

DO THE PARABLE OF THE GOOD SAMARITAN CONTRIBUTE AN UPGRADING OF THE EDUCATIONAL PERSPECTIVE OF THE PEDAGOGICAL SUBJECTS TEACHING IN UPPER SECONDARY EDUCATION IN GREECE?

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Abstrakt

Podobenstvo o milosrdnom Samaritánovi je absolútne považované za majstrovské dielo celosvetovej literatúry, napriek svojej prirodzenej teologickej presnosti, ktorá je podávaná mimoriadne živo. Tvorí aj širší základ sociologického a pedagogického pozorovania, na ktorom v tejto súčasnej výskumnej analýze záleží najviac. Hlavným prístupom súčasného podobenstva je, ako by sa dalo pozitívne ovplyvniť didaktické a pedagogické prostredie prostredníctvom konceptu prepojenosti a ako by sa prostredníctvom tohto procesu mohol zlepšiť status kurzu náboženstva vo vyššom stredoškolskom vzdelávaní, aby sa študenti obohatili prostredníctvom vedomostnú základňu a etický status bohatstva a podstatného prisúdenia tohto podobenstva. Pojem podobenstvo o milosrdnom Samaritánovi je dôkladne analyzovaný na konkrétnych prípadoch, ktoré používa didaktická prax, a tak vzniká nový modelový prístup. Iste, nie je jediný, ktorý poskytuje spätnú väzbu, hoci sa navrhuje diverzifikované stanovisko k tejto záležitosti.

Kľúčové slová: prepojenie, biblický synchronizmus, biblický anachronizmus, biblické prepojenie, pedagogické prepojenie, terapeutická pedagogika, principilizácia, pedagogika digitálnych prostriedkov, komunita Shalom.

Abstract

The Parable of the Good Samaritan is absolutely considered a masterpiece of the worldwide literature, despite its natural theological accuracy which is being provided extremely vividly. It also consists a broader basis of a Sociological and Pedagogical observation, which it matters most in this present research analysis. The main approach of the current Parable is how could positively affect the didactic and the pedagogical environment through the concept of connectedness and how can the status of the religion course in Upper Secondary Education could be upgraded through this process, so as students to be enriched via the knowledge base and the ethical status of the wealth and essential attribution of this Parable. The notion of the Good Samaritan's Parable is analyzed carefully through specific cases been used by the didactic praxis, so as a new model approach is been crafted. Certainly, is not the only one, giving feedback, though a diversified positioning on the matter is being proposed.

Keywords: Connectedness, Biblical Synchronism, Bible Anachronism, Biblical Connection, Pedagogical Connection, Therapeutic Pedagogy, Principilizing, Pedagogy o the Digital Means, Community of Shalom.

The Religion Subject Status in Greece

There is a lot of historic material undergirding the timeline formulating process of the religious course in the Greek educational field. Most of it has been imprinted by the current Academic Issues, and furthermore up to date academic analysis of related educational reformations, concerning the modern pedagogical age didactic approaches, which are related towards the Christian sacred Texts, is lacking though.

Greek Ministry of Education has adapted an unsteady educational politics methodology concerning the basic as well as the supplementary baselines of the contextual educational adjustments, which are structured to be implemented by each new elected governmental politic logic. For each new Government formation, a new plan giving a whole new different philosophy of the most methodological issues of education (teaching material, educational Scopus of chapters to be taught, new exam perspective and so on) is emerged. Unfortunately, there is not a steady footing at all to be positively observed, but the common ground could be accounted is the variable of the continuous political changeable environment. On the other hand, the official opposition instead of taking under serious account on building upon a reliable educational planning cornerstone, which would be not abrogated or forsaken in a possible political challenge, it demolishes the previous political shaping and gets started a new one. This quicksand effect concerns the Greek Education Case in general as well as the Religion Discipline in the Upper Secondary Education Schooling.

The core of the school religious matrix is focused on Christian Theology and Philosophy contour as well, and the latter is not regarded primarily a minor point at all, taking under serious consideration that Greece is traditionally regarded an Orthodox European State. Besides, a lot of technical Educational variations are taken place concluding not only the material of each school grade, but also the teaching methodology followed as well. For example, before the religious course reform of the leftwing political party in Greece (before 2015), religious secondary school textbooks were initiating their content units from the basics of Old Testament (1st grade), New Testament (2nd grade) and the basics of the Church History as well(3rd grade). Then a new material followed, at the consequent level of High School, concerning the Basics of Orthodox Liturgy (1st grade), Different Religion Thematic (2nd grade) and Christian Ethics (3rd grade)¹¹⁹as such.

¹¹⁹ Other educational – political views about Pedagogical reformations are following: “...*The (Greek) Pedagogical Institute as a representative of the government writes the curriculum and the textbooks. The Institute takes advices from academics and teachers when it draws up particular textbooks, but the last word on content remains in the Ministry of National Education and Religions. The teachers in schools must follow the school curriculum and teach each subject exclusively from the Pedagogical Institute textbooks...*” and “*In Greece, although different policies taking in account the current deep transformations, the new social conditions and the increasing and changing diversity are proposed, these policies do not seem to tackle the problems of Greek society with sufficient breadth*” in Maria Chalari and Thomas Georgas, "Exploring Greek Education System's Ethnocentric Character in Modern Time," *The European Journal of Educational Sciences* 03, no. 01 (2016): pp. 33–34 & 38. Particularly useful is regarded the following as well concerning a wider aspect of the Greek Educational Problematic: “*At the same time, the socio-economic changes that have taken place in Greek society over recent decades have posed new challenges to communities and families and have affected students' expressed concerns and demands*” in Andreas Brouzos et al., "Secondary School Students' Perceptions of Their Counselling Needs in an Era of Global Financial Crisis: An Exploratory Study in Greece," *International Journal for the Advancement of Counselling* 37, no. 2 (2015): p. 2

The post-political reform situation (2015-2019) changed in a glance of an eye¹²⁰ through a fast forward typical political dialectic between the parties concerned taking under account the consent of the official body of the Greek Orthodox Church. All the material's didactic structure of the religious course of all educational grades (Elementary school up to High School) concerned was reformed with no educational preparation of the school climate to be set up earlier and by no having under serious consideration the practical and theoretical points of interests and the general religion perceptions of the students and the methodology's variation concerned (where is needed). Of course, things could be better differently.

Furthermore, there were many new pedagogical directives provided to all educational personnel in new Theological Teaching Manuals form, containing new teaching plans and scenarios regarded as appropriate for the timing under the auspices of the Greek Ministry of Education and the Pedagogical Institute. All those new contents were structured chaotically though with no fixed and coherent order so as a promising educational appliance to take place serving the teacher's theological feedback and the student's pedagogical care as well.

All the new Religious Textbooks in the level of Secondary School provided are characterized by a mixture of Christian Theology and Different religion Teaching premises with no thematical or any other kind of order or taxonomy, which produces a technical as well as an essential didactic methodology disorientation, despite their pluralistic topic content¹²¹, which is been regarded a positive optimistic point. As far as High School level concerned, general sociological thematic consists the teaching core of the first year (1st grade), the same philosophy, wider enriched and upgraded formulates the religion textbook of the second year (2nd grade) and Morals and Christian Ethics and general scientific problematic in relation with theology issues consist the teaching material of the third year (3rd grade).

Proceeding towards an assessment of the two educational setting outs of the religion subject concerned, there is a number of noteworthy points to be mentioned: a. there is a totally different philosophical approach of the religious content topics and their didactic implication consequently, especially in the case of an extended quality comparison of their teaching thematic and philosophy

¹²⁰ Marios Koukounaras-Liagkis places the general reform climate a lot earlier in Marios Koukounaras-Liagkis, "Religious Education in Greek Public Schools in Western Thrace: Identifying Controversial Issues," *Mediterranean Journal of Social Sciences*, 2013, p. 275

¹²¹ "The basic aim of the curriculum is religious literacy (Wright, 2000, p.179-180) but it is focused on educating citizens so as to develop religious consciousness, to be open to dialogue and tolerant of diversity. 'Learning about' and 'Learning from', terms, derived from the British pedagogical and epistemological experience (Grimmitt, 1987), are used decisively in the curriculum." in Koukounaras-Liagkis, "Religious Education" p. 275. The above premise, despite of its multicultural and multiracial rightly imprinted at first pedagogical indicators in a society tending to be globalized in any mean, this exactly right option might be understood, in a frame, which unfortunately does not dispose all the sociological (having in mind the social norms and the general religion consciousness of the social environment in which a reform endeavor is taking place) and systematic elements (meaning affiliating a right methodological strategy for the issue concerned with the total sum of the individuals) needed in order the pluralistic religious content of the new educational curriculum (according to the reform case illustrated) to be widely welcoming and positively received in a traditionally Orthodox Greek Environment. An external pedagogical or didactic schema needs to be under of a high caution surveillance and long-term study adaptiveness or even alterative process, before is being fully implemented in an alien country.

as mentioned¹²² b. a slight lineal approach is being observed in the first case aiming to a successful thematical knowledge consolidation in each school year, so as a cognitive backup to be structured and facilitate the next school period course's studying demands. On the contrary, an expansion of modern problematic (content of books) and a bunch of current issues autonomously emerged without specific order or linkage between them¹²³ and c. a political touchpoint seems to be floated in the air concerning this speedy alternation of the religious subject core¹²⁴.

Furthermore, a scientific dialogue is being promoted in the context of serious efforts for a gradual approaching, definition, formation and utility regarding the teaching method, teaching material, social changes, needs of the students, school scheduling, relationship between new technologies and religiosity research, forms of systematic evaluation of the school units and religion teachers as well. The above problematic consists a serious objective of a number of teacher's seminars or conferences running via web or living participation or mixed method all over the country¹²⁵. The same topics include core-matters of serious contradiction between Greek theology Unions and their members trying to contribute to the general reformation climate positively, but unfortunately seem to ignite the flame of hardcore disputes being characterized by the lack of an educational fruitful approaching mode.

The new issue emerged is how all those serious topics could be combined and implemented in a total unfixed and shaky educational environment, as the Greek one, especially when the educational rhetoric is being focused on a series of general principals and necessities and not on an essential active interference providing pure theological solutions¹²⁶. The International changes in the Religion Teaching Methodology are considered very promising, not doubt about that, and there is also a fruitful educational field to be cultivated in Greece regarding the religion teaching context for the benefit of the youngest. In the next chapter, methodology guidelines shall be provided so as a differentiated approach of the educational matter in Greece to be presented. The whole previous account was considered necessary for the reader though to understand better the Greek Educational environment and the current political philosophy state.

¹²² Rob Freathy, Anekke Schmidt, and Helen C. John, *WORKING WITH 'BIG IDEAS ABOUT' THE STUDY OF RELIGION(S) AND WORLDVIEW(S) MULTI-DISCIPLINARY AND MULTI-METHODOLOGICAL RE: A HANDBOOK FOR TEACHER EDUCATORS, TEACHERS AND TEACHER TRAINEES* (Exeter: University of Exeter, 2020), p. 7

¹²³ Very interesting is the exegesis of the no-lineal knowledge systems given, cause of the advent of computers in Dennis Sumara, Rebecca Luce-Kapler, and Tammy Iftody, "Educating Consciousness through Literary Experiences," *Complexity Theory and the Philosophy of Education* (n.d.), p. 12

¹²⁴ Chalari and Georgas, "Exploring Greek Education", p. 38

¹²⁵ Hargreaves argues regarding the new era professionalism formation and the need of an extended life-long learning: "At its core, the new professionalism involves a movement away from the teacher's traditional professional authority and autonomy towards new forms of relationships with colleagues, with students and with parents. These relationships are becoming closer as well as more intense and collaborative, involving more explicit negotiation of roles and responsibilities." in Chris Day, *Developing Teachers: The Challenges of Lifelong Learning* (London: Routledge, 2002), p. 23

¹²⁶ Adjusting the content accordingly in Vincent Tinto, "From Theory to Action: Exploring the Institutional Conditions for Student Retention," *Higher Education: Handbook of Theory and Research*, 2010, pp. 1-2

Methodology Ground and Reasoning Analysis

In Matthew it is written: “*One does not live by bread alone, but by every word that comes from the mouth of God*”¹²⁷. That saying really makes quite an impression, having simultaneously in mind that comprises one of the staggering replies of Jesus, as the Son of God, against Devil at the hostile desert during His spiritual warfare¹²⁸. This impression’s magnitude derives not only by the form of the answer rather by the essential bedrock of it. The human materialistic prospective and its generalization through human’s civilization, culture, and technology matters so little in comparison with the source of the real life, which is being grounded to every word of God¹²⁹. Have we ever thought about what does “*Word of God*” really mean? Is it the Bible itself? Are those drained words as words or typical commandments contained in the Bible? or is the fear and the general veneration atmosphere Bible through its words produces?

One important interpretative response might concern the authority of God’s magnitude towards any other creation of His as well as the power within His commandments and communication affecting dramatically all the universe and humankind state, course and structure as a whole¹³⁰. Those elements consist one of more other interpretations and approaches that have been published in any form or could possibly be imprinted through time or under any other academic circumstance or academic dispute. Dogmatical interpretation as monolithic and firm positions expressing vigorously and authoritatively Bible quotes or passages in a determining and unchangeable way tend to be hazardous or red herring elements to the cause of hermeneutics and science.

The hermeneutical approach varies in each case and is been depended by the author’s intellectuality, his study background, the formation of the tenets of the Church he/she belongs to, his/her mind clarity and horizons, the extend that religiosity affects his/her life and his/her writings, his/her external effects, or citations, oral or written, by other authors coming across through their books study, the state of author’s spirituality and so on. The matter is been deepen, when an attempt of elucidating one or more interrelationships of the above factors is taking place and, in that case, hermeneutics is being manifested through theoretical principals and schemas attempting to reestablish the terrain of interpretation of the subject – researcher as a new vantage point of his renderings into the context of Theology Society.¹³¹ The latter tends to be the most common phenomenon in the research realm especially into Theology and New Testament Hermeneutics (finding new interpretation models).

Additionally, New Testament research is coming across with the fact that text receptus of the New Testament is the only one object of research and all the effort and dynamics is being consumed into the reformation and restating of the Biblical Truth. The most common paradigm

¹²⁷ (Matt 4:4, NRSV)

¹²⁸ (Matt 4:1-11, NRSV)

¹²⁹ That exactly points out to the sovereignty God in Arthur W. Pink, *Sovereignty of God* (Sovereign Grace Publishers, 2008), pp. 8-12

¹³⁰ Pink, *Sovereignty*. 8-12

¹³¹ It is the “*T*” which plays certain hermeneutical role in the intellectual world in Fichte’s interpretation philosophical system in Wilhelm Dilthey, *Wilhelm Dilthey: Selected Works, Volume IV: Hermeneutics and the Study of History* (Princeton: Princeton University Press, 2010), pp. 100-1

occurred is the interpretation of the books of Old and New Testament and before any following argumentation must be admitted that such endeavors consist quite a challenging academic work indeed, comprising useful and necessitate reference tools and sources as such. The same concept is been reproduced in various ways and forms when a combination of passages – verses of the text consists the real issue of rendering. So, quite modern, and diversified perspective, in that field, might be the attempt of the hermeneutical combination or clinging of the heterogenous magnitudes and the study of their mutual effect. In this point of view, it is considered quite fascinating and seminal during the 21st century the essential positioning of the Bible in the social life and especially into a particular sector of it, as education ground is being regarded in most of the study cases.¹³² Could Bible be regarded as a modern instrument on the service of educational formation? As the matter of fact, Bible disposes a vast volume of data principals, facts, and moral teachings¹³³ as well as revelations according the perception of the theologian researcher in each situation¹³⁴. It is quite essential the primary text abstractions of the Bible's wealth in order the extended theology realm to be restricted and methodologically tamed so as to be able to be comprehended more effectively and the derived message of the Bible's magnitude to be reproduced and emerged with the less possible effort by the researcher, who confines the realm of his/her research deliberately. A possible answer to the previous question been set is affirmative, "yes", it might produce a quite positive effect in educational praxis. In the Educational realm for instance Heekap Lee asserts four crucial parameters when Biblical ground is going to be functioned as an educational guideline: a. Biblical Perspective b. cultural competence c. contextualized pedagogy and d. intentional praxis¹³⁵. Beyond Sociological and political considerations of the social and educational reformations and interchanges all over the world, another aspect and process might be beneficial as another modern guideline and counsellor in current mentality form. And that is the *Biblical* one.

The research magnitudes of the present focus are the Greek Upper Secondary Education and the Parable of the Good Samaritan. The Parables of Christ, since they comprise a teaching sum of notions and symbols as well as scopes to be pertained in their historical and theological field, they could serve simultaneously another perspective and social need. Parables should not be solemnly regarded as a heritage of the ancient past of the Roman-Hellenistic New Testament era but could also be transformed without essential collateral losses into a marvelous weapon in the hands of humanity to create and transform the human nature and sanctify it and not to vanquish or destroy. So, the main point of the present methodology analysis is how could the Parable of the Good Samaritan being transformed into a modern tool in the service of an upper secondary educational change.

¹³² Semler claimed that all the Books of the Bible could be seen under a current perspective of the interpreter without grounded him into the historical context of their written nature in Dilthey, *Wilhelm Dilthey: Selected Works*, p. 73

¹³³ It is about Kant's moral idealism (: every aspect of Bible teaching is a moral principle) in *Wilhelm Dilthey: Selected Works*, p. 91

¹³⁴ Actually, a very intrinsic concept regarding the multicultural education is the building of a "Shalom" society and that is being supported by the argument human is being considered as the bearer of the image of God in Heekap Lee, "Building a Community of Shalom: What the Bible Says about Multicultural Education," *International Christian Community of Teacher Educators Journal* 5, no. 2 (2010): p. 1

¹³⁵ *ibid*

Firstly, a selective reboot regarding the Parable's content hermeneutical scrutinizing process concerned is considered needy, since not all of the Parables are fit in for the next analysis procedure of the researched object referred¹³⁶. *Secondly*, a vigorous notion inquiry shall be implemented, since in case that a suitable symbol emerges, it should be interpreted accordingly, in order a meaning context to be shaped right away. There is a lot of debate had been taken place though concerning the historicity of the explicatory or the grammatical or the allegorical approach of a Biblical topic. For instance and without penetrating to the history of Hermeneutics, the most of the German philosophical and exegesis debate was appealing on the full implementation of the Philological method even into the Biblical text, so as the Biblical truth to be cleansed from the supernatural hyperboles. Fredrich Ash though observed that even the philological approach in order to reach its utmost should be reconsider its identity and be more affiliated with the hermeneutical realm status instead of a pure grammatic directive only¹³⁷. All those processes are regarded as quite acceptable, while they are not deforming the text normality of the Biblical context and the message within¹³⁸. As far as the present objective is still affiliated with the education field, a safe and possible way through which the rendering of the Parable's Biblical context might be considered a methodological orthodoxy is the extracting of the moral schema of the Parable's body. The former is already embodied into the parable's corpus and then conjuring up a keen notion with the educational research prospect¹³⁹ is quite an acceptable approach of the text keeping its norms intact. There is no verbatim conveyance or word alternations at all. On the contrary idea incarnation of the text's idea is being initiated in a current form based on the fact of the Logos incarnation.

The attempt is being projected entails a subjective approach of tracing the hidden meaning, in order the latter to be formulated consequently into a pedagogical principal. So, an idea incarnation fertilizes a Pedagogical idea incarnation. That is another aspect steered upon the *Principalizing* imaging of Bernard Ramm's¹⁴⁰. All the history of hermeneutics globally consists an endeavor of the subject to prevail notionally against the object¹⁴¹. So, it's regarded quite legitimate the introduction of a differentiated consideration of the Parable's context referred as a "novice"¹⁴² pedagogical system ready to be used for the benefit of a new pedagogical conception beyond the husk and skin of a waif-like educational transcendence and despite the subjectivity conveyance, which happens to be an integrant part of the scientific endeavor.

Thirdly, when moral, as notion, be extracted, then a transformation process into a general pedagogical or educational principal shall be initiated. A pertinent problematic with the former logic is the theological transplantation of the Parable's Principilizing element (moral) into the

¹³⁶ Every Parable has a distinguished character and is up to diversified methodology approaches.

¹³⁷ Dilthey, *Wilhelm Dilthey: Selected Works*, pp. 96-97

¹³⁸ Schleiermacher uses the term "*intuition*" as a terminus technicus in order to accomplish a successful inquiry and interpretation of a term. This very tool fits the needs of the present hermeneutical initiative in Alister E. McGrath and Darren C. Marks, *The Blackwell Companion to Protestantism* (Hoboken: John Wiley & Sons, 2008), pp. 72-3

¹³⁹ *ibid*

¹⁴⁰ Jr. Walter C. Kaiser and Moisés Silva, *Introduction to Biblical Hermeneutics: The Search for Meaning* (Grand Rapids: Zondervan, 2009), p. 72

¹⁴¹ Frank J. Barrett, Edward H. Powley, and Barnett Pearce, "Hermeneutic philosophy and organizational theory," *Philosophy and Organization Theory*, 2011, p. 185

¹⁴² The Parable is a Pedagogy itself.

current educational situation¹⁴³, which simultaneously means that serious parameters of the present educational and social occurrence should be taken under serious account as well as other parts of the Parable's moral context might also be adjusted into the up to date educational state or even disregarded as superfluous element if that is preconceived as a needy.

The general theoretical logic, which is being followed towards the present approach, is that Teaching of Jesus through Parables could not be regarded as alien within the present time and situation of humanity. Its wealth surely counts a lot nowadays¹⁴⁴ and simultaneously might hide mysteries, that if a slight part of the latter were emerged, may would be transformed into a particular knowledge item of a certain scientific field and afterwards humanity itself might grasp a new approach and understanding (*verstehen*¹⁴⁵ according to Dithley) of the human soul, cosmos and God (why not) in the feasible measure of human's existence. The same effect might be emerged, if a certain and well aware moral notion of the Parable's System shall be interpreted under another premise, which shall point out another angle of the moral aspect of the story. Its noteworthy that "moral" is being considered as a conventional term for the present analysis, so as to be communicated more effectively¹⁴⁶. The truth (part of nature according to Heraclitus), which seems to fond of hiding and seeking¹⁴⁷, also concludes a short of metaphysical prospective, because all the Parables consist diversified parts of the Kingdom of God, which is not from this mortal world. So, in this stage a demythologization process¹⁴⁸ shall be expected to be implemented in an extremely focused way so as the "moral" to be extracted and transformed into principal¹⁴⁹ and the metaphysical part of the text to be intact as well as useful for human's intellectuality and spirituality.

¹⁴³ Ramm seems to identify in a way Moral with Principalizing process in Walter C. Kaiser and Silva, *Introduction*, *ibid*

¹⁴⁴ It is written in Matthew: *Let anyone with ears- listen!* (Matt 11:15, NRSV), which means in a general point of hearing, that under specific subjective presuppositions of understanding, individual could gain a certain power of intellectual illumination in comprehending deeper and wider the Bible citations and forms of meaning. This approach under Christian Orthodox Tradition incorporates *Χάρις* (*charis* = Grace) coming up directly from God through the Holy Spirit. Gaining such an adjustable and might futuristic consideration of the Message referred, the prospects of interpretation status, intellectual ability and course of the world societies could be opened shall be totally diversified than they seem to be today and limitless as such, without of course throwing to the bin the initial Biblical realm of the Biblical abstract above referring to John the Baptist Status of Grace and prophetic charisma, who had foretold as well the coming of the true Messiah, The Christ.

¹⁴⁵ *ibid*

¹⁴⁶ Walter C. Kaiser and Silva, *Introduction*, *ibid*

¹⁴⁷ Heraclitus on Nature 53,2

¹⁴⁸ "...*The struggle of sacred discourse is ultimately with the essentializing or objectifying effect of myth and its vicissitudes, particularly when attempting to achieve a genuine understanding of the divine within history. This is the case put forth not only in dialectical and liberal theologies, but also in the philosophy of existence and particular branch of New Testament theology known as Existentialist Theology... His main contribution (referring to Karl Barth personality), at least in as much as it bears on the subject of this essay, lies in bringing the focus of theology back to the Kerygma or message, and away from the open influence of the speculative disciplines of the day and of historical criticism.*" The last paragraph illustrates the endeavor of rediscovering the form and afterwards the essence of the Kerygma, and as far as it goes, Parables are considering an essential part of it in order not to restructure but discover new prospects in a new way in Ayman E. Desouky, "Ego Eimi: Kerygma or Existential Metaphor? Frye, Bultmann and the Problem of Demythologizing," *Canadian Review of Comparative Literature / Revue Canadienne de Littérature Comparée* 34, no. 2 (June 2007): p. 132

¹⁴⁹ Walter C. Kaiser and Silva, *Introduction*, *ibid*

In this context, *demythologization process* consists not a denial of the non-rational and unhistorical content, which R. Bultmann characterized as myth¹⁵⁰ and preferred to sweep it off as unnecessary, so as historical Jesus to be emerged. on the contrary, Parable Text with metaphysical strands shall be investigated closely for educational perspectives and if the realm of metaphysics in certain accounts of the Parable turns out to be prosperous for the peered condition, then a fishing notion mechanism shall be triggered for the moral extraction initiative. The metaphysical part shall be left alone except in the case of a possible interconnection occurred between the former and the latter. Several of the Parables (if not all of them) are enriched with this metaphysical element in a way that during a current research shall not be taken as a scandalous narrative issue, likewise in the Pharisaic and Scribal mentality and action during the New Testament era, who could not stand Jesus as Christ performing miracles even in front of their own eye¹⁵¹. Nevertheless, metaphysical strands do not consist the research object in in this particular analysis, but they could be interpreted as another level of knowledge more upgraded than human's state of cognition. And if so, knowledge spectrum research should encompass any disposed field of "gnosis" as a supplementary valuable instrument providing feedback to the main research field. In that case Parables may be regarded as a system of an advanced teaching setting and therefore another Knowledge mechanism, worthy to be further investigated or simultaneously being considered and utilized whether the nature of that knowledge directly or indirectly points out.

The final stage of the research is being illustrated by a powerful and vigorous correlation of the main messages or even sub messages of the Parables with an educational (Pedagogy) or social spectrum (Sociology) of terms matching in each case better with the negotiated item. It cannot be disregarded that correlation process constitutes a matter of a rendering premise of the researcher, since Parables provide a possible subjective positioning of the reader. Every justified interpretation aspect of the Parables elucidates a differentiated side of the teaching of Christ, therefore, it cannot be hermeneutically swept off but being imprinted next to other renderings. Most of the times this correlation is considered equal in use with Principialization process.

Correlation mechanism is being regarded as a technical conversion in the form structure and not in the essence's nature of the Biblical terminology and that introduces, to the present part of negotiation, a kind of Biblical Synchronism (B.S.). B.S. constitutes a conveyance of the Biblical meaning into a modern situation of humanity as the education system is for example. It is a current necessity for the circle of human needs, Bible to be an essential part of life and not only a dogmatic imprint springing. The latter formulates a kind of Biblical Anachronism (B.A.) meaning that speaking about the truth of the Bible without a practical utility in the current social realm turns out to be a vacuous state of being. So, the final correlation focuses on the B.A conversion into B.S. concerning the part of Christ's Parable's system utility into the Upper Education field as a kind of a Biblical experiment in current Greek education. The same methodology mode is being followed in the case of the Parable of the Good Samaritan.

¹⁵⁰ Desouky, "Ego Eimi", *ibid*

¹⁵¹ For example: (John 9:1-34, NRSV)

The Educational Adjustment of The Parable of the Good Samaritan Via the Methodological Ground

The Parable of the Good Samaritan consists actually a prosperous ground not only for the Biblical Hermeneutics, but also for the global literature and the current educational planning¹⁵². Its ethical status conveys a message of a worldwide prospective that cannot be easily rejected by the civilized world¹⁵³. It is a pearl-text indeed! But let us see it in another point of view.

This Parable is an extraordinarily strong one, without of course excluding the dynamics of the rests, and therefore it's utility into the educational field consist something more than a need¹⁵⁴. The story is referred by Luke¹⁵⁵ and the initial context of it unfolds Jesus primary intention to exemplify the notion of the *neighbor* to a Scribe trying to put Him on the test. That is a solid data of the Biblical Teaching occurrence, but at the same time may be transformed into a new vantage point, since all the Parables are meant to be food for thought in an extensive and on-going way. So, in this point of reference, stage (1) of the Methodology Chapter above is completed through the selection of the particular parable and the exemplification of its essentiality.

Furthermore, a pedagogical theoretical concept derived from the general and primal phase of the child growth is been considered especially useful during the processing of the second phase of the methodology implementation referred and is also quite keen with the Parable's spirit as shall be next pointed out. Individual from the early childhood, when restraining consciousness of the playing need to its later puberty gradually develops socializing formalities. That means every individual has strong need of socialization with others¹⁵⁶. The playing form starts symbolically and then is being developed into a peer-game. There are, of course, many other diversified cases of solo-game cases depending by each individual's psychological profile. Nevertheless, *mutatis mutandis*, the affection of the peer consists a corporate psychological, intellectual, and even spiritual necessity for human development in all aspects. So, everyone needs the other one in order to be normally developed¹⁵⁷. A connection takes place during human life incorporating a variety of qualities in a context of an analogue pluralism. So, if man needs the other, and if man without Gods is nothing¹⁵⁸, as Homer depicted, then the same analogy could take place in the realm of

¹⁵² Religion Course School Counselors in Greece do use very often this Parable in order to emphasize the need of its message transmission to the students at the Secondary Schools depicting strongly a proposed formula of a differentiated approach of the regarded chapters of the text-book concerning the message, the historical context, Jesus's attitude, Modern era ethos, current people attitude, modern means of teaching this particular Parable, possible diverse ideas might be used, relationships among the peers etc.

¹⁵³ "The Pedagogy of Jesus in the Parable of the Good Samaritan: A Diacognitive Analysis," SciELO - Scientific Electronic Library Online, last modified July 31, 2017, https://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S0259-94222017000300048 and Paul Stenhouse, "The Good Samaritan: The unidentified man who fell among robbers on the Jericho road," *Compass* 47, no. 2 (July 2013), p. 35

¹⁵⁴ *ibid*

¹⁵⁵ (Luke 10:25-37, NRSV)

¹⁵⁶ "The cooperative human," nature human behaviour, accessed January 2, 2021, <https://www.nature.com/articles/s41562-018-0389-1>.

¹⁵⁷ Even the Christian God is considered dogmatically a Trinitarian God and not as an Unum Deum as the gnostical perception provided.

¹⁵⁸ *Odysseia*, directed by Andrei Konchalovsky. (1997; Athens, Greece: NBC, 1997), Film

Theology and Pedagogy interrelation, since the cognitive field is regarded as an adjunct field of the human's nature. A *connection* case is always on time.

Connection as Biblical and Pedagogical

Reviewing Parable's content, Christ is trying to explicate the notion of neighbor in a very vivid way¹⁵⁹. He uses a theatrical model, which functions vividly in human's imagination and is absolutely aware of the Judeans being very well acquainted with the Parable methodology¹⁶⁰. So, that is the case: A man is travelling to Jericho from Jerusalem and happened to be victimized by a gang of bandits, who robbed, stripped, and hurt him severely letting him to die all along. Two figures are also used deliberately, a Priest and a Levite, both of them being very well familiarized with the Torah and the Judaic Law. Everybody of Jesus's current audience shall internally anticipated that just one of them at least shall carry out the task of helping the poor injured man even though there were several law prohibitions for the case¹⁶¹. On the contrary, Jesus uses the astonishing and suspense technique to intrigue their interest and attention to the story. The *connection* between the man suffering and the two Judaic intellectuals failed. What does the audience have to expect for a change?

In a very advanced turnover, Jesus ultimately presents an unknown individual originated from Samaria, who moved by pity in the sight of that man struggling for his life and decided quickly to help him, treated his wounds, and took him to the nearest inn and paid for the service would be provided in advance. Judeans are well aware of the ethical and political hostile situation between the Samaritans and themselves¹⁶². Nevertheless, Jesus establishes the *connection* between the injured man and the Samaritan passing by emphasizing that neighbor notion disposes no ethnical or ethical labels or barriers but is being illustrated and motivated only by love and compassion for one another¹⁶³, since they consist the highest presupposition for entering the narrow gate¹⁶⁴, which illustrates the Kingdom of God.

In this phase, the connection occurred is of Biblical form of an upcoming idea derived from the Parable schema as such. On the other hand, the same derived notion provides a possible generalized humanitarian acceptance by the reader concerning the helping connection schema to the needy one. This generalization is leading to the implication of the human connection idea to another social field, that of education. And this stage happens to be the fulfillment of the stage two

¹⁵⁹ In this context is considered particularly useful to retrieve three categories of Poque, which are been related to several Universal (Christian and Philosophical) Theories, these are: a. *individuality*, b. *universality* and c. *generality*. The (b) and (c) are those which in this point are unfolding their characteristics towards the relation between this Parable and Upper Secondary Education in Bharat Ranganathan, "ON HELPING ONE'S NEIGHBOR," *Journal of Religious Ethics* 40, no. 4 (2012): p. 656

¹⁶⁰ Very well Known are the *Midrashim* in David. Stern, "MIDRASH AND PARABLES IN THE NEW TESTAMENT," *LEVINE, Amy*, 2011, p. 565

¹⁶¹ Stenhouse, "The Good Samaritan", p. 38

¹⁶² Stenhouse, *ibid*, p. 36.

¹⁶³ Ranganathan, "ON HELPING ONE'S NEIGHBOR", p. 656

¹⁶⁴ (Matt 7:13-14, NRSV)

(2) of methodology. Some certain incidents shall follow in order the role of connection to be established.

Incidents in The Educational Field of The Upper Secondary Education in Greece

Talking about Upper Education in Greece, in a didactic point of view, a lack is been observed during the didactic process affecting consequently in a serious point of reference the learning and receiving process on behalf of the students. The latter might happens because teachers use very often a frontal teaching approach in a lecture form vestment, which seems not to be always effective or appropriate at children around eleven to fifteen years old (11-15) of the Upper Secondary Education¹⁶⁵, given the methodological and practical fact that a serious class lecture should be framed with the following of a very detailed and simplified notes package, which most of the times is not given in order the lecture to be well digested and on the other hand students anticipate something brand-new and astonishing, which is not happened.

Most of the teachers, in praxis, do not feel the same way and having their student's notes in their disposal, without spending much time to edit and analyze the form and the *connectivity* of the notions being used are distributing them to their students carelessly, anticipating additionally for a successful assimilation of their teaching material. It seems that *connection* as a pedagogical term, widely been used (directly or indirectly), plays a significant and grammatical role as well not only to the general methodology formation but also during the specific didactic planning formation¹⁶⁶. The latter points out another topic for research and discussion, which happens to be also of an extreme extend and importance to be searched of¹⁶⁷. This phenomenon takes place in the theoretical spectrum of study more than the scientific one. But that remains still a matter of research.

Another situation occurs, when students seem to dislike the personality of a teacher cause of an unfortunate managing of an issue occurred between them, regardless who is to blame or just because the teacher usually acts not so familiar with them, but rather cold-typical or he does not seem to be affiliated with their study or psychological needs or even uses very sophisticated or incomprehensible vocabulary during the class¹⁶⁸. There are also several other cases, of communication's nature mostly, that teachers do not pay much attention to their dressing code during their school duties or even to their personal neatness, which indirectly consists a negative cause of reaction by the general social environment. The above issues, when are taking place, build extremely strong and hard fortresses between the teacher and students, the former not be able to set his class in an appropriate didactic rhythm anymore and is not in position to judge rightly the

¹⁶⁵ Richard Badger et al., "Note perfect: an investigation of how students view taking notes in lectures," *System* 29, no. 3 (2001): p. 405

¹⁶⁶ Badger, "Note Perfect". p. 412

¹⁶⁷ *ibid*

¹⁶⁸ "The correlations between the combined person-centered teacher variables on the one hand, and participation, positive motivation, and the composite of all cognitive student outcomes on the other, ranged from medium to large." in Debora L. Roorda et al., "The Influence of Affective Teacher–Student Relationships on Students' School Engagement and Achievement," *Review of Educational Research* 81, no. 4 (2011): p. 20

causes and effects of his failure during the school year. In a social and pedagogical point of view, teacher is always on the edge and consists the personality who carries most of the teaching and psychological weight of his student's and their parent's grievances. The latter consist an expanded psychological and social culture among the schools of any grade in Greece, needed to be reformed systematically.

In addition, during the teaching mode, the past five years or more new technologies are quite been introduced, in spite of the current difficulties of some school units not to be equipped properly by the State, cause of financial impediments. The computers (or laptops) and the projectors in combination with the interactive whiteboards, which are extremely in fashion nowadays help largely the education cause by setting new tools, picturing the knowledge, making it more handful and motivating the students to participate in their new role as student-participants of a new digital era¹⁶⁹. There is a catch though and happens to be illustrated in accordance with their grammatical literature cultivation, which is rolling down pretty fast. This phenomenon occurs, cause of the often usage of computer keyboard by the users who sustain the Latin grammatical fonds replacing the Greek ones (Greeglish)¹⁷⁰. The payoff of such a notorious student's attitude, caused most of the times by their hurry, is the gradual loss of the grammar and language *connection* as a whole¹⁷¹. Furthermore, when research projects take place, students use widely the internet to answer their assignment's questions without paying much attention or giving the appropriate care on initiating their mental mechanisms and their judgment attitude during the work-process of their project¹⁷². Simultaneously, most of the times, teachers do not bother or are not quite affiliated or experienced in getting into the problematic of the web page authorization emerged during surfing in the web or the true /false discernment of the news cast. And that illustrates a practical issue to be coped too.

Finally, concerning the above new technologies correlated with the COVID-19 pandemic the distance learning issue emerges. Profoundly, Distant learning¹⁷³ depicts an educational magnitude of a great deal and importance that can be used in occasions like the one of COVID-19 pandemic occurred and of course still being a dynamic assistance in the service of the educators. Upper Secondary students, all over Greece, embraced the State venture of using distance-learning platforms in order teachers to continue their teaching and students not to loosen their schooling touch. There were of course several initial problems of student's participation or even proper attention issues to the e-classes schedule. Despite all those issues and against all odds, the venture made it in general, but another problem was illustrated: what might be the form of connectivity between teachers and students during such a kind of distant teaching and learning mode?

¹⁶⁹ Nikolaos K. Tselios, Nikolaos M. Avouris, and Sophia Daskalaki, "Evaluation of Distance-Learning Environments: Impact of Usability on Student Performance," *International Jl. of Educational Telecommunications* 7, no. 4 (2001): p. 356

¹⁷⁰ As a phenomenon is determined as CMD (Computer Mediated Discourse) in Dimitris Koutsogiannis and Bessie Mitsikopoulou, "Greeklis and Greekness: Trends and Discourses of "Glocalness"," *Journal of Computer-Mediated Communication* 9, no. 1 (2006): p. 2

¹⁷¹ This conclusion is been driven by empirical observation for fifteen years teaching in Secondary and High Schools in the extended area of Attika's – Greece.

¹⁷² *ibid*

¹⁷³ Tselios, Avouris, and Daskalaki, *ibid*

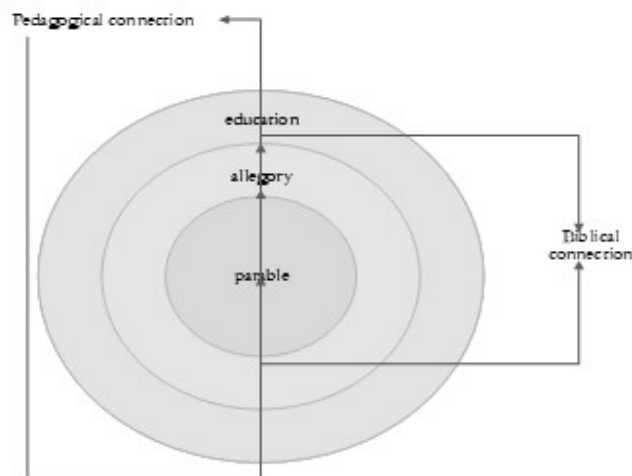
The issue of *connection* is a large one, as it seems, and is also inherent with several groups of diversified issues into the social and educational realm. But the main point remaining is how the *Biblical Connectivity* could contribute positively to the diversified socio-educational resolution.

Biblical Connection as A Resolution of the Diversified Educational Issues

As it has been illustrated, the term of *connectivity* seems to be derived from the Parable of the Good Samaritan, cause of the *connectedness effect* depicted between the injured man and the Good Samaritan¹⁷⁴. Afterwards, some serious educational cases needing deep consideration have also been accounted in the appropriate frame of the Upper Secondary Education problematic in Greece. In that case it would be extremely useful to see how *connectivity*, as some kind of guideline, could be used in a therapeutic way¹⁷⁵ of the above issues referred.

In order to explain the mode of thought and the methodology strategy analyzed in the appropriate place, figure (1) follows accordingly which is been explained as follows:

Figure 1



Promptly, the Parable is at the ultimate center of interest and after studying it carefully, the social and theological message should be extracted for further analysis. The message itself is been

¹⁷⁴(Luke 10:25-37, NRSV)

¹⁷⁵ Therapeutic Pedagogy is being considered as a wider term including the Compassionate Pedagogy. The latter is determined as followed: “*Compassionate pedagogy is [a]n ongoing action of cultivating compassion in moments when we are faced with pain of another, conflict, loss, betrayal, and disappointment. Compassion emerges when walls of judgment and defensiveness crumble, clouds of confusion dissipate, and waves of fear and anguish dissolve into the tender softening of acceptance, patience, and openheartedness.*” It can be fully understood that all the above notions are fully encompassed in the Parable of the Good Samaritan in Carrie L. Briscoe and Susan M. Arai, "Relational reflective process as an act of compassionate pedagogy in therapeutic recreation," *Leisure/Loisir* 39, no. 2 (2015): p. 196

widely covered up by the elements of the incidents and persons involved in the story are based on the storytelling technique¹⁷⁶.

The Parable's nature as well and inevitably the main methodological consideration of the work done is uncovering the incidental's shell and heading to the core in which the message dwells¹⁷⁷. During that process allegorical digging has been considered useful for the cause. Therefore, through the allegorical deepening of the researcher and the Ancient Church Fathers successful explication platform and contribution, the meaning of human and social *connectedness* is usefully prompted in this context¹⁷⁸ and also provides a relative flexibility in combination with the educational issues. So, the theoretical and practical distance between the type of the Parable and the allegory is been covered up by the so called, in the present focus, *Biblical Connection*. Otherwise, when the final point of the analysis tends to focus on the current educational matters (been far more distant from the center of the circle – figure 1) the Biblical Connection extends its nature and been transformed into *Pedagogical Connection*, because of its automatic relativity with the educational issues.

At this crucial point, all the relevant pedagogical parameters have been focused are used to transform the Biblical notions of the Parable into Pedagogical (Educational) Principles according to Bernard Ramm's Principalization Theory¹⁷⁹ and simultaneously having in mind the Gottingen School's interpretation Principle via Ernesti¹⁸⁰, who introduced a new reading context of the useful Biblical Theories gathering, from which a new one under new interpretation circumstances could be possibly emerged. This theory is called Intuition Theory and is being originated by Fichte's Philological research in the Bible. In this point of consideration, the Upper Secondary Education's specific issues in Greece comprise a brand-new situation remoted by the Biblical formality but as the matter of fact being not irrelevant at all with the Biblical denotes of the Parable of the Good Samaritan.

In this standpoint let's see how *connectedness (or connectivity)* functions pedagogically. The first issue described formerly in classroom involves a lack of *connection* between the projection board and the received notes (teacher's notes having been shared) by the students. That signifies a shortcoming of adjusting the level of the notes to the comprehending level of Teacher's class. In other words, the teacher either fantasizes a leveled-up classroom, which does not exist for the time being or is fully aware of the condition of the present comprehending ability of his/her class but cannot fully adjust pedagogically his/her material, because of his/her own disability to do so.

If the first condition occurs, then a socio-educational shock must take place so as to wake the teacher's intuition. This shock could be named, alternatively, a colleague's shock, because in a brief colleague conference, his colleagues (with or without their principal's presence) should

¹⁷⁶ Klaus Fog et al., *Storytelling: Branding in Practice* (Berlin: Springer Science & Business Media, 2011), p. 5

¹⁷⁷ David P. Parris, "Imitating the Parables: Allegory, Narrative and the Role of Mimesis - David P. Parris, 2002," SAGE Journals, last modified July 22, 2016,

¹⁷⁸ *ibid*

¹⁷⁹ Jr. Walter C. Kaiser and Moisés Silva, *Introduction*, p. 72

¹⁸⁰ Dilthey, *Wilhelm Dilthey: Selected Works*, p. 82

expose their experiences have shaped during their own teaching course in the particular classroom-target, testifying their own issues, acknowledging the prompts and minors of the particular classroom, and boosting their colleague to acknowledge the real situation taking place¹⁸¹. The colleague's shock should be occurred as many times as needed for the shake of teacher's best adjustment, and as it is profound, presupposes a full cooperation of the teacher's classroom¹⁸². This cooperation should drive much deeper to a *connectedness* among the classroom teachers as well because cooperation comprises not only a typical form but a first essential step to the attempted solution.

On the other hand, promoted *connectedness* illustrates an emotional strand¹⁸³ of the cooperation among colleagues, being an essential part of the school unit, which tries to defeat the teacher's minors, adjusting his focus on the real teaching issue and empowers his psychological and mental ability as well to detect his student's issues. In a way, colleague's shock, as a familiarizing occurrence, demands catholic consciousness of the school unit reality cultivation against any systematic individualism, a permanent teaching staff on hand, which can be replenished in certain circumstances of administrative or teaching needs, empowerment of bonds¹⁸⁴ among the teaching staff and between teachers and students consequently. When the bonds are been restrained so does the connectedness in all directions of the school unit. Then teacher realizes the level state of his/her classroom better than before. The therapeutic process is an on-going process and not a static one.

In the second case, when his note adjustment consists a grammatical weakness, it is proposed the abandoning of massive unit - lesson cohesiveness of his lectures and making effort on focusing on the basic terms-words of his lesson trying not to use exquisite vocabulary or complex explications but simple examples. Teacher's own life experience, the nature environment, the school library, the internet, and the simple conversation in class with the students could evolve a better learning climate for both of them and arise new approaches for the teacher as useful sources and paradigms. A considerable basic reminiscent on this point is that self-improvising is a good tactic to feed the students when feeling academically staffed¹⁸⁵. As long as the problem insists the same educational "prescription" must be restrained as long as his communication codes to be simplified and as the time passes through, it will be quite noticeable that a gradually new conversion code is occurred and new patterns of communication between them are developed. In

¹⁸¹ Fred O. Walumbwa et al., "Retracted: Authentically leading groups: The mediating role of collective psychological capital and trust," *Journal of Organizational Behavior* 32, no. 1 (2009): p. 5, see also: Megan Tschannen-Moran, "Collaboration and the need for trust," *Journal of Educational Administration* 39, no. 4 (March 2000): p. 308, Jennifer O'Day, "Complexity, Accountability, and School Improvement," *Harvard Educational Review* 72, no. 3 (2002): p. 2

¹⁸² *ibid*

¹⁸³ Mary E. Larkin et al., "Empowerment Theory in Action: The Wisdom of Collaborative Governance," *OJIN: The Online Journal of Issues in Nursing*, last modified May 2008, <https://ojin.nursingworld.org/MainMenuCategories/ANAMarketplace/ANAPerio>

¹⁸⁴ *ibid*

¹⁸⁵ Alisson - Lizzette Black, "Who am I as teacher? Promoting the active positioning of self within teaching realities," (PhD diss., Queensland University of Technology, 2000)

that situation, communication cultivation¹⁸⁶ means driving towards *connectedness* with the classroom itself.

Secondly, there are always some personal standards in every social situation. Face, height, smile, angry or happy style, color of voice, physical style etc. Those are illustrating some typical formalities of a person (teachers included of course) that cannot be changed. There are also bias formatted, either way, because human's nature is consisted by the social curiosity's characteristic and the formation of verbal or insight social allegations especially towards individuals. So, it is proposed teacher having a wide opened consideration during the quality assessment of his/her students and better having no background listings of bad or wick students at all. Reserving their standards and focusing on their improvement by what they expect of themselves consist a step resolution. In that case teacher avoids graveness and embarrassment on behalf of the students, retain a wide space to unfold his didactic strategy and to correct possible relationship mistakes, if they have occurred during the school season and simultaneously creates a gate of *connectedness*¹⁸⁷ which encourages for furthermore progress and healthy socializing.

Thirdly, the *grammatical connectedness* between thought and grammatical symbolism is also an issue, which refers to the timeless search of humanity to retain mental endeavors and researching through time. Grammatical depiction¹⁸⁸ is the ultimate intellectual weapon of human to denote its presence, value, accomplishment, and concern not only as a psychological form of need but as a true quest of intellectual immortality. Education through time is a mean to help individual understand its position inside the world and grasp, whenever possible, the chance to pertain intellectual accomplishments and exalt them through history. This short preface illustrates the deep coherence of human and intellectuality of his/her into the realm of consciousness and consists an element that has to be emerged, because if not, his intellectual contribution is equated with zero (intellectual nihilism). The external manifestation of intellectualism is language symbolism, and the latter has to be accurate during its formation and utility¹⁸⁹. The possibility of a non-accuracy drives to certain paths of mental and communication malfunction. Language provides an identity between thought and reality¹⁹⁰, so when language malfunctions are caused by alien symbolism (created externally or within) being merged with the prime language symbols in use could possibly cause serious long-term individual mental troubleshooting¹⁹¹. So, there must be a vigorous and absolute "match" between reality and symbolism, considered as a deep *intellectual and conscious connectiveness* between. Greek language as such provides an extremely large tool-case of mental expression and English language provides definitely a vast number of

¹⁸⁶ Stephen W. Littlejohn and Karen A. Foss, *Theories of Human Communication* (Long Grove: Waveland Press, 2010), p. 2

¹⁸⁷ *ibid*

¹⁸⁸ Grammatical depiction means the letter and sentences formation through ages, the evolution of the grammatical types and the evolution of the letter - symbols as well.

¹⁸⁹ Xi Zhu, "A symbolism study of expression in text-based communication," (master's thesis, Iowa State University, 2015), pp. 1-4

¹⁹⁰ Whorf asserts: "*Language is what gives the thought its expression and thus shapes it; in other words, thinking is determined by language*" in Hemantt K. Jha, "Language and Thought (A Study of Language Determinism and Language Relativity)," *International Journal of Innovations in TESOL and Applied Linguistics* 4, no. 4 (May 2019): p. 2

¹⁹¹ *ibid*

idiomatic phrases and concepts, which can be used separately and autonomously. In that context and having in mind the student's ingenuity and laziness, current software and hardware could be structured or set up in a way that their functionality be depended on strict language parameters utilities and not allowing so easily the language mixtures and mergence. On the other hand, the encouragement to students to use both languages autonomously on their essays and the cultivation of web-mutual chatting practices during non-school hours in the frame of school project progress and afterwards the documents of chatting being handed via paper form over to their teacher could possibly effectively encourage the narrowing of the greeklish phenomenon and deliberately promote the *symbolic and intellectual connectedness*¹⁹². Parental surveillance is not excluded in either case.

Finally, distant learning seems to conquer a prior communication utility place during 21st century and the former is the resulting of the highest speed of technology expansion¹⁹³ and evolution in combination with the electronic modeling of social administration. Individuals are called to be adjusted to the new condition and furthermore to use new technologies for their best interest and benefit. All this concept of speeding up the slow processes has to do directly with the new technology emerging¹⁹⁴ but simultaneously into this complicated and sophisticated web nexus and structure mere of human needs are being adjusted and embedded too. For instance, common communication, sexual entertainment, advertising, public journalism, and many other human needs have been incorporated to the web culture¹⁹⁵. In fact, this adjustment functions rightly when the common good is been served and the social progress is been considered seriously. Except of the fact that not all of the human intentions are considered well mean, a tense of substitution of the living culture experience by the web culture experience (or virtual experience) seems to be projected widely as long as the personal identity is purposed to be under cover. In addition, web culture experience fascinates and captures the brain functions in a dwell-prison stimulating them addictingly all the time long. Apotheosizing the web culture experience against the living contact experience leads to an idolatry¹⁹⁶ of an invisible web matrix, the cause of which possibly tends to be the control and the manipulation of the brain and thereafter (why not?) of the soul of humanity. So, in that case distant-learning occurrence must be increased in certain pedagogical issues and for supplementary educational purposes, giving a hand to the mainstream teaching mode (live

¹⁹² *ibid*

¹⁹³ Wayne B. James and Daniel L. Gardner, "Learning styles: Implications for distance learning," *New Directions for Adult and Continuing Education* 1995, no. 67 (1995): pp. 23-25

¹⁹⁴ *ibid*

¹⁹⁵ Pollay uses a handy metaphor of the *distorted mirror*, which reflects the reality in a distorted manner as if wanted to say that web describes a reality which already exists. In this particular concept a question inevitably emerges: is the high rank speed of the web function worth the cost of distortion or is it possible for someone to look through web lens as if through our own eye? (the question came up by the researcher, but it is not been analyzed in this framework) in Daniel W. Baack and Nitish Singh, "Culture and web communications," *Journal of Business Research* 60, no. 3 (2007)

¹⁹⁶ This implies one of the contributions of this work concerning the remarkably close to be verified (if it has n't been already) hypothesis that the always rapidly advanced web technology, even if it did n't deliberately mean to be its direct purpose, indirectly and inevitably though is structuring a multi complex religion of knowledge, which gave human the illusion of an ego - omnipotence provoking in such a way the heading to the destruction of the existence, essence and idea of the one God in the human mind and soul. The alluded omnipotence is remarkably swept off by the Parable of the Good Samaritan as a counterbalance measure, which definitely encourages human society to work as united one via *connectiveness* according to the Biblical: "*The Father and I are one.*" (John 10:30, NRSV).

Education) and on the other hand distant and other web utilities must not be prioritized by the individuals as long as their social, mental, and ethical freedom is in stake. A Pedagogy of the Digital Means¹⁹⁷ has to emerge not only concerning the technical issues and utilities but the human psychological sphere as well in the realm of the family unit, being implemented on family groups, the neighborhood systems under the auspices of the municipalities or the State itself. Growing in human perspective means not to be utilized but utilize the means in our disposal rediscovering the lost social and deep connectedness of the seeking and thirsty soul. That is the essence of the connection between Upper Secondary Education and the Parable of the Good Samaritan.

In this standpoint, stage three (3) of the proposed methodology is also fulfilled. In addition, an overview of the main points of analysis is provided by the table below:

Figure 2

Parable of the Good Samaritan	Proposed Upper Secondary Educational Implications – Principilization
<p>Human Connectedness</p> <p><i>The provided help of the Samaritan formulates a condition of human empathy and connectedness among all the other values been illustrated during the Parabolic telling.</i></p>	<p>Connectedness between the teacher and the intellectual and psychological climate of his classroom through colleague shock occurrence.</p> <p>Simplifying the teaching communication codes – improvising</p> <hr/> <p>Wide openness of teaching style focusing on student’s improvement and avoid learning devaluation of them.</p> <hr/> <p>Software and hardware could be structured in a way that their functionality to be depended to strict language parameters not allowing so easily the language mixture and mergence</p> <p>The encouragement of students to use both languages autonomously at their essays and the cultivation of the web-mutual chatting practice during non-school hours in the frame of school project progress and with the condition</p>

¹⁹⁷ Pedagogy of the digital means is related not only with the teaching of the web or other computer utilities and functions but with the deeper purposes of the existence and practices of these utilities by human, so as the center to be always the human being and the machines to be always the perimeter during his life.

of handing over the documents of chatting in a paper form to their teacher, utmost contributes to the cause of connectedness.

A Pedagogy of the Digital Means has to emerge not only concerning the technical sphere but the human sphere as well in the realm of the family unit and being implemented in family groups into the neighborhood systems under the auspices of the municipalities or the State itself. Growing in human perspective means not to be utilized but utilize the means in our disposal rediscovering the lost social and deep connectedness of the seeking and thirsty soul.

Conclusions

In this final stage is been considered extremely useful the seminal results of the present research to be summarized in a system of conclusions right below:

- a) The Parable of the Good Samaritan (P.G.S. hereinafter) has not only a religious reference, but it could dispose a social and therefore an educational perspective as well.
- b) The P.G.S. fully supports the notion of *connectedness* (or connectiveness alternatively) of human resources in classroom and in school unit in general.
- c) The P.G.S. promotes also in an indirect (allegorical) but sufficient way around the *connection* between teaching and effectively receiving the fruit of knowledge. It also depicts, in a similar way, *the connectedness* of human nature itself, as a sum of potentials, some of which happen to be the human's intellectuality and symbolism. Those two previous parameters are better understood though *human connectedness* as a mere message of the Parable of the Good Samaritan. Actually, when effective human connectedness occurs sender and receiver are functioning as one.
- d) The P.G.S. contributes in a great perspective to the upgrading of the human communication.
- e) The P.G.S. signifies the jeopardy of the true origin of man (man is created by God) to be lost, which denotes the human manipulation and the web idolatry worship and
- f) Yes, the P.G.S. contributes in a gratefully manner into the upgrading of the teaching courses in general in the context of the Upper Secondary Education in Greece and therefore to the best teaching of the religious course too, proposing a new frame of philosophy and practice of a cognitivist, social and psychological *connectedness* (regardless their specific academic orientation) and therefore a way of structure of humanity as a whole. Notion of connectedness remains at stake always, although can be used fruitfully in all social aspects

of human praxis and towards this direction the Ph.Gs.' research from an educational point of view could remain a vantage point of reference for such future endeavors.

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