

## **THE CHRISTIAN UPBRINGING OF CHILDREN**

All aspects of a man's life - his character, sense of responsibility, good and bad habits, ability to cope with difficulties, and his piety - are shaped primarily during his childhood.

In our report we will discuss the aim of a Christian upbringing and its main components.

A Christian upbringing lays a *moral and spiritual foundation* in a child, while a scholastic education aims at developing his mental abilities. These are two different activities. There is no reason to think that scholastic education automatically facilitates the moral development of a child. Some people may be very educated but ill-bred and unspiritual. On the other hand, totally uneducated peasants can be highly spiritual and moral people.

A Christian upbringing aims to give children proper spiritual direction, so that they will be able to withstand temptations and become good and religious people. For this, they should not only learn rules of behavior but also develop *integrity* and a clear distinction between *right and wrong*.

Since our nature is two-fold, consisting of body and soul, every child needs not only physical but also *spiritual nurturing*. If the parents only nurture the child physically, while neglecting him spiritually, he will grow up a "child of nature" and a slave of carnal desires.

Because temptations are unavoidable, it is important to educate a child to distinguish unambiguously between right and wrong, to choose virtue and to despise immorality.

There are differing opinions regarding the best age to begin the spiritual upbringing of a child. Some parents think that in the first several years a child needs only external care, and consider him like some amusing kitten, unreceptive to spiritual influence. Such an opinion contradicts Christian teaching and

experimental evidence. Psychology has established that a child is receptive to many external influences right after his birth.

Besides, modern psychology has established that the impressions of early childhood play a decisive role in the subsequent development of men. For instance, some bad habits and infirmities in adults can be traced to negative impressions from early childhood. That is why parents should give the greatest care to the early impressions of their infant. Right from birth they should begin to develop not only the body but the child's soul as well.

From the first days of his cognizant life, the new member of the family learns to appreciate the care and love of his parents. Hard work and even a kind of austerity are useful ingredients to a family's environment: they strengthen the children's characters, accustom them to work, and confer a sober outlook on life. The family is the guardian and disseminator of Christian tradition. Here a child receives his first spiritual impressions. Here is laid the foundation of faith, prayer and good deeds.

From infancy, a child must learn what is permissible and what is not. The notion of right and wrong gives a child a sense of responsibility.

Simultaneously, parents should give to their child an *example of Christian life*. If they try only to stuff his head with dry rules, he will regard them as useless theories.

Failure in a child's upbringing may evolve from the parents' weak faith and engrossment in the material side of life. It may come also from their irritability and anger, which in turn are the results of selfishness and a lack of discipline. The irritability of parents summons a responding irritability in children.

Children must be protected from temptations, which usually seep into them through television and voluptuous music.

The world is full of images that pull the soul in the wrong direction. Parents should surround children with images conducive to salvation, images that make the soul receptive to grace. Raising Christian children in this post-Christian age is a

daunting responsibility and a real feat. It requires a serious investment of time, patience, love and prayer. But the rewards are incomparable - and eternal.

**Н. В. Могиленко**

## **THE HISTORY OF PRISON**

My work is devoted to the development of prisons in the ancient world and the Middle Ages within the framework of becoming the system of punishment as a whole. The Oxford history of prisons written by Norval Morris and David Rothman was the main source.

This book tells us about various punishments and their development in uniform system from the antique period up to the present. In fact, the history of incarceration is marked by extraordinary changes. Before the 18 century prison was only part, and by no means the most essential part, of the system of punishment. Punishments and prisons of the Ancient world represent a special interest: The Ancient Egypt, Rome, Persia, Israel and Greece. The sources for the early history of prisons are lost, diverse, fragmentary, or otherwise difficult to interpret. The joint work of archaeologists, philologists and historians was required to what were the Babylonian «bit asiri» and the Great prison of the Egyptian Middle Kingdom. To learn about the prisons of ancient Athens, we must turn to the Greek oratorical literature and the writings of Plato. And to learn about the prisons of ancient Hebrews, we must consult the main Jewish religious text, the Bible.

There are more documents relating to punishment than in any other Greek cities. The legal procedure determined the forms of punishment that could be inflicted: stoning to death (lapidation); throwing the offender from a cliff (precipitation); binding him to a stake so that he suffered a slow death and public abuse while dying; or the formal dedication of the offender to the gods, by a ritual cursing him or forbidding all from any social communication with him. Dedication to the gods reflects the religious sanction that homicide and other crimes were