

PROFESSIONAL TRAINING OF FUTURE EDUCATORS FOR THE USAGE OF ETHNOLOGICAL-AESTHETIC MEANS IN WORK WITH CHILDREN OF SENIOR PRESCHOOL AGE

Tamara Marchii-Dmytrash
Galyna Boryn

Abstract. The relevance of professional training of future educators of IPE (institution of preschool education) to usage ethnological-aesthetic means in work with children is substantiated in the article. The concept of "means" is concretized and a complex of ethnological-aesthetic means, effective for the forming of preschool age children's ideas about culture, life, traditions, customs, rites of the Ukrainian people and aesthetic taste (folk toys, crafts and handicrafts, state and folk symbols, everyday life, arts and crafts) is proposed. It is actualized the importance of involving senior preschool age children in folk crafts and handicrafts, arts, making folk toys, which promotes patriotism, development of personal qualities such as kindness, compassion, courage. The role of aesthetics of everyday life, state and national symbols in awareness of the beauty of the surrounding reality by child is determined. It is suggested theoretical and methodological aspects of professional training of students for decorative drawing and decorative application classes (drawing and application of Easter eggs on planar forms, Yavoriv toys, exercises in elements of Hutsul and Petrykivka painting), making a folk toys from various materials (threads, fabric, hay, straw), modeling visits to a virtual museum in work with senior preschool age children; the importance of such classes for mental, speech development, preparation for schooling of senior preschool age children is substantiated. The pedagogical conditions for the effectiveness of the usage of ethnological-aesthetic means in the practice of institutions of preschool education are proposed. It is emphasized on the importance of training future educators to create an appropriate educational environment, develop skills to select tools and methods for work with children that would promote their creative attitude to the aesthetic development of reality, reflecting it in their own creative activities.

Keywords: training of future educators of preschool age children, teaching means, classes, ethnology, arts and crafts, manual work, institution of preschool education, patriotic education, aesthetic education, children of senior preschool age.

1. INTRODUCTION

Today's educational transformations, which also affected the socio-cultural sphere, raise new demands and needs for the levels of knowledge, skills and abilities of getters of education, confirm the idea of the value of preschool childhood as the most important period of individual development, which is the stage of laying the foundations of national identity, moral beliefs, norms, values, aesthetic perception of the surrounding reality. Due to age and physiological characteristics, this happens most deeply and consciously in the early preschool years. However, this is possible, when it is created an environment, based on the leading ideas of Ukrainian folk pedagogy, which with the accompaniment of educator develop aesthetic taste of children, take into account new socio-educational requirements for education and interact with pupils' families. When the teacher skillfully uses the most effective means, which are sources of human wisdom and knowledge, they

help pupils to realize the uniqueness of the Ukrainian people, including through the reflection of life in art and beauty.

In the system of modern pedagogical education, in particular preschool, the honorific place is given to national education, which should be carried out at all stages of work, ensure the comprehensive development, harmony of the personality, the development of its creative abilities and skills, and thus enrich the spirituality, culture and intellectual potential of the people. It is emphasized in the National doctrine of development of education "Ukraine in the XXI century [6, p. 4]. Given the urgency of the problem, lack of scientific development and the need for more in-depth analysis of this topic it is relevant.

The purpose of the article is to determine the peculiarities of the training of future IPE educators for the usage of ethnological-aesthetic means in work with senior preschool age children.

2. ANALYSIS AND DISCUSSION

Problems of using ethnological means in work with preschool age children are analyzed in the researches of L. Artemova, G. Belenka, A. Bogush, N. Gavrysh, L. Lokhvytska, N. Lysenko, T. Ponimanska A. Vynogradova and others, in which it is justified theoretical principles of ethnological science, methodological aspects of acquainting children with Ukrainian folklore, national culture, art, state and national symbols, everyday life, holidays, customs, rituals, games, toys, crafts and arts, etc.; R. Dzvinka, G. Karas, V. Pabat and others studied the usage of folk pedagogy in aesthetic education of children.

The usage of ethnological-aesthetic means contributes to the forming of preschool age children's ideas about culture, everyday life, traditions, customs, rituals of the native people and acquaintance with the spiritual and material values of the family and the people, with the connection of man with past and future generations as the basis of national consciousness, which is the foundation of national-patriotic education.

In our research, we relied on the definition of the «mean» as a source of knowledge acquisition by children, these are materials that can be used in the educational process, which allows quickly achieve goals in work with children (after N. Moiseiuk) [5].

Based on the study and analysis of pedagogical, historical-pedagogical, psychological and methodological literature it is presented a generalized complex of ethnological-aesthetic means in Fig. 1.

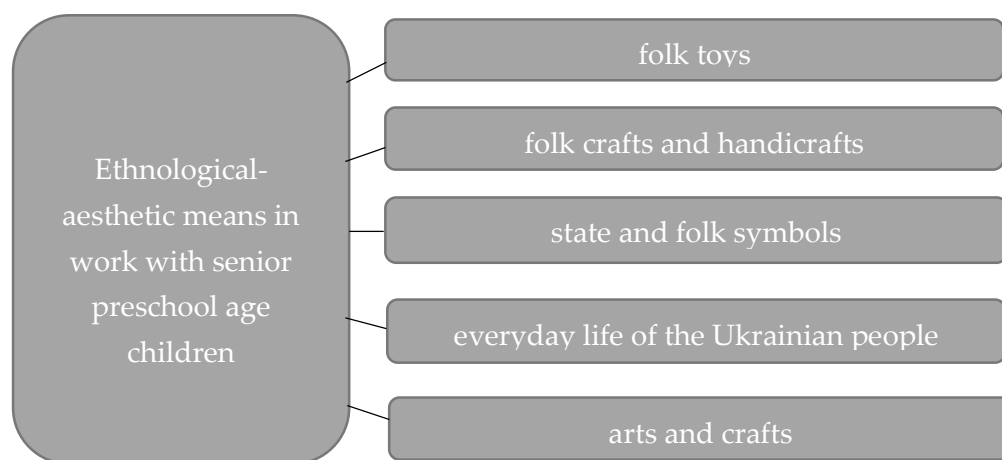


Fig. 1. Ethnological-aesthetic means in work with senior preschool age children

Consider them in more detail. The *folk toy* is an integral part of preschool life and ethnological-aesthetic mean that helps to consolidate older preschool age children the knowledge about the labor processes and leisure of our ancestors, their everyday life, culture, art, life in general. Due to their naturalness, elegance of forms, variety of possibilities of natural materials, symbolism and perfection of aesthetic properties, Ukrainian folk toys develop the child's inner world, aesthetic taste, evoke a sense of belonging to his people, its history, form national consciousness.

The usage of *folk crafts and handicrafts* as ethnological-aesthetic means gives the opportunity to cultivate a children's positive attitude to work, interest in folk art, aesthetic taste, pride in gifted people of the Motherland, love for homeland, people, and forms ethics and aesthetics of work, culture of communication and a careful attitude to products, which are made by human hands.

Ukrainian scientists Ye. Antonovych, L. Orshanskyi, M. Selivachova, P. Tytarenko, I. Zyazyun emphasized the importance of using folk crafts and handicrafts in work with children 6-7 years of age. Thus, scholars agree that the cultural heritage of the people is the basis of national education and without awareness of their belonging to native people it is impossible to form and develop national consciousness, respect for the country, its history, traditions of their people in the young generation, which contain significant educational potential, combining in itself the past with the present [3, p. 27].

Acquaintance of senior preschool age children with folk crafts and handicrafts, in particular, Easter painting, embroidery, pottery, weaving, demonstrates the peculiarity of paintings, variety of patterns, uniqueness of each product, also allows to observe the stages of making products, techniques of the master. Gradually, children create their own compositions, developing their creative abilities; the teacher cultivates observation, attentiveness, respect and care for the traditions, customs and rituals of his people. Therefore, it is important that the child, starting from preschool ages, would be surrounded by beautiful embroideries, woven carpets, carved everyday objects and various ceramics, folk toys, which promote the development of aesthetic preferences, patriotism and diligence [7].

Aesthetics of everyday life as an ethnological-aesthetic mean contributes to the child's awareness of the beauty of the surrounding reality, education in her desire to create and preserve it. The aesthetic design of the group room of the institution of preschool education is due to the requirements for the protection of life and health of children, the content of educational work, and their artistic and aesthetic development. It is important that the design of the rooms was stylistically decorated, but also contributed to the acquaintance with the everyday life of the Ukrainian people.

Works of folk art are used in interior design; they are introduced in the classes, used in independent activities of children. These are works of painting (portraits, still lives, landscapes), graphics (prints, engravings, illustrations, etc.), and small forms of sculpture (products from faience, plaster, wood). It is important to acquaintance with them, accompanying with stories about their origin, purpose, emphasizing on the brightness, color and originality of paintings and images. This will help children want to create and decorate household items.

Involvement of older preschool age children in folk crafts and handicrafts, arts and crafts, promotes the education of worthy citizens of their country, who are able to respect representatives of different cultures, understand the importance of international relations, show care for people, try to help them, have such qualities such as benevolence, compassion, courage, etc.

It is important to instill love for one's Homeland in the senior preschool years, but this cannot be done without knowledge of *state and national symbols*, which are a kind of "business card" of the country and ethnological-aesthetic means.

By the end of the preschool period it is necessary to acquaint children with state symbols (emblem, flag, anthem) and consolidate knowledge of national symbols (Ukrainian wreath, towel, embroidered shirt, willow, viburnum, periwinkle, etc.), submitting information about the history of their origin and symbolic and artistic value. The upbringing of senior preschool age children by

means of national and folk symbols contributes to the forming of national consciousness, civic dignity and patriotic feelings [4, p. 18].

Thus, the orderly, consistent and systematic usage of the above mentioned ethnological-aesthetic means contribute the forming of foundations of national consciousness and the developing of aesthetic tastes of senior preschool age children, especially in active interaction with the environmental items in games, learning, work, subject activities, communication and other activities organized by the educator in the institution of preschool education. Forming the readiness of students to use ethnological-aesthetic means in work with preschoolers is an important component of training, which is aimed at the developing of professionalism, relevant worldviews and creative abilities. The readiness of future educators to carry out such activities is an indicator of the patriotic position of the personality, able to be creative in organizing activities with children.

However, the theoretical and applied aspects of professional training of educators for the systematic usage of ethnological-aesthetic means in IPE still need additional study in the scientific and pedagogical spheres, despite the fact that the importance of this problem certified by state documents and the needs of practice, there are also no researches in which various means of ethnology would be used in the complex solution of the problems of national and aesthetic education of children 6-7 years of age.

Theoretical and methodological training in this direction with students of specialty "Preschool Education" takes place, in particular, during the study of the discipline "Methods of conducting classes of ethnology." Future educators study the history of the origin and development of Ukrainian rites, holidays, traditions, everyday life of the people, crafts, handicrafts, art, state and national symbols and others, make plans-conspectus of classes, holidays and entertainments, participate in workshops and online events.

Thus, during the mastering of the elective discipline "Decorative art", future educators master the techniques and technologies of making a variety of products that have long been made by folk artists. Mastering the technique of working with straw, they got acquainted with the peculiarities of straw preparation. They prepare stories for children about the importance of using this material in the national economy (our ancestors covered the roofs of houses, used natural beauty in creating products, toys, decorative compositions). Students also prepare cereal stalks, applied from straw. They elaborate methodical support of such work with children of senior preschool age in the conditions of IPE (for example, they lubricate a half-cardboard or a cardboard with glue and on the marked contour they spread on it in advance prepared straws, watch then that the ends of straw did not go beyond the sketch line). Mastering the method of conducting classes in decorative painting and decorative application, they painted and applied Easter eggs on planar forms, practiced elements of Hutsul and Petrykivka painting, painted a Yavoriv toy.

In order to make more effective usage of ethnological-aesthetic means in IPE, national centers are designed in group rooms where children can get acquainted with state and national symbols, talismans, dolls in national clothes, children's folk musical instruments, products with elements of decorative-applied arts. In some institutions, mini-museums have been created (mini-museums are characterized by a small area, their design takes into account the age of the children for whom they are intended, the size of exhibitions and their topics), which contribute to the immersion of preschoolers in a specially organized subject-spatial ethnological-aesthetic environment and is a special developmental space created to engage children in the art world, expand their cultural and national worldview, form life competence [11, p. 97-98]. Students also simulated visits to a virtual museum.

Easter eggs painting is of great importance for children of senior preschool age, it helps to learn the traditions of their people, because being acquainted with the history of Easter eggs painting, methods of painting Easter eggs form aesthetic, spiritual, national and patriotic feelings. Involving them in painting Easter eggs promotes the manifestation of their own individuality and

originality in the manufacturing products. Specific ornaments that decorate Ukrainian Easter eggs are characterized not only by perfection and uniqueness, but also by the fact that they carry the ancient folk symbols of the country; they allow to combine modern culture with the traditions of the past. In the process of Easter egg painting educators form impressions of folk art, acquaint with traditions of Easter egg painting, talk about Easter egg as a symbol-amulet, bring up interest in miniature painting of the country, recollection, and desire to enrich Ukrainian culture with their contribution. Therefore, the acquaintance of children of the 6-7th year of life with Easter painting is carried out in stages. Thus, at the first stage there is awareness of their symbolic and color gamma. The second stage is creative and includes practical work, when children reproduce with different signs their product [8, p. 73]. We note that the creating of Easter eggs not only develops productivity in children of the 6-7th year of life, but also cultivates respect for work, folk crafts and handicrafts, teaches to respect the national traditions of their people.

In addition, the organizing of activities in drawing classes happens with the activation of such characteristics of preschoolers as integrity and subsensory (hypersensitivity), perception of the world, synergy, imagery, associativeness, sensitivity of thinking. It is also important to take into account traditional and innovative (including the integration of humanities and neuroscience) technologies for the successful implementation of them for the development of creative abilities [10, p. 628].

Another ethnological mean, which should be introduced to preschoolers, is the Ukrainian embroidery, which is essentially a family talisman. When acquainting preschool children with it, we pay attention to its aesthetics, rich colors and variety of ornaments.

Besides, it is interesting and original for the students to model the making of a folk motanka doll from different materials with children: threads, fabrics, hay, and straw. During the methodological substantiation of such work future educators emphasized that this type of activity develops children's creative imagination, improves fine motor skills of hands, develops their aesthetic preferences and tastes. We analyzed the psychotherapeutic effect of the process of making a motanka doll, which dates back to antiquity, it is a folk amulet.

It is important for future pedagogues to realize that aesthetic-decorative activities of children in the conditions of IPE involve the usage of various arts, and skillful saturation of artistic information by educator will help preschoolers to understand the essence of decorative art, which for many generations is an important ethnic component of life of Ukrainian people. In the preschool period of development and in the first manifestations of individual and collective creativity the child is extremely sensitive to traditional artifacts and educational potential of traditional entertainment and games, so based on this it is advisable to choose traditional pedagogical and creative methods and forms of activity [10, p. 619]. Future pedagogues should be able to acquaint children with aesthetic value, history, traditions, symbols of arts and crafts that convey aesthetic ideals, features of a region, folk wisdom, saves the display rod of the essence of ethnopedagogical system in its national manifestations.

We note that the most effective in conditions of IPE is manual work, as it is aimed at making aesthetic items for usage in the game, everyday life, for gifts. Thus, during the practical classes, future educators analyze the ethnopedagogical vision of the Ukrainian people, which is characterized by the possession of a subtle sense of beauty in the combination of external and internal human beauty. For this purpose, it is important to select household products (mugs, kumanets, plates, etc.), which were made by folk craftsmen and decorated at the appropriate ethno-aesthetic level (images in embroidered towels, painting a home stove, etc.). The child's household environment, in particular toys, cradles were decorated by parents or close relatives with great aesthetic taste. At the same time, during such work we focus students' attention on the fact that manual work in preschool age should be directed to the developing of children's aesthetic worldview, forming of skills and abilities in artistic design, creative development [1].

During the classes of manual work in IPE, working with paper, various materials, preschoolers train the muscles of the hand, fingers, which is a kind of preparatory mean for writing, children's speech development, which also depends on the degree of forming of finger movements (morphological and functional forming of speech zones occurs due to the influence of kinesthetic impulses of the hands). Therefore, classes of manual work are an effective means of mental and speech development of personality.

It is also necessary to lead future educators to the conclusion that in folk pedagogy great importance is given to the ethnological-aesthetic essence of labor education through the involvement of children in various crafts: creation earthenware, carvings, embroidery, weaving, etc. As the nervous system of 6-7 year old children is characterized by plasticity, it is deeply rooted in sensitivity to the beauty of art, which creates favorable conditions for the aesthetic development of the future personality taking into account the ethnic environment in which he lives.

Students should realize that the result of mastering by senior preschool age children various types of subject and artistic-decorative activities is a properly formed emotional and value attitude to creative processes and products of artistic activity; it is no less important the ability to understand and to master different ways of creation of artistic images, to show interest in artistic-productive activities [2].

Ethnological-aesthetic means, mentioned in the article, are an integral part of the educational system, which is aimed at inheriting the national wealth of the spiritual heritage of the people. Therefore, during modeling interaction in practical classes, students practice using the following methods of work with children: stories, conversations, demonstrations, explanations, showing, tips and more.

We agree with the ideas of N. Shevchenko that it is necessary to take into account the set of interrelated pedagogical conditions by the educator in order to effectively use ethnological-aesthetic means in the practice of institution of preschool education, in particular:

- compliance with the criteria of accessibility, versatility, aesthetics, emotional saturation and personal significance of ethnological-aesthetic means in the process of their choice by educator;
- systematic, consistent, purposeful usage of ethnological-aesthetic material;
- the study of elements of ethnology should be supported by the family, be diverse and multifaceted [9];
- satisfaction with the relationship between educator and children and the results of joint activities, which is provided by the educator's attention to each child, demonstration of respect for her and friendly attitude to her activities; belief in the child's ability, creating a situation of success;
- the usage of elements of folk life and art in the design of the rooms of IPE and in various activities;
- motivation to the creative activity of children by the educator, their support, encouragement [10, p. 627].

The development of individual creative abilities of preschool age children occurs with the general development and in the process of specially organized classes and is characterized not only by artistic-aesthetic skills, but also depth and strength of interest, attitude to the quality of task performance, desire and efforts to improve artistic skills. This is contributed by the creation of an appropriate environment, well-chosen means and methods of work with children that would promote the development of their creative attitude to the aesthetic familiarization of reality, its reflection in their own creative activities.

3. CONCLUSIONS

The usage of ethnological-aesthetic means in work with senior preschool age children is an organized creative activity, participation in which promotes the forming of skills to see the aesthetics of the environment, the emergence of a sense of national dignity and national pride. It directs cognitive interest in learning and mastering national and universal values, expressed in the spiritual and moral principles of the people and promotes their involvement in the spiritual-material heritage of it. The best examples of folk art, moral norms, aesthetic values and other components of folk culture, features of emotional and intellectual spheres of the Ukrainian people, the specifics of its character preserved by the nation, develop and are transmitted from generation to generation. They also are the foundations for the forming of the national consciousness of Ukrainians, set positive mood, teach to show kindness to all living things. In the senior preschool age, when the child is emotionally affected and prone to imitation, appropriate conditions should be created to gradually reveal to her the meaning of folk heritage through ethnological-aesthetic works. It helps to form first impressions about human relationships, consumer goods, history, traditions, customs, rites.

REFERENCES

- [1] Boryn G.V. Artistic-aesthetic development of children: ways of improvement the training of future teachers to interaction with the families of pupils. *Scientific journal: Educational space of Ukraine*. 12 (2018), 56-62. (in Ukrainian)
- [2] Boryn G.V. Artistic-constructive activity of future educators of IPE: directions of improvement of professional training. *Transformation of modern educational space: collective monograph*. SG NTM "Novyi kurs". Kharkiv, 2020. (in Ukrainian)
- [3] Kaluska L.V. *Folk crafts in kindergarten*. Ranok-NT. Kharkiv, 2005. (in Ukrainian)
- [4] Kononko O.L. *Commentary on the Basic component of preschool education in Ukraine*. Znannia. Kyiv, 2003. (in Ukrainian)
- [5] Moiseiuk N.Y. *Pedagogy: textbook*. Summit-Knyha. Kyiv, 2007. (in Ukrainian)
- [6] National doctrine of education development "Ukraine in the XXIst century". *Education*, January (2002). Available at: <https://zakon.rada.gov.ua/laws/show/347/2002#Text> (in Ukrainian)
- [7] Pavlyuk S.P., Horyn G.I., Kyrchiv R.F. and oth. *Ukrainian ethnology: textbook*. Phoenix. Lviv, 1994. (in Ukrainian)
- [8] Povaliy L.V. Educate with love. *Eureka*. 1 (5) (1999), 72–75. (in Ukrainian)
- [9] Shevchenko N.O. The usage of elements of ethnology in the practice of modern PEI. *Preschool education in the modern educational space: actual problems, experience, innovations*. KhNPU. Kharkiv, 2015. (in Ukrainian)
- [10] Shulha, L., Hnizdilova, O., Matishak, M., Marchii-Dmytrash, T., Yaroslavtseva, M., & Chorna, H. Developing Creative Abilities in Preschoolers in Painting Classes via the Principles of Neuropedagogy and Psychology of Creativity in Ukraine. *Revista Romaneasca Pentru Educatie Multidimensionala*, 13 (4) (2021), 614-632. doi.org/10.18662/rrem/13.4/501
- [11] Yepikhina M.Ya., Kurylo N.O. Forming of the foundations of patriotic education in preschoolers by means of ethnology. *Scientific Bulletin of Uzhgorod University. Series: "Pedagogy. Social work"*, 1 (40) (2017), 96-100. (in Ukrainian)

Анотація

У статті обґрунтовано актуальність професійної підготовки майбутніх вихователів ЗДО до використання народознавчо-естетичних засобів у роботі з дітьми. Конкретизовано поняття «засіб» і запропоновано комплекс народознавчо-естетичних засобів, дієвих для формування в дітей дошкільного віку уявлень про культуру, побут, традиції, звичаї, обряди українського народу, естетичного смаку (народні іграшки, промисли і ремесла, державна, народна символіка, побут, декоративно-прикладне мистецтво). Актуалізовано важливість залучення дітей старшого дошкільного віку до народних промислів та ремесел, декоративно-прикладного мистецтва, виготовлення народних іграшок, що сприяє вихованню патріотизму, розвитку таких особистісних якостей, як доброзичливість, співчутливість, хоробрість тощо. Визначено місце естетики побуту, державних та народних символів в усвідомленні дитиною краси навколишньої дійсності. Запропоновано теоретичні та методичні аспекти професійної підготовки студентів до проведення занять з декоративного малювання та декоративної аплікації (малювання і аплікування писанок на площинних формах, яворівської іграшки, вправління у елементах гуцульського та петриківського розпису), виготовлення народної ляльки-мотанки з різних матеріалів (нитки, тканина, сіно, солома), моделювання відвідин віртуального музею у роботі з дітьми старшого дошкільного віку; обґрунтовано важливість таких занять для розумового, мовленнєвого розвитку, підготовки до навчання в школі дітей старшого дошкільного віку. Запропоновано педагогічні умови задля ефективності використання народознавчо-естетичних засобів в практиці закладів дошкільної освіти. Наголошено на важливості підготовки майбутніх педагогів ЗДО до створення відповідного освітнього середовища, формування вмінь підбирати засоби і методи роботи з дітьми, які б сприяли розвитку їхнього творчого ставлення до естетичного освоєння дійсності, відображення його у власній творчій діяльності.

Ключові слова: підготовка майбутнього вихователя дітей дошкільного віку, засіб навчання, заняття, народознавство, декоративно-прикладне мистецтво, художня праця, заклад дошкільної освіти, патріотичне виховання, естетичне виховання, діти старшого дошкільного віку.