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**THE ROLE OF ETHNO-PEDAGOGY IN THE UPBRINGING
OF THE YOUNGER GENERATION OF RUSSIANS****V. I. Gorbatov***Candidate of Pedagogic Sciences,
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Abstract. The article deals with the role of ethno-pedagogy in the formation of interethnic communication culture among the younger generation of Russians, instilling a sense of respect for other peoples, their traditions and culture. The article also reveals the essence of folk pedagogy, its methods and means in the upbringing of national dignity and national identity.

Keywords: ethno-pedagogy, folk pedagogy, upbringing of children, education of children, educational ideal, pedagogical culture, self-education, re-education, training, pedagogical phenomenon, pedagogy of interethnic education, pedagogical tool, pedagogical possibilities, national identity, self-esteem

Ethno-pedagogy is the science of the empirical experience of ethnic groups in the upbringing and children education, of moral, aesthetic and ethnic views on the primordial values of the family, clan, tribe, nationality, nation [2, p. 4]. Ethno-pedagogy explains folk pedagogy and offers ways to use it in modern conditions, collects and explores the experience of ethnic groups based on centuries-old, naturally developing combination of folk traditions.

Ethno-pedagogy collects and systematizes folk knowledge about the upbringing and education of children, folk wisdom reflected in religious teachings, fairy tales, tales, epics, parables, songs, riddles, proverbs and sayings, games, toys, etc., in family and communal way of life, traditions [2, p. 4].

A modern teacher need to master the ways and methods of forming a culture of interethnic communication to realize the potential of education folk traditions. The teacher is more interested in the intergroup and interpersonal level of interethnic relations consideration, as his task is not only to study interethnic relations, but also to harmonize them, to prevent interethnic tensions and conflicts [4, p. 42].

One need to take into consideration that the basis of the reported knowledge about the customs, cultural values, stereotypical norms of behavior of other peoples should be a full knowledge of the ethnic characteristics of their culture. Only a person who deeply respects and understands the identity of his people will be able to understand and accept the specifics of the cultural values of other ethnic groups [1, p. 88].

It should be remembered that the terms “ethno-pedagogy” and “folk pedagogy” are not synonymous. If “ethno-pedagogy” is the science of the masses experience, then folk pedagogy is the experience of the people in raising children. The key concept in folk pedagogy is the “educational ideal”, as the ultimate goal of education and self-education of a person, the highest model to which he should strive. The national ideal of human perfection reflects the uniqueness of this or that people’s living conditions.

The subject of ethno-pedagogy is folk pedagogy. Outstanding teachers of the past paid much attention to the study of the people’s pedagogical views and their pedagogical experience (Ya. A. Komensky, I. G. Pestalozzi, K. D. Ushinsky, A. S. Makarenko, V. A. Sukhomlinsky). Folk pedagogy and

pedagogical science mutually enriched each other and created a single space that can be called a pedagogical culture.

Ethno-pedagogy studies:

1. The main pedagogical concepts of the people (care, education, self-education, re-education, instruction, training, accustoming).

2. The child as an object and subject of education (native child, orphan, foster child, peers, friends, other people's children, children's environment).

3. The functions of education (preparation for work, the formation of moral and volitional character traits, the development of the mind, health care, instilling love for beauty).

4. Factors of education (nature, game, word, communication, tradition, business, life, art, religion, ideal example).

5. Methods of education (persuasion, example, order, clarification, teaching and exercise, wish, blessing, spell, oath, request, advice, hint, approval, reproach, persuasion, commandment, covenant, vow, repentance, preaching, testament, prohibition, threat, curse, scolding, punishment, beatings).

6. Means of education (rhymes, proverbs, sayings, riddles, epics, fairy tales, legends, traditions, myths, etc.).

7. Organization of education (labor associations of children and youth, youth holidays, national holidays) [2, pp. 9–10].

Folk life is replete with pedagogical phenomena, as it is not only people who educate, but the whole surrounding reality. The universal harmony reigning in nature leaves its mark on folk pedagogy. The pedagogical knowledge of the people has always been in close connection with worldly philosophy and morality, with the agronomic, meteorological, astronomical, medical and other knowledge of the people.

Pedagogical phenomena are seen in all spheres of folk life: at weddings, folk holidays and even at wakes, but most of all, of course, in labor activity. Labor pedagogy is the greatest of pedagogies [2, p. 34].

In folk pedagogy, the foundation of the individual's moral improvement is the up-bringing of national dignity. This feeling

suggests that each person should multiply the glory of his people by his patriotic actions, be his worthy son (daughter), not desecrate the sacred memory of the best fellow tribesmen, and not give reason to think badly about his people by his behavior. Since a healthy sense of national dignity requires being a worthy son of one's people and earning the respect of other peoples, it is clear that it contains both the idea of national prosperity and the idea of international rapprochement.

To the main means of folk pedagogy, G. N. Volkov classifies proverbs, riddles, fairy tales, folk songs (lullabies, poetry of early age, songs of adolescence, youthful songs and songs of adulthood, lamentations).

G. N. Volkov identifies the following factors of public education: nature, play, word, work, communication, traditions, art, religion, ideal example.

Religion is the greatest layer of human culture. Separated from it, we build an unreliable, fragile house of spirituality. Religion is a pivotal factor in the formation of human spirituality [2, p. 150]. Russia is an Orthodox country with more than a thousand years of history. Orthodox Christians live according to the Law of God, observing the Old Testament and New Testament commandments, among which the commandment to love God and one's neighbor is in the first place. The goal of the life of an Orthodox Russian person is the acquisition of the Holy Spirit and the salvation of the soul for eternal life. These values form the basis of the ethno-pedagogy of the Russian people.

For Russians, traditional holidays and rituals are of great importance in the matter of moral education. In the everyday life of the Russian people, many traditions and customs, associated with family holidays (round dances, games, gatherings), agricultural work, livestock rearing, caring for family well-being, procreation, the health of all loved ones, the spiritual growth of children, the participation them in family work, about caring for the memory of ancestors, commemorating the dead, about honoring the traditions of the family been preserved.

In the textbook “Pedagogy of interethnic communication” edited by D. I. Latyshina is noted that “... family rites, observed by people for centuries, also performed certain pedagogical functions – through them, knowledge about the household duties of family members, rules of conduct in marriage, motherhood pedagogy, moral standards, etc. were transmitted to the younger generation. Such a transfer was carried out by a clear example of adults’ behavior, which just did not require any explanation. Children adopted certain patterns of behavior, being included in the performance of rituals, while mastering the layer of spiritual ethnic culture. It doesn’t matter whether rituals were associated with a joyful or sad family event, it is important that they affected the emotional world of children, developed them spiritually, taught them to rejoice, brought a feeling of unity with loved ones [3, p. 92].

Russian fairy tales are a true treasure of artistic pedagogy, a powerful pedagogical tool and a genre of oral folk art beloved by children. Researchers distinguish three types of fairy tales: about animals, domestic and magical.

“It is difficult to find another means of verbal influence on a child, comparable to a fairy tale, where real and fantastic events are intertwined, and the characters are animals endowed with human traits and character; plants that acquire unprecedented properties; people who perform unusual deeds and feats.

Fairy tales entered the life of a child from an early age. They introduced children to the vast world, instilled in them the first ideas about life, good and evil, justice and order, and became a favorite pastime” [3, pp. 97–98].

The potential pedagogical possibilities of Russian folk fairy tales are very great, because all aspects of the life of society have been evaluated in them.

“The cognitive value of fairy tales is undoubted. This is a kind of encyclopedia, where information from geography, botany, history is scattered and both the surrounding world and distant unknown countries are presented. In the old days, fairy tales, as an artis-

tic way of knowing the world, replaced school and science” [3, p. 98].

Descriptions of labor processes, household details are also cognitive for children. Fairy tales talk about working in the field in summer, about building a house, cooking, about trading at a fair. Elementary, but important ideas about the mind and stupidity, cunning and straightforwardness, good and evil, heroism and cowardice, generosity and greed, drawn from fairy tales, developed in children into norms of behavior.

Small plot works gave the little listener useful information about plants and natural phenomena, explaining the essence of many things in nature and society. Delivering aesthetic pleasure, fairy tales taught to think, generalize, and make comparisons. Speech, figurative and logical thinking, and the ability to briefly, concisely, beautifully express thoughts developed.

Almost all fairy tales are based on moralizing, but it is not given directly, but follows from the actions of the characters, you need to guess about it yourself. Hidden edification is contained in almost every fairy tale, and it is understandable to the child: you need to obey and respect elders, help each other, not remember evil, etc. It is important that the teaching is dressed in a poetic form and is assimilated imperceptibly along with an entertaining plot. That is, the moral of the tale is assimilated on an emotional level. Joyful and bright fiction reflects faith in people, in victory over the black forces of evil, destruction; in most fairy tales, good triumphs, and evil is punished [3, p. 101].

In many fairy tales, labor is an indispensable condition for happiness. In fairy tales, violence, robbery, deceit are always condemned, intrigues against goodness are exposed. A fairy tale has a strong emotional impact on a child: empathizing with fairy tale heroes, he himself becomes an accomplice in events, gains emotional experience, which is the special value of fairy tale fiction. Imagination and fantasy, awakened by a fairy tale, develop the ability to be creative in any field of activity.

Games and toys are traditional means of folk pedagogy, one of the types of folk art. The folk peasant toy was multifunctional, served as children's fun, a means of education and an object of magic. With the help of toys, the older generation passed on, while the younger generation accepted and preserved the accumulated life experience. All toys prepared children for life, developed them physically and spiritually, corresponded to their age. For the smallest children toys were intended to attract attention and soothe, correcting their first movements – all kinds of rattles, crackers, bright pendants. The game set of peasant children was not rich, but it was distinguished by practicality. Toys for throwing and shooting – balls, bows – trained the child's accuracy and dexterity; spinning tops, buzzers etc., opened the secrets of mechanics, instilled technical skills.

The peasant toy encouraged the child to play actively, demanded active participation from him. Often the children made their own toys. At the same time, they studied something, discovered, improvised, learned to work, to understand nature. This is where the artistic experience began. Children's creativity developed observation, attention – qualities that would be useful and would be helpers in adulthood.

Peasant children had few toys, which is explained by practical and educational purposes. A small number of toys was supposed to stimulate children's imagination, the desire to make them on their own. Popular ideas about order, the ability to get by a small number of things also affected here.

Folk games reflected the way of people's life, work, national customs, ideas of honor, courage. In the game, they sought to show strength, dexterity, endurance, ingenuity, invention, resourcefulness. They were not just entertainment. In games from an early age, children comprehended those duties and crafts that they would do when they grew up.

Role-playing games reflected the life of the village, its working life, the relationship of people. Children enthusiastically portrayed

the working life of the peasants, their daily worries and joys.

The game was for the child an active entry into the rite, familiarization with the tradition, introduced adults into real life. The exact reproduction of everyday life and life affairs in their strict sequence by multiple repetition of game actions instilled respect in the child for the existing order of things, customs, taught the rules of behavior.

Outdoor games are the most ancient means of physical education of young people. In a game situation, children learned to control attention, physical activity, find a way out of a critical situation, quickly make decisions and implement them, take the initiative, help their comrades, that is, they acquired important qualities for the future life.

Thus, the role of ethno-pedagogy in the rising generation upbringing of Russians is great. General human ideas about morality, beauty, and mind are made up of the sum of the ideas of many generations and peoples. The ideal of a perfect personality can be objectively represented only as a harmonious unity of thoughts of different peoples about a good person. Therefore, in folk pedagogy, great importance is attached to the formation in children of a sense of respect for another people, its traditions and culture. But first, each student must have a national identity and self-esteem.

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