

ETHNOCULTURAL SITUATION AS A FACTOR IN THE UPBRINGING OF CHILDREN IN A PRESCHOOL EDUCATIONAL ORGANIZATION

ÇOCUKLARIN OKUL ÖNCESİ EĞİTİM ORGANİZASYONUNDA YETİŞTİRİLMESİNDE ETNOKÜLTÜREL DURUM

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Abstract

The article presents the results of a theoretical analysis and experimental substantiation of the problem of raising children of senior preschool age, taking into account the ethno-cultural situation in a preschool educational organization. The purpose of the study is to theoretically and experimentally substantiate the educational potential of the ethno-cultural situation in the preschool educational situation. To achieve purpose of the study, the following tasks were solved: to identify the features of the ethnocultural education of preschoolers; to develop and test the program of the Program of ethnocultural education of children of senior preschool age, taking into account the ethnocultural situation in kindergarten; determine the levels, reveal the dynamics of the ethno-cultural upbringing of children in the study period. To determine the levels of ethno-cultural upbringing of children, the proposed by E.S. Babunova (Babunova, 2020) three levels of ethno-cultural upbringing of children of senior preschool age: above sufficient, sufficient, below sufficient (based on cognitive, emotional-value, behavioral criteria). To determine the theoretical significance of the research problem, review the literature, define the key concept of the study, the authors used theoretical methods: analysis, synthesis. The pedagogical experiment was chosen as the leading research method in order to identify the effectiveness of the proposed program of ethnocultural education of children of senior preschool age, taking into account the ethnocultural situation in kindergarten. Analysis of the results of the formative experiment allowed us to conclude that the ethno-cultural upbringing of preschoolers is changing positively.

Key words: Preschool Education, Ethnocultural Situation, Ethnocultural Education, Senior Preschool Age

Öz

Makale, okul öncesi eğitim kurumundaki etno-kültürel durumu dikkate alarak, okul öncesi çağındaki çocukları yetiştirme sorununun kuramsal bir analizinin ve deneysel olarak doğrulanmasının sonuçlarını sunmaktadır. Çalışmanın amacı, okul öncesi eğitim durumunda etno-kültürel durumun eğitim potansiyelini teorik ve deneysel olarak kanıtlamaktır. Çalışmanın amacına ulaşmak için aşağıdaki görevler yapıldı: okul öncesi çocukların etnokültürel eğitiminin özelliklerini belirlemek; anaokulundaki etnokültürel durumu dikkate alarak

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okul öncesi çağındaki çocukların etnokültürel eğitim programının programını geliştirmek ve test etmek; düzeylerini belirlemek, çalışma döneminde çocukların etno-kültürel yetiştirilme dinamiklerini ortaya çıkarmak. Çocukların etno-kültürel yetiştirilme düzeylerini belirlemek için, E.S. Babunova (Babunova, 2020) okul öncesi çağındaki çocukların üç etno-kültürel yetiştirilme düzeyi: yeterli üstü, yeterli, yeterli altı (bilişsel, duygusal-değer, davranış ölçütlerine dayalı). Araştırma probleminin kuramsal önemini belirlemek, literatürü gözden geçirmek, çalışmanın anahtar kavramını tanımlamak. Yazarlar teorik yöntemler kullandı: analiz, sentez. Pedagojik deney, anaokulundaki etnokültürel durumu dikkate alarak, okul öncesi çağındaki çocukların önerilen etnokültürel eğitim programının etkinliğini belirlemek için önde gelen araştırma yöntemi olarak seçilmiştir. Biçimlendirici deneyin sonuçlarının analizi, okul öncesi çocukların etno-kültürel yetiştirilmesinin olumlu yönde değiştiği sonucuna varmayı sağladı.

Anahtar Sözcükler: Okul Öncesi Eğitim, Etnokültürel Durum, Etnokültürel Eğitim, Okul Öncesi Yaş

1. INTRODUCTION

In modern Russian society, in the conditions of its spiritual revival, the growth of the national self-consciousness of people, the interest in ethnic cultures and their educational potential is natural. Preschool educational organizations, implementing their own educational programs, seek to reflect the ethno-cultural characteristics of the region in them. This entails the need to take into account the personal characteristics, interests, inclinations of preschoolers and preschool teachers, which make it possible to individualize the educational process in this direction (Abdalieva, 2003). The Federal Law "On Education in the Russian Federation" in Article 3 "Basic Principles of State Policy and Legal Regulation of Relations in the Sphere of Education" states the unity of the educational space on the territory of the Russian Federation, the protection and development of ethno-cultural characteristics and traditions of the peoples of the Russian Federation in a multinational state" (Federal Law "On Education in the Russian Federation", 2012) as one of the principles. In our opinion, this emphasizes the need to educate preschoolers, taking into account the ethno-cultural characteristics of their education.

Modern trends in the development of preschool education suggest the inclusion of elements of the cultures of various people in the educational process, since the cultural heritage of all people contains educational ideas. National self-consciousness or ethnic identity, as an awareness of one's belonging to a certain ethnic group, is formed in a person in the first years of his life. It is this period that is considered decisive in the formation of the character and norms of behavior, which largely depend on the social and ethno-cultural environment. Ethnopedagogy has a significant educational potential, which describes the attitude to work as a value among various people.

In order to define and clarify the content of the concept of "ethnocultural situation", shall we turn to the definitions of such concepts as "folk pedagogy" and "ethnopedagogy". Folk education is reflected in the works of outstanding Russian teachers: L.N. Tolstoy, K.D. Ushinsky, A.S. Makarenko, V.A. Sukhomlinsky and others. Folk pedagogy is considered an obligatory component and an integral part of the spiritual culture of every nation. The famous Soviet ethnographer and teacher G.S. Vinogradov (1886-1945) was one of the first to address the problem of folk pedagogy. In 1926, he wrote the work "Folk Pedagogy", in which he tried

to reveal the essence of this phenomenon as an integral part of the pedagogical culture of different nations. In his opinion, folk pedagogy is "not so much a system as a sum of knowledge and skills." He defined folk pedagogy through a combination of various methods that are used by the people to raise children. G.S. Vinogradov also emphasized that if we are talking about folk pedagogy, we do not mean pedagogical theory, but pedagogical practice. Proceeding from this, he believed that "the totality of the means of influencing the young generation accepted by the people for the purpose of their education and upbringing should be called folk pedagogy" (Volkov, 2009).

After a break in the study of the foundations of folk pedagogy in the early 1960s, teachers V.A. Sukhomlinsky, B.A. Aleksandrov, V.Kh. Harutyunyan, V.F. Afanasiev, G.N. Volkov, A. Gashimov, Y.I. Khanbikov and others actively began to explore various aspects of traditional folk cultures, their educational potential, and the peculiarities of ethnic education systems. A significant place was occupied by the theoretical substantiation of the features of public education.

Folk pedagogics is the foundation of the science of ethnopedagogics. Ethnopedagogics is a fairly young and rapidly developing science. In Soviet pedagogy, the term "ethnopedagogics" appeared in the 1970-es thanks to academician G.N. Volkov (1927-2010), who in the monograph "Ethnopedagogy" (1974) gave a theoretical and methodological justification for ethnopedagogy as an independent branch of scientific and pedagogical knowledge. Proceedings of G.N. Volkov played a leading role in the formulation of the concept of ethnopedagogy, the formulation of its subject, goals, content, methods and means. Sometimes in pedagogy one can find works that do not draw a clear line between the concepts of "folk pedagogy" and "ethnopedagogy", for example, there is a description of the traditional folk educational experience, and for this the term "ethnopedagogy" is used. G.N. Volkov identified the main difference between these scientific concepts: "folk pedagogy is related to experience, its description, ethnopedagogy is the sphere of theoretical thought, the sphere of science." Ethnopedagogy, according to G.N. Volkov, this is the science of the experience of peoples in educating and educating the younger generation, of the pedagogical views of various people, the science of the pedagogy of everyday life, family, clan, tribe, nationality and nation. The scientist revealed the essence of the concept of "folk education", formulated its goals, objectives, described the content, methods and means, revealed the people's ideals of a person (Volkov, 2009), p. 157).

Modern scientists A.G. Absalyamova and N.Sh. Syrtlanova, noting the importance of the regional component in preschool education, believe that it should include the oral-poetic, musical-playing and arts and crafts of those people who are represented in the socio-ethnic characteristics of the group. The authors point to the multicultural vector of the content component of preschool education, which is aimed at meeting the needs of all participants in the multicultural educational space (Absalyamova A.G. & Syrtlanova N.Sh., 2006). Scientists introduce the term "multicultural-developing environment" of a preschool organization,

which is interpreted as a system of material objects that can ensure mutual understanding and interaction of children of different nationalities in preschool educational activities, which contributes to the formation of a child's ethnic identity.

We took the point of view of E.S. Trubina, that taking into account the ethnocultural characteristics of each region in the education and upbringing of preschool children will constitute the ethnocultural situation of development (Trubina, 2015).

2. MATERIALS AND METHODS

To determine the theoretical significance of the research problem, review the literature, define the key concept of the study, the authors used theoretical methods: analysis, synthesis. The pedagogical experiment was chosen as the leading research method in order to identify the effectiveness of the proposed program of ethnocultural education of children of senior preschool age, taking into account the ethnocultural situation in kindergarten.

To determine the levels of ethno-cultural upbringing of children, the proposed by E.S. Babunova (Babunova, 2020) three levels of ethno-cultural upbringing of children of senior preschool age: above sufficient, sufficient, below sufficient (based on cognitive, emotional-value, behavioural criteria).

The main methods of collecting information were the methods of pedagogical research: individual conversations with children in order to identify their interest in the cultures of different people; targeted observation of the play activities of preschoolers to identify the ability of children to use knowledge about the traditions, norms and rules of behavior of representatives of different ethnic groups in independent activities.

Information processing methods. The results of observation and conversation with each child were evaluated on a 5-point scale according to three criteria (cognitive, emotional-value, behavioral). Then, using the arithmetic mean, the level of the child's ethno-cultural upbringing was determined: a higher than sufficient level - more than 3.8 points; sufficient level - from 2.3 to 3.7 points; below sufficient - less than 2.2 points. To reveal the dynamics of the levels of ethno-cultural upbringing of children, the method of comparative analysis of the results before and after the experiment was used.

The experimental study was carried out in preschool educational institutions of the Stavropol Territory of the Russian Federation. Using the example of one educational organization in the Budyonnovsky urban district, we will analyze the results obtained. First of all, during the conversation with the parents, the ethnic composition of the older group of children was revealed. Out of 20 families, 20 children of senior preschool age (5-6 years) took part in the experimental work 17 identified themselves as Russians, 1 as Ingush, and 2 as Dargins.

3. RESULTS AND DISCUSSION

Folk traditions have long been considered as significant components of the regional culture, seen as an opportunity to master the cultural characteristics of the region. Folk traditions allow not only to get acquainted with the culture of representatives of various people inhabiting the region, but also to reveal the identity of the cultures of neighbouring people, their internal similarities and differences.

Modern preschool pedagogy and psychology considers playing activity to be the leading activity, which reflects the main achievements of preschool children, role-playing and real interactions are formed; graphic activity, design according to plan, etc.

In preschool children, during the educational process, significant humane personality traits are gradually formed: justice, modesty, responsiveness; volitional qualities develop: the ability to control one's desires, the ability to overcome difficulties that arise on the way to achieving the goal, the ability to fulfill the requirements of adults, to observe moral norms and rules of behaviour, to follow a positive example in one's actions.

In general, a theoretical analysis of psychological, pedagogical and methodological literature showed that children aged 5-6 understand the essence of moral norms and rules; they gradually develop the ability to foresee the consequences of their actions. Behaviour in older preschool age is characterized by greater purposefulness and awareness. At this time, it is necessary to create conditions for the formation in children of responsibility for their behavior, as well as elements of self-control and introspection.

In modern conditions of awareness of the spiritual foundations of the development of society, the issue of careful and scientifically based consideration of regional ethnic cultures in working with children is significant. That is, the introduction of preschoolers to universal, civilizational values should begin with the study of the culture of their small homeland, their people. The issues of knowledge and appropriation of folk culture were dealt with by such Russian scientists as E.A. Baller (Baller, 1969), E.V. Ilyenkov (Ilyenkov, 2019), A.V. Kamenets (Kamenets, 2016), Y.A. Lukin (Lukin, 1993), and others.

In recent decades, interest has increased in the methodological provision of children's acquaintance with the culture of their people and their national traditions. We will consider the pedagogical process, taking into account the ethno-cultural situation in preschool educational institutions, as a specially organized process of interaction between teachers and children to implement the content of preschool education, including the educational potential of folk pedagogy, as well as features, factors, means, methods of ethnopedagogics in order to solve educational problems that contribute to the development and socialization of the child as a subject of an ethnic group and a future citizen.

In the pedagogy of preschool age, the issue of forming the national identity of children is relevant, through the revival of folk traditions and holidays, understanding the significance

of their nation, ethnic group in the global historical process. To solve these problems, the teacher needs to learn how to identify and realize the educational potential of national traditions and customs; to cultivate the interest of preschoolers in their native culture, to promote self-awareness as a bearer of this culture.

Most scientists-ethnopedagogues believe that the main mechanism for the inclusion of folk pedagogy in the educational process in preschool education is folk tradition, which reflects the essence of folk culture, shows its connection with social conditions; at the same time, it contains the same educational and developmental functions as before.

Ethnopedagogy reveals the pedagogical possibilities of old customs in modern conditions and determines the need for new traditions and customs aimed at educating children and youth. Education on folk traditions contributes to the formation of religious tolerance, interethnic tolerance.

We share the view that has developed in modern philosophy of culture as a unity of national, ethnic and regional. This is connected, apparently, with the fact that culture reflects not only the universal component, but there is a qualitatively unique component, due to the historically established specific territory.

We agree that the main task of a preschool educational organization based on national cultural traditions is the formation of a spiritual and moral personality with an active life position, creative potential, ready for self-improvement, for constructive interaction with other people (Uvarova, 2014).

Traditions contribute to the preservation of ties between generations, reflect the peculiarities of the spiritual and moral life of people. The succession of older and younger generations is based primarily on traditions: the more diverse the traditions, the wider the spiritual wealth of the people. Nothing unites people like tradition. It is the traditions that contribute to the preservation and restoration of the cultural heritage, which is so necessary for the younger generations. At present, it is very important to form in a modern teacher respect for national traditions, a positive attitude, a constant desire to maintain and preserve the traditions of various people living in the region. According to the research of Abdaliev, G.K. (2003) 100% of preschool teachers positively perceive and respect folk traditions, consider it necessary to observe them. In practice, about 42.8% of teachers support folk traditions in preschool educational institutions, 26.2% are indifferent to them, and 31.0% are negative, they do not try to support folk traditions, including predictions in the future.

The process of multicultural socialization of children begins with the entry into the culture of their people, with the process of forming ethnic identity.

Ethnocultural education includes knowledge about the following elements of folk culture:

1. Material culture:

knowledge about the main types of settlements, dwellings, basic household items;

knowledge about clothes (first of all, about the national costume), traditional jewellery;

knowledge about national cuisine;

knowledge about traditional vehicles;

knowledge about the main tools of labour;

knowledge about the specifics of various types of work.

2. Spiritual culture:

knowledge of folk customs, rituals, traditions, holidays;

knowledge of the national language, folk art (fairy tales, proverbs and sayings, traditional children's games, folk music);

knowledge of folk art (songs, dances, works of art, as well as arts and crafts, oral art).

3. Normative culture:

knowledge of universal moral qualities;

knowledge of the rules of communication between people both within the ethnic group and outside it.

Usually, in the ethnocultural education of the younger generation, there are three main areas:

- cognitive, involving information saturation (knowledge about traditions, holidays, customs of various ethnic groups, their cultural characteristics, values, etc.);

- emotional impact, which involves the formation of positive feelings for folk culture, a response in the soul of a preschooler, "stirring up" his feelings;

- behavioural, suggesting that the knowledge acquired by children about the norms, rules of relationships between people should be reflected in their own behaviour, in interaction with representatives of other ethnic groups (Uvarova).

The tasks of the educator are to reveal the spiritual and moral potential of the works of various people, to convey it to children in a form accessible to their age. At preschool age, great importance is attached to increasing the child's vocabulary through the semantic explanation of new words, their etymology and historical meaning.

An analysis of the psycho-pedagogical and methodological literature on the problem under study made it possible to identify the main areas of work (Antonova, 2021).

The first direction is connected, first of all, with the professional competence of preschool teachers and involves a number of activities:

- individual: conversations, consultations ("The role of folk rhymes, proverbs and sayings in the upbringing of children"), questionnaires aimed at identifying difficulties on this topic;
- collective: holding seminars, workshops, master classes ("Ethnocultural situation in a group of children"), pedagogical game - quizzes ("Features of labour education among different people"), open classes, creation of ethnic mini-museums.

Such work is aimed at improving the practical and theoretical knowledge of educators about the peculiarities of raising children of preschool age, taking into account the ethnocultural characteristics of the group.

The second direction of work is connected with the expansion of forms, methods and means of education in various types of activities of preschool children (self-service, household work, manual labour, labour in nature, etc.):

- expanding the theme of role-playing games: "Travel agency" (travel to historical places), "Fashion salon (with elements of national clothes)", etc.
- designing thematic portfolios,
- implementation of short-term collective projects "How is bread made?", "National cuisine", "Main tree of my Motherland", etc.,
- use of ICT tools (creation of presentations "Toys of different people", "Traditional crafts of different people" (in accordance with the ethno-cultural situation in the group), creation of multimedia manuals);
- replenishment of visual material (creation, together with parents, of the albums "Workers of our city/village", "All professions are important, all professions are needed"; use of periodicals - children's magazines "Umnyasha", "Merry Why Why", which contain recommendations to parents, including on the ethnocultural education of preschool children, a series of books "Miracles with your own hands" were purchased.

The third direction is the improvement of forms and methods of work with parents:

- an increase in joint activities with parents and children to raise children, taking into account the ethnocultural situation in the group (joint hikes, landscaping, decorating their sites, building winter buildings together with parents, joint creative exhibitions of children and parents, decorating group rooms for the holidays).
- preparation of relevant recommendations to parents on the ethnocultural education of children (folders, wall newspapers, various visual information materials, round tables).

- organization of innovative forms of work with parents: (conducting trainings, master classes, etc.).

The experimental study was carried out in preschool educational institutions of the Stavropol Territory of the Russian Federation. Using the example of one educational organization in the Budyonnovsky urban district, we will analyze the results obtained. First of all, during the conversation with the parents, the ethnic composition of the older group of children was revealed. Of the 20 families, 17 identified themselves as Russians, 1 as Ingush, and 2 as Dargins.

In the course of the experimental study, we relied on the proposed by E.S. Babunova (Babunova, 2020) three levels of ethno-cultural upbringing of children of senior preschool age: above sufficient, sufficient, below sufficient (based on cognitive, emotional-value, behavioral criteria).

The level “above sufficient” is characterized by the awareness of preschoolers about the ethnic identity and history of ethnic groups in the region; the desire to learn the traditions, rules and norms of behaviour inherent in different people, a steady interest in the cultures of ethnic groups; the need for new ethnocultural knowledge; the desire to communicate with peers and adults in a multicultural educational space based on the observance of the rules and norms of behaviour in a multiethnic space; awareness of one's own ethnicity; respect for the ethnic and cultural identity of people.

A sufficient level is characterized by partial awareness of preschoolers about ethnic identity and the history of ethnic groups in the region; situational desire to learn the traditions, rules and norms of behavior characteristic of different people, expressive interest in the cultures of ethnic groups; irregular need for new ethno-cultural knowledge; the desire to communicate with peers and adults in a multicultural educational space on the basis of partial compliance with the rules and norms of behavior in a multiethnic space; awareness of one's own ethnicity; benevolent attitude to the ethno-cultural identity of people.

The “below sufficient” level is characterized by ignorance of preschoolers about the ethnic identity and history of ethnic groups in the region; misunderstanding of the importance of learning the traditions, rules and norms of behaviour inherent in different people, episodic interest in the cultures of ethnic groups; low need for new ethnocultural knowledge; a weak desire to communicate with peers and adults in a multicultural educational space based on compliance with the rules and norms of behaviour in a multiethnic space; lack of ethnic tolerance.

In order to determine the level of ethno-cultural upbringing of children, we considered that it is advisable to use the following methods of pedagogical research: observation, conversation, analysis, methods of processing the data obtained. Individual interviews were held with children in order to identify their interest in the cultures of different people; targeted

observation of the play activities of preschoolers to identify the ability of children to use knowledge about the traditions, norms and rules of behaviour of representatives of different ethnic groups in independent activities.

The following results were obtained: 20% of children demonstrated a level above sufficient, 35% - a sufficient level, 45% - a level of ethnocultural education below sufficient. An analysis of the results gave grounds to conclude that preschoolers had sufficient and below sufficient levels of ethnocultural education. Therefore, we considered that it would be expedient to carry out work to increase the level of ethnocultural education of preschool children, taking into account the ethnocultural situation, i.e. using the educational potential of ethnopedagogics of the people of the region. For this, a formative experiment was carried out, during which the Program for the Ethnocultural Education of Children of Senior Preschool Age was implemented, taking into account the ethnocultural situation in kindergarten.

This program includes 4 areas of work "My home is my family", "Russian traditions", "Ingush traditions", "Dargin traditions", which were determined by the ethnic composition of the group of children. During the implementation of the program, children got acquainted with national fairy tales, parables, proverbs; obtaining initial ideas about national cultures and labor traditions. A positive attitude towards ethno-cultural originality was formed in the following way: in the process of manual labor - making handicrafts: dolls in national costumes; in the process of household work - getting to know the national cuisine - helping parents in preparing the national dish (Russian cuisine - dumplings; Ingush - Chapilgash - a pie with filling, Khaltam dulkh - dumplings and meat; Dargin - a miracle pie); in the process of labour in nature: planting on the site of shrubs that are characteristic of the area where the ethnic group lives (dwarf birch; tsulla dechig (Ing. Tsondakhch) svidina shrub, or blood-red southern derain; boxwood bush).

The program also included the following activities:

1. Conversation about the arts and crafts of various people.
2. Conversation about the folk art of multinational Russia.
3. Conversation about traditional national clothes.
4. Introduction of elements of folk art into the content of classes.
5. Preparation and holding of an exhibition of crafts for preschoolers.

I would especially like to note the fact that the children got acquainted with the cultural characteristics of both their own and other people with great interest. The most interesting was the traditional national cuisine. Many children then, together with their parents, made national dishes at home and treated them to their neighbours, which also characterizes the national tradition of hospitality.

Analysis of the results of the formative experiment allowed us to conclude that the ethno-cultural upbringing of preschoolers is changing positively, taking into account the ethno-cultural characteristics of the group of children: 30% of children showed a level above sufficient (+ 10% compared with the data at the beginning of the experiment), 45% - a sufficient level (+ 10%), 25% - below the sufficient level of ethno-cultural education (-20%).

A theoretical study made it possible to determine that taking into account the ethno-cultural characteristics of each region in the education and upbringing of preschool children constitutes the ethno-cultural situation of development. The pedagogical process, taking into account the ethno-cultural situation in preschool education, is defined as a specially organized process of interaction between teachers, parents and children to implement the content of preschool education, including the educational potential of folk pedagogy, as well as features, factors, means, methods of ethnopedagogy in order to solve educational problems that contribute to the development and socialization of the child as a subject of an ethnic group and a future citizen.

Ethnocultural education should be based on taking into account the ethnocultural characteristics of each kindergarten in the education and upbringing of preschoolers. This involves the inclusion of elements of oral-poetic, musical-playing and arts and crafts of various people, represented in the ethno-cultural environment of a group of children.

The main directions of work on the research problem were identified: the first direction is connected with increasing the professional competence of teachers of preschool educational institutions in the field of ethno-cultural education of children, taking into account ethno-cultural characteristics; the second direction is connected with the expansion of forms, methods and means of ethnocultural education in various types of activities of preschool children (self-service, household work, manual labour, labour in nature); the third direction reflected the need to improve the forms and methods of working with parents.

The developed Program of ethnocultural education of children of senior preschool age, taking into account the ethnocultural situation in kindergarten, included 4 areas: "My home is my family", "Russian traditions", "Ingush traditions", "Dargin traditions", which were due to the ethnic composition of the group of children. During the implementation of the program, children got acquainted with national fairy tales, parables, proverbs about work; obtaining initial ideas about national cultures and labour traditions. A positive attitude towards ethnic cultures was formed in the following way: in the process of manual labor - making handicrafts: dolls in national costumes; in the process of household work - acquaintance with national cuisine - assistance to parents in preparing a national dish; in the process of labour in nature: planting shrubs on the site, which are typical for the area where the ethnic group lives.

Analysis of the final diagnostic results allows us to draw the following conclusions:

Firstly, at the present stage, the problem of ethnocultural education of preschoolers, taking into account ethnocultural characteristics, is relevant.

Secondly, the analysis of the results of the experiment showed that the work on the ethnocultural education of preschoolers in a multinational region is quite effective and gives positive results.

Thirdly, the stimulation of a positive attitude towards different cultures in a child is carried out thanks to a system of specially selected pedagogical tools that reflect the specifics of the ethnic cultures of the region.

4. CONCLUSION

Thus, having studied the role and place of national traditions in the upbringing of preschool children, we can state the following.

In the pedagogical theory and practice of preschool education, there is a high interest in national identity, in the revival of folk traditions, in understanding the role of one's nation, ethnic group in the global historical process. The task of the educator is to learn to identify and realize the educational potential of national traditions and customs; to form an interest in the native culture and teach the child to be aware of himself as the keeper and bearer of this culture.

Primary diagnostics gave grounds to say that preschoolers had sufficient and below sufficient levels of ethnocultural education, which indicated the need to work to increase this level by creating an ethnocultural environment in the classroom.

An appropriate program was developed, the implementation of which is aimed at studying the national traditions of the Russian, Ingush and Dargin people. Proverbs and sayings, national fairy tales and parables were studied with the children, during the conversations the traditions of respect for the work of different nations were revealed, dolls in national costumes were made, children learned to cook national dishes, etc.

In the course of the control experiment of the study, the effectiveness of the developed and implemented Program for the ethnocultural education of children of senior preschool age was confirmed, taking into account the ethnocultural situation in the preschool. Analysis of the results of the formative experiment allowed us to conclude that the ethno-cultural upbringing of preschoolers is changing positively, taking into account the ethno-cultural characteristics of the group of children: 30% of children showed a level above sufficient (+ 10% compared with the data at the beginning of the experiment), 45% - a sufficient level (+ 10%) , 25% - below the sufficient level of ethno-cultural education (-20%).

Ethics Committee Approval

Ethics committee approval is not required for this study.

Declaration of Conflicting Interests

The author has no potential conflict of interest regarding research, authorship or publication of this article

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