

Uluslararası

Etnopedagoji

Dergisi



*International
Journal of
Ethnopedagogy*

Cilt/Vol:1 - Sayı/Issue:1

2021

International | Uluslararası
Journal of | Etnopedagoji
Ethnopedagogy | Dergisi

Yıl/Year: 2021

Cilt/Vol: 1

Sayı/Issue: 1

Web: <https://www.ethnopedagogy.com/en/>

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Basım / Edition: Online

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From the Editor...

Education is a cultural process developed by humans to shape people. People humanise their children by culturalising them through education. This has always been so... People have been educating their children since the very beginning. However, the education of children at school emerged only recently, after the invention of writing. While some ancient societies educated a limited number of children at school, actual education continued outside school. Although certain societies switched to compulsory and mass education in the 19th century, it was the family that was primarily responsible for the education of the child. Today, children's education continues both at school and in the family and society.

Together with modernisation, education also emerged and developed as a science. There are now the educational sciences. A new educational science has been added to these: Ethnopedagogy. This field is concerned with the purpose for which, the means by which, and how the family and society educate children. As its founder G. N. Volkov stated, ethnopedagogy is a young educational science that investigates what the ideal human model of a society is and what that society does to achieve this. Formal education given at school in line with the principles and knowledge of pedagogical science is not the subject of ethnopedagogy.

It is not surprising to observe that although educational psychology and the pedagogical sciences are so advanced, the traditional child rearing knowledge used by society when raising its children is sometimes ahead of pedagogy. This is because the knowledge used by society is empirical knowledge that has been transferred to new generations by testing it and continuously improving it over the centuries. This ethnopedagogical knowledge gained through experiences is not a negligible accumulation.

Ethnopedagogy emerges from the accumulation of ethnic groups' own child rearing experiences. In the world, there are thousands of ethnic groups and each of these has a separate educational experience. This accumulation of child rearing knowledge is the common property of humanity.

It is the task of ethnopedagogues to compile the traditional educational knowledge in world societies, and after examining it with a scientific approach, to make it available to humanity. The International Journal of Ethnopedagogy (IJE) has commenced publication with the aim of transforming research studies into publication and conveying them to global educational and scientific circles. As a peer-reviewed, scientific journal, we look forward to publishing research studies by world educational scientists on the subject of ethnopedagogy.

Dr. İkrâm Çınar

Editor

Editörden...

Eğitim, insan imal etmek için insanlar tarafından geliştirilmiş kültürel bir süreçtir. İnsanlar çocuklarını eğitimle kültürleyerek insanlaştırır. Bu hep böyleydi... İnsanlar çocuklarını başından beri eğitiyordu. Çocukları okulda eğitmek ise yakın zamanda, yazının icadından sonra ortaya çıktı. Bazı ilkçağ toplumları sınırlı sayıdaki çocuğu okulda eğitirken, asıl eğitim okul dışında devam etti. 19. yüzyılda belli başlı toplumlar zorunlu ve kitlesel eğitime geçse de çocuğun eğitiminden asıl sorumlu olan aileydi. Günümüzde çocuk eğitimi hem okulda hem de aile ve toplumda devam ediyor.

Modernleşmeyle birlikte eğitim de bilim olarak ortaya çıktı ve gelişti. Artık eğitim bilimleri var. Buna yeni bir eğitim bilimi daha katıldı: Etnopedagoji. Bu alan, aile ve toplumun çocukları hangi amaçla, hangi araçlarla ve nasıl eğittiğiyle ilgilidir. Etnopedagoji, kurucusu olan G. N. Volkov'un belirttiği gibi bir toplumun ideal insan modelinin ne olduğu ve onu elde etmek için neler yaptığıyla ilgili araştırmalar yapan genç bir eğitim bilimidir. Okulda pedagoji biliminin ilke ve bilgileri doğrultusunda verilen formal eğitim etnopedagojinin konusu değildir.

Eğitim psikolojisi ve pedagoji bilimleri bunca gelişmiş olmasına karşın, halkın çocuklarını yetiştirirken kullandığı geleneksel çocuk yetiştirme bilgisinin, bazen pedagojinin ilerisinde olduğunu gözlemek şaşırtıcı değildir. Zira toplumun kullandığı bilgi yüzyıllar içinde sınanarak, sürekli geliştirilerek yeni kuşaklara aktarılan empirik bilgidir. Deneyimlerden elde edilen bu etnopedagojik bilgi ihmal edilebilir bir birikim değildir.

Etnopedagoji, etnik grupların kendi çocuk yetiştirme deneyimlerinin birikiminden ortaya çıkar. Dünyada binlerce etnik grup vardır ve bunların her birinin ayrı ayrı eğitim deneyimi bulunmaktadır. Bu çocuk yetiştirme birikimi insanlığın ortak malıdır.

Dünya toplumlarındaki geleneksel eğitim bilgi birikimini derleyip, bilimsel bir yaklaşımla inceledikten sonra insanlığın kullanımına sunmak etnopedagoların görevidir. Uluslararası Etnopedagoji Dergisi (UED), araştırmaların yayına dönüştürülmesi ve dünya eğitim ve bilim çevrelerine ulaştırmak amacıyla yayına başlamıştır. Hakemli ve bilimsel bir dergi olarak dünya eğitim bilimcilerinin etnopedagoji konusundaki araştırmalarını yayınlamak için heyecanla bekliyoruz.

Dr. İkrâm Çınar

Editör

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MORAL CONCEPTS IN CHECHEN ETHNO-PEDAGOGY ÇEÇEN ETNOPEDAGOJİSİNDE AHLAKİ KAVRAMLAR

Issita Vakhidovna Mouskhanova¹

Article Type: Research Article

Abstract

Moral concepts which occupy a special place in Chechnya's spiritual, moral and ethical world view are considered in the article. One of the most basic and universal concepts in Chechen that expresses their world view is "yakh" which is associated with the main way a human being realises one's duty and responsibility to society, one's country and one's people. The semantic structure of the concept "yakh" includes moral norms of life such as nobility, generosity, justice and honesty. These characteristics are conveyed structurally and semantically in Chechen fiction. Chechen literature, with its ethics and peculiar moral backbone, is exemplified by such classics as M. Isayev, M. S. Gadayev, A. Aidami, A. Aidamirov, M. Mamakayev, A. Suleimanov and others. Another moral concept which every Chechen, irrespective of ethnicity or gender, can attain the highest degree of morality, is konakhallah. The moral concepts in Chechen ethno-pedagogy are basic in the formation of a growing person's world view, perception and attitude. Unfortunately, the humanistic potential embedded in culture, including in national literature, is not sufficiently utilised in the school curriculum. In this context, an attempt to analyse moral concepts in Chechen literature, using the works of the prominent Chechen writer, thinker and pedagogue A. Suleimanov as an example has been made. This author wrote about life, about people, about patriotism, about love. Chechen national culture, its originality and uniqueness are reflected in literature.

Keywords: Moral concepts, "yakh", Konakhallah, Chechen ethnopedagogy

Öz

Makalede Çeçenya'nın manevi, ahlaki ve etik dünya görüşünde özel bir yer tutan ahlaki kavramlar ele alınmaktadır. Çeçenlerin dünya görüşlerini ifade eden en temel ve evrensel kavramlardan biri, insanın topluma, ülkesine ve halkına karşı görev ve sorumluluğunu yerine getirmesinin temel yolu ile ilişkilendirilen "yakh"tır. "Yakh" kavramının anlamsal yapısı asalet, cömertlik, adalet ve dürüstlük gibi hayatın ahlaki normlarını içerir. Bu özellikler Çeçen romanlarında yapısal ve anlamsal olarak aktarılır. Çeçen edebiyatı, etiği ve kendine özgü ahlaki omurgasıyla, M. Isayev, M. S. Gadayev, A. Aidami, A. Aidamirov, M. Mamakayev, A. Süleymanov ve diğer klasikler tarafından örneklendirilir. Etnik köken veya cinsiyetten bağımsız olarak, her Çeçen'in sahip olduğu başka bir ahlaki kavram, ahlakın en yüksek derecesine ulaşabilen, konakhallah'tır. Çeçen etnopedagojisinde, ahlaki kavramlardaki algı ve tutum, büyüyen bir kişinin dünya görüşünün oluşumundaki temeldir. Ne yazık ki, ulusal literatürde yer alan, kültüre gömülü hümanist potansiyel, okul müfredatında yeterince kullanılmamaktadır. Bu bağlamda önde gelen Çeçen yazar, düşünür ve pedagoğ A. Süleymanov'un eserlerinden örnek alınarak Çeçen edebiyatındaki ahlaki kavramlar çözümlenmeye çalışılmıştır. Bu yazar hayat, insanlar, vatanseverlik ve aşk hakkında yazdı. Çeçen ulusal kültürü, özgünlüğü ve benzersizliği edebiyata yansır.

Anahtar Sözcükler: Ahlak kavramı, "yah", Konakhallah, Çeçen etnopedagojisi

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1. INTRODUCTION

It is well known that spiritual values expressed in a society's culture exert tremendous influence on all aspects of life. Moral concepts occupy a special place in Chechnya's spiritual, moral and ethical world view. One of the most basic and universal concepts in Chechen that expresses their world view is "yakh". The main goal of Chechen traditional culture is to bring up a versatile and ambitious person. Chechen society has always deplored deviations from moral standards, and even in the present day these deviations are considered equally unacceptable.

Ahmadov justly observes that "traditional Chechen society was originally very rigid in its evaluation of man's conduct, and a person was esteemed for one's moral standards. Neither previous merits, honour, name or ability were taken into account. All those virtues could be devalued in the eyes of Chechens and destroyed by a single unworthy act" (Ahmadov, 2006). In our opinion, strict requirements and limitations on the personality of a person growing up in Chechen traditional culture were determined by a number of objective factors. As a rule, there were strict requirements and restrictions connected to the moral aspect of personal formation. There is no doubt, however, that respect for the individual is the main value of traditional Chechen culture.

Ethical concepts dominate the hierarchy of cultural concepts in Chechen ethno-pedagogy, which represent the essence of their national character. As a rule, they characterise not only a person's behaviour but also one's way of life and spiritual purity. The concept "yakh" is one of those concepts that hold a key position in the Chechen consciousness. The concept "yakh" reflects Chechen ethnicity and is marked by national cultural markings. "Yakh" is a complicated social designation. It does not name a concrete, objectively existing object or phenomenon. "Yakh" refers more to an inner state that cannot be fully and utterly recognised and explained. "Yakh", is a rather multifaceted concept. Our analysis of the linguistic and cultural features of the concept "yakh", based on the method of frequency analysis, allows us to identify the main images that arise in the minds of Chechen speakers when they use this lexical term.

We have singled out the most vivid and concrete images that appear in the minds of Chechen speakers: striving to be the best, courage, honour, dignity, nobility, modesty, pride, generosity and spirituality. "Yakh" has no literal translation. M. Akhmadov defines "yakh" as "excelling in good deeds". We believe that "yakh" is wider than just excelling in good works: it is the driving force behind being good, the presence of inner pride that makes one want to come first in everything – in study, work and combat. Very often it is "yakh" that prompts a person to take risks or desperate actions. The semantic structure of the concept "yakh" includes moral norms of life such as nobility, generosity, justice and honesty. These characteristics are conveyed structurally and semantically in Chechen fiction.

The aim of this article is to analyze moral concepts which occupy a special place in Chechnya's spiritual, moral and ethical world view.

2. MATERIALS AND METHODS

The methodological basis is presented by a few scientific sources (Akhmadov, 2006; Khasbulatova, 2019), since there are still no significant studies in Chechnya on the designated topic. The *Chechen traditional culture and ethics* written by M.M. Akhmadov is a culturological study of Chechen religious and moral and ethical values which are expressed in such traditional categories as "iman", "yakh", "marsho", "sobar", etc. As an illustration of these formulas, the author uses ancient legends, illis, proverbs, sayings and artistic works of writers which reveal the character and aspirations of the Vainakhs during a long period of historical development. Z.I. Khasbulatova's work *Traditional culture of child-rearing among Chechens (XIX-early XX centuries)* is concerned with gender stereotypes of family relations and roles of men and women in the up-bringing of children in the traditional Chechen society. This article, as well as the previous works of this author (Muskhanova, 2017; 2017), is in fact an attempt to fill this gap in Chechen ethnopedagogy. The paper uses such methods of scientific research as analysis, systematization, generalization.

3. FINDINGS AND DISCUSSION

Ethical concepts constitute the textual dominance of Chechen folklore and literature. Нанас дена ма войла яхь йоцу к1ант. И вича ма вехийла дийнахь сарралц (in Chechen). (May a mother not bear a son who doesn't have yahya? And if she does bear him, may he not live to see the light of day). The concept "yakh" determines the moral essence of an individual. «Яхь д1а мало», «Яхьах ма воха», «Яхьах вуьззийна кьонах ву и» (in Chechen), that is "Yahya d1a malo", "Yahya ma voha", "Yahya vuzzyna kьonakh vu i", or in relation to a woman «Яхьах юззийна стаг ю и». "Yakh" is an integral quality of a person that makes one not retreat in the face of difficulties and makes one fearlessly face death, and it is also one of the ways a human being realises one's duty and responsibility to society, one's country and one's people. It is worth mentioning one historical fact that illustrates "yakh" behaviour. On September 5, 1819, Tsarist troops stormed the Chechen village of Dadi-Yurt. It was one of the bloodiest periods of the Caucasian War. A call was heard from the minaret of the village mosque. On that unhappy day, everyone – the elderly, women and children – fought. Mothers instructed their sons to fight, urging them to keep their yakh, to despise death, to show no cowardice in battle. The tsarist troops shelled the village with artillery. The villagers defended themselves with ferocity. They stood firm in their intransigence and courage. The forces were unequal, and the village's dzhigits (young men) perished fearlessly. The women, who did not leave their men behind, also showed their courage on that day. Dadi Aibika, daughter of the founder of the village of Dady Centoroyevsky, and Amaran Zaza were on the square in front of the mosque, encouraging the defenders of the village with their songs. With daggers in their hands, Dadi Aibika and Aidi Jansiga were killed, pierced by the bayonets of Tsarist soldiers. Amaran Zaza died under the debris of a minaret bombed by the tsar's artillery. Only 14 seriously wounded men and a few dozen girls and women were taken prisoner that day. However, when crossing

the Terek River, 46 Chechen girls threw themselves into the turbulent river taking their captors with them and thus retaining their honour and dignity. This historical episode is not merely an example of fearlessness but also the manifestation of “yakh” as the inner spiritual need to preserve honour, pride and dignity.

Moral concepts are also reflected in Chechen national literature. Literature does not offer ready-made recipes for solving particular moral and social problems, but motivates the reader to search for them oneself, making one think, analyse, compare and summarise. The work of every writer has huge spiritual and moral potential, because while studying these works the reader comes to know the world around, the environment, one distinguishes between good and evil and orientates oneself in the real world. The study of literature is associated with the harmonious development of one's personality. It is about learning the history of one's own people, their way of life and their ethnic culture. Chechen literature, with its ethics and peculiar moral backbone, is exemplified by such classics as M. Isayev, M. S. Gadayev and A. Aidami, to mention only a few ones. The main ideas of these leading works of Chechen literature (M. Isayev, A. Aidamirov, M. Mamakayev, A. Suleimanov and others, are humanism, love for one's people and, one's soul. In our opinion, the humanistic potential embedded in culture, including in national literature, is not sufficiently utilised in the school curriculum. As A. Einstein wrote: "The most important human endeavour is the pursuit of morality". Our inner stability and our very existence depend on it. Only morality in our deeds gives beauty and dignity to our life. To make it a living force and to help us clearly understand its meaning is the main task of education. In this context, we have attempted to analyse moral concepts in Chechen literature, using the works of the prominent Chechen writer, thinker and pedagogue A. Suleimanov as an example.

As historical analysis shows, the Chechen people's life at all stages of its development was rooted in the attainment of supreme spirituality and morality, which is expressed in the concept “konakhallah”. Many nations of the world have worked out and based their lives on moral codes of honour, like that of the European knight, the Japanese Bushido samurai, and the Afghani Pashtunwali. A comparative analysis of these codes of honour allows us to conclude that the Chechen ethical code of *konakhallah* which is described in detail by Ilyasov, differs from the others in that here the moral aspect is the basis for perfection. Every Chechen, irrespective of ethnicity or gender, can attain the highest degree of morality, which is *konakhallah*.

Developing moral character begins at the earliest stages of personal growth. Character is formed a primarily within the family, where its members act as the first socialisers and educators. The distinguishing feature of Chechen ethical code, *konakhallah*, is that it knows no class limitations. Every man who attains a certain moral ideal, and for whom the notion of honour and personal dignity is paramount, can become a *konakh*. This concept is often referred to in Chechen society when a woman is described as “къонах стар ю и” [konakh stag yu i]. *Konakh* is a historical phenomenon. No matter how times change, the requirements for being a *konakh* stay constant: he is a son of the nation, an ascetic, ready to sacrifice his own self-

interest for the people and the fatherland. One of the greatest sons of the Chechen people, A. Suleimanov, dedicated his entire life to studying folk culture and history. His art and elevated ideas were nourished by ethnic culture and folklore. That is why he wanted to see the incarnation of *konakh* moral qualities in every Chechen. Suleimanov's works reflect his spiritual quest, the impossibility of living apart from his people, from the land that nurtured him and from the sun that caressed his fatherland, Chechnya, so lovingly dearly. A. Suleimanov lived a praiseworthy life. He did not leave financial wealth, a staggeringly splendid house, or a family business behind, but he did leave the golden treasure of his inestimable thoughts which sprang from his poetic soul. He wrote about life, about people, about patriotism, about love. His poetry is understandable and close to everyone, regardless of their age and status. His poems are melodious and striking for their humanity. Suleimanov's language is immersed in folklore, and it leaves no one indifferent, it penetrates into the depths of one's soul and it amazes the reader with its sincerity. An excerpt from his poem "Shunyekh dosh" helps us understand how important the main purpose and meaning of human life is to Suleimanov. He lived as a *konakh* up to the end of his life, faithful to his word and his native land. That is why the *concepts* of *konakhallah* and *konakh* is congenial to him.

Къонаха мила, и мелац вега
 ахъ соьга Шуьнехъ 1аш вай.
 дуьйне ду Къонахчун меха
 Х1ар дуьйне м Къонахийн белшаш т1ехъ дай.

The author raises the question who is the *konakh* and how long does he live. The *konakh* is very dear to the world and the entire world rests on his shoulders. A. Suleimanov recognises the *konakh's* responsibility to his people and his country. In order to assume that responsibility, one ought to be prepared both physically and psychologically. The author notices the *konakh's* distinctive feature, i.e. his conscious, inner necessity to serve his people and fatherland. He expects no reward for this, neither in this world nor in the afterlife.

Traditional Chechen culture which forms the basis of A. Suleimanov's works, fosters the formation of courageous qualities from an early age, (first of all, in the family) tempering one's spirit and refining one's body. Z. Khasbulatova notes in her scientific works that Chechens had schools of courage to which their adolescent boys were sent (Khasbulatova, 2019). Teachers at such schools were authoritative middle-aged mujaheddin (warrior), who had not just socio-cultural experience, but also wisdom and intellect. Today, it is a regrettable fact that young people in their twenties and even older consider it possible for them to teach their elders. An analysis of the historical development of Chechen society shows that people of authority and experience from the village were always expected to resolve conflict situations or other disputes. These people had authority in their families, clans and villages. They were obliged to have a family, grown-up children who lived their lives with dignity and took care to preserve their father's honour of their. Furthermore, they had to have one of the key

characteristics that make up the core of *konakhallah*, namely, *sobar*, i.e. the restraint that lets one to steadily/calmly reach a compromise after listening to both sides.

In its historical development Chechen society went through many social and cultural crises, during which such essential qualities as *konakhallah* and *donnallah* made it possible for Chechens to preserve their identity, mentality and ethnic culture. Such crucial aspects of *konakhallah* as *donnallah*, *sobar*, *yakh* and endurance started in the family upbringing of Chechens since early childhood. These qualities are developed through such folk games as *Kozham bagor* and *Kuy billa vakhar* (Khasbulatova, 2019). There was also a custom in traditional Chechen upbringing culture, a test to be passed by youths when they reached the age of fifteen. The essence of these games is that the youths are were sent into the mountains and the forest, travelling on horseback carrying a weapon for a long time. They had to find sustenance for themselves and their horse, as well as defend themselves against danger in extreme conditions. In order not to chicken out but pass the test with dignity, the young man needed not only good physical training but also fortitude and, most importantly, the willpower. A. Aidamirov's novel "Long Nights" describes one of such episode, when shots were fired in broad daylight in the centre of the village. The people thought that the Tsar's soldiers had come again, but it turned out that they were shots fired in honour of the young men who had returned from the mountains.

In this context, A. Suleymanov writes about *sobar* endurance:

Кхонахий и собар кхачийчам бокъалла

ХІар маълаха къай дуъине духар ма ду (in Chechen).

[If *sobar*, the *konakh*'s endurance, runs out, the world will collapse]

It is difficult to find a work in Suleymanov's oeuvre that is written merely for pleasure. Every word of Suleymanov, a master storyteller, is loaded and pierces the reader's soul like a bolt of lightning. He knows the price of freedom, which is so essential to all Chechens, and systematically reveals what the spirit is based on. He shows that a *konakh*'s greatness begins in the family and extends to the entire society and native land.

...Бертахъ доъзал, маърша даймохк

Беца къонахчун ши тІам

\Къилло стагах къонах хилац

Юкъах герзаш дехкарах... (in Chechen).

...The freedom of the fatherland is one people.

These are the wings that make the *konakh* soar

A young man's abundance of armour's and formidable appearance

...cannot elevate him to the rank of a *konakh*...

A. Suleimanov reiterates that the *konakh's* word has always been a hundred times more valuable than his formidable appearance or his weapons. The *konakh's* word has become a law, a rule and an example to be imitated. At the same time, the author notes that the *konakh* is not alien to anything human: neither love, nor friendship, nor family. He, unlike others, understands and cherishes his roots, deeply senses the spirituality of his people, and is sensitive to their traditions and customs. His love and happiness he shares with others, not leaving anyone in need. He becomes a son for every mother who has lost her own son, a brother for every sister who weeps for her brother. This is the main character of A. Suleymanov's work.

A. Suleimanov was a versatile person. He loved music – singing folk songs [*illi*] playing the wooden instrument *dechig-pondur* – was fond of painting, admired Chechen literature, and was proud of his compatriots – writers and poets who developed Chechen literature. Z. Suleimanova, the poet's daughter, recalls, "In his moments of rest, my father used to sing songs to while playing his *dechig-pondur*. One of the songs deeply touched my soul with its drama and I was penetrated by the pain of parting with my beloved fatherland and it filled me with the bitterness of loss. When my father, sighing heavily, sang "Churt sanna, laitta so Gum-Azin arakh...", I noticed his eyes were moist and asked, "Are these your words?" "No, not mine," he said. "Whose are they?" I persisted. "They are the words of the Chechen poet M. S. Gadaev, who was repressed on false charges. But the truth will triumph..."

4. CONCLUSION

Chechen ethno-pedagogy consists of moral concepts which are basic in the formation of a growing person's world view, perception and attitude. Chechen national culture, its originality and uniqueness are reflected in literature. A. Suleimanov – the person citizen and thinker – understood and preached upbringing based on folk culture. He believed in using the pedagogical potential of folk culture in school education. A person oriented towards adhering to folk culture, customs and traditions is highly moral, and his spirituality is complete when achieving the rank of *konakh*.

Conflict of Interest

The author declares that there is no conflict of interest.

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GENDER EDUCATION IDEAS IN THINKERS AND
PHILOSOPHERS' WORKS OF THE ISLAMIZATION PERIOD
İSLAMLAŞMA DÖNEMİNDE FELSEFECİLERİN VE
DÜŞÜNÜRLERİN ESERLERİNDEKİ TOPLUMSAL CİNSİYET
EĞİTİMİ DÜŞÜNCELERİ

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Article Type: Research Article

Abstract

The article deals with the issues of gender education in the pedagogy of the Muslims of the East in the Middle Ages. The analysis results of such works of the eastern philosophers and thinkers as Qabus nama by Keikavus, Kutadgu Bilig by Yusuf Balasaguni, Divan lugat at-Turk by Mahmud al-Kashgari are presented. Consideration of the education issues in the ancient Turkic thinkers' works as reflecting the foundations of ethno-pedagogical principles of all Turkic peoples' education seems appropriate to reflect the vision of the younger generation's gender education principles of that period by Turkic tribes. Islamization had a huge impact on changing men and women's social roles and status. The works of ancient Turkic thinkers and philosophers reflect changes in the content, goals and objectives of gender education of the Turkic peoples' ancestors in connection with the adoption of a new religion. Despite the fact that the considered works of ancient Turkic thinkers and philosophers contain many contradictions in younger generation's gender education in conditions of the Islamization of Turkic and Iranian tribes, the authors note similar principles of gender education among all Turkic peoples. The study of the peculiarities of gender relationships and educational gender orientations of Russian Muslims is of particular relevance due to the large number of these ethnic groups as well as in the context of the educational space modernization in the multi-ethnic regions of Russia.

Keywords: Gender education, Ethno-pedagogical principles, Turkic peoples' education

Öz

Bu makale, orta çağda Doğu Müslümanlarının pedagojisinde toplumsal cinsiyet eğitimi konularını ele almaktadır. Araştırmada Keykavus'un Kabuşnâmesi, Balasagunlu Yusuf'un Kutadgu Bilig'i, Kaşgarlı Mahmud'un Divan lugat-ı Türk'ü gibi doğu filozof ve düşünürleri tarafından ele alınan eserlerin tahlil sonuçları sunulmuştur. Eski Türk düşünürlerinin eserlerinde eğitim konuları Türk halklarının eğitiminde etnopedagojik ilkeleri ve temelleri yansıtmaktadır. Bu etnopedagojik ilke ve temeller ise aynı zamanda o dönemin Türk boylarındaki genç neslinin cinsiyet eğitimi toplumsal ilkelerine ilişkin vizyonunu taşımaktadır. Bu bağlamda

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İslamlaşma, erkeklerin ve kadınların toplumsal rollerini ve statülerini değiştirmede büyük bir etkiye sahipti. Eski Türk düşünür ve filozoflarının eserleri, yeni bir dinin benimsenmesiyle bağlantılı olarak Türk halklarının atalarının cinsiyet eğitimi, onun içeriğini, amaç ve hedeflerindeki değişiklikleri yansıtmaktadır. Eski Türk düşünürleri ve filozofları eserlerinde, Türk ve İran kabilelerinin İslamlaşması ardından bu iki genç neslin cinsiyet eğitiminde birçok çelişki bulunduğunu belirtmektedirler ancak yine aynı eserlerde bu yazarlar tüm Türk halkları arasında benzer cinsiyet eğitimi ilkelerine dikkat çekmektedirler. Rusya Müslümanlarının cinsiyet ilişkilerinin ve eğitimsel cinsiyet yönelimlerinin özelliklerinin incelenmesi, bu etnik grupların çok sayıda olması ve ayrıca Rusya'nın çok etnikli bölgelerindeki eğitim alanı modernizasyonu bağlamında özellikle önemlidir.

Anahtar Sözcükler: Toplumsal cinsiyet eğitimi, Etnopedagojik ilkeler, Türk halklarının eğitimi

1. INTRODUCTION

Ethnopedagogy of Muslims in Russia is a part of the general pedagogical science. The study of the peculiarities of gender relationships and educational gender orientations of Russian Muslims is of particular relevance due to the large number of these ethnic groups as well as in the context of the educational space modernization in the multi-ethnic regions of Russia including the Crimea. Consideration of the education issues in the ancient Turkic thinkers' works as reflecting the foundations of ethno-pedagogical principles of all Turkic peoples' education seems appropriate to reflect the vision of the younger generation's gender education principles of that period by Turkic tribes.

For many centuries, the Turkic peoples have formed their own system of rules and norms of the younger generation's gender education. This system has undergone many metamorphoses under the influence of historical events which periodically cause a shift in gender preferences in society. One of such historical events was the adoption of Islam. Islamization had a huge impact on changing men and women's social roles and status. The works of ancient Turkic thinkers and philosophers reflect changes in the content, goals and objectives of gender education of the Turkic peoples' ancestors in connection with the adoption of a new religion. In men's upbringing, preparation for their public life, instilling a sense of responsibility for the safety of their family and fatherland was essential. The women's education program was tougher, focusing on preparing them for the family role of mother and hostess.

Undoubtedly, men and women's gender education has its own characteristics. The formation of such qualities as masculinity in men and femininity in women is still extremely relevant in modern sociocultural conditions. The historical analysis of the works of thinkers and philosophers of the Islamization period expands the scope of our ideas about gender education, helps to distinguish between rational and irrational, essential and non-essential, acceptable and unacceptable.

The purpose of this article is to consider the issues of gender education in the works of ancient Turkic thinkers and philosophers of the Islamization period, to identify the features of men and women's position in the Muslim East in the era of Islamization.

2. MATERIALS AND METHODS

Many researchers dedicated their works to medieval pedagogical thought study: A. N. Dzhurinsky (Dzhurinsky, 2000), G. B. Kornetov (Kornetov, 2014), D.I. Latyshina (Latyshina, 2005), M.A. Mazalova, Urakova T.V. (Mazalova & Urakova, 2006), A.I. Piskunov (Piskunov, 2006), V.G. Pryanikova, Z.I. Ravkin (Pryanikova & Ravkin, 1995), and others. The Turkic medieval pedagogical thought and the history of education were considered in the studies of R.Sh. Malikov, L.M. Volkova (Malikov & Volkova, 2015), Ya.G. Abdullin (Abdullin, 1985), Ya.I. Khanbikov (Khanbikov, 1975), N. Abdulvapov (Abdulvapov, 2006), M. Al-Bukhari (Al-Bukhari, 2003), Y. Balasagunsky (Balasagunsky, 1983), M. An-Nawawi (An-Nawawi, 2007), E.V. Bahrevsky (Bahrevsky, 1996; 1997), I.N. Berezin (Berezin, 1856), V.A. Bushakov (Bushakov, 1991), M.A. Kazem-Bek (Kazem-Bek, 1835), A.S. Kylavuz (Kylavuz, 2007), Abu al-Ala Maududi (Maududi, 1993), Mirza Abu-Fadl (Mirza Abu-Fadl, 1995), V.D. Smirnov (Smirnov, 1894), and others. The scientists note that women in the era under consideration were deprived of equality in the family, did not have the opportunity to participate massively in public affairs.

However, the well-known Turkish researcher Bahrie Uchok (Uchok, 1982) claims that some European scientists incorrectly assess the role and place of a Muslim woman in public and private life, believing that she was only a wife and a recluse of the harem. In the monograph *Women Rulers in Muslim States* Bahrie Uchok talks about women who, along with men, had a significant impact on public life in medieval Muslim states.

There is no clear answer to the question: what influence has Islam had on the problem of gender education. According to modern scientists (Uchok, 1982; Bekirova, Ilchenko, 2013, and others), Islam only codified and consolidated those norms of gender education that existed in the pre-Islamic era.

A.N. Kononov (Kononov, 1976), and other scientists devoted their works to the study of Y. Balasagunsky's poem *Blessed Knowledge*. Such Crimean scientists as M.A. Khairuddinov (Khairuddinov, 2001), Z.R. Asanova (Asanova, 2016) addressed the study of the literature of the ancient Turks in their works. However, the issues of gender education in the tribes of the ancient Turks in the conditions of Islamization still remain fully unexplored.

Many vivid examples of gender educational guidelines and norms of interaction between men and women in Turkic tribes contain the works of ancient Turkic writers and thinkers. Of particular value for ethnopedagogy are the works: *Kabus-nama* by Kai-Kavus (1082-1083), *Blessed Knowledge* by Yusuf Balasagunsky (1069-1070), *Divan lugat at-turk* by Mahmud al-Kashgari, the Laws of Yasa – the constitution of the ancient Turks. The works of this historical period – the period of Islamization and Arabization – demonstrate many contradictions in children's upbringing. The reorientation of the worldview of the Turkic tribes, the change of their religious views and gradual oblivion, or the adaptation of the traditions and customs of their ancestors to the requirements of a new religion is a characteristic feature of written sources of this period.

The following general scientific research methods are used in the article: analysis, synthesis, comparison, generalization.

3. RESULTS AND DISCUSSION

The most striking example of the contradictions in the educational guidelines of boys and girls of the considered period is the book *Kabus-nama (Book of Kavus, Notes of Kavus)* written by the Persian writer, a major feudal lord Kai-Kavus for his son Gilanshah. This work is a valuable source of pedagogical knowledge about the changes in the gender education of the ancient Turks, about their views on the role of men and women in the new Islamized society. It consists of 42 chapters in which the father casually, but very convincingly instructs his son how to walk his life path with dignity. In chapters No. 14 *On love affairs and their customs*, No. 26 *On Marriage*, No. 27 *On the upbringing of children and its routine*, gender attitudes in children's upbringing clearly appear.

The first important factor in the special attitude towards sons is that the book of Kay-Kavus itself was written to a son, not a daughter. The author addresses all kind thoughts and instructions to his son. The tone of the work is shrouded in concern for a son as the successor of the family, the head of the family and an important component of a prosperous society. The guardianship of a son, the creation of favorable conditions for his full development and upbringing is the key to the happy existence of the whole society. The author recalls daughters in moments of instructing a son how to properly educate and treat daughters. From the very beginning, in the peculiarities of the upbringing of boys and girls, it is striking which nurses should be selected for their children, because the Turks especially treated these issues and they had a special meaning. For a son, a nurse had to be reasonable and affectionate, and for a daughter – virtuous and caring one. The Turks believed that the qualities of a wet nurse were passed on to children with her milk. It was important for a son to grow up smart and non-aggressive because he will be the head of his prospective family; it was also important for a daughter to be kind and caring because she will be brought up exclusively for home and family care.

To give an education to a son, to teach him to own various kinds of weapons, to teach him to swim and to teach him a craft are some of the most important duties of a father. A son as a perspective head of the family and society should be able to protect them and provide food while it is necessary to remain alive and healthy, otherwise the family would have disappeared without a man, or was considered obscene because it was very difficult for women to earn money in a patriarchal society, and society was wary of such families. A father did not advise to teach daughters. The only important education for a daughter was related to religion: to know and observe the five pillars of Islam, to be able to do namaz (daily prayer five times a day), to know what is forbidden and permitted for a Muslim woman. The purpose of the proper daughter's upbringing was to safely marry her off.

A striking feature of the entire book *Kabus-Name* in matters of parenting is the author's ambivalent attitude towards female representatives. Despite his obvious dislike of women, Kay-Kavus instructs a son to treat them nobly. Mentioning children, the author explicitly states that "it is better not to have a daughter, and if she is, it is better for her to be married or in the grave" (Kay-Kavus, 1953). The author concludes that raising a daughter is an extremely unprofitable act for life. "If a young man does not have a father, he can find a business for himself and can support himself anyway, and the girl is helpless," says Kay-Kavus (Kay-Kavus, 1953). Earning a living for women was considered indecent and even destructive for society. A woman is made for family and home. Outside the house, she is a forbidden temptation because of which a man can enter into sin. Taking care of the daughter's food is the responsibility of her father or, if he is no longer there, then her brother. The author instructs his son, "While she is in your house, be always affectionate with her because she will give birth to a captive of their parents", "What you have, first of all, spend on your daughter, take care of her" (Kay-Kavus, 1953). Kay-Kavus teaches a son to take care of his daughter, but at the same time declares: "... try to marry her off as soon as possible..." (Kay-Kavus, 1953), "... put her on someone's neck to get rid of worries about her" (Kay-Kavus, 1953), "... save yourself from this great calamity" (Kay-Kavus, 1953). In these words, there is male indignation and even disappointment from the obligations of the new religion. A woman is perceived as a heavy burden which a man has to bear all his life.

The instructions of Kay-Kavus on the marriage of children are interesting. He advises a son and a daughter to choose a couple no more noble than themselves. For a son, this is a guarantee of creating conditions for a wife no worse than parental ones which will awaken in her affection and contentment with her husband. For a daughter, a less noble husband means the likelihood of a better attitude towards her in a new family since it was considered an honor and awoke respect to become related to richer and more noble ones. Kay-Kavus advised a son to choose a wife not so much beautiful as righteous and not talkative: "When you take a wife, do not chase after money, and do not look for the beauty of a wife because of the beauty one takes a lover", "Run away from a wife with a long tongue" (Kay-Kavus, 1953). It is important for a son-in-law's daughter to choose a beautiful and faithful one: "choose a beautiful son-in-law and do not give your daughter to an ugly man because the girl will not get attached to an ugly husband, and shame will fall on you and, on her husband" (Kay-Kavus, 1953).

It is valuable that Kay-Kavus understands that the well-being of a new family, and subsequently of the whole society, depends on the happiness of both sexes in marriage. He strongly recommends that a son choose a girl as his wife whose heart is not occupied, take into account the wishes of the bride and not marry by force: "And it is necessary that you take a girl who, apart from love for you, had no love for anyone else in her heart..." (Kay-Kavus, 1953). The happiness of a daughter in marriage is also important, so the author of *Kabus-Name* advises: "If a daughter is a girl, then look for an unmarried son-in-law, so that the wife becomes attached to her husband with her heart, and he tried to keep her well and both sides got along" (Kay-Kavus, 1953).

Awareness of responsibility for a son's choice and the future of the chosen girl as a wife concern for her happiness in marriage is demonstrated by the advice of *Kabus-Nama*:

– “If he is inclined to good morals and housekeeping ... think about finding him a wife to fulfill this duty” (Kay-Kavus, 1953);

– “If you know that he is not inclined to farming and a good life, do not throw a daughter of good masters and Muslims into trouble because both of them will be burdened by each other” (Kay-Kavus, 1953).

The perception of a woman-wife among the ancient Turks as a value and support of the house is manifested in many educational councils of Kay-Kavus: “Although riches are expensive, but not more expensive than a wife and children” (Kay-Kavus, 1953); “a good wife is the salvation of life” (Kay-Kavus, 1953). Kay-Kavus passes on to a son the wisdom of one's ancestors about how to treat one's wife so that there would be peace and quiet in the family. You need to respect and reckon with your wife. From good treatment, the wife will be a support and a joy, and from bad treatment – the worst enemy:

–“Son, how you will bring up, and a wife, how you will keep...” (Kay-Kavus, 1953);

–“You don't need her to take over your things... If so, you will be a wife, and she will be a husband” (Kay-Kavus, 1953);

–“And if you marry a girl... don't talk to her every night... she will not be offended by you, she will think that everyone does this” (Kay-Kavus, 1953);

– “If you are jealous, she will be a worse enemy than a thousand enemies” (Kay-Kavus, 1953);

–“But if you don't be jealous of your wife and don't find fault with her... she will love you more than her parents and children, and know that you won't have a more loving person [in the world]” (Kay-Kavus, 1953).

The gender perception of the world order among the ancient Turks, as well as gender values, demonstrates a clear description in the *Kabus-Nama* of an ideal wife and a husband. Kay-Kavus calls such qualities ideal a Turkic woman: “A wife should be pure, pious, economical, loving her husband, prudish and righteous, abstemious in language, clean in hand and caring for the good” (Kay-Kavus, 1953). In addition, she “must be an adult and reasonable” and “saw the household of her parents” (Kay-Kavus, 1953). The contradiction in the instructions of Kay-Kavus is seen in the fact that a daughter needs to be married as soon as possible: it was often practiced in ancient Turkic society. But it is better to take a wife who is adult and reasonable, ripe for marriage and for the duties of the hearth keeper. Kay-Kavus explains that “a wife is taken to manage the household, not to own. To satisfy passion, you can buy a slave at the bazaar, no worries, no big expenses will be required” (Kay-Kavus, 1953). Slaves were often untrustworthy women of conquered tribes.

The ideal man and husband is “handsome and faithful, honest and economic” (Kay-

Kavus, 1953) who knows literacy and the Koran, who owns weapons, horseback riding and certainly crafts to earn a living in a way permitted by Sharia. Speaking about a woman, the author tries to choose words, but his fear of being bewitched by feelings for a woman and being in her power is manifested by a thin thread. In chapter No. 14 *On love affairs and their customs*, the author declares: "Beware of love while you can because falling in love is a matter that brings troubles, especially in old age and during poverty" (Kay-Kavus, 1953). A man should always be a leader in everything, and a man in love is always a follower, the author believes. At the same time, Kay-Kavus teaches a son worldly wisdom: "He is not a man who does not fall in love" (Kay-Kavus, 1953).

The ancient Turks considered a man in love to have fallen into evil nets and always condemned a woman: "Even if your beloved is like an angel close to God, you will never get rid of human reproaches because such is the custom among people" (Kay-Kavus, 1953). Kay-Kavus instructs a son not to let the women of his family out of the house and keep them away from men's eyes, otherwise it is through women's fault that it can bring shame on the family.

The above analysis of the great work of Kay-Kavus allows us to declare a strict gender stratification of ancient Turkic society, an ambiguous attitude towards a woman as a member of society: her limited social role and clear predestination as a guardian and hostess of the hearth or as a disenfranchised concubine. A man acts as a leader in the family and in society, and he has the right to control the fate of a woman within the framework of ancient Turkic customs and traditions and a new religion. The edifying tone and content of this work allows us to consider it a valuable source of ethnopedagogical knowledge about the Turkic peoples.

Another well-known work of the ancient Turkic thinker Yusuf Balasagunsky *Blessed Knowledge* is also worthy of attention on the subject of the characteristics of the ancient Turkic tribes's gender foundations and accommodating the goals, content and tasks of gender education of the ancient Turkic society. This work of the great thinker was written approximately at the same time with the *Kabus-Name* of Kay-Kavus and, therefore, both works convey very similar rules of the ancient Turks' life. Yusuf Balasagunsky also addresses his worldly wisdom to sons. It is the man he sees as the leader of the society. The author tells the next generations about the virtues that the head of the family and the society as a whole should have. A man must strive for knowledge because, as the author says, "... knowledge is the basis for great achievements, "(Balasagunsky, 1983), and "those who have learned learning in deeds weigh ..." (Balasagunsky, 1983). Many important masculine qualities are listed in the *Gracious Knowledge*:

"The duty of honor for a husband is self-control... He needs sedateness, benevolence, and he needs knowledge and scholarship" (Balasagunsky, 1983). Much is said about the importance of the all-round development of men: both spiritual and physical: "The possession of the sword rules the good of the subjects, the possession of the pen will guide the road" (Balasagunsky, 1983). The author also calls undesirable masculine qualities: "And anger and anger are a vice for a man... In anger, the good is unrestrained and rude!", "Stubbornness is

also a malicious harm...”, “Another evil is to be wicked, thin...” (Balasagunsky, 1983). The author considers the welfare of people to be the goal of the correct upbringing of a man. The future of the whole tribe depends on what kind of ruler it will be, says the ancient Turkic thinker. *Gracious knowledge* conveys the ideal of a male ruler:

“Those whose right hand nations are subject to, Both word and deed should be beautiful.” (Balasagunsky, 1983); Vlast “The ruler... is devoted to his deeds, he leads them with care, By consulting science, he rules the people. He takes care of everyone, saves the poor from the hood, The law for him is the good of the poor people” (Balasagunsky, 1983).

Yusuf Balasagunsky devotes Chapter 63 to the upbringing of sons and daughters. He says that both boys and girls need to be raised in a family, take care of their health, and teach science. An important business of life for the Turks was the creation of a family, so he obliges his son: “Give your daughters in marriage, marry your sons ...” (Balasagunsky, 1983). The gender values of child-rearing for the ancient Turks are clearly visible: “See that your son does not sit idle... Don’t let your daughters languish for a long time without a husband...” (Balasagunsky, 1983). This demonstrates that a man should be accustomed to work, and a woman is created for a family. *Gracious knowledge* conveys the patriarchy of the social foundations of the ancient Turks. The ambivalent nature of the attitude towards the female sex demonstrates many lines of the great work. On the one hand, there is a dislike for women: “It would be better not to be daughters at all! And if they are born– it’s better for them to lie down with the dead in the grave on a black litter!”, “Keep women at home and be strict with them, they have the appearance and essence are not similar” (Balasagunsky, 1983). Home and family are the only space for a woman’s activity: “It’s not good to let women out of the house either: it’s easy for them to get out of the way outside the house” (Balasagunsky, 1983), “Forbid women to eat with men, and if you let them, you can’t get away from troubles!” (Balasagunsky, 1983). A woman, according to the ancient Turks, is the cause of sin and shame: “Hundreds of thousands of brave men were cut off by women’s arrogance at the root.”, “... died from women in great shame!”, “They went to the grave alive because of women.” (Balasagunsky, 1983).

However, despite the advice to be wary of women and keep them strict, Yusuf Balasagunsky teaches the future generation to behave with dignity with women, to try to create conditions of well-being and care for them: “Honor women, give them what they like ...”, “The essence of women is that meat: keep it, not pus” (Balasagunsky, 1983). Also, the great thinker warns not to marry women against their will: “And if the branches are forcibly grafted, do not taste their fruits, they are poisonous!” (Balasagunsky, 1983). Respecting a woman, taking into account her opinion and pleasing her is just as important as being strict with her. This is the whole essence of the relationship between a man and a woman in ancient Turkic customs. The author ambiguously states that “where the law is in power, the people are comfortable there ...” (Balasagunsky, 1983), therefore, society should honor and respect the laws of the ancestors and follow them. This proves that the *Blessed Knowledge* of Yusuf Balasagunsky accommodates the goals, objectives and content of gender education of the ancient Turks.

Divan Lugat at-Turk by Mahmud al-Kashgari is the next work that reveals the gender foundations of Turkic society. This brilliant work of Mahmud al-Kashgari introduces the reader to samples of poetry and wise sayings of the Turks, given as illustrations to dictionary articles and conveying the worldview of the Turkic society. The work is addressed to a son as a person responsible for the well-being of his tribe and the successor of the family: "I wrote my Book ... so that it would become an Eternal Monument and Enduring as a Value, I dedicated it to [the successor of the family of] saints and prophets...". As in the two previous works of the great thinkers of the Middle Ages, the idea of educating men as leaders of the family and society runs through the illustrative material of this work. A man is the breadwinner of the family, hardworking and responsible for its well-being: "The hardy has fat lips, the lazy has blood on his head" (Mahmud al-Kashgari, 2005); "The one who is diligent from an early age finds joy in maturity" (Mahmud al-Kashgari, 2005); "The one who has a lot of property is best suited for management. If the ruler remains empty-handed, it will be difficult for one to gather people" (Mahmud al-Kashgari, 2005). The wise instructions of the father convey the golden rules of managing people in the Turkic society: "My son, accept my instruction: strive for virtue. Having become revered by the people, bring him wisdom and good" (Mahmud al-Kashgari, 2005); "My son, I bequeath you virtue and good breeding. Becoming a knowledgeable and wise person, learn from this benefit" (Mahmud al-Kashgari, 2005); "Strive for wisdom, knowledge, and learn it without detracting from the importance of the teaching. For the one who claims wisdom and knowledge without teaching turns out to be confused during the test" (Mahmud al-Kashgari, 2005); "If you become respected and influential, do good. Become a good addition to the number of rulers who care for the people" (Mahmud al-Kashgari, 2005). Along with the leadership role, men have a huge responsibility for harmony in society, unreasonable use of power is dangerous, the proverbs warn: "He who exalts oneself can ruin his pants" (Mahmud al-Kashgari, 2005). The ability to manage is formed from a small, the people say: "It is better to be the head of a calf than the foot of a bull" (Mahmud al-Kashgari, 2005). It is very important to take into account people's opinions: "The board following the advice flourishes, but without advice it worsens" (Mahmud al-Kashgari, 2005). The same wisdom is relevant in the family: "Fifty cubits of cloth won't be enough for a bachelor's trousers." Al-Kashgari comments on this proverb, claiming that a wife will always give good advice. Turkic proverbs also appeal to honor and the dignity of the leader and warn: "Luck leaves the wicked" (Mahmud al-Kashgari, 2005). The Turks believed that it should be like this: "There is no gap in the sun (on the solar disk), and there is no deception in the promises of the ruler" (Mahmud al-Kashgari, 2005). The male function of a warrior-defender was sacred for the Turks: "The one who prepares weapons (against the enemy) gets a foal, and the one who forgets (to prepare) becomes a prisoner" (Mahmud al-Kashgari, 2005). Only "the hardy and brave can be proud" (Mahmud al-Kashgari, 2005) says the Turkic proverb. The value of a warrior for society is enormous, the proverb calls: "Do not harm a warrior, do not put a trotter's back on" (Mahmud al-Kashgari, 2005). However, one must confirm one's courage: "A brave man (is known in battle) with the enemy, and (patience) of a prudent man (is shown) in a dispute" (Mahmud al-Kashgari, 2005); "A hero (is known) on the day of battle,

and (the mind) of a wise man - in an assembly” (Mahmud al-Kashgari, 2005). Friendship and mutual assistance – the golden rules of warriors, folk wisdom says: “Without barley, a horse will not overcome the ascent, without helpers, a brave man will not break a detachment in battles, they say: “When he asked me for advice, our minds aligned. He began to attack (in battle) together with other men and roll the heads of the warriors (like balls)” (Mahmud al-Kashgari, 2005).

A woman in Turkic society is subordinate to a man and cannot lead: “A crow that competes with a goose in strength and flight breaks her legs” (Mahmud al-Kashgari, 2005). A woman’s fate is in a man’s decisions: “He concluded a mutual matchmaking agreement with me and wooed my daughter...” (Mahmud al-Kashgari, 2005); “If (a man) gives a dowry, a girl becomes his (bride): if he needs something, he will pay a high price” (Mahmud al-Kashgari, 2005). Knowing their gender foundations, the Turks advised to take care of their daughters with the help of a valuable dowry: “A bride who receives a dowry from her relatives finds a kind, courteous and respectful father-in-law” (Mahmud al-Kashgari, 2005). A rich bride is a relief from the burden of providing food for a new family. However, the people warn not to put property at the forefront: “Let the one who hoards imagine that (from the top of the mountain) a stream is falling, rolling down his property like stones” (Mahmud al-Kashgari, 2005). Folk wisdom also says that power over a woman should be for the good to her: “Having become someone’s friend, show one respect, agree with one in business, do not contradict one, do not put another above one. Keep an eye on the [obedient] chickens in your house, do not look for pheasants in the field, missing the chickens” (Mahmud al-Kashgari, 2005). A woman’s consent is important: “Do not fight with a girl (she is strong and will prevail over you) and do not compete in races with a young mare (she will win because she is stronger and more impetuous than an adult horse)” (Mahmud al-Kashgari, 2005). A valuable quality of a woman is her chastity: “A tree branch is always swayed by the wind, and a beauty is always sent news” (Mahmud al-Kashgari, 2005). Al-Kashgari comments on this proverb, claiming that she should behave chaste at the same time, and then “The pearl with the hole will not remain [lying] on the ground (someone will come and pick it up)” (Mahmud al-Kashgari, 2005). Choosing a life partner, people advise to appreciate the following in a woman: “Do not look at the face, look (in a person) for virtue and good breeding” (Mahmud al-Kashgari, 2005). Mutual respect of the sexes, separation of duties and peace in the house are justice goes out the window” (Mahmud al-Kashgari, 2005). The illustrative material *Divan Luga tat-Turk* allows us to conclude that such qualities as education, modesty, respectfulness, responsibility, virtue and friendliness, according to the Turks, are obligatory for a man as a good head of the family and a worthy ruler. According to the Turks, women are assigned the role of subordinates, but significant members of society whose opinion and contentment are important for the welfare of the tribe.

The laws of *Yasa* are also the most valuable work revealing the content, goals and objectives of gender education. *Yasa* was divided into two major departments: 1) Bilik is a collection of sayings of Genghis Khan himself, containing thoughts, instructions and decisions

of the legislator, both of a general theoretical nature and statements about various specific cases; 2) the actual *Yasa* is a set of encoded ancient customs of the Turks and Mongols, military, civil and domestic, with the establishment of appropriate penalties for non-fulfillment. *Yasa* clearly shared the social responsibilities of the sexes, their purpose and functions. The education of a man as a healthy, strong and skillful warrior, honest in deeds and words, disciplined and unquestioningly fulfilling the laws of the great Genghis Khan is the goal of raising a boy in a family and tribe. The girl was brought up according to the *Yasa* as the keeper of the hearth, responsible for the rear of her warrior-husband and the continuation of his family. *Yasa* clearly establishes polygamy and a strict hierarchy in the family. The head of the family is the husband whom all his wives are obliged to obey and respect. The first wife was considered the eldest among the wives and had more rights than other wives. All family members had to respect each other and honor their elders regardless of gender. The laws of *Yasa* based on the ancient customs of the Turks and Mongols, successfully regulated the life of the Turkic tribes for many centuries (Bahrevsky, 1997).

It is impossible to give an unambiguous assessment of the problem of gender education in the medieval Arab-Muslim world in the era of Islamization. On the one hand, men and women's upbringing was unequal: Islam rigidly defined the position of a woman who was forced to completely obey a man. On the other hand, the idea of a differentiated approach in gender education is indisputable because the life purpose of a woman is to be a good wife and mother, and the life purpose of a man is to ensure the material well-being of the family, to be responsible for the security of the fatherland. In our deep conviction, these qualities are not only and not so much gender identity as universal human qualities.

4. CONCLUSION

The thinkers' works of the historical period of Islamization, Arabization of the ancient Turkic tribes, although they demonstrate many contradictions in children's upbringing, however, they highlight very similar principles of gender education. The adaptation of the traditions and customs of the ancestors to the requirements of the new religion took place in a peculiar way. The contradictions in the upbringing of a dual attitude towards a woman as a member of society were especially pronounced. On the one hand, the total dependence of a woman on a man was brought up who was entrusted with the right to dispose of her fate and freedom. On the other hand, ancient thinkers conveyed in their works the wisdom of ancestral customs to take into account the opinion of a woman, teach her knowledge for the initial education of future generations and treat her contentment as a necessary condition for the well-being of the family and the entire tribe.

We believe that the issues of gender education, despite the specific features, should be considered as an interconnected and interdependent process in the dialectic of the common and special in the interaction of the two sexes. Modern society is interested in adequate gender education: without substitution of gender roles.

Conflict of Interest

The authors declares that there is no conflict of interest.

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

İŞ EĞİTİMİNDE KIRIM KARAYLARI, URUMLAR VE ERMENİLERİN GELENEKLERİ

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Article Type: Research Article

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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THE CRIMEA PEOPLES' TRADITIONS, CUSTOMS AND RITUALS
AS COMPONENTS OF ETHNOCULTURAL EDUCATION
ETNOKÜLTÜREL EĞİTİMİN BİLEŞENLERİ OLARAK KIRIM
HALKLARININ GELENEK, ADET VE RİTÜELLERİ

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Article Type: Research Article

Abstract

Modern education in the Russian Federation is focused on the preservation and development of the entire diversity of cultural realities existing in society, on the transfer of this heritage to the younger generation. This contributes to the effective intercultural interaction; fostering a sense of patriotism, respect for the history of the Crimea and its peoples, pride in the multinational Motherland; formation of respect for the national values and unique culture of the younger generations, both their own and other peoples, the desire for mutual enrichment of the cultures and traditions of the peoples living in the Crimea. In the paper, the Crimea peoples' traditions, customs and rituals are considered as an integral system of ethnocultural values, life meanings and ideals, conservation and translation of which into the modern sociocultural, including educational, environment are the basis for the harmonization of Russian society, the conservation of its identity and cultural originality, the most important factor of ethnocultural education. The authors are convinced that the integral sociocultural space of the Crimea, despite the ethnocultural diversity, is a fertile ground for the effective solution of tasks related to the ethnocultural education of the younger generations since during the centuries-old interaction the peoples of the Crimea have developed such skills as mental compatibility of various ethnocultural communities, peaceful coexistence of ethnic groups and faiths, trust and mutual assistance of peoples to each other.

Keywords

the Crimea peoples' traditions, customs and rituals, respect for the national values, sense of patriotism, respect for the history, effective intercultural interaction

Öz

Rusya Federasyonu'ndaki modern eğitim, toplumda var olan tüm kültürel gerçeklik çeşitliliğinin korunmasına, geliştirilmesine ve bu mirasın genç nesle aktarılmasına odaklanmıştır. Bu, vatanseverlik duygusunu beslemek, Kırım ve halklarının tarihine saygı duymak, çok uluslu Anavatan ile gurur duymak, genç kuşakların hem kendi hem de diğer halkların ulusal değerlerine ve eşsiz kültürlerine saygı duyma, Kırım'da yaşayan halkların kültür ve geleneklerini karşılıklı olarak zenginleştirme arzusu yaratarak etkili kültürlerarası etkileşime katkıda bulunur. Makalede, Kırım halklarının gelenekleri, adet ve ritüelleri, etnokültürel değerleri, yaşamın anlamı ve ideallerinin ayrılmaz bir sistemi oluşundan hareketle, bunların korunması, eğitim ve çevreyi içeren modern sosyokültürel dönüşümün sağlanması, Rus toplumunun uyumluluğunun temeli; kimliğin ve kültürel özgünlüğün korunması, etnokültürel eğitimin en önemli ögesi kabul edilmiştir. Yazarlar, etnokültürel çeşitliliğe

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rağmen, Kırım'ın ayrılmaz sosyokültürel alanının etnik grupların ve inançların barış içinde bir arada yaşaması, halkların birbirine güvenmesi ve karşılıklı yardımlaşması, Kırım halkları yüzyıllardır süren etkileşimler sırasında çeşitli etnokültürel toplulukların zihinsel uyumluluğu gibi beceriler geliştirdiğinden, genç nesillerin etnokültürel eğitimi ile ilgili görevlerin etkin çözümü için verimli bir zemin olduğu düşüncesindedir.

Anahtar Sözcükler

Kırım halklarının gelenekleri, gelenek ve ritüeller, milli değerlere saygı, vatanseverlik duygusu, tarihe saygı, etkili kültürlerarası etkileşim

1. INTRODUCTION

Modern education in the Russian Federation is focused on the preservation and development of the entire diversity of cultural realities existing in society, on the transfer of this heritage to the younger generation. As emphasized in the *Concept of Spiritual and Moral Development and Education of Citizen Personality of Russia* (Danilyuk, Kondakov & Tishkov, 2009), and *Concept of Ethnocultural Education* (Gluzman & Redkina, 2015) in the pedagogical aspect, education involves taking into consideration the continuity of the modern national educational ideal in relation to the national educational ideals of past eras and provides:

- orientation to the dialogue (polylogue) of cultures;
- effective intercultural interaction;
- rejection of the cultural and educational monopoly of one nation (nations) and peoples in relation to others;
- a general system of moral guidelines;
- respect for the mother tongue, for the original culture and unique cultural values, for historical roots and common historical memory.

This leads to a number of specific pedagogical tasks:

- formation and dissemination of the ideas of peoples' friendship, their spiritual and moral unity and interethnic harmony, as well as interethnic communication culture;
- fostering a sense of patriotism, respect for the history of the Crimea and its peoples, pride in the multinational Motherland;
- preservation and development of the historical and cultural heritage of the peoples living in the Crimea, dissemination of objective information about their past and present, creation of an atmosphere of respect for their achievements in society, and further development of interaction traditions between cultures and peoples;
- formation of respect for the national values and unique culture of the younger generations, both their own and other peoples, the desire for mutual enrichment of the cultures and traditions of the peoples living in the Crimea;
- creating conditions for harmonious interaction of the Russian language with national languages, enrichment of languages and cultures, effective intercultural communication.

The Crimea peoples' traditions, customs and rituals represent an integral system of ethnocultural values, life meanings and ideals, the preservation and transfer of which into the modern sociocultural environment should become one of the factors for the ethnocultural education of Russian citizens, the preservation of the cultural diversity of this country, and the strengthening of the unity of the Russian state. The conservation and inheritance of the Crimea peoples' traditions, customs and rituals as an integral system of ethnocultural values, life meanings and ideals into the modern sociocultural, including educational, environment are the basis for the harmonization of Russian society, its identity and cultural originality conservation, and the most important factor of ethnocultural education as well.

The purpose of this paper is to consider the Crimea peoples' traditions, customs and rituals as components of ethnocultural education.

2. MATERIALS AND METHODS

The research methodological basis is the works dedicated to the study of the educational possibilities of the Crimea peoples' traditions, customs and rituals of such Russian philosophers, ethnographers, psychologists, teachers as: S.A. Arutyunov (1981), I.V. Sukhanov (1976), L.P. Bueva (1968), V.B. Vlasova (1983), E.V. Sokolov (1981), C. M. Shirokogorov (1922), M.V. Zakharchenko (2009, 2011), L.I. Redkina (2001), M.A. Khairuddinov (2000) and others. Since pedagogy cannot exist independently of the sciences which study personality, we cannot do without knowledge of psychology, without the fundamental works of psychologists, such as: L.S. Vygotsky (1929), A.V. Brushlinsky (1991), B.G. Ananyev (2001) and others. Problems of the interrelation of different peoples' cultures and their influence on the formation of personality, on the nature of individual experience, including cognition, emotion and motivation are discussed in the researches of H.R. Markus & S. Kitayama (1991), G. Adams & H. R. Markus (2001); problems of educational potential of ancestral ethnic heritage to carry meaning for later-generation are investigated in the works of M. Fodor (2017), O.B. Tikhomirova (2014), E.A. Koval, S.G. Ushkin & N.V. Zhadunova (2020), O.G. Belomoeva & N.P. Ledovskikh (2019), M.A. Eldin, & E.V. Mochalov (2020), A.V. Martynenko (2020) and many others.

In our research, we used such general theoretical research methods as: analysis of sources on the stated problem, comparison of various scientific standpoints, abstraction and concretization in order to adequately understand the essential features of the Crimea peoples' traditions, customs and rituals, their educational capabilities.

3. RESULTS

The appeal to the Crimea peoples' traditions, customs and rituals as the fundamental foundations of this sociocultural experience, human culture, in our opinion, contributes to the

achievement of the designated tasks correlated with the ethnocultural education of the younger generations. In our opinion, addressing to the Crimea peoples' traditions, customs and rituals as the fundamental foundations of the sociocultural experience, human culture facilitates achievement of the indicated tasks which are closely connected with the rising generation's ethnocultural education.

The phenomenon of folk traditions, customs and rituals, in particular the Crimea peoples' traditions, customs and rituals, has recently attracted increasing attention of modern scientists – philosophers, ethnographers, psychologists, teachers – not only because of academic interest, but also as a necessary tool for spiritual and moral education formation (S.A. Arutyunov, 1981; I. V. Sukhanov, 1976; L.P. Bueva, 1968; V.B. Vlasova, 1980, 1983; E.V. Sokolov, 1981; L.I. Redkina, 2001; M.V. Zakharchenko, 2009, 2011; D.A. Prokhorov, 2012; M.V. Ivannikova, 2014, and others).

There is not a single nation in the world that does not have its own traditions, customs and rituals, through which sociocultural experience, knowledge and achievements are transmitted to new generations. Folk traditions, customs and rituals play a significant role in the reproduction of culture, all spheres of spiritual life, have a powerful educational potential. Folk traditions, customs and rituals are a set of programmed responses that guided the previous generations in their lives: they adapted not only to the biological, but also to the social environment, learned to build relationships with other people in everyday life. And in this regard, it is, using N.M. Lebedeva's terminology, 'the program of our brain' (Lebedeva, 1999). According to N.M. Lebedeva, this is 'the program of our brain' (Lebedeva, 1999).

In the Crimea, the system of traditions, customs and rituals was formed on the basis of the formed educational efforts of the peoples who inhabited the peninsula. Thanks to this system, people reproduced themselves, their national characteristics, their spiritual culture, their character. Children's loyalty to their ancestors' customs and traditions was considered as the basic law of life. The experience of people of the past centuries living on the territory of the Crimea in the organization of their relationships was accumulated in order to strengthen the educational influence on children. This experience has always been adopted, studied, assimilated; it served the goals of spiritual and moral education.

In different regions of the Crimean Peninsula, the development of traditions, customs and rituals is carried out in different ways. It depends on the content characteristics of the population's ethnocultural identity. It would not be an exaggeration to say that the basis of the peoples and ethnocultural communities of the Crimea are stable, established and time-tested traditions and customs relating to all spheres of people's life.

The Crimea peoples' traditions, customs and rituals, from the point of view of ethnopedagogy, are divided into labor, moral, family, religious, national, ideological, aesthetic (Vasil'tsova, 1983). According to S.M. Shirokogoro classification (Shirokogorov, 1922), traditions and customs are cultural and creative, spiritual and creative, state and political.

As practice shows, in fact, each individual family, each educational institution also has its

own system of cultural, spiritual, moral, labor, aesthetic, etc. educational traditions, customs.

Thus, the Crimea peoples' traditions, customs and rituals perform the function of integrating people into an ethnocultural community which, in turn, is integrated into the nation. Studies of V.E. Vozgrin (Vozgrin, 1992), V.Yu. Gankevich (Gankevich, 1998), M.A. Khairuddinov (Khairuddinov, 2000) clearly demonstrate that the Crimean Tatars as an ethnocultural community not only survived thanks to the norms and rules of behavior introduced into everyday life, a stable hierarchy of life values, but also managed to preserve their national culture, their ethnocultural identity. The ethical norms laid down in traditions, customs and rituals – hard work, honesty, respect for elders, etc. – are a reliable guarantee of survival in difficult life conditions and the preservation of national self-esteem.

In this regard, it is necessary to note another function of the Crimea peoples' traditions, customs and rituals: absorbing the best achievements of people's ideological, moral, labor, aesthetic life, they are the invaluable foundation on which the implementation of ethnocultural education of the younger generations is productive. This becomes possible due to the fact that folk traditions, customs and rituals, in general, and Crimea peoples' traditions, customs and rituals, in particular, act as means of self-regulation of a person's personality, focused on solving problems of spiritual and moral education. All folk pedagogy is based on folk traditions, customs and rituals, the appeal to which for educational purposes is very significant since they contain folk wisdom, they do not allow young people to break the link of generations and lose historical memory.

The most important role of folk traditions, customs and rituals in the development of national consciousness, in awakening interest in the native land, native language, native people, as well as awareness of their place in the 'picture of the world' is described in L.S. Vygotsky's works (Vygotsky, 1929), A.V. Brushlinsky (Brushlinsky, 1991), A. I. Zelichenko (Zelichenko, 1996), and others.

Each people living on the territory of the Crimea has its own specific traditions, customs and rituals which, first of all, are determined by the needs for establishing harmonious relations between different generations, in connection with the present, the past and the future. Therefore, the nature of the Crimea peoples' traditions, customs and rituals was influenced by such factors as: the place of people's residence, natural conditions; lifestyle; people's religion; natural conformity of people's intellect. So, the Tatars and Karaimes have a tradition according to which it was accepted not to completely remove the crop from the field, but to leave part of it to birds, animals, or just people in need. This tradition used to have and still has a positive educational impact on the younger generation: it teaches empathy, caring for those who are in a difficult life situation.

Most of the Crimea peoples' traditions, customs and rituals are associated with the idea of indissoluble relations of people with each other within their family, clan which contributes to their ethnocultural identity formation. In the monograph *Ethnopedagogy of the Karaimes of the Crimea*, L.I. Redkina (Redkina, 2001), with reference to archival sources, gives an example of

another tradition of the Tatars and Karaimes: to maintain family-friendly relations with their relatives on the father's and mother's side. Such relationships also contribute, firstly, to the material support of young families from numerous relatives; secondly, to moral and spiritual support in difficult or tragic life situations; thirdly, to the upbringing of children left without parents; fourth, to the support of elderly relatives. Such relationships do much to promote financial support to newly-weds, moral and spiritual support in trouble, bringing up orphans, any support to elderly relatives.

Based on the above, it can be stated that the main importance of folk traditions, customs and rituals is that they help a person to understand one's self from the standpoint of those characteristics that are accepted in this society, to self-determine oneself with the cultural patterns of this particular society. In this regard, the integral sociocultural space of the Crimea, despite the ethnocultural diversity represented by the basic values of each people living on its territory – traditions, customs and rituals – is a fertile ground for effectively solving problems related to the ethnocultural education. An indisputable confirmation of this is the fact that in the process of living together and mutual cooperation, the Crimean ethnic groups have developed integral sociocultural values. First of all, it is the mental compatibility of various ethnocultural communities, the peaceful coexistence of ethnic groups and faiths; it is also the awareness that ethnocultural diversity is a reality of life, the ability to understand, trust and help each other, appreciate communication and cooperation. This, ultimately, is the meaning of people's existence.

It is possible to say that despite the ethnocultural and confessional diversity a single regional culture has developed in Crimea, the core of which is traditional values. The Crimea peoples' traditions, customs and rituals which include a whole complex of norms of behavior, forms of consciousness and systems of human communication that have an essential value are significant components of the system of spiritual and moral values and guidelines.

4. CONCLUSION

The Crimea peoples' traditions, customs and rituals are an integral system of ethnocultural values, life meanings and ideals, conservation and translation of which into the modern sociocultural, including educational, environment are the basis for the harmonization of Russian society, conservation of its identity and cultural originality, the most important factor of ethnocultural education. The conservation and inheritance of the Crimea peoples' traditions, customs and rituals as an integral system of ethnocultural values, life meanings and ideals into the modern sociocultural, including educational, environment are the basis for the harmonization of Russian society, its identity and cultural originality conservation, and the most important factor of ethnocultural education as well.

The integral sociocultural space of the Crimea, despite the ethnocultural diversity, is a fertile ground for the effective solution of tasks related to the ethnocultural education of the

younger generations since during the centuries-old interaction, the peoples of the Crimea have developed such skills as mental compatibility of various ethnocultural communities, peaceful coexistence of ethnic groups and faiths, trust and mutual assistance of peoples to each other.

The Crimea peoples' traditions, customs and rituals like any other folk traditions, customs and rituals are a set of programmed responses that guided the previous generations in their lives: they adapted not only to the biological, but also to the social environment, learned to build relationships with other people in everyday life, play a significant role in the reproduction of culture, all spheres of spiritual life, have a powerful educational potential.

Conflict of Interest

The author declares that there is no conflict of interest.

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**BILINGUAL EDUCATION IN THE CRIMEA AS AN EFFECTIVE
MEANS OF MULTICULTURAL EDUCATION OF YOUNG PEOPLE
GENÇLERİN ÇOK KÜLTÜRLÜ EĞİTİMİNDE ETKİLİ BİR ARAÇ
OLARAK KIRIM'DA ÇİFT DİLLİ EĞİTİM**

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Article Type: Research Article

Abstract

The work is dedicated to the acute problem of developing the bilingual education in such historically, politically, ethnically and geographically unique region of the Russian Federation as the Republic of Crimea in the framework of realizing the provided by law right of the citizens to receive education in their native language, as well as improving the quality of foreign language education in middle and high school from the point of view of the socio-cultural approach. General scientific methods of theoretical analysis, observation, generalization, and concretization have been used to analyze the scientific articles in periodicals, dissertations, didactic materials on teaching a foreign language in bilingual schools. The article highlights the issues of history, nature and the state of bilingual education in Crimea. The importance of bilingual education as an effective means of multicultural education of youth in conditions of integration of Russia into the world economic and educational environment, and globalization of modern society is emphasized. The performed study shows that alongside the growing popularity and importance, bilingual education in Crimean region obtains new challenges and difficulties, especially concerning professional training of language teachers and logistical support of bilingual education, which can be solved by means of organizing special courses, seminars, webinars, foreign internship both for practicing and future teachers, professional communities of teachers, and modernizing teaching facilities, materials, and aids.

Keywords: Bilingual education, Multicultural education, Internationalization, Globalization, Integration into the world economic and educational environment

Öz

Bu çalışma, Rusya Federasyonu'nun Kırım Cumhuriyeti gibi tarihi, siyasi, etnik ve coğrafi olarak benzersiz bir bölgesinde, vatandaşların yasalarla sağlanan eğitim alma hakkının gerçekleştirilmesi için iki dilli eğitimin gelişimi durumunu ele almaktadır. Bununla birlikte ana dilin ortaokul ve lisede verilen yabancı dil eğitiminin niteliğini sosyo-kültürel yaklaşım açısından geliştirmesi durumu da araştırma kapsamına alınmıştır. İki dilli okullarda yabancı dil öğretimi ile ilgili süreli yayınlardaki bilimsel makaleleri, tezleri, didaktik materyallerini analiz etmek için bilimsel teorik analiz, gözlem, genelleme ve somutlaştırma yöntemleri kullanılmıştır. Bu makale, Kırım'da tarih, doğa ve iki dilli eğitimin durumu gibi konuları vurgulamaktadır. Rusya'nın dünya ekonomik ve eğitim ortamına entegrasyonu ve modern toplumun küreselleşmesi koşullarında gençlerin çok kültürlü eğitiminin etkili bir aracı olarak iki dilli eğitimin önemi vurgulanmaktadır. Yapılan çalışma Kırım bölgesinin artan popülaritesi ve önemine rağmen iki dilli eğitimin yeni zorluklar getirdiğini göstermektedir.

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Özellikle dil öğretmenlerinin mesleki eğitimi ve iki dilli eğitimin lojistik desteği ile ilgili olarak özel kurslar, seminerler, düzenleyerek çözülebileceği görülmektedir. Web seminerleri hem uygulayıcı hem de geleceğin öğretmenleri için yabancı stajlar, profesyonel öğretmen toplulukları ve öğretim tesislerinin, materyallerinin ve yardımcılarının modernleştirilmesi de diğer çözüm yollarıdır.

Anahtar Sözcükler

İki dilli eğitim, Çok kültürlü eğitim, Uluslararasılaşma, Küreelleşme, Dünya ekonomik ve eğitim çevreleriyle entegrasyon

1. INTRODUCTION

In terms of modernization of the Russian educational system special importance is given not only to the problem of improving the quality of foreign language education in middle and high school but also to the development of bilingual education as a means to enhance linguistic pluralism in teaching foreign languages, one of the socio-pedagogical ways of resolving the contradictions of modern cultural development of countries and peoples, containing the significant potential of multicultural education of young people.

As Shirin (2007) notes in his thesis, bilingual education gets a special role as a technological and methodological framework of the internationalization of secondary and higher education in the Bologna process. Sorochkina (2000) states that in bilingual education foreign language is transformed from the learning objective into means of acquiring special knowledge and multicultural education.

At present, the problems of bilingual education are examined from the point of view of psychology, linguistics, pedagogy, didactics, and on an interdisciplinary level. Vorobyova and Grabbe (2016), considering the issues of formation of communicative bilingual personality, noted that a comprehensive study of the issue of bilingualism is only possible in the interaction of communicative linguistics and linguistic didactics. Analysis of research works shows that Russian researchers of the 21st century are interested in such questions as the influence of bilingualism on linguistic personality (Znamenskaya, 2014), bilingual education of preschool children (Ivanova, 2013), the use of innovative strategies, methods, and techniques of bilingual education (Abramova & Yessina, 2014), development trends (Dudnikova, 2017), etc.

2. MATERIALS AND METHODS

Dissertations and scientific articles in Russian periodicals on bilingual education over the past 20 years, as well as didactic materials on teaching a foreign language in Crimean bilingual schools, have been studied. General scientific methods of theoretical analysis of research works, observation of teaching practice in Crimean bilingual schools, generalization and concretization of the scientific notions and findings on the issue under discussion have been used.

3. RESULTS AND DISCUSSION

For the first time the notions of "bilingualism", "bilingual training" and "bilingual education" appeared in the scientific literature in the 1990s, and in 1994 the concept of bilingual education was approved by UNESCO (as cited in Hudobina, 2005, p. 161). There are many studies of the nature and typology of bilingualism, often replaced by a synonym "two-linguism", which is understood as the possession of at least two languages in equal or varying degrees. Most scientists believe that bilingualism can be natural and artificial, although some scholars have identified up to 30 types of bilingualism (Abramova & Yessina, 2014; Vorobyova & Grabbe, 2016; Znamenskaya, 2014; Hudobina, 2005). Under bilingual education Hudobina (2005, p. 162) understands acquiring samples and values of the world culture by means of native and foreign languages, when the foreign language acts as a way of learning the world specific knowledge, assimilation of the cultural, historical, and social experience of different countries and peoples.

Bilingual education includes 1) the interconnected use of two languages as a means of educational activities when learning the subject and acquiring subject knowledge in a particular field; 2) learning a foreign language in the process of mastering certain subject knowledge through the use of two languages and language acquisition as means of educational activities (Abramova & Yessina, 2014; Dudnikova, 2017). The second language is the object of learning, means of communication, and language of teaching.

Bilingual education, which implies an active practice of teaching in two languages simultaneously, is most widely applied in educational institutions of the countries where there are several languages used by the society, such as the USA, Canada, Germany, Russia etc.

Among the main benefits of implementing bilingual education researchers define:

- achieving a high level of subject, language, intercultural competence of students;
- increasing motivation in learning a foreign language;
- increased competitiveness of students and thus the improvement of career prospects;
- development of cognitive abilities;
- learning and developing tolerance to other cultures, analysis of your own culture (Dudnikova, 2017; Ivanova, 2013; Piterskaja, 2015).

However, bilingual education has also its disadvantages:

- there is a possibility of full assimilation with another culture and the loss of connection to the native culture;
- the successful formation of bilingual competence is closely linked to the professionalism of the training of educators, teachers, professors, but the problem of preparation of highly skilled experts is still to be solved (Ivanova, 2013; Piterskaja, 2015).

In the multicultural Crimea, the ideas of multicultural and bilingual education are under

increasing development. Such bilingual educational institutions of the Crimea should be mentioned as:

- 1) Simferopol academic gymnasium with Russian (grades 1-10) and Ukrainian (grades 4-10) languages of education;
- 2) Municipal budget educational institution "Ukrainian school" of the Simferopol area of the Crimea, where the training is implemented in Russian (grades 1-10) and in the Crimean Tatar language (grade 4);
- 3) Private educational establishment "Simferopol International School", founded in 2003. It provides education in Humanities through an in-depth study of foreign languages, bilingual teaching of subjects of a natural-mathematical cycle, and foreign language philology. According to the academic programs of the school, the main objective of the bilingual education is the formation and development of communicative competence in conjunction with speaking and linguistic competence (Avilova, 2017).

The content of the training has the following features:

- from 1st class foreign language (English) and computer science are taught;
- from 3rd class a second foreign language (Turkish) is studied;
- from 7th class bilingual education (in mathematics, physics and chemistry are studied in Russian and English languages) begins;
- from 10th class training in foreign language philology is available.

Extracurricular activities include school groups (theater, music, visual art, choreography), sports (tennis, wrestling, volleyball, soccer), electives (French, German, Crimean Tatar).

- 4) In the Crimean boarding school gymnasium for gifted children in the village of Tankovoye, Bakhchisaray district specialized in English language training, whose graduates enter universities not only in Russia but also in Ukraine, Poland, Turkey, Canada, USA and UK, teaching five subjects - science, mathematics, physics, chemistry and biology - is conducted in the English and Russian languages. It is definitely a powerful factor in the development of children's intellectual abilities.
- 5) "Bilingual gymnasium №2" is one of the oldest educational institutions in the city of Sevastopol, founded in 1874, in 2016 ranked in the list of 500 best schools of Russia. It is a school of Humanities, where bilingual education is provided in: Russian-French and Russian-Ukrainian.
- 6) "Secondary School № 3 with profound studying of the English language" (Sevastopol).
- 7) Secondary School № 5 with Russian and Crimean Tatar languages of education (Bakhchisaray).

- 8) Kindergarten "Vishenka" in Bakhchisaray district, where teaching is conducted in the Russian and Crimean Tatar languages.
- 9) Kindergarten "Gnyozdyshko" (Bakhchisaray) with the Russian and Crimean Tatar languages of education, etc.

Thus, it can be stated that bilingual education is being widely implemented in the educational practice of Crimea at all levels of education – from high schools to preschools. Humanities, science and math cycle subjects teaching in English, German, French are used in secondary schools. In kindergartens and secondary schools, the predominant pattern is the realization of the right of citizens to receive education in their native language, as provided by law. In this regard, in a number of schools there are classes with Crimean Tatar and Ukrainian languages of education. In kindergartens children learn Crimean Tatar language in the form of a game, classes are conducted in two languages.

However, as the observation of the teaching practice in the Crimean bilingual educational establishments shows, the main problems they are facing are lack of 1) highly professional personnel, and 2) means and materials for teaching languages at the level that would meet the demands of the modern education.

To solve these problems, the following measures would be effective:

- development of special courses on bilingual education for students of foreign languages and pedagogical institutions;
- organization of special courses, seminars, webinars, foreign internship for practicing teachers as a part of their professional development program;
- encouraging establishment of professional societies, communities, and groups of bilingual school teachers to exchange their experience, achievements and hardships – real and virtual (via Internet);
- developing and publishing up-to-date teaching materials and aids for bilingual education at all levels for different languages and subjects;
- setting up special language or self-study classrooms.

4. CONCLUSION

The performed study shows that bilingual education in the Crimean region is gaining its popularity and importance, and corresponds to the realization of the right of the citizens to receive education in their native language (Russian, Ukrainian, and Crimean Tatar), as provided by law. It enhances not only mastering the mother tongue of different ethnic groups of the republic and a foreign language (English, German, French prevailing), but acquiring a foreign culture, which meets the demands of the current Russian education modernization process. Nevertheless, the system of bilingual education in Crimea faces problems, the most

acute of which are professional training of teachers and logistical support of bilingual education. They can be solved by means of organizing special courses, seminars, webinars, foreign internship both for practicing and future teachers, professional communities of teachers, and modernizing teaching facilities, materials, and aids.

Conflict of Interest

The author declares that there is no conflict of interest.

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