

GENERAL PEDAGOGY

DOI <https://doi.org/10.30525/978-9934-26-146-6-12>

THEORETICAL FOUNDATIONS OF ETHNOPEDAGOGICAL FAMILY EDUCATION TRADITIONS

Bartienieva I. O.

*Candidate of Pedagogical Sciences,
Senior Lecturer at the Department of Pedagogy
South Ukrainian National Pedagogical University named
after K. D. Ushynsky*

Nozdrova O. P.

*Candidate of Pedagogical Sciences,
Senior Lecturer at the Department of Pedagogy
South Ukrainian National Pedagogical University named
after K. D. Ushynsky
Odessa, Ukraine*

The importance of the national element in the upbringing of the younger generation has been underestimated for many decades. There was a tendency to ignore the rich heritage of national cultures, in particular, folk pedagogy. In turn, the national culture gives a specific flavor to the environment in which various educational institutions and families operate.

Back in the middle of the last century, I. Kireevsky wrote: «To destroy the peculiarity of the people's mental life is just as impossible as it is impossible to destroy its history. It is as easy to replace the fundamental convictions of the people with literary concepts as it is to change the bones of a developing organism with an abstract thought. However, if we could admit for a moment that the proposal may, in fact, be fulfilled, then its only result would be not in education and enlightenment, but in the destruction of the people themselves. For what is a people, if not a set of convictions, more or less developed in its morals, in its customs, in its language, in its concepts of the heart and mental, in its religious social and personal relations – in a word, in its entirety life» [2, p. 132].

These words turn out to be as relevant as possible at the present time, the time of a «massive attack» on the culture, history, language of all, without exception, large and small nations. The task of teachers is to build an educational process, the purpose of which is the formation of national self-awareness, the

development of a system of universal human values in a child, an understanding of the role of their nation, ethnos in the world historical process. The need to create such training is justified by social and pedagogical factors.

The first include the growth of national self-awareness, increasing attention to the preservation and development of national cultures and languages, to the revival of folk traditions, religious beliefs, which in turn often leads to interethnic and interethnic conflicts in a multinational country. Accelerate the development of positive trends and reduce, if possible, the growth of post-negative factors in the process of the revival of nations, ethnic groups, regions – a new social function of the school and the entire system of education of children and youth.

In the 50-60s. 20th century work is being resumed on the study of the folk pedagogical culture of various peoples. V. Afanasyev, V. Arutyunyan, G. Vinogradov, G. Volkov, A. Gashimov, M. Gurtuev, A. Izmailov, M. Shirbaev, Y. Khanbikov and others made a special contribution to the development of the scientific foundations of the ethnic pedagogy of their peoples.

The family is the most important medium for the formation of personality and the main institution of upbringing, responsible not only for the social reproduction of the population, but also for the recreation of a certain way of its life. The factors that influence the personality of the child in the family, experts conditionally subdivide into three groups. The first is the social microenvironment of the family, in which children are introduced to national values, social roles, and their introduction into the complexities and contradictions of the modern world. The second is intrafamilial and extrafamilial activities, mainly household labor, which is a powerful weapon for the socialization of a person and his involvement in future life. The third group is actually family education, a certain complex of purposeful pedagogical influences.

Ethnopedagogy is a scientific view of education and analyzes social and pedagogical processes, interconnection, interaction, mutual influence of pedagogy with the cultural traditions of the people. Ethnopedagogy, as a part of pedagogical science, explores the laws and characteristics of national education. According to G. Volkov [1], the subject of ethnopedagogy is the pedagogical culture of a clan, ethnosocium, nation or nationality.

Ethnopedagogy is the science of the empirical experience of ethnic groups in the upbringing and education of children, of moral, ethical and aesthetic views on the primordial values of the family, clan, tribe, nationality and nation. Ethnopedagogy collects and systematizes folk knowledge about the upbringing and education of children, folk wisdom reflected in religious teachings, fairy tales, legends, songs, games, in the family and communal way

of life, traditions, i.e. the entire pedagogical potential influencing the process of the historical and cultural formation of the personality.

Studying the problem of ethnopedagogical traditions of family education, it is necessary to determine the essence of the concepts of «tradition», «ethnopedagogical traditions».

Traditions are social and cultural heritage, passed down from generation to generation and reproduced in certain societies and social groups for a long time. Traditions include objects of socio-cultural heritage (material and spiritual values); processes of sociocultural inheritance; ways of this inheritance. Certain cultural patterns, norms, values, ideas, customs, rituals are used as traditions. «Each generation, having at its disposal a certain set of traditional samples, not only perceives and assimilates them in finished form; it always carries out their own interpretation and choice. In this sense, each generation chooses not only its future, but also the past» [2, p. 265].

Ethnic traditions are diverse in meaning, content, character, functioning and educational influence on people. They reflect the reality of a particular ethnic group, the national character of the people. His original cultural and historical path (N. Cheboksarov).

Ethnopedagogical traditions – taking into account in the pedagogical process both the family and the educational institution of ethnic traditions, the peculiarities of national education.

«Ethnic values are a set of cultural traditions of an ethnos, which are distinguished by the ethnos itself as the most specific, marking its historical and cultural originality, features» [2, p. 404].

After analyzing the pedagogical heritage of various peoples, K. Ushinsky came to the conclusion that there is no general education system for all ethnic groups: «Every nation has its own education system. The experience of other peoples in the matter of education is a precious heritage for all, but in exactly the same sense in which the experience of world history belongs to all peoples. Just as it is impossible to live according to the model of another people, no matter how tempting this model may be, just as it is impossible to educate according to someone else's pedagogical system, no matter how harmonious it is, well thought out. Each nation in this respect must feed its own forces» [4, p. 54].

According to K. Ushinsky, in order to achieve success in pedagogy, it is necessary to rely on a system created by the people themselves, which takes into account the natural inclinations of a person, the originality of the national character, which has developed under the influence of the environment and circumstances. Knowledge of oral folk art, i.e. the folk experience of upbringing reflected in it, helps to better understand the specifics of the historical development of the people, its customs and traditions, family

foundations, in the conditions of which the upbringing and development of the personality of each child took place.

In ethnopedagogy, it is compulsory to include a child in various types of activities (labor, festive and play, etc.) together with adults. The family, along with the community, was considered the main educator of the child. Religious commandments and prohibitions, combined with the surviving popular ideas about the perfect personality, were the content of the goals and objectives of education, which have come down to the present in the form of commandments, folk wisdom.

The importance of the family in the development of the child's personality is confirmed in his publications by L. Tolstoy. In his opinion, raising children, it is necessary, first of all, to educate oneself. «If father and mother dress, eat, sleep moderately, and work and study, then the children will do the same. The unity of family relations is promoted by truthfulness, honesty, and emotional relations between parents and children», – wrote Lev Nikolaevich.

The basic principles of family education P. Lesgaft considered the sequence of words and deeds. He found out that the secret of family upbringing lies in giving the child the opportunity to reveal himself, to do everything himself. The family, according to P. Lesgaft, a favorable environment for the formation and consistent development of a young soul, if there is no willfulness in the actions of parents during the upbringing of a child and the ethno-pedagogical traditions of the people are taken into account.

Raising in the family of V. Sukhomlinsky compares it to a noble and hard work, the same for everyone, but also unique in every family. According to V. Sukhomlinsky, «the creation of man is the tension of all spiritual forces, life wisdom, skill, art. Children are happiness that is made by your work. The happiness of motherhood and fatherhood is not manna from heaven, it does not come as a festive guest – this is a hard happiness – it is the work of the mind and feelings, wisdom and love» [3, p. 10].

In the first place, direct communication with parents, grandparents, who cannot be replaced by any modern computer, is considered to be decisive in the development of a child. Today we are increasingly turning to the experience of our ancestors, to the origins of public education and upbringing, because it is there that we find answers to many difficult questions of today. It is becoming more and more obvious that only the interaction of generations makes it possible to properly carry out the upbringing and development of a child, especially a young child.

The wisdom of public education as a historically proven experience should become the basis of modern educational systems, including family education.

References:

1. Volkov G.N. Ethnopedagogy. Cheboksary, 1998. 35 p.
2. Culturology. XX century. Encyclopedia. T. 2. SPb: University book, 1998. 447 p.
3. Stelmahovich M.G. Ukrainian folk pedagogy. K., 1997. 348 p.
4. Ushinsky K.D. About family education. K., 1974. 120 p.

DOI <https://doi.org/10.30525/978-9934-26-146-6-13>

**ПЕДАГОГІЧНІ ЦІННОСТІ СУЧАСНОГО ВЧИТЕЛЯ
УКРАЇНСЬКОЇ ЛІТЕРАТУРИ
ЯК ОСНОВА ПРОФЕСІОНАЛІЗМУ**

Кондратенко Ю. Г.

*аспірантка кафедри педагогіки і педагогічної майстерності
Мелітопольський державний педагогічний університет
імені Богдана Хмельницького
м. Мелітополь, Запорізька область, Україна*

Наше суспільство нині потребує в особистості, що володіє міцними знаннями і творчими здібностями, що дозволяють вирішувати проблемні ситуації сучасного життя, а також в особистості, що володіє і духовно-моральною культурою. На нашу думку, саме особистість вчителя української літератури є важливою умовою, що визначає успішність освітнього процесу і є основним мірилом його професіоналізму. Адже, вчителю української літератури необхідно науково-обґрунтовано впливати на школярів, втілюючи загальнолюдські цінності, так як саме в шкільному віці закладаються перші ціннісні орієнтації, норми поведінки і діяльності. Слід зазначити, що поряд з процесом передачі школярам знань завжди відбувається трансляція особистісного плану педагога, причому не тільки позитивного, а й негативного характеру. Тому знання, вміння і навички – лише елементарні основи особистості вчителя, а прояви його природної і гармонійної поведінки в контексті сучасної культури, на рівні високої духовності – це вищий і продуктивний рівень розвитку його професійної діяльності.

Ми вважаємо, що основою особистісно-професійного розвитку вчителя української літератури є педагогічні цінності. Педагогічні цінності формуються історично в ході розвитку суспільства, освіти і фіксуються в педагогічній науці як у формі суспільної свідомості у