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ПЕДАГОГІЧНЕ ЗНАЧЕННЯ МОРАЛЬНО-ДУХОВНОЇ КУЛЬТУРИ НАРОДУ

У статті розкривається сутність виховних ідей в українській родині. Розглянуто педагогічне значення морально-духовної культури народу. Проаналізовано вплив колискових, казок, забавлянок, пестушок, небилиць на емоційний та духовний розвиток дитини. У статті розкривається вплив етнопедагогічних засад родинного виховання на формування особистості дитини. Родинне виховання духовно збагачує дитину, впливає на її моральний, фізичний розвиток, формує майбутнього сім'янина та громадянина своєї держави.

Ключові слова: колискова, казка, забавлянка, пестушка, небилиця, етнопедагогіка.

Лит. 7.

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PEDAGOGICAL VALUE OF MORAL AND SPIRITUAL FOLK CULTURE

The problem of child upbringing is elucidated in this article. The pedagogical value of moral and spiritual folk culture is considered. The influence of lullaby, fairy tale, zabavlyanka, pestushka, and fable on emotional and spiritual development of a child is covered in this work. The features of upbringing of a child in the family are described: moral and religious formation; respect for work and need to work; physical education (body development, etc.); mastery of child's native language, writing and general culture. The impact of ethnopedagogical principles of family education in shaping a child's personality is revealed in this article. Education in family enriches a child spiritually, affects his moral and physical development, creates future family man and citizen of state.

Keywords: lullaby, fairy tale, zabavlyanka, pestushka, fable, ethnopedagogics.

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ПЕДАГОГИЧЕСКОЕ ЗНАЧЕНИЕ МОРАЛЬНО-ДУХОВНОЙ КУЛЬТУРЫ НАРОДА

В статье освещены проблему воспитания детей. Рассмотрены педагогическое значение морально-духовной культуры народа. Рассмотрено влияние колыбельных, сказав, забавлянок, пестушок, небылиц на эмоциональное и духовное развитие ребенка. В статье раскрывается влияние этнопедагогических основ семейного воспитания на формирование личности ребенка. Семейное воспитание духовно обогащает ребенка, влияет на ее моральный, физический развитие, формирует будущего семьянина и гражданина своей страны.

Ключевые слова: колыбельная, сказка, потешки, пестушки, небылица этнопедагогика.

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Defining the problem. Due to the process of national revival among the public there is growing interest in folk spiritual sources and values. The child is involved in the interest of Ukrainian ethnography, anthropology, ethnology, pedagogy, history of culture and sociology. None of them can avoid problems that concern children's lives. During their long history Ukrainians produced coherent system of spiritual and moral education of younger generations and embodied it in its culture, traditions, customs, rites, folklore and so on. The Ukrainian culture was in the shadow of other world cultures. Ukrainians survived a lot of trials, but it saved its invaluable and unique cultural and historical experience. Teaching ethnopedagogy impact on identity formation can not be overemphasized. Children perceive it easily, naturally and easily, without even feeling that they are specially educated.

Analysis of the latest investigations. O. Potebnia singles out the role and place of folk traditions in the education of children. Methodological and pedagogical aspects of ethnology work are highlighted in the works of modern Ukrainian scientists: (N. V. Lysenko, T. I. Naumenko, M. T. Stelmahovych and others). An important role in terms of coverage of the Institute of Childhood in traditional Ukrainian culture is occupied by works of M. Derlutsia, N. Zahlada, D. Lepkyi, M. Hrushevskiy and others. In the first post-revolutionary decades many of their recordings, including children's folklore were published by well-known folklorists – K. Kvitka, F. Kolessa, M. Haidai. Significant place in the covered structure, composition, functions and mode of formation of Ukrainian families of the second half of the nineteenth – early twentieth century are occupied by works educators, historians and ethnographers, including: L. Artiur, V. Horlenko, U. Hosko, V. Dmytrovskiy, P. Efymentko, V. Kozlov, O. Kravets, V. Naulyk, V. Ohrimovych, A. Ponamariov, K. Fortunatov, V. Chmelyk and others. In the XIX century lullabies were the subject of study of M. Levytskyi, O. Vietyhov, now they are researched by I. Shlguk, H. Vynohradov, V. Boiko, H. Dovzhenok. They are collected in separate folk collections.

The aim of the article is identifying the nature and importance of family child upbringing in a Ukrainian family by means of ethnopedagogy.

The main material. Family – is the most important medium of identity formation and the most important institution of education. There exist many proverbs: «No family – no happiness on earth», «From the family is life», «Everything begins and ends in the family», «Family – the key to happiness», «Strong family – a strong state». Family is the place where you can be yourself, here you will be listened to, they can give you sincere advice and support in difficult minute. Here children study and remember from their parents, grandparents, elder siblings that not good not to listen to his father or mother, to deceive them, to tease weak people, to be indifferent to other people's troubles. There is a tradition in Ukrainian families to teach children to take care of old and sick people.

Lullabies are mostly used in folk heritage which is used in traditional pedagogy for educating our youngest citizens. High artistry of little folk genres can not leave a trace in the soul of the child and now and then it becomes the foundation for further aesthetic preference rights of a man [2]. Lullaby is the first poetic work which the child hears during his first days of life because the mother sings them to her child. They carry an emotionally rich feature set of contact between mother and baby without foreign listeners. They reflected a deep maternal love, world of good, beauty and justice-things that every mother wants to educate their child. Therefore, they reflect the deepest man feelings, they capture with their gentleness, directness, simplicity. These are the first lessons of spirituality, morality, honesty.

From the very moment of birth, mother and father play an important role in the formation of emotional connection between parent and child [3]. During this very level lullabies serve

as an effective way to communicate. Everybody listening to them is admired by tenderness, directness, simplicity, artistic perfection. In lullabies are all maternal love, the world of good, beauty and justice, that every mother, every nation strives to educate young minds. They were sang to infants from the first days of their birth. Lullabies are appointed only for children and they are performed by their mothers. Mother puts all the love, affection, care and tenderness in the lyrics. They believed that this maternal wisdom gave spiritual strength, kept and passed those eternal and unforgettable customs and traditions that accompanied the Ukrainian throughout their lives – from birth to the last breath: «A mother is a correct advice», «You can buy everything, but not your mother and father», «You can not buy a mother, neither merit her», «Maternal anger is like spring snow: it falls abundantly and melts soon» [6, 26].

Plot and topical diversity, colorful images and thoughts are typical for lullabies. Among them there are works about the child, dreams and feeding. There are many songs that have emotional emphasis on thoughts and feelings of the mother, there is a rank of songs that tells the child a little about the adventures of animals and birds, the closest people around him.

«Lullaby» is not folk name. People actually use different names: to sing near cradle, to sing a cat and others. It was allowed to sing lullabies even during the Lent. It was an old custom to put the cat into the cradle first (and let the cat come first into new house). Cat was considered to be the talisman of the housing [1]. It was believed that the cat may grant a baby calm with luck, bring sweet dreams. The presence of this character in the plots of many lullabies is explained not only by the proximity of the animal to humans in daily life, but also by the fact that in people's beliefs the cat always appears to be person's friend who can protect her from the evil forces [4, 5]. In lullabies the cat is always mother's assistant. Even simple things like feeding, buying clothes for her are written in poems in details.

Through the actions and deeds of lullabies heroes the child can form the first moral categories such as «good», «evil», «beauty», «ugliness». There are also wishes of health, mind and happiness. Respect to the mother also passed through the lullabies.

According to the traditions of folk pedagogy mothers sang songs in order to calm down babies. It is believed that children develop faster if it is regularly stimulated the part of the vestibular apparatus placed in the inner ear, which receives information about the environment and is the basis for a sense of balance, acceleration of movement when walking, changing direction of motion [3, 206]. Children that are swung have better developed motor reflexes than children that are not stimulated.

Cradle is one of the most required attributes of child's life, performs sacred function first home baby. In order to protect from evil people put red necklace, cross, needle into cradle. There was an idea of transferring to children certain professional skills through symbolic meaning of items that were placed in the cradle: hammer under the pillow – for boys, for him to become good craftsman, a needle and thread or towel for good sewing and embroidering for the girl [5, 106–107]. An interesting genre in children's folklore is the so-called nonsense. Children of three or four years can understand them already, so it provokes healthy laughter and jokes. Nonsense is built in special way in order to show the right way for the child in different situations.

Fairy tale – is the most popular form of oral tradition among children, it captures and captivates hearts not only of children but also of adults. Every child needs folk fairy-tale, as her daily, spiritual food that never bother. Tale amazes the child with imagery of native speech, beautiful melodious Ukrainian language. Much attention was paid on fairy-tales during children's upbringing. They were divided into few types: tales of animals, household, magic, mixed fairy tales. By means of fairy-tales children are taught politeness, correctness in

dealing with people, hard work, love for his native land. There is a clear division of characters into good and bad, nature of actions that are easily perceived by children and helps determine the moral quality of each actor.

People are creators of tales. That's why national tale each nation unique, unrepeatable and original. People reflect their desires and hopes in tales. Olexandr Potebnia was one of the first researchers of Ukrainian fairy-tales. He noted that Ukrainian peoples' need of happiness, prosperity and wellness has to be fulfilled at least in dreams. That's why Ukrainian fairy-tales represent people's outlook, their moral and aesthetic principles, centuries of experience educating the younger generation [1, 255].

Ukrainian family, especially peasant family, remained alive talisman of educational traditions of our people. Here remained ancestors' worship, and it is also the place where respect for grandparents and parents dominates. In many regions, especially in West, children have special respect for them showing it in kissing their hands. They address honorably to them. Grandparents – the older generation – make significant contribution to the education of children.

So usually they are those people that open magical world of fairy tales for their grandchildren. Families treated them with great respect. Grandmother and grandfather leave an indelible mark in the minds of their grandchildren.

Fairy tales about animals are considered to be the oldest ones. They form in children's understanding of wildlife and a positive attitude towards animals. In many cases, the main idea is emphasized in the title: «About the the dog that rescued his owner from death», «How the fox did a man the rich man», «Sly cock», «Boastful fly», «How hare deceived bear», «Crayfish's fast work» [6, 22–24]. Animal-characters represent some character traits of people: wolf – hungry predator – loser, fox – cunning, artful, flattering, bear – clumsy, awkward, hare – a coward; turtle and cancer – clumsy, slow, etc. Positive images aroused a desire to imitate their behavior, «Kotygoroshko», «Chabanets», «Cyril Kozhumiaka», «Ivan-peasant son» etc. Ukrainian people have always valued friendship, they saw great importance in mutual help, such qualities are described in tales: «Cat, mole, chicken and fox», «Goat and sheep», «Bullock's cottage» and many others.

Fairy-tales are full of miracles, different transformations, they have adventure plot. People's fantasy give special marvelous power to household items – ax, comb, fire iron, golden egg, golden bridge, the magic pot, iron wolf. Heroes of tales are usually exaggerated in order to to strengthen their ideal traits. People idealize their characters, depicting them as unusual even from childhood. People, animals, birds, insects, fish and environment help the main character to follow the truth. Friendly attitude to nature is always rewarded. It comes with help in most dangerous moments. In fairy-tales a moral thesis or instruction appears to be not intrusive. There is no doubt that fairy-tale have deep emotional influence on the child, sets in motion her imagination and spiritual power [7].

People teach really valuable things in fairy-tales: there were three lazy brothers searching for the treasure commanded by their wise father. They dug and cultivated the whole field and it paid back with real gold that was bread (fairy –tale about buried treasure), etc.

Household tales reflect the principles of popular philosophy, the idea of moral categories, reveal to the child understanding of the laws of life at the household level.

In those tales there are three semantic groups of images: those who are doing good things, those who are doing bad things and the unfortunate ones. In most didactic tales the plot is based on contradiction of those with bad actions and good actions or unfortunate ones.

The purpose of folk pedagogy is to create conditions for children to understand themselves described events and facts, to promote their own judgments and conclusions. Tales content

reveals axiological system of ethnoses, allows children to check the correctness of the findings, because it always contains a description of the final result, which opposite characters develop.

Conclusion. All the above gives reason to believe that there was a considerable effect of a lullabies, nonsenses, fairy tales, folk tales in the spiritual education of children in a Ukrainian family. We can grant that since early birth our ancestors tried to cultivate love for neighbor, to parents, to family, to country, to the native language, history and culture. There are acquired the main moral principles. There are developed senses and values of goodness, conscience, justice and so on. Parents as major natural caregivers of the child should take care of the best conditions for full human education, to provide a combination of family and national traditions, regional customs, their maintenance and transmission to future generations. The conducted research does not cover all aspects of the problem. Further study needs to influence the national calendar, tongue twisters, riddles for the child's development. The important and interesting topics to study are impact and using of ethnopedagogical material in the modern world.

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