andrei2017@ukr.net, https://orcid.org/0000-0003-1141-6637
[5] Doctor of Science in Philosophy, Professor of the Department of Psychology, Pedagogy and Philosophy, Kremenchuk National University named after Mykhailo Ostrogradskyi, Kremenchuk, Ukraine, 21023upr@gmail.com, https://orcid.org/0000-0003-3224-4571
[6] PhD in Theology, Postdoctoral Researcher of the Department of Theology and Religious Studies, Dragomanov Ukrainian State University, Kyiv, Ukraine, schimanovich@ukr.net, https://orcid.org/0000-0002-3046-4645

**Abstract:** *Through the prism of the study of the theology of Hesychasm the authors of this article consider the philosophical work of S. Khoruzhyi as a present-day system of non-classical pedagogical paradigm. On the other hand, this paradigm is a philosophically framed historical tradition of Orthodox ontological experience of human existence, which in our time has gone beyond the end of history. Moving beyond confessional boundaries into a universal philosophical meta-anthropological project provides a heuristic effect for the construction of spiritual pedagogy as well as for its synergy with the educational strategies and spiritual practices of the common man of the postmodern era.*

*The authors sought to identify the basic intentions of religion and postmodern consciousness, and to characterize S. Khoruzhyi's theosophical paradigm in terms of its unconscious and unintentional correlation with the social philosophy of pedagogical of postmodernism. For this purpose we used comparative typological and meaningful methinks, as well as elements of hermeneutics and intertextual analysis. As a result of the study the authors formulated a number of conclusions and results. The most general one defines the peculiarity of S. Khoruzhogo's narrative, in which the philosopher not only insists but also systematically embeds Hesychasm in the context of the post-non-classical philosophical and pedagogical paradigm. In essence, S. Khoruzhyi forms an alternative to the classical philosophical paradigm, which (even despite the author's formal objections) is open to a horizontal postmodern dialogue and constructed in a personal Hesychasm practice " bottom-up" from -because of "human energy".*

**Keywords:** *Private spiritual practices, personal pedagogy, deconstruction of religion, coloring and de-ideologization, Khoruzhyi anthropology, Hesychasm, energy, ways of spiritual consciousness.*

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## Introduction

Pedagogy is an art, science, and philosophy of teaching and education, so it is of exceptional importance for the formation of people's consciousness. This multidimensionality allows us to consider the philosophy of education as a form of worldview on a par with other forms of social consciousness - science, art, religion, etc. (Noddings, 2018). The phenomena of faith, expectation, and morality in education have always allowed the use of elements of religion or entire religious concepts, as was the case in the Middle Ages. The use of religion in pedagogy is very cautious because it can lead to irrational beliefs and practices that are not based on evidence or rational thought.

However, MacDonald and Kirk (1999) a quarter of a century ago pertinently remarked: one cannot disregard the traditional experience of the use of religion in pedagogy over the centuries. The religious component gives educational actors a sense of identity and belonging that is lacking in the multicultural environment of the post-independence era. Although it can contribute to accustoming children to certain narrow religious beliefs and practices (MacDonald & Kirk, 1999). Below we argue why we have chosen to extrapolate Khoruzhiy (2012)'s individualistic interpretation of religious schism as a hermetic practice to the educational plane.

The Actuality of research. Among the unique philosophical interpretations of Orthodoxy we have found a little-researched but very interesting area - the energetic isychism of Serhii Khoruzhenko. We will look up its specifics in a later discourse, but for now we will remind readers: the anthropology of energetic isychism is a school of opinion in Eastern Orthodox Christianity that emphasizes the role of the body and energy in spiritual transformation (Toti, 2008). According to this view, man is a complex unity of body and soul, and spiritual growth involves the transformation of the whole person, not just the mind or soul.

The term "hesychasm" comes from the Greek word hesychia, which means "stillness" or "silence," reflecting the emphasis on quiet contemplation in this tradition. In the anthropology of energetic Hesychism, prayer and spiritual practices are seen as a way of accessing and working with the energies of the body, and these, in turn, are connected to the energies of the divine. By practicing certain techniques (breath control, meditation and visualization) people can activate and direct these energies to support their spiritual growth. This approach is based on the teachings of early Christian mystics, including the Hesychastics, who were a group of monks in the

Eastern Orthodox Church who noted the use of contemplative prayer and meditation to achieve spiritual enlightenment.

One can justify the importance of Hesychasm in educating young people with existential motivations and identity formation goals: Hesychism emphasizes the importance of cultivating a deep and meaningful inner life that can help young people develop purpose and meaning (Mahn, 2014). In an increasingly fast-paced, outward-focused world, the practice of Hesychism can provide young people with space to connect with their inner selves and stir up a sense of inner peace and calm. This can be especially valuable for young people who may be struggling with anxiety, stress, or other mental health issues.

It should also be noted that Serhii Khoruzhiy is an outstanding physicist, mathematician, philosopher, and theologian of Ukrainian origin. He was professor of pedagogy at Kyiv National Pedagogical University, and managed to combine in an original way the technosophy of the latest achievements and theosophy of interpretation of key dogmas of Christianity in the context of the postmodernist paradigm. In the teachings of Khoruzhyi - personalized anthroposophical model of man, whose main resource for spiritual development is energy.

As Khoruzhiy (2012b) notes, "from a philosophical point of view, the personalist perspective offers a new non-classical paradigm of human constitution, a new personological and anthropological model" (Khoruzhiy, 2012b, p. 299). The key principle of this paradigm is the "upward openness" (Palamas) of the human being: man is constituted in the unlocking and striving of the whole self toward God (Khoruzhiy, 2012b, p. 300). But Khoruzhiy considers the notion of "energy" to be the main constructive element that creates the foundation of the non-classical religious-philosophical paradigm. The ontological dualism between the created and the Divine, between man and God is overcome in the sphere of energy. God's Grace itself is God's energy. Therefore, Hesychasm is nothing other than a way of organizing human energies in such a way as to serve the attainment of Divine energy.

We, as representatives of the materialistic worldview, understand human energies as a certain psychological, motivational, and semantic potential. In turn, the synthesis of practical energetic Hesychast anthropology and energetic Palamitic theology form the energetic discourse of the non-classical religious-philosophical paradigm. It is this discourse that allows us to identify the difference with the essential style of the classical paradigm and to apply it to the pedagogical practices of today.

Consequently, the purpose of our article is to prove that the ideas of energetic Hesychism as interpreted by Khoruzhyi can be valid for youth education in the context of postmodernist consciousness.

To prove it, we used methods of relevant selection of educational ideas from theosophical teachings on the basis of educational-typological, comparative and correlational analysis, extrapolation of isomorphic religious dogmas to the provisions of today's pedagogy, as well as interpretive and reflexive ways of stating our own opinion.

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We take as the presumption of our philosophical and methodological study the thesis that today's pedagogy and educational science are indispensable components of anthropology as a comprehensive science of man in the world. The fundamental foundations of such an approach were laid by Montessori (2014), who proved the absolute connection between the corporeal, the behavioral and the spiritual-moral. These ideas continued in more current discourses and became particularly popular at the turn of the century (Hoodfar, 1992; Coleman, & Simpson, 1999). At present, especially in Eastern European discourse, the concepts of interaction between the corporeal and the spiritual in the context of postmodern consciousness and technologized post-industrial society (Yuldashov et al., 2021) are topical.

## The role of religion in the formation of the consciousness of postmodern society

Orthodoxy and religion in general in the context of postmodernist deconstruction seem completely incompatible, but liberal theology (more typical of Catholicism) allows us to "experience God's mercy" without total involvement in church hierarchies and corresponding obligatory practices. We can make the intermediate conclusion that the relational-functional approach is gaining momentum even now, in a post-cultural situation. The need for at least a primitive ordering of such relativity-interpretativity makes scholars traditionally apply a dichotomous approach to the classification of relations between the postmodern everyday person and religion. For

example, Ukrainian religious scholar Chikarkova proposes the most general division of such relations: exclusive attitude (tendency to absolutize a particular religion) and inclusive attitude (all religions contain a component of truth) (Chikarkova, 2019). The latter mode, in our view, is an intuitive, private for everyone intension toward personal ecumenism against the background of a general disillusionment with both science and particular religions. Of course, we are speaking primarily of the Eurocentric modus operandi of the God-*personal* relationship, assuming similar polycentric modus operandi throughout a globalized world.

We have seen that the attitude toward religion of a person with a postmodernist consciousness is divided into two basic modes: *I believe in myself but do not attend church, and I attend but do not believe*. The latter modus is most vividly expressed in the form of religious tourism, where so-called "pilgrims" walk around holy places with cameras and camcorders, and everyone, in his or her own way, acquires religious attributes. This gives rise to two cultural traditions: *a prominent postmodern cultural paradigm expressed through New Museology, and a religious cultural paradigm expressing religious tradition and vision* (Thouki, 2019, p. 4). We are sure that the dichotomous division is too traditional and conventional: in fact, we have a situation of interpretive-individual use of cultural-religious material and spiritual assets. In this case, religious history, religious artifacts, individual ideologemes or dogmas become a catalyst for individual grounding (Nerubasska & Maksymchuk, 2020; Nerubasska et al., 2020).

In postmodern society religion is seen, among other things, as a practice of social management, gradually evolving to self-governance based on personal spiritual ethics, the desire of the individual to be involved in various collective structures, networks and communication. This applies not only to Christianity, but also to other religions practiced predominantly in urbanized environments. We agree that religion, like politics, culture, and social movements, can be viewed isomorphically and equally: they exist and act "for and by the people" (Kahlon & Salman, 2017).

A separate interesting problem of postmodernity is the communication of believers of different religions and aspects of their traditional confrontation and mutual rejection expressed in the classical and modern era. We are still witnessing ambivalent processes: on the one hand, relations between Muslims and Christians remain complicated and sometimes xenophobic. But since the end of the twentieth century sociologists and theosophists have increasingly noticed a growing dialogue and increasing respect for the religious identity of both (Sharp, 2012). Of course, this is more a story of leaders and religious activists, but in the context of global conflict

resolution (especially as we have noticed against the backdrop of joint opposition to Russian aggression in Ukraine) religious tolerance is increasingly evolving toward acceptance, mutual respect, and even ideological and moral exchange. Such essentially ecumenical tendencies have not yet become critical to speak of genuine synergy and spiritual inter inclusion.

We also agree that ecumenism is the most natural and predictable intention of post-cultural society. As hermeneutical practices spread, the interpretation of canonical books and religious rituals becomes similar in most major religions of the world. For example, Papanikolaou (2007) observes a growing consensus and realism of rationalization and moralization among people of different faiths around a small number of immutable traditional dogmas. For example, this scholar is convinced: *the core of tradition will shape Orthodoxy's response to the central questions of the contemporary situation, even beyond the postmodern, and this is the most important contribution that Orthodoxy can make to ecumenical dialogue* (Papanikolaou, 2007, p. 8).

As for the discourse of postmodernist apologists themselves, they are very much impressed by the apophaticism present in virtually all religions. Religious precepts according to which God can in no way be imagined and cognized by man directly correlate with postmodernist doubts, skepticism, and even the secularization of society as a whole. theological and philosophical currents united around a common consensus on the fundamental principle of realism (Papanikolaou, 2007).

Consequently, if we talk about the deconstruction of Orthodoxy, it is its radical version that is relevant here. The historical and historiosophic narrative is the most valid for postmodern interpretations, critiques and personal readings (Hankey & Hedley, 2017). Radicality, the replacement of the hierarchy of symbols and religious subjects by horizontal modulations of faith and practice (Ruether, 2006). In this key, Khoruzhu's proposed energy category seems a rather vital and real phenomenon and replaces the orthodox essentialism, which is supposed to be a secondary product of energy.

The most extreme and definitive question, however, seems to us to be whether it is even possible to talk about postmodern theology within Orthodoxy. This question was posed twenty years ago in an article of the same name by Davis (2002). The author sees as promising directions for solving the problem of the impossibility of coexistence of dogmatic Orthodoxy and skeptical postmodernism in the reform of epistemological approaches. This requires not so much the introduction of the new as the rejection of traditional and even archaic cognition: the absoluteness of truth (literal correlation of Scripture with Truth), the soundness of speech, rationalist Gnosticism (direct cognition), etc.

**Experience, energy as pedagogical resources, and Khoruzhy's sychizm for educating "post-" youth**

Hesychasm as a form of spiritual practice alone with oneself emphasizes the importance of humility and self-awareness, which in itself contains significant pedagogical (educational) potential for self-development. It can be a particularly valuable practice for acquiring qualities deficient in a technological society for young people and teaching them how to cope with challenges. in terms of social adaptation of adolescence and young adulthood. By teaching young people to be aware of their thoughts and feelings and to approach themselves and others with humility, Hesychasm can help foster feelings of empathy and compassion, and most importantly, to overcome the high level of informational and emotional-reactive entropy in bearers of postmodernist consciousness.

To begin with, let us try to find theological epistemes in Khoruzhogo's narrative that allow us to overcome the metaphysical-dogmatic gap between traditional Christian pedagogy and new Christian pedagogy based on the convergence of the spiritual and the practical (life) in the post-non-classical paradigm.

The basis of Christian Tradition or its core is, of course, dogma. But even a dogma does not exist as an abstraction, but as a kind of fact. Dogmatic formulas are not logical links of speculative conclusions, but are the result of a conciliar consciousness, which can be seen as a special phenomenon of conciliar experience. On this basis, we can extrapolate the synodality of semi-mythical and real (the acts of the church fathers) facts of religious experience into the individualistic experience of post-modernist consciousness at its formation stage, that is - into the plane of post-modernist pedagogy, where hermeneutics is just a correlate of the inner psychological, semantic (spiritual) formation of personality. In support of the previous thesis we cite Khoruzhyi: "As a result, also given the phenomenon of dogma, we can continue to see the patristic-ascetic discourse as an experiential discourse" (Khoruzhyi, 2012a, p. 266). And this experience is always individual, although it lends itself to dogmatic "arrangement" as a result of religious interpretation.

We believe that the main pedagogical relevant thesis of S. Khoruzhyi's Hesychatic interpretation is the essence of human experience. The scholar (without explicitly naming it) is based on a religious-mystical understanding of psychology, in fact, a cognitive-behavioral one. He believes that the productive contents of experience are not essences or objects, but actions, impulses, impulses; in the terminology we shall use, these contents *are not from the discourse of essence, but from the discourse of energy* (Khoruzhuyi,

2012b, p. 133). That is, one manifests oneself through activity. Self-observation is focused on capturing the dynamics of a given activity. In turn, activity can be directed both outwardly, i.e., object-oriented, and inwardly, i.e., spirit-soul-oriented. Here we note a direct correlation with reflexion and self-reflection as universal private instruments of ordinary postmodern cognition.

In "Energy Psychology: A Review of Preliminary Evidence," Feinstein understands energy as the fundamental force underlying human emotion and behavior. According to the author, energy flows through the body in a complex network of channels or meridians, also recognized in traditional Chinese medicine, and understood as electrical impulses in a neural network (Feinstein, 2008).

Overall, the article suggests that energy psychology may be a promising area of research and clinical practice in psychology, although more rigorous scientific research is needed to fully understand its mechanisms and effectiveness.

As for the mystical experience, Khoruzhyi formulates it as "a horizon of ontologically borderline phenomena that is identified with the horizon of transcending events in the ontology of energy discourse..." (Khoruzhyi, 2012b, p. 135). Transcending is thought of as overcoming, "transcending" the ontic nature of man. Mystical experience directly correlates with postmodern subcultural practices - psychedelics, creative performance, play, rhythm logization and neo-mythologization.

But let us return to the search for correlative epistemes "spiritual - pedagogical," including the method of triadic opposition in the context of "classical - non-classical - post-non-classical paradigm," which can be applied to the phenomenon of experience in Orthodoxy in general and in Khoruzhenko's teaching in particular (as opposition and correlation in pedagogically relevant correlations) (Table 1).

**Table 1.** *Pedagogically relevant aspects of experience isychasm in the mirror of different paradigms.*

| Classical approach | Non-classical approach | Post-non-classical approach |
|---|---|---|
| 1. It consists in interpreting dogma as a theoretical postulate on the basis of which speculative discourse and theoretical discipline are formed.<br>2. Mystical experience, characterized as one that cannot be defined and communicated to anyone. | 1. The neoclassical approach of the experiential nature of theology cannot be identified with the empirical sciences. What is required is the development of a system of concepts, hence epistemology, hermeneutics. Here again we can draw a parallel with phenomenology, in which experience is not a phenomenon of empirical science.<br>2. The reflexive processing of Hesychast experience creates a common basis for both theology and philosophy. | 1. The post-non-classical approach to religion postulates a horizontal diversity of experiments, practices, and experiences that do not require generalization, categorization, and rhetoric, but coexist on a synchronic level as a manifestation of anthropological diversity in the spiritual realm.<br>2. Manifestations of neo-orthodox theology in terms of the deconstruction of scientific-objective ideals - down to the self-limited individual who is a self-source in the medium of the relativism of pluralism. |

Source: the authors' own conception

Nevertheless, these aspects look rather metaphysical, so let us continue the discourse. Thus, the method of cultural-philosophical and worldview-forming (pedagogical) analogy again allows us to draw a parallel with postmodern society, which is a heterogeneous sum of life practices and experiences, which very generally can be induced to tendencies - the propensity of people of the era to virtualization while accumulating the facts of experience. , interactivity, interpretativeness, communicative nature of the accumulation of experience

In this respect, the paradigm of Khoruzhyi balances on the edge of the non-classical and post-non-classical. Thus, the basis of Tradition according to S. Khoruzhyi is experience. "Experience is perception, which implicates, in Gadamer's phrase, 'the turning of consciousness': this is precisely the meaning of Hegel's definition in the Phenomenology of Spirit: for it emerges from this a new true object, is, in fact, what is called experience (Erfahrung)" (Khoruzhyi, 2000, p. 132).

According to Khoruzhyi, the reflexive treatment of Husserian experience provides a common basis for both theology and pedagogy. Thus,

drawing attention to Husserl's phenomenology, it is taken into account that in its epistemological interpretations experience is clearly not empirical in nature. An in-depth reflection of experience is consciously structured, organized into certain forms of consciousness (intensionality, noesis). Further, S. Khoruzhyi draws attention to the coincidence of personal intensionality with the Hesychast attitude of "sobriety".

The Hesychast interpretation of "sobriety" is a complex phenomenon. "Hesychast 'consciousness in the modus of sobriety' includes: attention (constitutive into a number of kinds: attention of mind, heart, attention to self, etc.). Remembrance (also of the divine, mortal memory, memory of one's sins... ), self-observation, discernment (διάκρισις), keeping or guarding the mind and - separately - the heart, vigilance, "inward-being" (a special kind of introspection, St. Theophanes the Hermit's term), heart stillness (ησυχία), purity of heart" (Khoruzhyi, 2012b, p. 259).

In turn, "Intentionality is also not a separate property, but a certain modus of consciousness which, according to Husserl, contains a rich set of intensional predicates: Abzielen, Erfassen, Aufmerksamkeit, Achtsamkeit u. s. W" (Khoruzhyi, 2012b, p. 259). The phenomenon of sobriety in the context of postmodernism is the result not only of epistemological egocentrism and individualism, but also of a skeptical attitude toward the mystifications and conspiracies with which long-standing traditional religious myths are full.

At this point we come to the basic pedagogical essence of both sychism and self-education as a deeply individual, personal inner discourse, practice, and life improvisation (the fragmentation of personal educational discourses).

It is known that the universe of the European mind had different languages of theoretical thinking. Due to certain historical circumstances of the Byzantine Empire's fall, "the language of theoretical thinking, the language of the understood was not reclaimed from Eastern Christian discourse, although it was there, having been developed in patristic and palamitic theology and partly in ascetic anthropology" (Khoruzhyi, 2000).

As a result, according to S. Khoruzhyi, patristicism entered Orthodox consciousness more as an ascetic practice, which is a purely personal phenomenon. As the author puts it, "Hesychasm passed into Orthodox consciousness, but "reflexion of Hesychasm" or "pallamism" did not. Thus, Eastern Christian discourse remained in the sphere of "grassroots culture" of "popular religiosity and monastic practice. Thus S. Hoagy wants to formally distance himself from the permanent reflection of the post-nonclassical subject, but, in fact, we have the opposite. Obviously, religion

should no longer be absolutized as a spiritual worldview. It is only one of the "mental models" in the rhizome of postmodernism (Wenzel, 2009).

So, we can talk not only about mental (inner, creative) energy and experience, but also about the role of reflection, self-observation and self-education in Khoruzhyi's "spiritual pedagogy. On personal educational and spiritual intension and personal phenomenology as projected onto pedagogy.

**Conclusions**

Thus, the crisis of the classical European model of man led to a search for new modes of human formation, a new paradigm. Hesychasm is not only a personal spiritual practice. It is a "constitutive anthropological practice, because in the spiritual ascent the structures of human personality and identity are formed. At the same time, the paradigm of human constitution realized in this practice is deliberately non-classical, because it does not rely on the notion of human essence underlying the classical model" (Khoruzhyi, 2012b, p. 262). This allows for an extension of the post-nonclassical understanding of the pedagogy of the individual in practical anthropology.

Ultimately, the history of Christian thought is seen by S. Horužim as the history of parallel religious-philosophical paradigms: Eastern Christian and Western Christian. These two types of thought have different ontological, epistemological, anthropological, and social discourses. Nevertheless, "the emerging context can be defined as Eastern Christian (Orthodox) discourse in the universe of European reason" (Khoruzhyi, 2000, p. 9).

Conclusions and results. We can now draw the first, general conclusion within the framework of our goal: in the postmodern era, at first glance, all the conditions are in place to explode the authority of religion. The latter seems incompatible with irony, individualism, and the polymodality of individual relationality. This factor has so strongly permeated society and segmented the world's major religions that, in Vanhoozer's inronic opinion, one could divide believers by secular preferences: lifestyle, place of residence and even style of dress, household habits, etc (Vanhoozer, 2003, p. 20 ). However, this has not been the case. Despite significant destructive trends, we are not witnessing the collapse of religions. We are dealing with individual correlations of secular and postsecular components in each individual case (individuality) or fragmented formal groups using spiritual-religious assets (pilgrimage, religious tourism, deinstitutionalized religious communities, sects). This lays a solid foundation

for personal pedagogy based on traditional spiritual practices, which have now been modified.

In our opinion, the general result of the interaction between the postmodern and religious worldviews in our day was formulated by V. Harrison who believes: in the postmodern era religious faith, practice and experience can be not only individualized, but also completely separate spheres (Harrison, 2010). Each of these ways of internalizing religious attitudes can completely offset the other: *I just believe / I always go to church on Sundays / I am just a Christian, etc.*

Regarding Khoruzhyi's narrative, it has become obvious to us: despite Khoruzhyi's positioning as an ideologist of non-classical interpretations and chi-ism proper, our discourse proves that it is possible to implant key dogmas into the relativistic paradigm of postmodernist upbringing and education. This confirms the view that practice over reason, religious pedagogy (embodiment) over doctrine (knowledge), and the rejection of modernist rationalization in favor of multichannel comprehension of the divine world are superior.

With each year, it becomes more and more difficult to argue with each spiritually directed individual about their own ideas about spiritual categories and their meaning, and to talk about truth, Kaye (2019). Therefore, Khoruzhyi's personal energetic isichasm seems like a relativistic compromise in which to apply spiritual assets to one's own personal formation.

It is known that Khoruzhyi founded in the context of theosophy a peculiar pedagogical system, which can be described as synergetic anthropology, which allowed him to interpret previously immutable phenomena of Orthodoxy in the context of the personal potentialities of the individual (man is a "totality of energies"). Although Khoruzhyi himself formally tries not to combine his work with postmodernism, we see: the energetic, and even more so the synergetic approach objectifies the horizontal social spiritual plane, where through discourse, communication and common religious practices a network of human energies is created, the realization of which is formed. Although the personal steps to spiritual heights are the personal history of isychism, yet it is no longer existential or essentialist in Horužogo, but potentially open and undefined, which points directly to a postmodern influence on the theosophist.

Also, the above discourse made it possible to obtain generalized in the form of final theses the results of the study:

1. First, S. Khoruzhyi, takes the liberty of constructing a non-classical philosophical paradigm that, contrary to postmodern axioms, creates a holistic pedagogy of spirituality in the modern age.

2. Second, paradigmatic thinking requires taking the Orthodox tradition beyond confessional boundaries and considering it precisely as a universal tradition in the practice of applying a universal anthropological way of thinking and shaping consciousness.

3. Thirdly, the paradigmatic approach requires us to analyze the development of Tradition through bifurcationally important knots in the history of philosophy, religion, pedagogy, and particular modes of spiritual consciousness.

4. Fourth, in the postmodern era, S. Khoruzhyi thinks boldly, in other words systematically and structurally. Starting from the ontological foundation to the anthropological top, the researcher builds not just discourse markers, but forms systems of coordinates of classical, non-classical and (partially) post-non-classical religious-philosophical paradigm of education.

5. Fifth, according to systematic thinking, it is the living discourse, the speech that is expressed, that is why all of Khoruzhyi's texts are permeated with neologisms, despite the fact that the speech of patristics remains determinative for him. But since patristic speech is still originally theological, there is a need for precisely a philosophical adaptation of spiritual experience and theory. The need for philosophical reflection requires not so much form as internal ontological problematics. The very process of philosophical discourse formation requires dynamism, plasticity, and thus the complication of narrative.

6. Sixth, Hesychasm remains not only the main object of philosophical and theological research, but also acts as a source that transforms both philosophy itself and the practices of spiritual consciousness formation. Khoruzhyi does not build one of the next philosophical concepts, but conceptually defines a tradition already delineated by history itself.

Such generalizations correlate with the views of our, Ukrainian, educators, for whom the postmodern context is still relevant. They argue for two theses relevant to this study: the ethical consciousness of the student in the late postmodern is constructed on the basis of the consumption of multiple discourses and a critically reflective attitude to them. The second thesis is that personal ethical precepts and psychological symptom complexes are shaped by the personal experience of "digesting" culture, and that this experience is very dynamic and flexible (Shevchenko et al., 2022).

## Research limitation

We have analyzed the narrative of a single, prominent theosophist in the post-Soviet space regarding the correlation of the alternative Orthodox paradigm with trends in postmodernism. But the picture of the relationship between Christianity and postmodern pedagogy would be more complete if similar research were conducted by future scholars on a broader range of narratives.

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