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**ETHNOPEDAGOGICAL TRADITIONS OF FAMILY EDUCATION
IN KOSACH-DRAGOMANOV FAMILY IN COURSES
OF EDUCATIONAL DISCIPLINES «HISTORY OF PEDAGOGY»
AND «THEORY AND METHODOLOGY OF EDUCATION»**

**ЕТНОПЕДАГОГІЧНІ ТРАДИЦІЇ ВИХОВАННЯ В РОДИНІ КОСАЧІВ-
ДРАГОМАНОВИХ У КУРСАХ НАВЧАЛЬНИХ ДИСЦИПЛІН «ІСТОРІЯ
ПЕДАГОГІКИ» І «ТЕОРІЯ ТА МЕТОДИКА ВИХОВАННЯ»**

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ABSTRACT

The purpose of the study is to reveal the ethnopedagogical traditions of education in the Kosach-Dragomanov family in terms of courses of educational disciplines «History of pedagogy» and «Theory and methodology of education» in the conditions of distance learning.

The article proves that the dominants of the upbringing of children in the Kosach-Dragomanov family were cultural, patriotic, spiritual, moral, mental, labor and religious education; the ethnopedagogical potential of the family accumulates spiritual, moral, cultural, national, mental, aesthetic, emotional, labor education through the cultivation of the Ukrainian mentality, in respect of the ethnopedagogical traditions of the Ukrainian people.

It is proved that the successful assimilation of the achievements of the ethno-pedagogical familial experience by students, the acquisition of the highest spiritual and moral qualities of the individual is facilitated by audit and practical work: in classes on the theory and methodology of education, the history of pedagogy, the preparation of abstracts, research and search design, Internet quizzes, flash mobs.

For example, now we are forced to study remotely, so within 25 days the online project of the Department of Pedagogy of Berdyansk State Pedagogical University «Paths of Pedagogical Heritage of Lesia Ukrainka» took place on the occasion of the 150th anniversary of her birth. Every day students of the Faculty of Psychological and Pedagogical Education and Arts introduced Lesia Ukrainka to poetry for the youngest in different formats: read poems, sang songs on the words of poets, painted portraits.

Key words: *ethnopedagogical tradition, upbringing of the children, family, experience, educational process, distance learning.*

The basis of scientific problem consists of *the fact that today the higher school faces a difficult task - to form an educated, humane, responsible,*

spiritually rich, noble professional educator who will worthily be able to educate the future generation. To do this, future teachers should have knowledge about ethnopedagogical traditions in the families of famous figures of the past. Pedagogy is inherently kulturoloska as it plays the level of culture of society [4].

The purpose of the study is to reveal the ethnopedagogical traditions of education in the Kosach-Dragomanov family in the courses of educational disciplines «History of pedagogy» and «Theory and methodology of education» in the conditions of distance learning.

Research results. At the end of 19th, early 20th century, the most common and accessible link of education in Western Ukraine was primary folk school. However, there were no Ukrainian schools in the region (there were schools with Russian and Polish language of study at different times). We emphasize that characteristic feature is also the absence of such an institution as social preschool education which caused the priority of family education.

We focus on the fact that in the 90s of the 19th century educational, social and political movement is becoming active. Important is being aware and understand the democratically minded intellectuals necessity and the need for upbringing and education in folk traditions.

It goes without sayings that in a difficult time of russification and polonization, in the families of the elite of the second half of 19th – early 20th century dominated the idea of Ukrainian language learning and education. The wisdom of parents is expressed, first of all in the purpose and tasks of education in folk traditions which were fully consistent with the generalized goal and objectives in modern pedagogical theory and practice, namely: the formation of national consciousness, national dignity, developed spirituality, moral, artistic and aesthetic, labor culture. It was significant for the young generation to gain social experience, the wealth of the spiritual people's culture, realize its national mentality, the peculiarity of the outlook and personal traits of the patriot citizen [1].

The national idea in the second half of 19th – early 20th century. only matured in the advanced circles of theat time intelligentsia but we note that the Dragoman-Kosach family was truly Ukrainian in its origin and spirit. They respected, protected and passed on to their children the best examples of folk pedagogy, cultural traditions of their ancestors. In the context of the assimilator policy of the then Russian and Polish authorities, Olena Pchilka, Mykhailo Dragomanov, and later Lesya Ukrainka were published in the magazines «Zhyttia», «Slovo», «Zorya», «Narod». The problems of their publications concerned the history of the region, ethnography, folklore [3].

The whole family atmosphere, organized by the life and family education of children directed to assimilation norms and values of the national outlook, the formation of love for home, land, respect for their own and other people's history and culture, respectful attitude to people's wealth.

Confirmation of what is said is a rich, integral source of Lesya Ukrainka's poetry which was created in accordance with her thoughts, feelings, beliefs: to respect the child's personality, not to break its will, to teach

the independence of reasoning and responsibility for actions, to build a family life on the basis of recognition of the children's rights.

The future poetess grew up in a family where the mother tongue of poor peasants who did not live in luxurious palaces was not neglected. Since childhood in children's games, little Lesya realized the essence of the concepts of «zeal», «bravery», «heroism», «brotherhood», «equality», «will», «native land», «community». Thus, in the poem «Viche», she mentions children's secret meetings at the yard of the old castle ruins where among the group of children was the brave and courageous Jeanne d'Arc [1].

Feelings of sincere and fervent love for their home, native land formed in the family during childhood Dragomanov-Kosach children carried through life. The evidence of this is Lesya's correspondence with her brother Mykhailo, sister Olga, uncle Mykhailo, mother, Olga Kobyljanska. The letters reveal care about relatives and the future of the country. The Kosach children were well aware of the history as well as of the culture of their people. After all, this was facilitated by family collections, reading books, poems of T. Shevchenko, legends, meetings and communication with families of I. Franko, M. Lysenko, celebrations on the occasion of the anniversary of historical events, joint literary and musical holidays, evenings.

From the family children took knowledge about the legendary Prometheus, historical figures of Jeanne d'Arc, Spartacus and about kobzars. So, it is quite legitimate to argue that the world was comprehended by children in the spirit of Ukrainian ethnophilosophy through the concepts like «knight», «will», «prowess», «courage».

The children witnessed the intense, constant active public work of mother Olena Pchilka, uncle Mykhailo Dragomanov, Ivan Franko, who participated in social and educational work, promoting the Ukrainian idea.

The Kosach family honored both Ukrainian and Russian, european languages and literature. Therefore, it is no coincidence that later Lesya Ukrainka makes translations of the european authors. Brother Mykhailo joins later. They were also interested in the method of recording folk songs (this can be traced in letters to M. Dragomanov).

The dominant Ukrainian movement in education had significant value for education in the Kosach family and unconditional influence on children. Communication systematically and constantly took place only in Ukrainian. To strengthen the cultural and patriotic education the family organized viewing of dramatic performances, Shevchenko's days, celebration of the century of literature. For children it was also a school of life which was based on the real experience.

It should be noted that the motifs of Ukrainian songs, proverbs, fairy tales, legends heard in the Kosach family became the source of the development and formation of the national consciousness of children. A vivid confirmation of this opinion is Lesya Ukrainka's poem «Kalyna».

Love for the land, people, the beauty of native song put in the family became dominant in the formation of the worldview of the erudite and talented, patriotically minded, spiritually and culturally rich all children of the Kosach

family. Wherever they were: whether in Kyiv, Poltava (the birthplace of the Dragomanov family), in Volyn or outside their home country, they tried to visit the theatre, listen to songs, record them.

Poltava groves, Volyn meadows, quiet forest lakes, forests remained in the memory of children forever, became a significant factor in the formation of their patriotism, love, devotion to their people.

We emphasize that erudition, deep knowledge of parents, beliefs, patriotism, relationships, undeniable authority based on love and respect for themselves, relatives, their children, friends and their families were important sources of influence on the cultural and patriotic upbringing of children in the Kosach family.

The nature of national patriotic education in the Kosach family is associated with the national culture of the family, its intellect. It is known that education affects the development of habits which determines the whole composition of a person's character, activity, health, morality, the state of mental abilities and even a sincere mood. For moral education, first of all, it is important to raise the child's will and character starting from the first years of life.

Without any doubt, the Dragomanov-Kosach family was aware that the will is an important mechanism of self-improvement. On the example of the life of parents, Kosach's children grew up hard-working, enterprising, persistent. The family paid attention to the awakening of children's regret, compassion, respect and love for the elderly and for close people.

Both, father, and especially mother shown considerable interest in literature. Olena Pchilka paid much attention to the development of literary hobbies for her children, encouraged them to learn languages, interpret considering intellectual requests and spiritual needs.

In games and dramatic performances, creative activities, children learned moral behavior, learned its standards, formed valuable reasoning. At the same time, parents, adult family members, educators tried to maintain the manifestations of emotional empathy of children, help them to survive the pain, failure, fatigue, trying to cheer them up.

The family appreciated friendship, friendly relations and communication not only with relatives, but also friends, neighbours. Parents, realizing that friendly communication between children has an important educational potential and moral value, contributed to maintaining friendly relationships between family members. There were warm relations between the children of Dragomanov-Kosach, they also gladly communicated with the children of Volyn polishchuks, with countryside children in Poltava region.

Realization of spiritual, moral and religious education in the family of Dragomanov-Kosach was carried out by the understanding of goodness and evil, a sense of responsibility, duty to relatives, peers, the homeland, respect, sincerity, candor, love and humanity, kindness and optimism.

In the course of this it is quite legitimate to argue that moral feelings formed in childhood were established and became the basis of the moral life of adults Lesya, Mykhailo, Lilia, Dora. Seriously ill Mikhailo does not want to remind relatives of his difficult condition. The sisters and brother grew up

friendly, compassionate, caring, and Lesya – a great optimist «ready to laugh through tears» [2].

The harmonious Kosach couple followed humanistic tendencies in raising their children. Parents understood that the desire to become good is brought up by humanity, kindness, sensitivity, harmony of parental relationships.

The tool of pedagogical influence was quite important in moral education of the family, it was the example of the authority of parents, their own actions. Dragomanov-Kosach family acquainted children with the traditions and usual life of the inhabitants of the farm Zeleny Hai, Gadyach (Poltava region), Lutsk, Kolodyazhne and Skulyna villages, thanks to which children, as Lesya Ukrainka's younger sister Olga Kosach-Kryvenyuk remembered, have grown organically with all the Kolodyazhne-Polissia-Volyn region. They considered themselves then and all their lives not to be the Chernihiv people as a father not Poltava people as a mother but Volyn polishchuks. Parents did not deny children to maintain friendly relations with rural children, on the contrary – they supported and encouraged children to associate with them, actively communicate and help if necessary.

It is worth noting that in the Kosach family there was a home Ukrainian drama and puppet theater, to perform separate roles to which peasant children were invited. During various games, as well as carols, shchedrivky, Ivana Kupala, Makoviya, Christmas, Easter, celebration of the annual birthday of T. Shevchenko, children learned to recite the poems, sing songs. They visited theaters, concerts and circus in Kyiv. Kosach family was considered one of the representatives of the literary elite of Ukraine, so in their family, in addition to religious holidays, also celebrated centuries of Ukrainian literature, anniversary of M. Dragomanov, P. Kulish, Shevchenko days [1].

By the way, the Shevchenko holidays were prepared a few days before: the family cleaned the room, baked pies in the kitchen, Peter Antonovich brought candies from Kovel. In the evening, as soon as people met, everyone sat in a large room, treated. The portrait of Shevchenko where Taras was in a smushkova cap, having a coat and Cossack mustache stood on the rushnyk. A candle was lit in front of the portrait. Everyone took in their seats and Lesya began to read about Haydamaky.

As for aesthetic education, along with the family Dragomanov-Kosach, it is worth mentioning the famous polish U.Krashevski who was a gifted and talented person who equally possessed both a pen and a paint brush. Interest in folk customs, rituals, rural architecture prompted the artist to recreate them in art. He was the author of such works as «Vesilnyi pohid», «Kurna hata na Volyni», «Podvirya v Osoviy na Polissi» and others. The doors of the Krashevski house were always open to guests. It was never without vernissage. Another well-known fact is the reverent attitude of the writer to music. The master himself played the organ and piano perfectly and he taught music his own children. Guests read poems, plays were often staged in the house.

The friendship and communication with the family of Staritsky, Chernyakhiv, Grinchenko, M. Hrushevsky – the patriots and spiritually wealthy people had a great importance for the upbringing of children [1].

Moral and aesthetic feelings were formed in the Dragomanov-Kosach family during the celebration of Easter, Christmas and other holidays. Carols, songs, amusement made a great aesthetic impression and also contributed to the spiritual enrichment of children.

Another significant positive aspect is that children were brought up on the main commandments of the Bible, the fundamental spiritual values of Orthodoxy. As a confirmation of this fact we see the highly moral life of children, as well as biblical motifs, images of Gospel legends in the works of Lesya Ukrainka.

The ritual of hospitality has long been inherent in Ukrainians. The Dragomanov-Kosach family stood out with extraordinary hospitality. They were often visited by I. Franko with family, M. Lysenko, M. Levitsky. Children saw and absorbed examples of hospitable behavior of visitors, care of parents for guests, were active participants in their sincere and interesting communication.

So, among the ethnopedagogical means of education in the Kosach-Dragomanov family dominated: folk songs, games, carols, fairy tales, legends, children's games and fun. Education based on the ethnopedagogical traditions was aimed at the formation of emotional and aesthetic, moral feelings, harmony with nature, own conscience and God.

The ethical ideal of a wise, unbreakable, reasonable, cheerful, noble, merciful, hospitable person was perceived by children through acquaintance with myths, fairy tales, legends, folk songs, traditions, ethnopedagogical traditions and customs.

A great positive note is that the whole family of Kosach-Dragomanov, despite the social origin (people of the nobility), were sincere and loyal Ukrainian patriots, ardent fighters for the improvement of life in the Ukrainian lands. As an example of the wealth of spiritual life, loyalty and devotion to their people, parents were not only dedicated to their children but also were a model for the younger generation.

In the course «History of pedagogy» students consider in detail the folk traditions of education of children in the Dragomanov family, the historical roots of the glorious family; dominants of the upbringing of children in the Dragomanov family: directions of family education, forms and means, folk traditions, which were observed in the upbringing of children; «freedom, equality, brotherhood» as the main principle of the parents in the Dragomanov family.

In addition, the ethnopedagogical potential of the Kosach family is also studied – the lineage of the Kosach family; an important role of the Ukrainian movement in the upbringing of the Kosach family children; family traditions of family education; cultural, national, aesthetic and emotional; spiritual and moral; mental and labor education in the Kosach family.

In order to replenish the knowledge of students, we offer to prepare performances «Woman from the family of Dragomanov», «Lesya Ukrainka, O.Pchilka as the bright representatives of elite women of Ukraine», «Memories of Mykhailo Dragomanov», «Lesya Ukrainka and folk folklore» etc.

While acquainting students with these outstanding elite figures of writers, social and educational figures, you need to draw attention to the

conditions of education, the social state of the family of a particular person, dominant ethnopedagogical educational traditions.

Thus, in the lessons of the theory and methodology of education, students prepare materials for educational affairs for the series: «Human values», «Aesthetic education of children by means of ethnopedagogy», «Hurry to do good for people», «From the memory of a separate person to the memory of your ancestry». During the preparation of materials they use facts from the life of the Kosach-Dragomanov family, their active social and educational activities, as well as the experience of raising their children.

Every day students of the Faculty of Psychological and Pedagogical Education and Arts introduced Lesya Ukrainka to poetry for the youngest in different formats: read poems, sang songs on the words of the poet, Yana Malysh painted a portrait. The audience was mostly impressed by the performance of Milena Tkachenko who sang Lesya's «Davnya Vesna along with her mother», Ilona Vovchenko «Oy vyshenky chereshenky», Yana Malysh and others. The event received a lot of positive feedback from well-known scientists of Ukraine, the public of the city, interested journalists of local news.

In our deep conviction, such work of students contributes to the thorough study of family traditions of education, and is also a good methodological support in the professional preparation of the future teacher for the implementation of national education of younger generations.

Such forms of work contribute to the upbringing of the future teacher on the best examples of the spiritual culture of his native land, family, is a good ground for the development of national, universal spiritual values. Thanks to this, the future teacher joins the search activity and creativity.

Undoubtedly, the solution to the problem of the formation of the national elite is possible through the assimilation of positive ethnopedagogical family experience of previous generations and the development of new approaches to the further development of national education on the basis of cultural and pedagogical heritage, including family education.

Conclusions. Thus, the dominants of the upbringing of children in the Dragomanov family were cultural, patriotic, spiritual, moral, mental, labor and religious education; the ethnopedagogical potential of the Kosach family accumulates spiritual, moral, cultural, national, mental, aesthetic and emotional, labor education through the cultivation of Ukrainian mentality, in respect for the ethnopedagogical traditions of the Ukrainian people.

Successful assimilation of the achievements of the ethnopedagogical familial experience by students, the acquisition of the highest spiritual and moral qualities of the individual is facilitated by auditory and practical work: during classes about the theory and methodology of education, the history of pedagogy, the preparation of abstracts, research and search design, Internet quizzes, flash mobs.

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АНОТАЦІЯ

Мета дослідження – розкрити етнопедagogічні традиції виховання в родині Косачів-Драгоманових у курсах навчальних дисциплін «Історія педагогіки» і «Теорія та методика виховання» в умовах дистанційного навчання.

У статті з'ясовано, що домінантами виховання дітей у родині Косачів-Драгоманових були культурно-патріотичне, духовно-моральне, розумове, трудове і релігійне виховання; етнопедagogічний потенціал родини акумулює духовно-моральне, культурно-національне, розумове, естетично-емоційне, трудове виховання через культивування українського менталітету, у пошані до етнопедagogічних традицій українського народу.

Доведено, що успішному засвоєнню студентами надбав етнопедagogічного родинновиховного досвіду, набуттю вищих духовно-моральних якостей особистості сприяє аудиторна та практична робота: на заняттях з теорії та методики виховання, історії педагогіки, підготовки рефератів, дослідницько-пошукове проектування, інтернет-вікторини, флешмоби. Наприклад, нині ми змушені навчатися дистанційно, тому протягом 25 днів відбувався онлайн проєкт кафедри педагогіки Бердянського державного педагогічного університету «Стежками педагогічної спадщини Лесі Українки» з нагоди 150-ліття від її дня народження. Щодня студентки факультету психолого-педагогічної освіти та мистецтв знайомили із поезією Лесі Українки для наймолодших у різних форматах: читали вірші, співали пісні на слова поетеси, малювали портрети.

Ключові слова: етнопедagogічні традиції, виховання дітей, родина, досвід, освітній процес, дистанційне навчання.