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## IMPLEMENTATION OF RESPECT FOR A MOTHER IN YOUNGER PUPILS BY MEANS OF ETHNIC PEDAGOGY

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### **Abstract**

*The article outlines the problem of respecting the mothers of pupils of a primary school age, which is the basis for the formation of the individual's spiritual and moral values. The major methods of bringing up the respectful attention to a mother; based on the analysis of theoretical material on ethnological pedagogics, their use in educational process at primary school will contribute to its revitalization and humanization.*

*It is identified that the use of ethnopedagogical means in the practice of elementary school should be held on the ground of one of the basic principles of ethnopedagogics – taking into account the age features of primary schoolchildren, that is characterized by psychologists as a sensitive period for the formation of the best human traits. Later the knowledge and skills received by the student at this age become the basis for the formation of steady moral habits and beliefs.*

*As a result of the work the methodical recommendations on the application of ethnopedagogics in the educational process of primary school have been developed.*

*It is proved that the traditions and rules of the exaltation and veneration of women as mothers, which were mandatory in all times of the existence of the Ukrainian society, remain relevant and effective nowadays.*

**Keywords:** *development of the respect for the mother, ethnopedagogics, the means of education, primary schoolchildren, moral education.*

**Statement of the problem in the context of modern pedagogical science.** A renewal of the modern education system in Ukraine is passing in a time when the Ukrainian society suffers from crisis. The loss of traditional moral norms and rules, as well as collapse of national value system, complicates the process of upbringing of the younger generation. The task of forming a personality, who is able to establish humane relations with others, peers, parents, deeply appreciate everything in which the Ukrainian tradition is rich, becomes most urgent now.

The formation of every personality starts from the family, which serves as a solid foundation for the development of the individual's best qualities and moral values. It is also the main channel for maintaining strong cultural and educational ties between generations. It is scientifically proven that the leadership role in family education is always taken by the mother, the first teacher and mentor of a young child. The mother's example teaches a child to love his father, relatives, and affects the child's attitude to the world around him/her, that is one of the conditions of development of his/her personality.

Modern life has created many problems in relationships between close persons, particularly between a mother and a child. The negative consequences of this issue are displays of disrespect, rudeness, lack of any assistance and care, indifference, dislike on the part of the birth children. Thus, the national program «Education» («Ukraine - 21st Century»), «National Program for Education of Children and Youth in Ukraine» (2004), «The Concept of National-Patriotic Education of Children and Youth» (2014) obliges teachers and psychologists of our country to pay due attention to upbringing moral and spiritual values, implementing respect for the father and mother, as well as honour for ancestors, preserving and enriching Ukrainian family traditions and customs.

**Analysis of recent studies and publications.** The traditions of Ukrainian ethnic pedagogy have always attracted the attention of famous philosophers, teachers, and psychologists. In due time, many achievements in this field were made by thinker-philosopher G. Skovoroda. His idea on the relevance of education and pupil's nature was supported in his works by K. Ushinsky, classical author of teaching science.

The problem of respect for a human being as a key element of personality formation was studied in the works of such scientists, as D. Akhundova, D. Bakiiieva, O. Kulchytska, H. Prozorov. The results of their researches have enabled us to isolate and identify components of the concept of respect and determine respect for the mother as an act of honouring, glorifying her for her own merits and virtues, positive qualities. They have also permitted us to establish the fact that respect for the mother is based on love for her and recognition of her authority [1].

Respectful attitude to the mother suggests treating her tenderly, politely, with delicacy; recognise her perfections and merits; taking into account her rights and freedoms; paying attention to her interests, work; not being indifferent to her emotions, worries; being unable to cause her any harm.

Outstanding teachers, such as H. Vashchenko, S. Rusova, emphasized the importance of ethnopedagogical means for the moral upbringing of an individuality. However, one should pay more attention to researches on the detection and analysis of the tools of ethnic pedagogy in order to install respect for the mother in younger pupils. They have an inexhaustible educational potential proven by the history of Ukrainian people.

**Formulation of the article' objectives.** Thus, the aim of our publication is a research to study the theoretical and the pragmatic aspects regarding the implementation of respect for the mother by means of ethnic pedagogy.

**Presentation of principal material.** The Ukrainian ethnic pedagogy is a vast depository of educational tools that are described in the scientific literature as an activity, object or phenomenon that can affect a person in a certain way. The natural means include words, folklore, parents' authority, work, study, natural environment, family life, national traditions and customs, public opinion, spiritual and moral climate in the family, social experience, print media, radio, television, daily routine, literature and arts, books, films, theatre, museums, exhibitions, games and toys, holidays, rituals, symbols, attributes, antiquities. The supernatural one is a religion [8, p.168]. They are all interrelated and, taken as a whole, they allow to achieve the best results in the educational process.

The analysis of theoretical ideas on the implementation of respect for the mother in schoolchildren have allowed us to identify the most influential educational tools of Ukrainian ethnic pedagogy, whose use in the educational process of primary school will permit to get optimal results in moral education of younger pupils.

It is noteworthy that ethnic pedagogical tools should be used in primary schools, only by taking into consideration the one of the general principles of ethnic pedagogy - age peculiarities of children of primary school age. Psychologists age characterise this age as a sensitive period to form the best human traits. Knowledge and skills that the pupil has received at this age, then, become the ground for forming stable habits and moral beliefs.

In his research, Ukrainian psychologist I. Bekh has made a conclusion that, in primary school-aged children, «general psychological amenability to treatment significantly increases that helps expand the zone of proximal moral development. Due to the need to consult their own inner world, the degree of its awareness, the effectiveness of regulatory function also rise. Therefore, responsible intentions are gaining more share in the pupils' manners and activities» [2]. A younger pupil begins to link the behaviour of people around him/her with a self-appraisal of his/her own actions. He or she evaluates his/her actions in accordance with the acquired rules. In his/her reflections over other people, he or she begins to attach greater importance to his/her own criteria.

In the treasure-house of Ukrainian ethnic pedagogy, there are many educational tools of moral upbringing of primary school-aged children, namely native language, national mythology and symbolism, folk art, national traditions, customs, rites, folk toys, rituals. However, Ukrainian folklore is considered one of the most influential. During all periods of Ukrainian history, this part of the national spiritual culture has helped our people to express their world vision, to express themselves, to record and transmit gained knowledge and experience to the younger generation.

Traditions and regulations of glorification and veneration of parents, grandparents and all adults have always been binding upon a Ukrainian family life. The adherents of folk pedagogy watch closely the process of implementing these life rules, while condemning those children who shun their parents and forget about their duty to them. Folk proverbs and sayings, representing a kind of code of life morals and manners, poetical worldview, come to the aid during the process of moral upbringing. Proverbs are instructive content, they attract with a vivid play on words, colourful language, rhythm. Therefore, they are considered an effective ethnic and pedagogical means for educating primary school-age children. Proverbs, whose sense is aimed at implementing respect and love for the woman-mother, may be conventionally divided into the following groups:

1) *On the children's love for the mother:* Besides the mother, the baby feels good. There are plenty of close relatives, but the mother is the closest. Even a blind puppy tries to creep to its mother. One feels good when the sun shines bright, and the mother is closed.

2) *On the mother's love:* For any mother there are no children like hers. The mother feels pity for every child; as if one has cut a finger, one feels pain in the whole hand yet. The mother feels pity for every child, either the smallest or the oldest. The child is crying, the mother is aching. My mother has always been playing fool with me: she's been saying «I'll beat you», but never hit me. You can find anything in the world, except your mother. One feels warm in the sunshine, but good near the mother. Someone thinks the owl has bad owlets, but she finds them the best ones.

3) *On the love and respect for parents:* You can buy everything, except your father and mother. Who honours its mother and father, save from the death. The world's most treasures are your mother and father. Do not leave your parents alone in late life, and the God won't ever leave you. Maintaining your parents, returning your debts.

4) *On the mother's punishment:* The mother's anger as the spring snow: the latter falls a lot, but it melts soon. The mother beats by one hand, and caresses by the other.

5) *On the birth mother and stepmother:* The mother washes the hair, by smoothing it down; the stepmother washes the hair, by pulling it out. The mother hits as like caressing; the stepmother caresses as like hitting. The mother hits, and gives no pain; the stepmother looks, and freezes the heart. The mother strokes the fur the right way, the stepmother strokes the fur the wrong way. The mother makes the child's soul fly; the stepmother makes its fur fly.

6) *On the love for the mother and motherland:* A man has only one mother as well as one motherland. The motherland is a mother; the foreign land is a stepmother.

The folk pedagogy underlines the mother's extraordinary functions: the mother feeds her children as the earth feeds its people; the mother is her children's care and protection; the mother is a family soul, domestic goddess, guardian of the kindness, warmth and comfort. According to the above-mentioned proverbs and sayings, we can see how people underline a sense of proportion in the severity, exigency and love for the child and a special educational mission of the mother.

Ethnic pedagogy stresses the importance of parental authority, which is defined by the relationships between the father and mother, their attitude one to another, an ability to use parental power, public faces of parents, ambitions, attitude to children, as well as to their needs and interests, treatment of all family members and people in general. Children respect parents who are exacting, sensitive and attentive to children's needs and demands, tactful and self-restrained, initiative in organising various useful things, which concern children, family and community.

Together with his/her parents a small child, who does not can read yet, finds himself/herself in the world of fairy tales, which take him/her to the land of goodness and mercy down the ages [6, 190]. The tale embraces everything: the diversity of existence, everyday life, and customs of the Ukrainian nation, its history and morality. Here, the woman always plays the role of a guardian, hostess, beauty, true national ideal. The most favourite tales of primary school-aged children are «Kotyhoroshko», «Ivasyk-Telesyk», «A wise girl», «The Wolf and the Seven Kids» «The Tale of the Nightingale», «Oh», «Ungrateful Sons,» «The Princess Frog» «Grandfather's Daughter and Grandmother's Daughter» and so on. They reveal peculiar features of family life, glorify highest moral qualities: wisdom, hard work, love for the parental home, father, mother and his/her motherland. There are similar tales in the treasure-house of literature of various nations: «Two Mothers, Two Daughters» (Indian tale), «Cuckoo» (Nenets fairy tale), a Romanian tale of Alexandr Mitra «About a Guy Who Has Forgotten His Own Mother.» These tales may be studied in a classroom and staged for educational purposes that will assist in the progress of educational process and help teachers make effective the upbringing of moral personality.

The significant block of folk prose is also represented by retold stories, legends, short stories that have been the primary means of transferring life and historical knowledge for a long time [6, 203]. Their influence in shaping the personality of a young boy or girl is proved by years. From generation to generation, people have been retelling to their children legends which praise maternal love, female beauty, her faithfulness - «A Story about a Courageous Mother», «A Story about a Vyshyvanka (traditional Ukrainian embroidered shirt)», «The Legend about a Mother», «The Girls Cliffs», «A Story about an Old Mother and a Bad Son».

One of the most precious spiritual treasures of the Ukrainian people is a lyric song that contains information about the various manifestations of life, community, nation, therefore, is an invaluable source of folk customs, traditions and beliefs. They are conventionally divided into social and family lyric songs. The scope of our work demands to mention family lyric songs that convey in a special lyrical way personal feelings, inner turmoil, desires of a person related to his/her private and family life [6, 170]. There are plenty of different topics of songs about family life. Our attention is drawn to songs about the fate of a woman-mother, maternal feelings, an inconsolable grief provoked by the loss of a son or daughter, disrespect of her children («Oh, behind the mountains, wild wind blows»), «The Ballad about a Mother», «A Song about a Mother», «Flying cuckoo» «A Song about a Rushnyk (a Ukrainian embroidered decorative towel) («My Dear Mother»). All of them are poetic histories of human hearts that glorify the high ideals of family relationships, such as love, fidelity, modesty, trust, honesty, respect; strongly condemn the betrayal; highly appreciate love and respect for the father and mother. A healthy family, where there are love and harmony, where parents love their children, and their children respect them, is the ground of Ukrainian mentality.

It is noteworthy that Ukrainian folklore has special songs intended to be sing only to a baby and performed solely by a mother or other family member. Those songs are lullabies («kolyskova»). From the very first days of life, from the first melodies performed by a mother, an individual already learns to recognize sounds, rhythm, feel with his/her heart the beauty of words sang by the most precious person in the world [6, 227]. No song cannot transfer so much love and warmth from a mother to a son or daughter as a lullaby that stays in the human heart for the term of his or her life.

There is an interesting fact that, in the ancient times, mothers chanted quietly the word «леле» (lele) over a cradle. The ancient meaning of this word «to lull a baby asleep» still exists in Russian - «лелеять». As time has gone on, the word has acquired other meanings: «fondle, caress, sway». The name of the Ukrainian bird-stork («лелека») is often connected with the word «леле» (lele). Thus, a belief that the stork brings babies to their mothers has occurred [6, 230].

The most popular lullabies in our country were: «Luli, Luli my Son», «A Sleeps Walks through the Valley», «Oh, sleep, baby, I sway you», «Oh, a Crane Walks», «Grey Cat», «Sleep, baby, sleep». A person carries through all his/her life their unique melodies, affectionate words along with maternal love.

The Ukrainian people expressed its love and respect for mothers by setting the Ukrainian Mother's Day in 1929. This happened when the Union of Ukrainian women in Galicia addressed themselves to the community with a call to make the second Sunday of May festive. The main organisers of this holiday were school teachers. This event had been prepared in advance. In schools, chil-

dren received individual tasks, such as to pray to the Mary the Mother of God for the health of their mothers each day, to draw leaves and flowers that represent the best feature of their mothers on the greeting cards. For example, a violet that symbolizes modesty or a rose that represents love and kindness.

On the eve of the Ukrainian Mother's Day, children planted flowers, because, on this day, they went to church with bouquets, and decorated with flowers monuments of saints, a chapel. It was a real celebration of a Woman-Mother. Children also sent prayers to the Mary the Mother of God asking for better luck for Ukraine.

Thus, the tradition and regulations of glorifying and honouring women-mothers have always been fundamental for the life of Ukrainian society. Those traditions and rules still remain live and effective.

Basing on the result of the research on the problem of implementing respect for the mother by means of ethnic pedagogy in primary school-aged children, the following methodical tips may be proposed:

1) Implementing respect for the mother in children of primary school age should be based on a traditional education in close cooperation between schools and families, while taking into account the general principles of modern pedagogy.

2) While using means of ethnic pedagogy, it is necessary to teach pupils life etiquette reflected in fairy tales, stories, which is considered the part of national etiquette, moral education and the educational ideal of the Ukrainian nation.

3) Solidifying the knowledge obtained in class for the use in everyday life through proverbs and sayings, didactic exercises and games that nurture tenderness, politeness, delicacy, tolerance, kindness to his/her mother in a young citizen.

4) Enriching the child's vocabulary through educational exercises and games, educational activities by polite words, which implement respectful treatment to his mother in a 6-11 years child.

5) Engaging Parents in the joint homework, which consists of creative exercises, project activities, preparation of family celebrations with accordance to the best Ukrainian traditions.

6) Contributing to readership activity of school children by promoting national encyclopaedias, fiction and scientific literature.

**Research conclusions and perspectives of further studies in the area of investigation.** By concluding this presentation of our ideas, we stipulate that while trying to understand man's spiritual origins, their essence and significance, modern educators show great interest in studying national history, traditions, customs, the origins of the national material and spiritual culture. This also encourages them to implement ethnic and pedagogical means of moral person upbringing in the educational training process at primary school. Literature reading, the Ukrainian language, the game «I am in the world» (of folk proverbs), fairy tales, lyrical songs that install respect for the mother in younger pupils, all those things

applied in class will activate, humanize the educational process and help achieve the best results in moral education of the younger generation.

The perspective for further researches should be the analysis of the history of national educational thought in terms of the above-specified problem, the study of foreign experience that concerns the issue of implementing respect for the mother in primary school-aged children.

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## **ВОСПИТАНИЕ УВАЖЕНИЯ К МАТЕРИ У МЛАДШИХ ШКОЛЬНИКОВ СРЕДСТВАМИ ЭТНОПЕДАГОГИКИ**

### **Аннотация**

*В статье обозначена проблема воспитания уважения к матери у младших школьников, что выступает основой формирования духовно-нравственных ценностей личности. На основе анализа теоретического материала по этнопедагогике выделены основные средства воспитания уважительного отношения к матери, применение которых в учебно-воспитательном процессе начальной школы будет способствовать его активизации и гуманизации.*

*Установлено, что использование в практике начальной школы этнопедагогических средств должно происходить с учетом одного из основных принципов этнопедагогики - учета возрастных особенностей детей младшего школьного возраста, который характеризуется психологами как чувствительный период для формирования лучших человеческих качеств. Знания и умения, которые получил ученик в этом возрасте, позже становятся основой для формирования устойчивых нравственных привычек и убеждений.*

*В результате проведенной работы разработаны методические рекомендации по применению средств этнопедагогики в учебно-воспитательном процессе начальной школы.*

*Подтверждено, что традиции и правила уважения и почитания женщины-матери, которые во все времена существования украинского общества считались обязательными, и сейчас остаются актуальными и действенными.*

**Ключевые слова:** *воспитание уважения к матери; младшие школьники; нравственное воспитание; средства воспитания; этнопедагогика.*

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**ВИХОВАННЯ ПОВАГИ ДО МАТЕРІ В МОЛОДШИХ  
ШКОЛЯРІВ ЗАСОБАМИ ЕТНОПЕДАГОГІКИ**

**Анотація**

*У статті окреслено проблему виховання поваги до матері в учнів молодшого шкільного віку, що виступає основою формування духовно-моральних цінностей особистості. На основі аналізу теоретичного матеріалу з етнопедагогіки виокремлено основні засоби виховання шанобливого ставлення до матері, застосування яких в навчально-виховному процесі початкової школи сприятиме його активізації та гуманізації.*

*Встановлено, що використання в практиці початкової школи етнопедагогічних засобів повинно відбуватися з урахуванням одного з основних принципів етнопедагогіки - урахування вікових особливостей дітей молодшого шкільного віку, що характеризується психологами як чутливий період для формування найкращих загальнолюдських рис характеру. Знання та вміння, які отримав учень у цьому віці, пізніше стають основою для формування стійких моральних звичок і переконань.*

*В результаті проведеної роботи розроблено методичні поради щодо застосування засобів етнопедагогіки в навчально-виховному процесі початкової школи.*

*Підтверджено, що традиції та правила звеличення та шанування жінки-матері, які в усі часи існування українського суспільства вважались обов'язковими, й зараз залишаються актуальними та дієвими.*

**Ключові слова:** *виховання поваги до матері; етнопедагогіка; засоби виховання; молодші школярі; моральне виховання.*