

TRADITIONS OF THE CRIMEAN KARAİTES, GREEKS AND ARMENIANS IN LABOR EDUCATION

İŞ EĞİTİMİNDE KIRIM KARAYLARI, URUMLAR VE ERMENİLERİN GELENEKLERİ

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Abstract

The article analyzes the goals and objectives of labor education of the Crimean Karaites, Greeks and Armenians. It is revealed that the foundations of labor education were laid in families on the basis of universal values, national, cultural and folk pedagogical traditions. The main method of educating boys and girls was the example of parents and other family members. Involvement in family work activities contributed to the formation of labor skills and moral and economic traits of character. Approaches to labor education, identified in the folk pedagogy of the Crimean Karaites, Greeks and Armenians, can become the basis for the development of methodological materials in a modern school.

Keywords: Labor education, Folk pedagogy, Family traditions, Skills and abilities
Personal example, Imitation

Öz

Makale, Kırım Karayları, Urumları ve Ermenilerinin iş eğitimlerinin amaç ve hedeflerini analiz etmektedir. İş eğitiminin temellerinin ulusal, kültürel ve evrensel değerlerle halk pedagojik gelenekleri temeli üzerinde ailelerde atıldığı ortaya konmuştur. Kız ve oğlanları yetiştirmenin ana yöntemi anne babaları ile diğer aile üyelerini örnek almaktır. Aile çalışma etkinliklerine katılım, iş becerilerinin oluşmasına, karakterin ahlaki ve ekonomik özelliklerinin biçimlenmesine katkıda bulunur. Kırım Karayları, Urumlar ve Ermenilerinin halk pedagojisinde tanımlanan iş eğitimi yaklaşımları, modern bir okulda metodolojik araçların geliştirilmesinin temeli olabilir.

Anahtar Sözcükler: İş eğitimi, Halk pedagojisi, Aile gelenekleri, Beceri ve yetenek, Örnek kişi, Taklit

1. INTRODUCTION

Today the world experience convincingly proves that the countries with highly developed system of traditions in the field of labor culture, based on national principles of labor education, achieve special economic successes in the XXI century. Historically, each nation had its own ideal of education, but all of them for many centuries tried to create a person with a

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high level of consciousness, who is ready to work for the benefit of the family and society, conscientiously perform his/her labor duties, create something valuable and beautiful. A set of purposeful pedagogical influences on the younger generation was gradually accumulated and recorded in the form of traditions of folk pedagogy. The specifics of the pedagogical influence of folk traditions consisted in the fact that transmission of moral standards, labor skills and habits was carried out naturally and unobtrusively through traditions, customs and rites. Children were in a comfortable ethnic environment, and the process of initiation to labor was easy and free. However, globalization and integration processes, which have been increasing recently, threaten humanity with the loss of traditional spiritual and moral values and the levelling of the centuries-long traditional pedagogical experience. The challenges of our time challenge domestic science and educational institutions of the Russian Federation to study and revive folk pedagogical traditions, introduce them into the modern educational process achievements of pedagogy to preserve the identity of each nation separately and the achievements of the entire multinational state as a whole. The modern period of development of the Crimean region opens up ample opportunities for updating the content of educational institutions based on folk traditions of education. Ethnopedagogy, as a science, explores experience, "analyzes the pedagogical significance of these and other phenomena of folk life and finds out their compliance or non-compliance with modern educational tasks" (Volkov, 1974, p. 120). Human wisdom accumulated over millennia, family and household culture, pedagogical traditions have determined "gender-role principles, social attitudes and norms of behavior, ideas and beliefs, ideas and views" (Tatarintseva, 2008, p. 12) to prepare children for work and independent life. Therefore, in the context of the development of priority areas of education in the Republic of Crimea, as well as the preservation of historical, cultural, folk traditions, we consider it appropriate to conduct research in the field of ethnopedagogy of the peoples living on the territory of the Crimean Peninsula. In this study, we will pay attention to the folk pedagogical traditions of labor education.

Ethnopedagogical developments concerning the peoples of the Crimea have already been carried out by a number of researchers, including Z.R. Asanova, E.N. Bakshish, L.S. Bekirova, L.I. Kadyrova, M.A. Khairuddinov, S.I. Kharakhady, E.M. Muslyadinova, Z.I. Mustafayeva, E.R. Zareddinova, (Crimean Tatars); A.M. Gekerova, A.Ya. Naitman (Jews); V.V. Dmitrieva, S.O. Lukyanova, Yu.V. Mayboroda (Greeks); L.I. Redkina (Karaites); G.F. Biktagirova, N.E. Martirosyan, A.L. Sargsyan (Armenians).

Specialists in the field of sociology, pedagogy, psychology found out the real possibilities and effective ways to implement folk pedagogical ideas in modern theory and practice. However, not enough attention was paid to the traditions of labor education of the Crimean Karaites, Greeks and Armenians. Therefore, the purpose of our work is to identify the features of labor education of the Crimean Karaites, Greeks and Armenians, which took place in the traditional culture of these peoples in the period from the end of the XVIII century to the first quarter of the XX century.

During the study, it was revealed that these peoples have long lived on the territory of the

Crimean Peninsula: the first information about the settlement of the Greeks is dated to the VII century, the Armenian people have been known since the XI century, the appearance of the Karaite people is indicated in literary sources by the XIII century [6]. Karaites attributed themselves to a creed that emerged from the early currents of Judaism, called Karaism, the Greeks were Christians, the majority of Armenians were Orthodox. During the time period under study, patriarchy reigned among the Crimean Karaites, Greeks, and Armenians.

The analysis of literary sources showed that the institution of the family was of paramount importance in the labor education and primary socialization of children. Thus, according to L.I. Redkina (2006), who conducted research in the field of ethnopedagogy of the Karaites of the Crimea, the Karaites had a very rigid family way of life, almost military discipline reigned in the house. The father had unlimited authority and power, was simply a despot, everyone obeyed him implicitly and without reasoning. A distinctive feature of the life of the people was spiritual and moral maturity, and labor education was a component of moral development. In Greek families, as noted by V.V. Dmitrieva (2007), a man ensured the reputation of his cell and each of its members in the community, took into account the needs and needs of the economy, distributed work, monitored the observance of order and customs, himself took part in field and household work. "The wife of the head of the family distributed duties among women and girls at home, taught them, gave advice. If her husband died, she became the head of the family and bore full responsibility for the economic situation of the farm and the payment of taxes to the state" (Dmitrieva, 2007, p. 140).

The Armenian people traditionally gave primacy in the family to the father, if there were no grandparents, the priority of whose opinion was not disputed. The father's word was indisputable, it was he who solved all the main and secondary issues of raising children. A woman had no right to engage in conversation with men and contradict her husband, especially on the street. In national traditions, a good wife is a support for her husband, a keeper of the hearth, a faithful wife and mother (Sargsyan, 2014). However, in the research work of N.E. Martirosyan and G.F. Biktagirova (2014) noted that in the household, the authority of the wife was valued above the authority of the husband and, having crossed the threshold of the house, all men obeyed the order established by the older woman.

Thus, the analysis of the traditional family ways of the Crimean Karaites, Greeks and Armenians allowed us to conclude that the dominant role in the family and society in the period from the end of the XVIII century to the first quarter of the XX century belonged to a man. The male image personified a reliable support, the basis of well-being, the face of the family and the whole family in society. Men were engaged in household, handicraft, field work, manufacture and maintenance of tools, keeping cattle, harvesting hay and fuel for the winter. The women's shoulders were responsible for caring for children and the elderly, cooking, keeping their homes clean, washing, needlework and sewing clothes, feeding poultry and milking cows.

Labor education in family pedagogy provided not only for teaching children the skills and

abilities necessary for life, it formed an internal, moral need for work, made it possible to occupy an appropriate position in the family and society. The main directions of labor education were self-service, household work and in nature, learning crafts. The process of attracting children to work in folk pedagogy took place according to a well-thought-out, polished by many generations system and was divided into several main stages: from early childhood to 5-6 years, from 6-7 to 10-12 years, from 12-13 years to the beginning of family life.

As a rule, mothers were engaged in the upbringing of children from birth to 5-6 years of age. Karaites believed that "there is nothing better in education than to teach a son and daughter, while they are still young, to the cleanliness of the body, the cleanliness of clothes and everything beautiful" (Joseph, 1903, p. 201). In Greek families, children under the age of 6 were released from work, they played, performed small tasks for adults (Dmitrieva, 2007, p. 140).

In the Armenian family, A.L. Sargsyan (2014) noted, children were given complete freedom. They found something to do for themselves, often used household utensils as toys, hung around adults, brought various little things at their request. Such children were rarely capricious and grew up very businesslike. The main methods of labor education in the traditions of the studied peoples were: play, example, demonstration, training, request, assignment, praise, demand, reminder.

From the age of 6-7, children began to form labor skills and skills for further socialization, using various psychobiological, social and family-cultural mechanisms, involving children in adult work. Verbal methods were used to form consciousness – explanation, story, conversation, warning. Labor skills and abilities were consolidated in the repeated repetition of exercises. Effective stimulating factors were parental praise, approval, condemnation, restrictions on certain rights, increased control, resentment and even punishment.

For example, the Karaites' labor education was conducted in the spirit of moral norms fixed in the Old Testament, the Koran and the Torah. At the same time, respect for any kind of work and a hard worker was brought up. A six-year-old child has already been assigned to feed a bird or small animals, help in the garden, vegetable garden, vineyard. The boy was taught that he was his father's second hand, only a little weaker and "can saddle a donkey, and go for hay, graze sheep with his father" (Redkina, 2006, p. 245). The girl began to prepare for the performance of women's duties in the future - they taught her to sew, knit, weave, cook. And most importantly - they brought up accuracy in homework. "The main method of labor education was considered to be the method of pedagogical assistance – initiation ("help me do it")" (Redkina, 2006, p. 246).

According to the traditions of family pedagogy of the Greeks, grandparents were engaged in labor education, it was they, and not parents, who were mainly responsible for children, starting from the age of 6. Grandfather taught the boys to farm work, grazing poultry and sheep, and caring for cattle. Grandmother taught the girls to do housework, to help take care of younger sisters and brothers (Dmitrieva, 2007). The girls were allocated special "women's

corners" in the dwelling, where they kept clothes and jewelry until marriage, engaged in needlework, folded dowry (Lukyanova, 2014).

The traditions of labor education of the Armenian people were fundamentally different from other nations. The older members of the family and the clan still protected 6-7-year-olds from all kinds of difficulties, but they already instilled a sense of the limits of what is permissible, motivated them to grow up worthy people who know how to take responsibility for their actions and their family. The instructions to the children were given very carefully so that they would not be perceived as a command. First in the game, and then in real life, the boys were taught to feed and herd horses, drive sheep to summer pastures. A girl at this age could be sent by her mother on an errand to neighbors, asked to bring water or firewood into the house, help in the kitchen; showed her how to spin, knit, weave, collect herbs and mushrooms (Martirosyan, 2014). Fathers never swore or shouted at their children, and wives were forbidden to do this in their absence (Sargsyan, 2014).

The analysis of a number of literary sources (Dmitrieva, 2007; Redkina, 2006; Sargsyan, 2014) allowed us to conclude that in all the peoples of the Crimea studied by us, the upbringing of boys who reached adolescence was completely transferred to the father and other male family members, the girls continued to be raised by their mother and grandmother. Labor education prescribed children to acquire such labor skills and skills that will be necessary for the future head of the family, the owner and the hostess of the house.

The specific features of the labor education of Karaite adolescent boys, as L.I. Redkina (2006) noted in her dissertation research, largely depended on belonging to a certain social group – winegrowers, gardeners, artisans, representatives of secular authorities or clergy. In addition, Karaites have always believed that a good horse has a beneficial effect on a man's thoughts and views, so taming and caring for animals served as a source of diverse knowledge and hard work for boys. Girls were involved in growing plants, caring for animals, harvesting, harvesting products for the winter. They were taught to do household chores in a short time and with the best quality, to show initiative and creativity. Karaite folk wisdom says: "Thanks to sewing, the poor will acquire a craft, and the rich will get to know the work of others better" (Redkina, 2006).

The traditional system of raising children among the Greeks of the Crimea, according to V.V. Dmitrieva (2007), is inherent in attracting boys from adolescence to work in the fields and vineyards, grazing livestock, harvesting fuel and water, boat management and fishing along with adults. Craft among the Crimean Greeks was considered a second-rate occupation, so young men were taught mainly those types of crafts that accompanied cattle breeding: leather dressing and making products from them. Girls traditionally helped their mother around the house, studied women's needlework: embroidery, knitting, wool processing. Participation in household work allowed children to really feel their involvement in the concerns of the family, to feel like a member of the family team, to learn the principles of gender distribution of responsibilities.

In the Armenian family, teenage boys invariably became the father's pupils and assistants,

the right to raise girls could be given to the mother, but in this case the father did not cease to strictly monitor his daughter. The father taught his sons to feed and herd horses and sheep, take care of cattle, drive them to summer pastures, cook milk products, work in the field. The boy was taught to overcome weakness, pain, and fear. Girls from 10-12 years old begin the stage of active mother's assistance in caring for babies, in all household chores, in housework and in the garden (Sargsyan, 2014).

Thus, in the family pedagogy of the Crimean Karaites, Greeks and Armenians, there is an increase in differences in the labor education of boys and girls due to age and different social roles in future life. The boys were brought up with responsibility, a sense of duty, determination, perseverance, willpower, honesty, mutual assistance, respect for their own and others' work, devotion to family craft traditions. Recognizing the special importance of the house in the girl's life, diligence, promptness, patience were considered important qualities in her upbringing. Explanations, attitudes, instructions, hints, and advice played an important role in the formation of consciousness. The organization of children's life activities was largely based on examples of the male and female parts of the family, the execution of assignments, exercises, instructions and requirements. Blessing, benevolence, mockery, curse, reproach were added to the previously used methods of motivating boys and girls.

One of the most important stages in labor education was the period of preparation of boys or girls for future family life. The assimilation of the family and labor traditions of their people was aimed at the formation of ideological consciousness and stimulating the social activity of boys, at the development of moral qualities and value orientations in girls.

The main occupations of Greek youths in rural areas were pasture cattle breeding and agriculture, on the southern shore – gardening, viticulture, vegetable growing, fishing. Speaking about the upbringing of girls, it should be noted that the Greek girl, "starting from the age of 15, communicated less and less with her peers and began to prepare dowries for herself (clothes, underwear, gifts for future relatives). The dowry of the girl was made (sewed, embroidered, knitted), using every minute free from work, as well as at girls' gatherings" (Dmitrieva, 2007, p. 142). The mother had to prepare the girl as a daughter-in-law so that she could please her mother-in-law - to be a good hostess and cook, hardworking, efficient, dexterous and savvy. In the new family, the daughter-in-law was supposed to get up early in the morning, heat the stove, prepare water and a towel for washing her mother-in-law and father-in-law, water her father-in-law.

The lot of all Armenian men was hard physical labor, protection of the family and the clan, providing for the family and raising children. Therefore, Armenian youths were taught as an axiom: "A true Armenian should be stronger than his natural human weaknesses. Complaints of fatigue, lack of sleep, cold, heat or hunger were considered a disgrace and condemned" (Sargsyan, 2014, p.683). The fathers of the families demonstrated firmness of character, composure, self-control, the ability not to give in to panic and fear and demanded this from their son. However, each particular family had its own rules and traditions of

educating young men. The girl was taught elementary rules of decency, needlework, the ability to cook and receive guests. The upbringing of the girl, as noted by N.E. Martirosyan and G.F. Biktagirova (2014), her own family was practically not engaged, but what she should be was decided by the family to which she was a daughter-in-law.

Thus, at the stage preceding the entry of boys and girls into adult family life, labor education and the formation of the correct gender identity was carried out on the basis of ethnopedagogical and ethno-cultural methods, means, techniques with a social role orientation.

Summarizing all the above, we come to the conclusion that in the folk traditions of the Crimean Karaites, Greeks and Armenians, labor education was based on: age periodization; family ways; cultural characteristics of their own and other peoples living on the same territory; religious beliefs; folk psychology; crafts and other types of labor activity.

The study also revealed that approaches to labor education of children were based on folklore, folk games, calendar and ritual agricultural holidays, anthroponyms. Proverbs and sayings concerned the most diverse aspects of working life, the position and behavior of men and women in society and family. According to V. Filonenko (1930, p. 14), proverbs and sayings "are even more important than the prescriptions of religion, and especially for women" Through the heroes of fairy tales and images of the folk epic, children were motivated to work, stereotypes of male and female behavior in work, examples of getting out of a difficult situation or getting rid of laziness, indecision and other vices. Folk games contributed to the entry of children into the world of adults, labor education in matters of everyday life, customs and the division of activities into "male" and "female". In the game, children easily, naturally, with interest, jokes passed the preparatory stage for work that requires some effort, and the developed work skills and techniques were subsequently applied in real life. During the calendar-ceremonial agricultural holidays, boys and girls could see the celebration of workers, demonstrate their achievements, receive praise, approval or criticism.

Conclusion: As a result of studying the traditions of labor education in the folk pedagogy of the Crimean Karaites, Greeks and Armenians, it was revealed that the formation of children's ideas about work and its role in life was a complex multi-stage process. The structure and functioning of traditional public institutions imposed on the family the main responsibility for the implementation of labor training of the younger generation. At the same time, each of the peoples under consideration built the educational process on their own spiritual and moral values, had their own methods and means to explain to children the nature and social conditionality of labor training. The pedagogical influence was based on biological, psychological, social, national, religious factors. The volume of educational measures increased with each new age period in the life of children. The differentiation of the sexes when teaching children labor skills in self-service, household, household, crafts and other work took place according to a complex, well-thought-out and polished by many generations system.

The importance of folk ideas of labor education in the development of modern

pedagogical thought is indisputable. Traditions of the Crimean Karaites, Greeks and Armenians, proven over the centuries, based on the native language and family culture, not only correspond to the original nature of the child, but also provide labor education in conjunction with the mental, moral, aesthetic, ethical education and physical development. To actualize the ethno-pedagogical potential of the folk traditions of the Crimean Karaites, Greeks and Armenians in modern science and practice should be further studied and selected the best types and forms, pedagogical means of training for work and professional activities, improve them and, filling them with deep ideological content, to implement in the modern educational and training process.

To this end, we consider it necessary:

- to ensure the priority of labor education in the education system of the Republic of Crimea, taking into account the interests of the state, regional economy, family and education;
- to develop a legal, methodological, organizational and informational framework for the labor upbringing using folk traditions in pre-school, school and additional education institutions;
- create a regional educational space as an environment for the preservation and development of labor education traditions of the Crimean Karaites, Greeks, Armenians and other peoples of Crimea;
- draw the attention of public organizations and the media to the issues of promoting the values of labor education, using the traditions of the Crimean Karaites, Greeks and Armenians in the labor education of children, forming a positive view on the practice of socially useful labor activity of the younger generation;
- In educational institutions, within the framework of the subject area "Technology", combine modern methods of teaching labor skills with folk, traditional for the Crimean Karaites, Greeks, Armenians and other ethnic groups of Crimea.

Conflict of Interest

The author declares that there is no conflict of interest.

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