

The use of literary texts in the ethnocultural education of children of preschool and primary school age

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Abstract.

The article actualizes issues in the ethnocultural education of children of preschool and primary school age. The aim of the study is to theoretically substantiate, systematize the possibilities of using literary texts in the ethnocultural education of children of preschool and primary school age. The influence of fiction on the ethnocultural education of children of preschool and primary school age: social and moral value (a source of moral and aesthetic norms, patriotic feelings, values of preserving human life and health, regardless of his ethnic, religious and other characteristics); cognitive (a source of knowledge, ideas about cultural traditions and values of peoples of different ethnic groups); emotional and psychological value (satisfy the need for autonomy, contribute to the formation of ethnic identity, develop emotional intelligence, etc.).

The authors analyzed the theoretical literature on the problem of ethnocultural education of children of preschool and primary school age. The theoretical analysis of psychological and pedagogical literature, the interpretation of modern studies of the problem allowed the authors of the article to systematize the possibilities of using literary texts in the ethnocultural education of children of preschool and primary school age. To determine the formation of the ethnocultural competence of children of preschool and primary school age, survey methods were used.

Keywords: ethnocultural education, preschool children, children of primary school age, artistic texts of ethnocultural content, children's literature

Introduction

The sociocultural situation in the global space is characterized by multinationality, interaction and intersection of various cultures, traditions and languages. Education in the context of these trends is of decisive importance, since it largely integrates and creates a special space for the formation of ethnocultural identity, ethnocultural socialization of the younger generations.

The importance of ethnocultural socialization and ethnocultural education of the younger generation is difficult to overestimate, and this is due to modern socio-cultural trends, which have a pronounced global character (the complexity of intercultural and interethnic communication at the interstate, business and interpersonal levels; rapid urbanization, the accelerated rhythm of life largely levels the ethnocultural component and socialization, etc.).

A person who has learned his native culture will be ready to study and understand the significance of the culture of other peoples, respect for them, which, in turn, contributes to the formation of ethnocultural, civic identity, consolidation of educational policy (A.V. Ivanova, N.I. Filippova) [9].

Presentation of the main material of the article

The peculiarities of the cultural and ethnocultural environment of the region determine the cultural environment of the educational organization. "Regional features determine the uniqueness of the regional educational environment. Socialization, its specificity depends on the region, on the specific social system, where the value and traditional features of social development, the influence of social experience on the younger generation, the dependence of personality behavior on the social

environment are combined in a special way” [2].As ethnodifferentiating signs (signs that distinguish ethnic groups) of the ethnocultural environment of the region, scientists distinguish: language, values, norms, historical memory, religion, national character, folk art, etc. (Kh.Kh.-M. Batchaeva, D.K. Alieva) [2].

However, educational organizations also have a special potential for strengthening the ethnocultural environment of the region.In the

process of ethnocultural socialization and upbringing, the child learns the elements of ethnoculture, which is an integrative social and personal phenomenon.In ethnoculture, in the aspect of ethnocultural education, the following substantive directions can be conditionally distinguished: material culture, normative culture, ecological and spiritual culture.Content directions of ethnoculture are presented in table 1.

Table 1 Substantial directions of ethnoculture

Elementsofethnoculture	Content of ethnocultureelements
Materialculture	<ul style="list-style-type: none"> - type of settlement, features of the dwelling; - Houseware; - clothes (national costume); -decorations; - national cuisine (food and drinks); - vehicles used by the people; - tools; - toys; - objects of art (sculptures, paintings, books, etc.) - elements of courtyard culture (playgrounds for outdoor games, slides
Normativeculture	<ul style="list-style-type: none"> - norms and rules of behavior and communication within an ethnic group; - norms and rules of behavior outside the ethnic group.
Spiritualculture	<ul style="list-style-type: none"> - universal human spiritual and moral values; - beliefs; - ideals; - social attitudes (marriage and family attitudes); - folk traditions, customs, rituals, holidays; - native language; - literary folk art, folklore (fairy tales, riddles, pestushki, nursery rhymes, proverbs and sayings); - children's games, - art (songs, dances, works of art and arts and crafts, music) - features of the organization of different types of labor activity.
Ecologicalculture	<ul style="list-style-type: none"> - the world of plants; - animal world; - ways of mastering nature based on the needs of the ethnic group; - ways of careful interaction with nature, preservation and enhancement of the ecological environment.

Within the framework of the study, ethnocultural education is understood in the context of integrating the efforts of all subjects of educational relations, the state and society.Ethnocultural education should be understood as a system of pedagogical interaction aimed at the interiorization of ethnocultural values, the orientation of the individual in the ethnocultural space, at mastering the native language, traditions and multifaceted culture of the people, the socio-natural environment that constitute the basis of

human relations, the spiritual wealth of each nation.

An important aspect of ethnocultural education and socialization is the formation of a child's ethnocultural identity, which presupposes correlation, identification of oneself as a unit of a particular ethnos, people.The ethnocultural identity of a child should be understood as his idea of himself as a member of a certain ethnic community, culture, which is formed not so much under the influence of specific methods and techniques, but in the conditions of natural living of a preschooler in his “territory of

childhood" (N.Yu. Shlat), spontaneous assimilation of elements of ethnoculture [17].

However, a positively directed ethnocultural personality identity is formed under the influence of a still expedient, organized ethnocultural environment under the influence of such important institutions of socialization as family, education, culture, mass media, etc. So, E.S. Babunova notes the following personal qualities of a child, which are a manifestation of ethno-cultural educational activity: ethno-sensitivity, ethno-tolerance, initiative and activity [1]. The author has identified the following educational vectors: fostering love and respect for folk culture; development of patriotic feelings, pride and responsibility for the history and national achievements of the people; familiarizing children with the regional environment; the formation of a benevolent attitude towards peers and adults; development of ethno-sensibility and ethno-tolerance.

A person with a positively directed ethnocultural identity is distinguished by confidence, ethno-tolerance associated with ethnocultural regularity - I respect myself, the culture of my people, respect other people and their ethnocultural characteristics: only self-respect gives rise to mutual respect, respect for representatives of other cultures and nothing else.

J. Piaget formulated the idea of the sequential formation of a child's ethnic identity, represented by several stages from the acquisition by children of the first knowledge of their ethnicity, the condition of which is the family and close environment to the formation of a full-fledged ethnic identity (when the child identifies himself with his ethnic group and can name the place of residence, native language, nationality)[18;11;5].

According to J. Piaget, the child's egocentrism as a way of his relationship with the surrounding reality, in the center of which he gradually, under the influence of some external and internal conditions, is transformed into sociocentrism, which allows the child to realize his involvement in various social groups, among which the ethnic group stands out as a group people united by ethnic characteristics.

At the same time, ethnocultural identity is far from the only parameter of ethnocultural education and socialization of the individual. The model of ethnocultural behavior is a reflection of the ethnocultural norms, values and value orientations that it has assimilated.

Ethno-cultural values, being a determinant of socialization and upbringing, perform an essential function in the "personality-society" system, providing socialization, preserving the culture as a whole, contributing to the transmission of spirituality, acting as a specific means of knowing the world and oneself in this world. Ethnic cultural values contribute to the emergence of interest in the traditions and culture of other peoples, which is the basis for the formation of socio-ethical norms of behavior with a high culture of interpersonal communication and interethnic relations, tolerance, which in turn characterizes the ethnocultural competence of a person[2].

Teachers need to create psychological and pedagogical conditions for fostering respect, interest, patience, empathy for other national cultures in children. At the same time, it is important that children do not lose interest in the culture of their ethnic group, including in their native language, culture and traditions of their small homeland. Since the spiritual and moral core of a person is largely determined by the connection with the origins and traditions of his people.

The content of the ethnocultural competence of preschoolers and primary schoolchildren includes the following components: a cognitive component (study of the elements of the culture of their people: folk customs, rituals, holidays, language, folk art, art, works of artistic and decorative applied creativity, literature, basic household items (clothes, national dishes, tools), living conditions; emotional component (positive attitude, interest in traditions, customs, language of their people); behavioral component (mastering elements of the native language, folklore, using speech structures, mastering the elements of the traditions of the life of their people, etc.) [3]. The problem of familiarizing preschoolers with the national culture of their small homeland, their native land in the conditions of a preschool educational organization should be solved systematically, competently using various types of children's activities (cognitive-research, artistic-aesthetic, creative-play, social-communicative).

In order to identify the level of formation of the ethnocultural education of preschoolers and primary schoolchildren, we conducted a study. For this, the diagnosed components of the ethnocultural competence of preschoolers and primary schoolchildren were

identified. The criterion base for preschoolers is reflected in table 2.

Table 2 Criteria and diagnostic base of the study

Criteria	Indicators	Methodology
Cognitive	- knows folk customs, rituals, holidays, language, folk art, art, works of artistic and decorative-applied creativity, literature, basic household items (clothing, national dishes, tools), living conditions	Individual conversation with children
Emotional	positive attitude, interest in traditions, customs, language of their people	"Traditions and customs of my people" questionnaire
Behavioral	mastering the elements of the native language, folklore, the use of speech structures, mastering the elements of the traditions of the life of their people, etc.	"Traditions and customs of my people" questionnaire

Qualitative and quantitative analysis of the results of diagnostic techniques showed the following results:

- a high level of ethnocultural competence was demonstrated by 3.7% of preschoolers: older preschoolers named several holidays, customs of the Russian and Buryat peoples, works of oral Russian folk art, national dishes of the Russian and Buryat peoples; children have a positive attitude to the customs, holidays of other nations, they want to learn more information about them;

- most of the children (58.9%) demonstrated an average level of ethnocultural

competence: preschoolers named several holidays of the Russian and Buryat peoples, works of oral Russian folk art, but could not name the customs, national dishes of the Russian and Buryat peoples, they study folklore, traditions of other peoples without interest and initiative.

- 37.4% of the children showed a low level of ethnocultural competence: they managed to name only one holiday of the Russian and Buryat peoples, several works of Russian folk art. They do not know the works of Buryat folk art, they do not want to study the traditions and customs of other peoples.

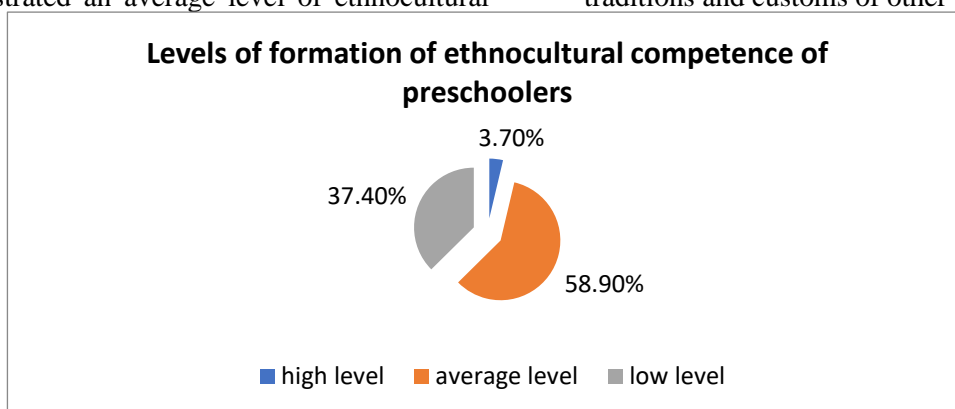


Diagram 1

Diagram 1. Levels of formation of ethnocultural competence

The components of the ethnocultural competence of primary schoolchildren are cognitive, motivational-value and behavioral. These components became the basis for

identifying the criteria for research work. On their basis, a criterion-diagnostic base of the study was developed, presented in Table 3.

Table 3 Criteria and diagnostic base of the study

Criteria	Indicators	Methodology
Cognitive	Has an idea of a tolerant attitude towards representatives of other cultures. Knows that modern society consists of	Questionnaire №1

	representatives of different nationalities. Recognizes the rules of conduct necessary for daily life and activities in a multicultural society.	
Motivational - value	There are motives for interacting with representatives of other cultures. Recognizes the values of other cultures Interested in other cultures	Diagnostics of the level of tolerance formation among schoolchildren Stepanova P.V.
Behavioral	Empathic attitude towards representatives of other cultures. Willingness to provide assistance to representatives of other cultures.	Questionnaire № 2

According to the cognitive criterion, it is assumed that junior schoolchildren should know that modern society consists of representatives of different nationalities and, at the same time, have an idea of a tolerant attitude towards representatives of our and other cultures. In addition, younger students must recognize the rules of conduct that are necessary for everyday life and activities in an ethnocultural society. Such knowledge will allow them to achieve understanding in the process of interaction with representatives of another nationality, showing in the process of communication awareness of the peculiarities of his culture. Thus, this should contribute to the establishment of a relationship of greater trust between the participants in the processes of ethnocultural communication.

In accordance with the motivational-value criterion, students should be interested in other cultures, show respect for the language, national traditions, and cultural values of each nation. Have motives for interacting with them. As a result, junior schoolchildren possess the skills of cultural analysis, which will allow them to penetrate into the peculiarities of a foreign culture and carry out communication taking into account these characteristics.

The behavioral criterion involves the formation of an empathic attitude towards participants in intercultural communication, which allows communicants to penetrate into the mental characteristics of each other and make communication truly warm and friendly. It seems necessary to have a willingness to provide assistance to representatives of other cultures, in the most benevolent way, thus, this should contribute to the establishment of a relationship of greater trust between representatives of different cultures.

The identification of the data of the criterion-diagnostic components of ethnocultural competence made it possible to search, select,

interpret and develop the techniques necessary for their diagnostics, which would reveal the initial level of formation of the above competence.

To identify the level of the motivational-value component, tolerance of junior schoolchildren, we used the diagnostics of identifying the level of formation of tolerance among schoolchildren Stepanova P.V. This methodology should encourage students to demonstrate their attitude to various manifestations of "sameness" - appearance, lifestyle, behavior, values, opinions; to people representing other racial, ethnic, confessional, property groups; allows you to identify the recognition (non-recognition) and acceptance (non-acceptance) of cultural pluralism, respect (disrespect) for the most diverse socio-cultural groups.

The results obtained in the course of diagnostics show that a low level of tolerance prevails among the majority of junior schoolchildren - 83.4%, who recognize and accept cultural pluralism, respect the most diverse sociocultural groups, but at the same time share (often unconsciously) some cultural prejudices, use stereotypes in relation to representatives of certain cultures. Younger schoolchildren with a high level of tolerance - 16.6%, are determined by the recognition and acceptance of cultural pluralism, respect for the most diverse socio-cultural groups, but at the same time a person's tendency to share, (often unconsciously) some cultural prejudices, to use stereotypes in relation to representatives of certain cultures. Younger schoolchildren with a low level of intolerance - 85.8%, who verbally acknowledge the rights of others to cultural differences, declare the principle of equality of people regardless of their racial, ethnic, religious affiliation, but at the same time experience personal rejection of certain sociocultural groups. This kind of intolerance manifests itself

not only in rejection of other cultures, but also in misunderstanding them, considering them through the prism of only their own cultural attitudes. Younger schoolchildren with a high level of intolerance – 14.2% are characterized by a conscious refusal to recognize, accept and understand representatives of other cultures, that is, they perceive cultural differences as deviations from a certain norm, as deviance, in their unwillingness to recognize the equal rights to existence of those who have a different physical appearance or shares other values.

To determine the cognitive, motivational-value and behavioral components, we have developed two questionnaires that allow us to identify the degree of formation of

ethnocultural competence, awareness of younger students in their own and other cultures, interest in their study. The peculiarity of the questionnaire is that they contain a small number of questions, as well as the simplicity of the answer "yes" or "no". To ensure the diagnosis and reproducibility of this study, the levels of formation of the prerequisites for intercultural competence were determined: high, medium, low, very low.

Based on the answers received, it can be concluded that the level of development of the cognitive component in primary schoolchildren is insufficient. For convenience, we will present them in the form of a diagram.

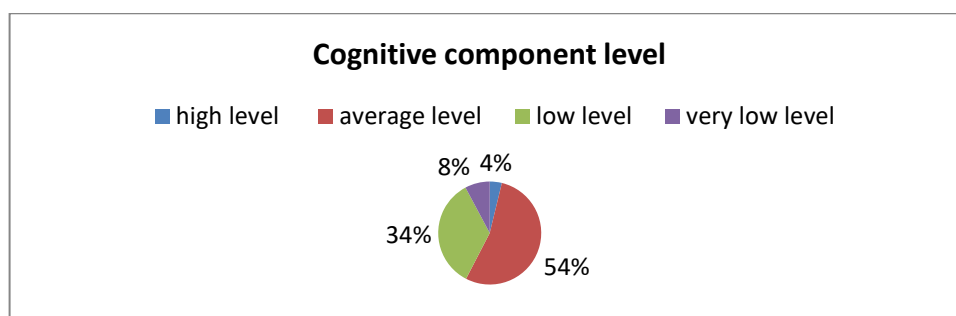


Diagram2

The level of development of the cognitive component in primary schoolchildren

Thus, the study showed that only 3.8% of students have a high level of the cognitive component, who know that modern society consists of representatives of different nationalities and has an idea of a tolerant and empathic attitude towards representatives of our and other cultures, in addition, younger students recognize the rules of conduct necessary in everyday life and activities in an ethnocultural society. Most of the junior schoolchildren are characterized by an average level of the cognitive component of – 53.8%, which is determined by the presence of tolerant and empathic traits that manifest themselves depending on social situations; junior schoolchildren do not always interact with desire and provide assistance to representatives of other cultures. They do not seek to understand the feelings and experiences of a representative of another nationality. 36.4% have a low level of tolerance towards representatives of other cultures, they are determined by the insufficient development of the ability to understand other people's experiences, thoughts and feelings, do not seek to help representatives of other cultures,

the interaction of younger students with representatives of other cultures occurs only at the initiative of the teacher, while, children have an idea that society consists of representatives of different nationalities, they partially recognize the rules of conduct necessary for everyday life and activities in a multicultural society.

7.8% have a very low level of the cognitive component, who have not formed an empathic and tolerant attitude towards representatives of other cultures, avoid interaction with representatives of other cultures, and are not interested in their values. They have an idea that modern society consists of representatives of different nationalities, does not seek to understand other people's experiences, thoughts and feelings, does not provide assistance to representatives of other cultures.

Interpretation of the results of questionnaire №2 was carried out similarly to questionnaire №1. For convenience, the level of formation of the motivational-value and behavioral component in younger schoolchildren will be presented in the form of a diagram.

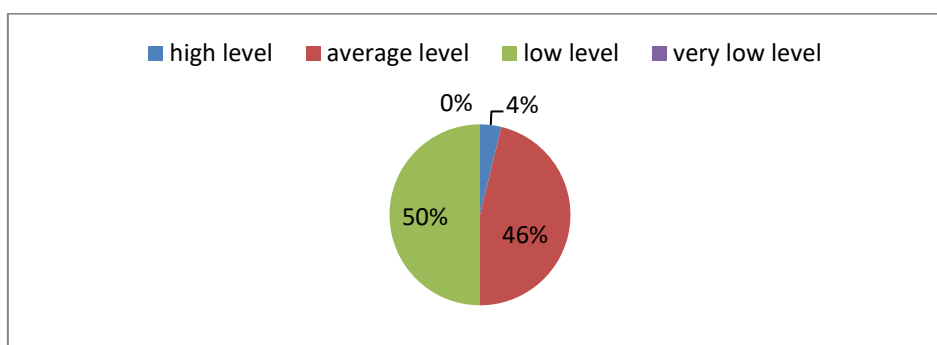


Diagram 3

The level of formation of the motivational-value and behavioral component

Diagnostics of the formation of the motivational-value and behavioral components of primary schoolchildren showed the following: 3.8% showed a high level: these students have motives for interacting with representatives of other cultures, recognize other people's values, and are characterized by high empathy and tolerance; the average level - 46.2% - is characterized by the fact that the desire of primary schoolchildren for empathy does not always strive to help representatives of other cultures; a low level - in 50% - can be characterized as follows: interaction with representatives of other cultures occurs only on the initiative of the teacher, their willingness to provide assistance is unstable, has a low level of empathy and tolerance, and they avoid interaction with representatives of other cultures.

Thus, the quantitative data obtained as a result of diagnostics allow us to conclude that the level of formation of the ethnocultural competence of preschoolers and primary schoolchildren is insufficient. Issues of ethnocultural education of the younger generation retain their importance, especially in the context of the advantages of the media space, the increased enthusiasm of children for modern devices.

A qualitative analysis of the research results demonstrated the difficulties of preschoolers with the reproduction of oral folk art of the Buryats and the Russian people, customs, national dishes of the Russian and Buryat peoples, without interest and initiative they study the traditions of other peoples.

A qualitative analysis revealed difficulties in the formation of the motivational-value and behavioral components of the ethnocultural competence of primary schoolchildren: the willingness to provide assistance is unstable, have a low level of empathy and tolerance, avoid interaction with representatives of other cultures, etc.; the cognitive component is also insufficiently

formed, associated with the inability to understand representatives of other cultures, ignorance of the cultural characteristics and traditions of representatives of other ethnic groups.

Literary texts of local lore content presented in fairy tales, legends, stories, riddles have a developing potential and allow satisfying children's interest, fostering a respectful attitude towards the history of their Fatherland, native land, city, village, and enriching children's ideas about ethnic and cultural traditions. Ethnographic material of literary texts, selected taking into account the specifics of children's perception, expands the boundaries of children's cognition, forms the foundations of national self-awareness, and contributes to the development of ethnocultural identity.

The forms of organizing the upbringing and educational process within the framework of the ethnocultural development of preschoolers presuppose: educational activities (classes, excursions); joint activities of the teacher with children (folk outdoor games, holidays, project activities, reading fiction, conversations on the plot of read poems, fables, stories, fairy tales, proverbs, sayings, discussion of video cases, acquaintance with folk toys and games, etc.); independent activity of children (dressing up, role-playing games).

To familiarize preschoolers and junior schoolchildren with the national culture of their native land, it is advisable to use a variety of methods and forms: demonstration of video materials; conversations; meeting interesting people; stories; case method (for example, video cases); method of projects; games (outdoor games, theatrical games, didactic, plot-based role-playing) with didactic materials of ethnic content; creation of problem situations of ethnocultural content; didactic interactive games; National holidays; visiting museums, exhibitions; creation of ethnomuseums and ethnoparks; photo and virtual exhibitions; arts

and crafts of different nations; museum pedagogy; club hours; excursions; craft workshops for the manufacture of household items, toys of the people, etc.

The most accessible to the perception of children is oral folklore, which reflects the history of the people and their spiritual wealth. By older preschool age, children are familiar with proverbs, sayings, riddles, counting rhymes, tongue twisters, fairy tales, etc. [5]. An effective means of ethnocultural education is traditionally such elements of oral folk art as reading works of different nationalities, learning poems, chants, etc. [11].

The linguistic picture of the Trans-Baikal region is very diverse, however, the main languages are considered to be Russian and Buryat. And if the Russian language has solid foundations and is sufficiently supported at the

state level, then according to UNESCO, the prospects of the Buryat language are associated with a gradual decline in its importance.

This trend is confirmed by research by scientists and census data, in particular: a decrease in the number of speakers of the Buryat language; the Buryat language is preserved mainly in a colloquial form ("... the modern literary Buryat language has not yet become the language of "all-Buryat" communication" [14; 15]; the variety of dialects of the Buryat language ("being de jure the first state language of the Republic of Buryatia, de facto it splits into several peripheral, since it is multi-dialect" [15]). The literary Buryat language, formed on the basis of the Khorin dialect, is a product and at the same time a way of constructing ethnicity (creating a Buryat nation) [15].

Table 4 Examples of the influence of children's fiction on the ethnocultural education of children

Title of the work	Educational value
Stories by V. Sukhomlinsky "Stone", "Red-breasted bullfinches", tales of K.D. Ushinsky	contribute to fostering feelings of love and pride for their home country.
Stories by L. N. Tolstoy "Old grandfather and granddaughter", "Girl and mushrooms", T. A. Sharygina "Three daughters", L. Voronkova "Quarrel with grandmother", V. Sukhomlinsky "If I had a flying carpet", "Did your heart order you nothing? "	the formation of skills to take care of loved ones, to show sensitivity, sympathy, tact, to provide them with practical assistance
Works by V. Oseeva "Just an old woman", "Good", E. Permyak "Someone else's gate", V. Mayakovsky "What is good and what is bad", S. Marshak "If you are polite", A. Barto "Lyubochka"	contribute to the formation of elementary respect for others, the ability to calmly accept the reasonable demands of adults, to show tact, politeness, to provide practical assistance to those who need it; form a sense of pride in the child; give an idea of their strengths and weaknesses.
literary tales of BD Abiduev: ("The Tale of Baban the Kid", "Riding the Tiger", "Shalai and Shanai", "Kotiy Bator", "The Bat", "The Brave Baban Kid"); tales of A.I. Shadayeva: ("The Magic Stone", "Sharp Arrow"); collections of poems by Ts-B. Badmaev: "Maladai"; "Big Khuraldan"; "Little Herder"; "Dalai's Leprosy"; "Finished saddle" ; "Funny Lambs"; "Honinmaaradag gy, mөөredag gy?" (A sheep hums or bleats), "Mendeamar" (Hello), "The goat has grown horns", "Birthday", "Darimynbalag" (Darima's Gift); works by Ts-Zh. Zhimbiev "Sagan deeresegeud" (Flowers in the snow); "The name of the person"; works of D-D. Dondokova "Bi-SharluuhaSh" (Ya-Sharlukhai); Ch. Dyendagbaeva "Nogoonzula" (Green candle) and others.	Forms the idea of children about the traditions and customs, about the peculiarities of the nature of the Trans-Baikal region, the peculiarities of the language, the national culture of the Buryats; contribute to the development of patriotic feelings, a sense of pride in the people (exploits, labor achievements, organization of life, family life, etc.), the region as a whole, etc.

According to I.K. Zimina, the most striking and favorite genre of children is the folk

tale [8]. It is full of wonderful fiction, dramatic situations, the confrontation between good and evil, and not only entertains and pleases

children, but also lays the foundations for patriotism (for example, the fairy tales "Frost", "Geese-Swans", "Little Havroshechka", Buryat folk tales and a lot others). Fairy tales contain situations of moral choice, vivid images of heroes, acquaint children in an accessible form with ethnocultural traditions and customs.

The implementation of ethnocultural education of children of primary school age in the Trans-Baikal Territory, in our opinion, can be carried out in the following directions [10]: introduction of electives for the study of oral creativity of the peoples inhabiting the Trans-Baikal Territory, and the work of Transbaikalian writers and poets; carrying out extracurricular activities dedicated to the study of traditions, customs of different peoples, the work of Trans-Baikal writers and poets; introduction to the curriculum of the Trans-Baikal Territory of the discipline "Literary Regional Studies of Transbaikalia"; inclusion in the scope of the subject "Transbaikalian studies" of sections devoted to the study of the literature of Transbaikalia.

In the article, we will dwell in more detail on the last two areas. We offer an approximate program in the literary study of local lore of the Trans-Baikal Territory. The course "Literary Local Lore of the Trans-Baikal Territory" for elementary school students plays an important role in deepening knowledge about literature, taking into account regional specifics, expanding horizons, fostering patriotic feelings, developing their intellectual and creative potential.

As part of the course "Literary regional studies of the Trans-Baikal Territory", along with mastering knowledge of the works of Transbaikalian writers and poets, knowledge and skills of local lore character, familiarizing with basic national values, the task is to form students' universal educational actions (UEA) as the basis for learning success in subsequent years [13; 4].

Aim of the course: formation of the reading competence of a younger student, awareness of oneself as a literate reader capable of creative activity, assistance in fostering patriotism and identification of a student as a citizen of Russia and a resident of the Trans-Baikal Territory, who knows the works of oral folk art of Transbaikalia, writers and poets of the Trans-Baikal Territory, and their works.

Tasks of the course: mastering general cultural skills of reading and understanding the text; fostering interest in reading and books of Trans-Baikal writers; mastering speech, writing

and communicative culture; education of an aesthetic attitude to reality, reflected in the fiction of the writers of Transbaikalia; the formation of the moral consciousness and aesthetic taste of the younger schoolchild; understanding the spiritual essence of the works of Transbaikalian writers; the formation in the process of reading the works of Trans-Baikal writers and poets among students, initial ideas about the history and culture of their native land; instilling in younger schoolchildren a love and a responsible attitude towards their native nature and people living on the Trans-Baikal land, a sense of pride in their small homeland as part of great Russia; the development of the emotional and sensory sphere in younger schoolchildren in the process of studying the works of Trans-Baikal writers, nature, history and culture of the region; the formation of an information culture when working with different sources of information, its selection, systematization and presentation; the creation of a creative community of family and school, the inclusion of the family in a single educational space of the school [13].

Here are examples of several topics to learn:

Section I. Once upon a time in a faraway kingdom... ..

Topic: Fellow GuunSeezhe, son of old man Taryashi (Buryat folk tale)

Topic: About CatKotofeich (Russian fairy tale of Transbaikalia)

Topic: Evenk and the snake

Section II. Legends of Transbaikalia

Topic: The tale of the birth of Dauria (E. Imanakova)

Topic: Aquamarine is a stone of friendship and fidelity (G. Jurgenson)

Topic: Prophetic Raven (N. Kuzakov)

Topic: Alkhanay (N. Pakhomov)

Section III. Our land yesterday and today

Topic: In memory of the wives of the Decembrists (N. Sukhanov)

Topic: Ancient paths (N. Sukhanov)

Topic: Cossack checkpoint (Yu. Kurts)

Thus, while studying the literary local history of the Trans-Baikal Territory, junior schoolchildren get acquainted with the history, geographical features, flora and fauna of the Trans-Baikal Territory, the writers and poets of Transbaikalia, and their work. The students develop and develop a feeling of love and pride for the Trans-Baikal Territory, their small homeland.

Let us turn to the program of the integrated training course for 3-4 grades of educational institutions of the Trans-Baikal Territory "Transbaikalian Studies" [12].

The integrated course "Transbaikalian Studies" for 3-4 grades of educational institutions of the Trans-Baikal Territory is most interconnected with the subject area "Social Science and Natural Science" (the integrated subject "The World Around") of the Federal State Educational Standard of Primary General Education. The training course "Transbaikalian Studies" plays an important role in deepening the knowledge of primary school students about the world around them, taking into account regional specifics, broadening their horizons, fostering patriotic feelings, ecological culture, and developing their intellectual and creative potential.

Socialization and upbringing of a child through the introduction and cultivation of love for the "small homeland" is the key idea in the implementation of the integrated course "Transbaikalian Studies". After all, the "small homeland" is also nature that surrounds a person from childhood, family, home, school, these are memorable places, historical and cultural centers, industrial enterprises, these are famous people, pride and glory of the Trans-Baikal Territory. The Concept of Spiritual and Moral Development and Education of the Personality of a Citizen of Russia emphasizes that "through the family, relatives, friends, the natural environment and the social environment, such concepts as "small homeland", "Fatherland", "native land", "native language", "my family and clan", "my home" [12, p. 17].

Aim of the course: assistance in fostering patriotism and ecological culture of young Trans-Baikal residents, identification of a student as a citizen of Russia and a resident of the Trans-Baikal Territory, preserving the beauty of the Trans-Baikal nature and culture of the region, respecting people living nearby, having initial information about the nature and history of the region, possessing the initial skills of life safety in the conditions of Transbaikalia.

Tasks of the course: the formation of students' initial ideas about the nature, history and culture of their native land; instilling in younger schoolchildren a love and a responsible attitude towards their native nature and people living on the Trans-Baikal land, a sense of pride in their small homeland as part of great Russia; development of the emotional and

sensory sphere in younger schoolchildren in the process of studying the nature, history and culture of the region; expanding the personal experience of interaction of primary schoolchildren with nature and people and developing their observation and cognitive interest in the socio-natural environment of the school; the acquisition by students of initial competence in matters of preserving the environment and their own health, ensuring the safety of life, correct behavior in the natural and social environment; the development of cognitive activity and independence in obtaining knowledge about the world around, the development of personal, regulatory, cognitive, communicative universal educational actions; the formation of an information culture when working with different sources of information, its selection, systematization and presentation; the creation of a creative community of family and school, the inclusion of the family in a single educational space of the school [13].

The course "Transbaikalian Studies" is integrated. At the center of his study is the problem of interaction between human and nature in the conditions of Transbaikalia from antiquity to the present day. Within the framework of the course, the source of knowledge is: the personal experience of students in interacting with nature and people living nearby, books of a regional nature for reading in primary school, workbooks. The reliance on personal experience in the course of studying the course contributes to the formation of students' emotional and evaluative attitude towards the natural world and people.

The course is recommended for grades 3-4 of a general education school. Duration of the course: in total - 68 hours, during two years of study - grades 3 and 4. *The structure of the training course* is represented by two logically interconnected modules: Module I "Natural heritage of Transbaikalia" (III grade, 34 hours) is aimed at studying the problem of interaction between man and nature in Transbaikalia; Module II "Historical and Cultural Heritage of Transbaikalia" (IV grade, 34 hours) involves the study of the initial foundations of the history and culture of the native land.

We believe that the study of the works of Trans-Baikal writers and poets can become an organic part of these modules: G. Graubin, B. Makarov, N. Yaroslavtsev, Yu. Kurtz, V. Karabanov, etc. The course program is based on the activity approach as a priority in accordance with the ideology of second generation school

educational standards. The organization of classes according to the course program is based on a number of principles: humanization, scientific nature, accessibility, the unity of logical and emotional-sensory knowledge of the natural environment, practical orientation, creativity, enhancing interpersonal communication of students, structuring content based on reflection.

As a result of studying this course, the following personal characteristics are formed in junior schoolchildren: loving his people, his land and his homeland; respecting and accepting the values of family and society; inquisitive, actively and interestedly learning the world; possessing the basics of the ability to learn, capable of organizing their own activities; ready to act independently and be responsible for their actions in front of family and society; friendly, able to listen and hear the interlocutor, justify his position, express his opinion; fulfilling the rules of a healthy and safe way of life for himself and those around him [16].

Conclusions

Thus, maintaining children's interest in the origins of ethnic culture is an important direction in the work of a modern educational organization. It is important that children know, value and preserve ethnocultural traditions, while showing respect and interest in the cultural potential of other ethnic groups.

A person with a positively directed ethnocultural identity is distinguished by confidence, ethno-tolerance associated with ethnocultural regularity - I respect myself, the culture of my people, respect other people and their ethnocultural characteristics: only self-respect gives rise to mutual respect, respect for representatives of other cultures and nothing else. The problem of familiarizing children with the national culture of their small homeland, their native land should be solved systematically, competently using various types of children's activities (cognitive-research, artistic-aesthetic, creative-play, social-communicative, etc.).

Ethnocultural education should be understood as a system of pedagogical interaction aimed at the interiorization of ethnocultural values, the orientation of the individual in the ethnocultural space, at mastering the native language, traditions and multifaceted culture of the people, the socio-natural environment that constitute the basis of

human relations, the spiritual wealth of each nation.

Literary texts of local lore content, presented in fairy tales, legends, stories, riddles, epics, have a developing potential and allow satisfying children's interests, fostering a respectful attitude towards the history of their Fatherland, native land, city, village. Ethnographic material of literary texts, selected taking into account the specifics of children's perception, expands the boundaries of children's cognition, forms the basis of national identity, contributes to national identification.

The study has demonstrated the importance of solving the problem of the ethnocultural competence of children, since it has identified the "points of growth" of preschool and primary general education in the aspect of the ethnocultural education of the younger generation: the need to expand children's understanding of the traditions and customs of their ethnic group, people, the specifics of the socio-natural environment, representatives of other cultures; to develop the emotional and value foundations of ethnocultural competence associated with the manifestation of interest, a positive attitude towards representatives of one's own and other ethnic groups, to develop the values of respect and recognition of other and one's cultural traditions; to form the skills and abilities of a child's ethno-tolerant behavior, based on the children's interest in the origins of ethnic culture, the preservation of ethnocultural traditions, and the manifestation of respect for the cultural potential of different ethnic groups.

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