

LABOUR EDUCATION OF JUNIOR SCHOOLCHILDREN BASED ON THE FOLK PEDAGOGY TRADITIONS

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Acknowledgements: This project was funded from the grant for scientific research in the priority research areas undertaken by the networking partner universities (Chuvash State Pedagogical University named after I. Ya. Yakovlev and Mordovian State Pedagogical University named after M. E. Evseviev) on the topic "Scientific and Methodological Framework for Organizing Extracurricular Activities at Primary School".

Abstract: This paper is dealing with identifying opportunities for the use of traditions of folk pedagogy and culture in the upbringing of the younger generation. Based on the analysis of historical and pedagogical literature and study of folklore material and traditional culture of the people, this paper describes the purpose, objectives, content, effective methods and techniques, traditions and customs of educating children and young people in folk culture, along with the key features, conditions and mechanisms of labour education. The research has proven the relationship between the content of labour education in folk culture and the combination of historical and cultural, ethno-psychological, economic factors; and the effectiveness of the holistic system of staged differentiated inclusion of children in the labour activity.

Keywords: labour education, folk pedagogy, folk culture, folk traditions, junior schoolchild.

1 Introduction

The goal of modern education is to prepare the younger generation for the active labour and professional activity in an ever-changing world and society. The Concept of Spiritual and Moral Upbringing and Development of the Citizen of Russia states that the system of basic national values includes Labour and Creativity as the means of raising a person, a family man, a citizen (Danilyuk et al., 2009, p. 18), and the diverse labour is an essential condition for successful professional self-determination of a student (Antonova et. al., 2019); the component of social experience of a person (Nasibullov et. al., 2016).

Studies of educators and psychologists provide evidence that the junior school age is one of the most favorable ages for labour education. However, the modern researchers note that the level of labour education of younger students is not high enough, few students have a willingness to work, and the motives of entering the labour force are increasingly dominated by extrinsic motives of financial gain and of avoiding punishment. They don't have a mindset for active labour and industriousness; the range of future professional preferences includes more and more professions and activities that, in the opinion of children, do not imply the manifestation of qualities of an industrious person and do not require high-profile education. Such a mindset is formed under the influence of modern mass media, which demonstrate behavioral models driven by anti-ideals of getting wealth through labourless methods without making any effort. The extensive presence of younger generation in the information space, exposure to external influence, suggestibility of children and teenagers can lead to the erosion of values of labour, the emergence of serious problems in the motivational sphere, professional self-determination and self-fulfillment, which will do substantial harm to the economy and society as a whole.

It is against this backdrop that it becomes increasingly relevant to create the conditions conducive to raising awareness of high importance of labour activity for a person of any age as the source of their well-being, positive motivation for labour, practical competencies and personal qualities essential for the labour activity, bolstering the creativity and innovative thinking; self-organization skills, etc.

In order to develop an active personality of an industrious citizen, starting from primary school, it is necessary to combine traditional and innovative technologies and methods for optimizing this process. Among them, a special place is taken by progressive traditions of the people predetermined by historical and cultural, natural-climatic, socio-economic specifics; their high efficiency and sustainability, congruity with nature and differentiated character make them highly useful for education of primary school children while at the same time embracing the modern realities.

2 Literature Review

Within the frames of this research, we have explored the scientific and pedagogical literature, including historical and pedagogical studies, folklore material and documents.

The role of folk culture in raising an industrious citizen was emphasized in the studies of domestic and foreign scholars throughout development of pedagogical science and practice. K. D. Ushinsky (1974) justified the necessity to introduce the principle of ethnicity into the practice of teaching and educating children, i.e. designing the educational process based on the values of native language, history and traditions.

The works of foreign scientists (Pestalozzi, 1981; Kerschensteiner, 1915) also emphasize the importance of folk culture in education; frameworks for preparing children to enter the workforce in different countries are based on the traditions and values of the people of each country.

I. G. Pestalozzi (1981), the Swiss educator and supporter of uniting learning and labour, the author of literary works "Lingard and Gertrude" (1781 - 1787), "How Gertrude teaches her children" (1801), emphasizes the obligation to base labour education on the traditions of the mother school and folk pedagogy (Latyshina, 2019, p. 44). I. G. Pestalozzi (1981) believed that the love for this or that profession should be cultivated from the childhood. Even mother, when giving a child some work around the house, should use the best of her abilities to show and explain that any domestic work has its continuation and is connected with the world of work - agriculture, industry. The amount of work commensurate with the child's abilities contributes to development of their human dignity, industriousness, persistence, conscientiousness and other positive qualities of a personality (Pestalozzi, 1981, p. 35).

Defining the goals of the folk school, G. Kerschensteiner (1915) gave priority to developing professional capability and love for labour, and along with them, those basic virtues which lead as their direct consequence to ability to work and love for labour: conscientiousness, diligence, stability, sense of responsibility, self-control and active life (Kerschensteiner, 1915, p. 20).

The importance of introducing the younger generation to the traditions and culture of their people has been emphasized in the works of modern scientists (Yakunchev & Gorshenina, 2013; Gorshenina et. al, 2017), researchers have developed technologies of ethno-cultural education for children (Karpushina, 2018; Kirkina et al., 2018; Zemlyachenko, 2009), pedagogical conditions and mechanisms for including the folklore on labour themes in the educational process (Karpushina et. al., 2018; Rogachev et. al., 2018; Vodyasova et. al., 2019).

3 Research Methodological Framework

The purpose of this paper is to identify opportunities for the use of traditions of folk pedagogy and culture in the upbringing of the younger generation. The objectives of this research are to identify the objectives, specific features and effective methods and means of labour education of children and youth in folk culture, as well as extrapolation of the accumulated historical-

cultural experience into the modern theory and practice of labour education of the younger generation.

For producing this paper, the selected methods were used that allowed to explore the specific features of folk labour education: analysis of historical and pedagogical literature, comparative analysis, study of folklore material and traditional culture of the people, the method of analogy and comparison, retrospective analysis.

4 Results and Discussion

A nation which was not engaged in efficient labour was doomed to extinction; that is why labour has become the main topic of people's contemplations irrespective of their religion, nationality, age and sex. The concept of "traditional labour education" is polysemantic and multiaspectual, it includes both preparation for particular labour activity (labour training), and education of industriousness, and influence of labour activity on personal development as a whole.

The paper presents the peculiar features of labour education of the Mordva people (Moksha and Erzya), belonging to the Finno-Ugric group (Kreindler, 1985). The Mordva is the people whose attitude towards work determined its vitality and its right to self-determination.

Mordovian culture has rich positive experience of labour education that was aimed at raising a person of labour, forming all the abilities and skills necessary in life, cultivating diligence, industriousness, purposefulness, respect for hardworking people and results of labour. Labour was the usual state of the Mordovian people, the way how they lived, therefore the ethnic characteristics of an ideal person necessarily include industriousness as a necessary quality of a good person: "It is not the attire that makes a person beautiful, but his skillful hands", "A person adorns himself with his work". Work was seen as a vital necessity and a guarantee of a fulfilled and happy life: "If every day passes without work, then happiness will fly by", "Happiness is obtained in work, not in laziness and sleep", "If you do a lot, you will see a lot of good" (Oral poetic works of the Mordovian people: proverbs, bywords and sayings, 1967, P. 116).

Proverbs praised the masters of their craft, who enjoyed universal honor and respect: "A good cook can make cabbage soup out of an axe", "A cleaver is an axe in good hands", "You can split a knotty log with your wits" (Oral poetic works of the Mordovian people: proverbs, bywords and sayings, 1967, p. 102).

The objectives of labour education of the Mordva at different age stages had a rather stable character, which was conditioned by permanence of folk views on labour, traditional and constant labour activities, crafts and trades of the Mordva, continuity in mastering certain labour operations, strict distribution of duties and clear management of labour activities of all family members. In addition, the objectives of labour training of the Mordva had a differentiated character taking into account gender. Thus, boys, gradually acquiring the necessary labour skills under the guidance of their father and older brothers, prepared for the role of the future master of the house, husband, father; girls adopted the skills of the future hostess from their mother, grandmother, and older sisters (Belyaeva, 2003, p. 48).

The specific content of labour education was shaped under the influence of natural and climatic conditions, religious beliefs, economic activities and traditional culture. Considering the peculiarities of the geographical location, the Mordva was engaged in farming from the earliest times, therefore only a farmer could be seen as an ideal man. The folklore also describes traditional trades and crafts of Moksha and Erzya (fishing, hunting, bee-keeping (wild-honey farming), weaving, processing hemp, flax, making household items, etc.): proverbs and sayings about the ways of production, labour and skillfulness, farming and cattle breeding, riddles about labour tools, economic activities of the Mordva, songs "Flax", "Moksha Girl", "Glorious

Kastusha Girl", "Vasilyeva Praskovya", "Spinstress", which helped to propagate ideas about labour and different occupations, foster respect for the hardworking people and desire to meet the expectations of different peoples who live nearby (Naldeevea et. al. 2018; Oral poetic works of the Mordovian people: lyrical songs, 1965; Boyarkin, 1983).

The peasant child lived in the atmosphere of unceasing labour, was a permanent participant and observer of this process. From the perspective of methods, techniques and means of labour education used in the Mordovian folk pedagogy two aspects should be highlighted. On the one hand, the child was seen as an object, which was expressed in the choice of methods and means corresponding to the psychological and age features of children: the need to imitate, copy the actions and behavior of adults, the desire to grow up, etc. On the other hand, the child is an active subject of labour activity, that is why the most important place in the system of labour education in the Mordovian folk pedagogy was taken by direct labour activity of children, their early training in crafts and trades, introduction to family labour traditions, through which the need for self-fulfillment and recognition, and the desire to engage in activity were satisfied. In these aspects, it is important to look at the forms of children's participation in traditional life activities, religious ceremonies, the means and factors that had a direct influence on formation of the worldview of a zealous worker, participation of the young generation in leading forms of labour activities of the ethnic group, specifics of sex and age division of labour, distribution of duties, participation in typical age-specific activities and games, ways of accustoming children to work (Belyaeva et. al., 2018).

Elements of the traditional culture of the Mordovian people contributed to meeting the objectives of labour education: traditions of honoring the land and bread, calendar holidays, community prayers for a good harvest, maternity rites, children's games, oral folklore, dance culture, the applied and decorative arts, various trades, crafts and types of economic activities (vine weaving, woodcarving, embroidery, making dishes and clothes, household items, furniture, etc.).

Mordva believed that it was necessary to involve the child in work from the very first days of life, therefore among maternity rites there are some interesting rituals intended to meet objectives of labour education. Depending on who they wanted to see their child in the future, the umbilical cord was taken to the appropriate place (to the stable, arable land, etc.) (Mokshin, 2005). They put a piece of fabric and thread to the girl's cradle to make her a future handywoman, and a piece of lead to the boy's cradle to make him a well-shooting hunter, or toy labour tools were given to him. Wishes for future successful labour occupations are also present in the naming traditions when a child was given the name of a relative who had special merits in labour; many names were connected with the nature of the family economic activity or the place/time of birth (in the field, on the arable land): Paksyai, Paksyut, Paxstyan from paksya meaning a field, Nuyat, Nuyaksha from nuems meaning to reap, Pivtsai from pivtems meaning to thresh, etc.

The Mordovian folk songs figuratively represent all life aspects of the people, reflect their thoughts about daily work and harvest: kolyadka songs such "Kolyada", "Kolyada! The hemp is on the fence"; Troitsk song "Field", round-dance songs "How to sow the flax" (Rogachev et al., 2018, p. 511).

Effective methods of labour education in the Mordovian folk pedagogy were verbal instructions, advice, recommendations reflected in the richest oral-poetic art. Children were taught that the results of labour depend on the contribution and efforts of a person: "If you plow well, you'll be rich", "If you don't put anything in the soil, you won't get anything from it", "If you don't try, your barn will be empty", "If you don't jump into the water, you won't learn to swim", "Nothing is impossible, there are people who fear hardships".

Mordovian folk wisdom disapproved of the negative attitude to work, unwillingness to work, violation of labour traditions, condemned and ridiculed laziness: "The lazy person fears work

as the grave", "The lazy person snores during the day, even the earth shakes", "The lazy person always has a stomachache", "The lazy person pulls weeds - sows grass" (Rogachev et al., 2019; Oral poetic works of the Mordovian people: proverbs, bywords and sayings, 1967). The key method of labour education among the Mordva was the personal example of the elders, who were engaged in labour activities throughout the year, even during the winter and early spring, when no agricultural work was performed.

A substantial portion of the folk culture, proverbs and sayings, about work is devoted to mocking ineptitude, unwillingness to learn how to do their job properly and professionally: "Without knowing the heart of the matter, it is impossible to weave a straw shoes", "He says badly not because the saw is dull, but because the saw master is dumb", "He weaves the bats, but puts the splints in a wrong way", "There is no bad land, there is a bad ploughman" (Oral poetic works of the Mordovian people: proverbs, bywords and sayings, 1967, p. 103).

The Mordovian people considered it important to assess the quality of work only by its results: "Desire gains value in implementation, and work in completion", "Don't praise before you begin, but praise after you complete the work". In labour, according to the people, it is important to take on one thing and do it well: "You can't do a good job in a hurry", "When you rush after everything, you will be nowhere" (Oral poetic works of the Mordovian people: proverbs, bywords and sayings, 1967, p. 106).

The key factors in the labour education of children of the Mordovian people were religious beliefs, which influenced all spheres of social life, including labour activity. The native land due to its high significance was a subject of special veneration of the Mordovians which was expressed in its deification, performance of agricultural religious ceremonies and traditions of worshipping the Mordovian deities: Nishke-paz (the supreme deity), Mastor-ava (the earth goddess), Paksya-ava (the field goddess), Norov-ava (the harvest goddess), Vir-ava (the forest goddess), Ved-ava (the water goddess) and others. (Mokshina, 2016; Mokshina, 2013; Mordva: essays on the history, ethnography, and culture of the Mordovian people, 2004).

In meeting the objectives of labour education among the Mordva helpful were the calendar religious holidays in which children participated. For example, an integral part of Christmas carols (kolyadki) of the Mordva was a custom of public inspection and evaluation of handicrafts, during the Maslenitsa celebration one rode down the mountain on pre-harvested hemp or rye sheaves to ensure well-being and good luck in other economic affairs (Batkov, 2006, p. 39). Significant educational potential lies in one of the key customs in the life of the Mordovian peasant community - the custom of gratuitous mutual aid lezdom (Moksh., lezdam (Erz.), in which children took the most active part (Balashov, 1991; Miroshkin et al., 2020).

When including children in any activities, adults took into account their age and gender. Involvement of children in labour activities was carried out gradually, consistently and systematically, with account of their individual specifics. For a long time, the Mordovians had a semi-natural economy, almost all household items were made in the family by their own efforts, so parents considered it their duty to teach a girl to spin, weave, sew, embroider, and a young man - to make tools and household utensils, build houses, weaving straw shoes and baskets, the art of wood carving, etc. Young Mordovian children, like children of other nations, took care of themselves, helped around the house, and were "babysitters" for younger brothers and sisters. From the age of six or seven, serious work began: working in the vegetable garden, helping in the fields, harvesting, etc. The skillfulness of a Mordovian girl was evaluated at a wedding, for which the bride traditionally had to make 10 to 20 embroidered female shirts and approximately the same number of male shirts, a large number of embroidered towels, headdresses, scarves, etc., which she was making for several years (Mordva: historical and ethnographic, 1895; Belyaeva, 2002; Mokshin, 2005).

The boys were also accustomed to labour through systematic and gradual complication of labour operations. At the age of 7-8 they were taught to ride a horse, harness and unharness a horse, bring haycocks in a cart etc. From the age of 9-10 they were involved in harrowing, and then in plowing. At the age of 13-14 peasant children could do all agricultural works, had the skills of woodworking, traditional crafts. By the age of 15-16 boys and girls became fully trained workers and were able to perform all work on a par with adults. The achievement of objectives of labour education was facilitated by the games which were inspired by the rural life. Folk games were oriented to specific ages and genders. Games for boys were focused on developing their dexterity, ability to judge by eye, strength and endurance. Toys, which were mini-copies of adult tools of labour, were also of special importance.

Based on the analysis of ethno-pedagogical and ethno-graphic sources, we can identify the key features of labour education in the Mordovian folk pedagogy.

The integral and continuous nature of the system of labour education of the Mordovian people was achieved due to the interrelation between all components within the system and their consistent and clear implementation at all age stages.

The system of labour training of the Mordva is multicomponent, as it indivisibly bounds together the mythological and religious beliefs and traditions related to labour, the methods and techniques of practical preparation of the younger generation for labour, the means of folk culture (decorative and applied arts, music and song writing, proverbs, riddles, fairy tales, games, rites, etc.).

The intricate nature of labour training of children implied the compulsory skills in various economic activities (agriculture, carpentry, crafts, weaving, sewing and embroidery, etc.).

The Mordva's labour education had practice-oriented nature due to the use of practical methods for its implementation, and orientation of child labour toward its utility value for future life. Often preparation for labour was purely utilitarian, and focused exclusively on its usefulness.

The successive nature of children's preparation for labour ensured the gradual step-by-step development of labour skills and abilities from simple to complex; in addition, in the family environment, the mastery of crafts was passed from generation to generation (jewelry art, making felt boots, wood carving, etc.).

The inseparability of labour skills formation and everyday life of the family, community and village. A child mastered necessary knowledge, qualities and skills through the game and labour activities, participation in calendar holidays, rites and rituals, prayers, etc.

Collective nature of labour education was achieved by organizing the joint work of children and adults.

Differentiation of labour activity according to age and sex rendered the training of children for labour more effective.

The effectiveness of the system of incentives and encouragements for children's labour in the form of public recognition, praise and award of personally and socially significant status.

Basing on the above, we may highlight some key mechanisms of labour education of junior schoolchildren in the folk traditions (Zemlyachenko, 2014):

- imitation mechanism, which helps to assimilate the models of labour behavior that meet the requirements of morality, spiritual needs of a person in the process of familiarizing schoolchildren with the images of industrious people;
- identification mechanism, providing interiorization of spiritual values and promoting the ideal of an industrious citizen through gradual "immersion" into the folk culture;

- dramatization mechanism (emotional experience), which allows to influence the emotional and sensual sphere through the works of folklore (hymns, labour songs, epics, etc.), recreating folk rituals and traditions, describing the labour exploits of ancestors and contemporaries;
- dialogue-reflexive mechanism operating through dialogue forms, assistance in understanding the importance of labour for each student through analysis and reflection of own behavior, comparing own deeds with the deeds of folk heroes;
- activity mechanism which contributes to shaping the active attitude of an industrious person and subjectivity of a child through organizing socially and personally significant collective activities, showing care to people and the surrounding world based on the folk moral traditions.

We believe that the accomplishment of objectives of labour education of junior schoolchildren on the basis of folk traditions will be effective provided that:

- a continuous and successive system for shaping the personality of an industrious person is created, starting from the first stages of the education system;
- teachers get trained to carry out the labour education through an in-depth exploration of the experience and traditions of the local people, and the works dedicated to this subject;
- the students are engaged on the emotional and sensual level when learning about the heroes of labour of the past and the labour traditions of the local people;
- the learning is organized with reliance on the practice-oriented approach and ensuring high relevance of the presented material to the real life which may be achieved through drawing the parallels between past and present events, and showing the importance of labour traditions for every modern person.

5 Conclusion

Thus, the system of folk labour education in the Mordovian culture hinges on a certain combination of historical and cultural, ethno-psychological and economic factors; it is aimed at preparing the younger generation for labour, development of industriousness; it represents an effective holistic system of staged differentiated inclusion of children in labour activity. In this regard, the study and use of ethno-pedagogical traditions of labour education in modern primary education is one of the possible ways of solving the problem of preparing the younger generation for life and work.

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