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**СПЕЦИФИКА ПРАВОСЛАВНОГО ВОСПИТАНИЯ В КРЕСТЬЯНСКИХ СЕМЬЯХ В XIX-XX ВВ.**

В статье изложены результаты историко-педагогического исследования в сфере православного воспитания. Анализируется ключевая функция семьи в христианстве - воспитание детей. Через рассмотрение задач, средств и содержания православного воспитания авторы раскрывают особенности воспитания дошкольников в крестьянских семьях в XIX-XX вв. Обращение к историческому опыту воспитания в семье даёт возможность проследить его влияние на развитие личности ребёнка в указанный исторический период и определить его приоритеты.

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# Общая педагогика, история педагогики и образования

## General Pedagogy, History of Pedagogy and Education

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*The article presents the results of a historical and pedagogical research in Orthodox upbringing sphere. A family's key function in Christianity – children upbringing – is analyzed. The authors reveal the peculiarities of preschoolers' upbringing in peasant families in the XIX-XX centuries by considering the tasks, means and content of Orthodox upbringing. Turning to the historical experience of family upbringing allows tracing its influence on a child's personality development in the mentioned historical period and determining its priorities.*

*Key words and phrases:* family; parents; religion; church; Orthodox upbringing; piety; Bible; icon; prayer; fast.

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### SPECIFICITY OF ORTHODOX UPBRINGING IN PEASANT FAMILIES IN THE XIX-XX CENTURIES

From the standpoint of the Orthodox culture, the Christian family is called a “home church”, the main function of which is parenting. Parents should not perceive children as an accidental acquisition, but as a gift from the God that needs to be “multiplied”, cherished, helped to uncover all the strong traits and talents. Many philosophers (I. A. Ilyin, V. V. Rozanov and others) noted the exceptional role of family in the development of a child's personality. I. Ilyin called family a “primary bosom of human culture” [10, с. 199]. In his opinion, only family brings up a family man, it gives a person “two sacred foretypes”: the foretype of pure mother showing mercy, love, protection, and the foretype of good father who gives food, understanding and justice [Ibidem, с. 214].

In the family life of the peasants, the most numerous class of the Russian state, the Russian and national traditions were preserved and protected. Most of the peasants were Orthodox. Religiosity was a deep feature of their character; it was expressed in prayers, appeals to the God for help in good deeds. It supported in hardships and helped to overcome them.

The upbringing of children fit strictly into the calendar year, which was built basing on the Orthodox doctrine. While living and experiencing various events of the calendar year, a person followed the path of a gradual and phased ascent to the God. During the Christian holidays and working days, which replaced each other successively, the peasants assimilated and followed certain life rules that they passed to children from the early age, for example, how to ask the Holy Fathers for help in everyday and spiritual needs, how to eat rationally, keep fasting and know the days and hours of prayer, how to treat the departed ancestors with respect. Observance of these rules and regulations ordered the adults' lives, and the children were given an unshakable reference point of the church's year.

A child in an Orthodox family assimilated Christian ideas in the form in which he found them around him. Upbringing children was determined by the lifestyle of the adults: mother and father, grandparents. The Holy Fathers (John Chrysostom, Gregory the Theologian, Basil the Great) and the pastors of the church noted that without good example and instruction, a child loses the ability to develop as a personality [5; 8; 12]. This is evidenced by popular proverbs: “The righteous mother is a stone fence”, “The father will not teach his son bad things”. For peasant children, parental example was an important way to assimilate moral concepts.

A child got an emotionally strong impression from participating in religious processes (prayers, crossing, great Christian holidays). The decoration of the house, the internal furnishing of churches, presence at the service, communication with the clergy created the mood and raised children's religious feeling. The interior of the peasant house was important. In the main icon corner of the hut, there were the most important cultural values: icons, prayer books, the Bible, a cross and a table. For example, in the icon case, the Karelians, as evidenced by archival sources, kept the objects of family cult worship – pankas, wooden human figures (“muzhichki” (peasants), “starichki” (old men)) [7].

The central place in the hut was given to icons. When a child couldn't speak yet, older children, adults, and most often the mother showed an icon in the game and said: the “God”. If a baby was naughty, the mother threatened: “The God will punish you”. A child was brought up primarily by fear in relation to the God, he looked fearfully at the icon and resigned [11, с. 54]. The Orthodox principles were formed starting from the most elementary things – faith in the God was developed and strengthened in souls without which Orthodox education is unthinkable. From early childhood, children were taught to honor icons which were treated as shrines.

The materials of the Prince V. N. Tenishev's Ethnographic Bureau indicate that almost all the Russian families had icons [15, д. 1563, л. 21]. The icons of the Lord of Sabaoth, the Virgin Mother, St Sergius of Radonezh, St Alexander of Svir, the Great Martyr George the Victorious, and the martyr Paraskeva Pyatnitsa were especially revered. The Karelians turned to the icons of St Nicholas the Wonderworker and the Prophet Elijah [7, с. 22]. The images of the Savior, the martyrs George, Vlasiy, Zosima and Savvaty, John the Theologian, John the Baptist were most often found in the peasant houses of Yaroslavl province. In Orel, Novgorod and other provinces, in almost every hut, there were even paintings with sacred images [4, с. 210].

Parents prayed in front of icons in the house, so children were taught this rite quite early (approximately at 3-3.5 years). It happened mainly following the example of adults. Children saw adults praying in the morning and in the evening, before and after meals in the icon corner of the hut. So, before the beginning of every undertaking, the inhabitants of Borovichi of Novgorod province crossed themselves and said: “Bless me, Lord, help me, Lord”, and after finishing it: “I thank you, Lord” [15, д. 706, л. 13]. In Belozerskii district of the same province [Ibidem, д. 699, л. 24], Dorogobuzh district of Smolensk province [Ibidem, д. 1579, л. 6], each member of the family worshiped separately in front of icons. There is evidence that small children were obliged to pray every morning and evening, only in severe frosts they could do it on the stove along with old people (Talyzina village, Taltsinskaya volost, Orel district, Orel province) [Ibidem, д. 1106, л. 2-3]. Children imitated adults and knelt beside them repeating the external prayer signs: they put a hand on their foreheads, bent down and kissed the floor. Kids were taught to pray and they were explained the meaning of actions during a prayer. According to the memoirs of the old-timers of Albazino village of the Amur region, 5-6-year-olds were shown the correct composition of fingers during a prayer and how to touch the forehead, chest, right and left shoulders thus asking the God to forgive sins and send mercy [6]. Together with older children, they memorized the daily prayers “Our Father”, “Lord, bless me,” “Glory to Thee, my God, glory to Thee,” morning prayers “Lord, give me humility and obedience,” evening prayers “Lord, grant me Your strength”, etc. After morning and evening prayers, children should have wished their parents and old men good morning and good night and kiss their hands. Joint prayers in the family usually ended up with the little ones repeating after the mother the requests of health to parents, relatives, the child himself, the Sovereign and his family, to all the Russian people.

The Orthodox spirit in peasant children was strengthened by the Christian literature. In the rural huts of Russia, the Lives of the Saints, Stories of the Old and New Testaments prevailed. So, in Galich district of Kostroma province, the Psalter, the Gospel, the Lives of the Saints, church calendars and prayer books were most read, the Bible was found in some houses [14, д. 11, л. 194, д. 27, л. 235]. Books were re-read, protected and no one was allowed to read outside the house. The Orthodox literature acquainted children with the moral and ethical system of relations, its norms and cultural values traditional for Russia. The historical events described in biblical psalms and parables gave lessons of goodness and justice, taught to love others. Having listened to biblical narrations about Cain and Abel, about the shameful act of Ham – Noah's son, about the brothers who sold Joseph into slavery, children got acquainted with the moral essence of the commandments “Honor your father and mother”, “Do not kill”, “Do not steal”, “Do not envy”. A child was taught to understand the meaning of the “Do not steal” commandment using a simple example: if you have taken someone's toy without asking, you are forced to return it to the one from whom you took it. The fifth commandment “Honor your father and mother” was considered one of the main ones for children. It demanded respect for parents, since veneration of ancestors had always been in the Russian folk culture. Acquaintance with the commandments helped to cultivate a reverent attitude towards elders in children, to develop an idea of duty towards parents. A child was accustomed to family values so that he showed kindness to people, felt a need for communication and friendship, was inclined towards goodness and mercy, and respect for others.

Children's behavior forced parents to resort to punishment. Biblical texts explained that punishment does not come from cruelty. “Is there any offspring that the father would not punish?” (Epistle to the Hebrews 12, 7).

In the Old Testament, it was recommended: “Those who spare the rod hate their children, but those who love them are diligent to discipline them” (Book of Proverbs 13, 24). Children were told that they were obliged to endure any punishment of their parents obediently and not to be offended: “For the time being no discipline brings joy, but seems grievous and painful; but afterwards it yields a peaceful fruit of righteousness” (Epistle to the Hebrews 12, 11). Reading the Bible, Lives of the Saints and other religious literature prompted children to improve spiritually. Stories from the Lives of the Saints about St George the Victorious, Alexis, the Man of God who absorbed the ideal features of the Russian character (heroism, humility, courage and bravery) helped adults instruct children from the early age to acquire the same qualities [6]. Reading the hagiographic literature had a strong parenting effect on a child,

provoked a fervent desire to imitate the ascetics. Obviously, because of their age, there were difficulties in understanding the content and meaning of prayers, as a result of which children did not want to participate in them. We can find the confirmation of this in the book by V. Ilyinsky "Children's Upbringing in Rural Russia". The author talks about a child who did not go to pray at the appropriate time, he was forced to do it, punished and even lured in various ways. For example, at the end of a prayer, when the child made the last bow, some gift was imperceptibly given to him with the words: "The God has sent it for your labors" [11, c. 100-101]. Thus, parents interfered in children's spiritual life, relied on usual, well-established traditions of education.

In peasant families, blessing children with the sign of cross was considered an important custom. According to the Christian doctrine, the cross was believed the most reliable and effective weapon for fighting the evil force and protecting one's home from it. There are testimonies that in Gzhatskii district of Smolensk province, the peasants who lived near their parish churches, together with 6-7-year-olds, tried to bring a lit candle with which they had stood in the church while reading about Christ's suffering or during Christ's shroud bringing out to the house. Adults burned signs on door lintels and window liners with this fire to protect against evil forces and witchcraft [16, c. 15]. Parents believed firmly that by their behavior, they taught children to live with the God and in the God. It happened at those moments when adults were crossing themselves, namely in the morning after waking children up and getting out of bed, after washing the face, before and after feeding, before any leave from the house, before going to bed and in other cases, especially during children's illness. Parents forced a child to cross and repeat "Lord, bless me" or read the prayer "Lord, help me" (Kaluga, Yaroslavl, Penza, Kursk and other provinces) [2, д. 23, л. 1]. The Russians' behavior at home, the way of family life were a basis for Orthodox traditions cultivating. However, reality made its own adjustments, and in different families, the degree of approaching the divine ideal was different. Nevertheless, families possessed and preserved household items that transmitted cultural information to the younger generation, were a means of education, a way of keeping and supporting cultural traditions and values.

In the Orthodox environment, particular importance was assigned to the table, certain ideas and stable norms of behavior were associated with it. In the late 90s of the XIX century, one of the most active correspondents who responded to the program of the Prince N. N. Tenishev's Ethnographic Bureau, Varvara Zorina, a daughter of the local priest, collected the material about the inhabitants of some of the volosts of Zhizdrinskii district of Kaluga province and studied the Russians' views on the table and its role in upbringing. It turned out that the image of table in peasant consciousness was clearly associated with the throne of the God in the church. The table was treated like a shrine, it was impossible to stand on it. It was considered sacrilege to knock on it [15, д. 253, л. 8, д. 491, л. 1]. They said to a naughty child: "Do not hit the table, the table is a God's palm". While eating, old men did not allow children to laugh, they were supposed to sit in silence and not to shake their legs [3, c. 52].

In Galich district of Kostroma province, laughter and idle talk while eating were condemned severely. They said to 5-7-year-olds: "What are you talking about? You are giggling, and a demon is looking into your spoon!" It was explained this way: if you do not listen to adults and fool around at table, the angel departs and begins to cry bitterly, and the devil takes his place and rejoices. It was believed that the one who dangles legs at table, swings the devil on them. In this case, children were told: "Have you put a demon on your leg to swing it?" [14, д. 11, л. 146]. The effectiveness of such instructions was manifested not in the simple fixation of information, but in emotional response, a child's positive attitude to what was happening, the desire to reproduce and transmit cultural traditions and values. Decent behavior at table expressed a general value attitude to the house as a "small church" and corresponded to the Orthodox view on family life.

Going to church together with children during the service and without it had an enormous moral and aesthetic effect on the developing soul of a child, who was included in a wide range of human relations with the world. Usually parents began to take their children to church at the age of 6-7. The church with its gilding, candles and spaciousness made a deep impression. Having visited a church once, children asked to go there again, familiarized with new space quickly.

Vivid examples are given by archpriest A. P. Malyarevsky, who watched children in the church and noted that they were beginning to molest the mother, pull her clothes, reach for icons and candlesticks, touch them [13, c. 12]. When attending church on Sunday with children, parents emphasized church services held on that day, explained difference between Sunday and other days of the week. Despite the fact that adults forced children to stand for many hours of church services, memorize and repeat prayers heard, they also promoted a child's lively participation in carrying out assignments, for example, to buy and put candles in front of icons, put money on a dish or in cups, give alms to the needy and elderly, since refusing beggars was considered a sin and those who refused were condemned for stinginess.

At church services, children were accustomed to religious chants ("To You, Lord, the Lover of Man...", "Save, Lord, Your People and Bless Your Possession..." and others), which had been sounding for many centuries within the walls of the Russian churches.

The Orthodox music expressed the Russians' desire for spiritual beauty and harmony, and for centuries it had been considered an effective means of upbringing parishioners, not only adults, but children as well. 6-7-year-olds were taught to sing, they not only developed simple singing skills, but were familiarized with art as a purposeful process of transmitting universal human values and cultural norms.

In peasant families, keeping the fast helped regulate behavior in the achievement of moral improvement. According to the Christian faith, it is fasting that helped to remove a man from evil, not to display temper, to stop slandering, saying lies, to keep one's tongue in check, to eliminate incontinence. Strict observance of fasting was a national trait of every church family. So, in Tula province, in Verkhotishanki village, children were taught to observe fasting from the early age.

The contemporaries noted: "...babies began to eat lenten fare after three great fasts from the day of their birth. If children did not perform this, they were usually said: 'If you eat dish containing meat or milk during the fast, the priest will cut off your ears'. During the Holy Week, before the vergers visited the house with the image of the Mother of God, adults had forbidden children to play any games and sing any songs" [14, д. 27, л. 235].

In Taltsynskii volost of Orel district of Orel province, during the Great Lent and the Assumption Fast (the most stringent fasts compared to the Christmas and St Peter's ones), children were fed, but only when they asked for food, even the sick were not given milk and meat. There is information that adults in this province taught 6-7-year-olds to perform special fast songs – long and sad [15, д. 1106, л. 7-8].

"Notes of the Russian Peasant" by I. Ya. Stolyarov, which describe his childhood in Voronezh province, confirm that young children observed the Christmas (St Phillip's) Fast strictly. "In Voronezh province, only seriously ill children were given milk (who had it) and only with the permission of the priest. Only twice during the 40-day fast, it was allowed to eat fish: on the Entry of the Most Holy Virgin into the Temple and sometimes on St Nicholas's Day. But finally, Christmas Eve was coming. This day, like New Year's Eve and "Svechki" (this is how we called Epiphany Eve), was considered in our family as a day of fasting, purification, preparation for the celebration of major holidays. Since morning, the icon lamp had burned in front of the icons. The whole family fasted: did not eat until the "star", i.e. until the evening, until the first star appeared in the sky. Although the stove was heated in the morning on these days, nothing was cooked in it. It was very difficult for me to spend a whole day without food. Almost from noon, I began to follow my mother and ask her to let me eat at least a small piece of bread..." [17, с. 75-77].

Archival documents confirm that in the neighboring volosts of one and the same district, fasting was held differently. Thus, in Dulevo volost of Zhizdrinskii district [15, д. 253, л. 8], non-observance of fasts was overlooked. This was connected with the penetration of urban workers' views into the peasant environment, who, to a large extent, had already moved away from the Orthodox way of life and motivated the religious meaning of fasts with the phrase "you will not earn much being hungry".

However, the peasants kept fasting strictly, considered it their duty and purposefully taught it to children from the early age. In many sources, it is the word "strictly" that describes fast observance.

The memories by F. Zobnin, who lived in Ust-Nitsinskii village of Tyumen district in his childhood, are quite interesting. The author describes the 6-7-year-olds' attitude to the Great Lent. "At the very end of the Great Lent, on Great Saturday, the family handed out colored eggs – equally to all. After it, everyone took his share until the next day, and the following day he could spend it how he wanted. We, the uncontrollable owners of our shares, of course, did not even think to use them the day before: it was shameful when you had been fasting for seven weeks and couldn't restrain yourself for several hours. Once my father told us that he had seen "gentlemen" in the town, who "had eaten meat" during the Great Lent. We were amazed greatly and did not believe that there were such ungodly people..." [9, с. 42].

In peasant families, they understood not only the purgatorial, but also creative force of strict fasting and accused children to it. Observing fast was an indicator of the Russians' mass national consciousness, it strengthened intergenerational relations.

Thus, in a peasant family, there was a certain system of young children upbringing, which was distinguished by inertia: parents and the older generation, because of the lack of education, brought up children relying on the Orthodox traditions that passed from generation to generation. The family system of Orthodox upbringing was an integral part of the holistic system of Orthodox upbringing of young children.

The analysis of the domestic family practice of parenting from the standpoint of Orthodoxy has shown that it was distinguished by conservatism based on traditional values: spirituality, patriotism, community, the idea of preserving cultural national identity. In family upbringing, Orthodox traditions combined humanistic ideas of folk pedagogy and conservative Christian views on upbringing content.

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**СПЕЦИФИКА ПРАВОСЛАВНОГО ВОСПИТАНИЯ В КРЕСТЬЯНСКИХ СЕМЬЯХ В XIX-XX ВВ.****Денисова Рутения Робертовна**, д. пед. н.*Благовещенский государственный педагогический университет  
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В статье изложены результаты историко-педагогического исследования в сфере православного воспитания. Анализируется ключевая функция семьи в христианстве – воспитание детей. Через рассмотрение задач, средств и содержания православного воспитания авторы раскрывают особенности воспитания дошкольников в крестьянских семьях в XIX-XX вв. Обращение к историческому опыту воспитания в семье даёт возможность проследить его влияние на развитие личности ребёнка в указанный исторический период и определить его приоритеты.

*Ключевые слова и фразы:* семья; родители; религия; церковь; православное воспитание; благочестие; Библия; икона; молитва; пост.

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*В данной работе предпринята попытка описания феномена «онлайн-обучение», получившего распространение в нашей стране в связи с развитием в последние десятилетия системы дистанционного и электронного обучения. В статье представлен опыт западноевропейской и американской систем образования, которые оказывают непосредственное влияние на развитие онлайн-обучения в России. Предложенный в работе анализ достоинств и недостатков онлайн-обучения приводит авторов к выводу о необходимости развития так называемой системы «смешанного (гибридного) обучения», представляющей собой синтез традиционных и электронных форматов обучения.*

*Ключевые слова и фразы:* онлайн-обучение; онлайн-курсы; дистанционное обучение; электронное обучение; система образования; информационно-коммуникационные технологии.

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aspirantgpi@yandex.ru***ОНЛАЙН-КУРСЫ: РЕВОЛЮЦИЯ В ОБРАЗОВАНИИ ИЛИ УСПЕШНАЯ PR-КАМПАНИЯ?**

Современный педагогический дискурс «пестрит» новомодными иноязычными (в большинстве случаев – англоязычными) терминами. Но даже в этом мире многоязычной какофонии особым многообразием контекстов употребления выделяются термины «онлайн-обучение» и «онлайн-курс». Тема онлайн-обучения стала одной из наиболее обсуждаемых на полях научно-методических конференций и в периодических изданиях, освещающих актуальные вопросы сферы образования.

Понятия «онлайн-обучение» и «онлайн-курс» получили распространение в связи с развитием в нашей стране в последние десятилетия системы дистанционного и электронного обучения. Анализ использования названных терминов позволяет констатировать, что в педагогической практике еще не выработано их общепринятое значение. Зачастую разные авторы (Е. С. Полат, М. Ю. Бухаркина, М. В. Моисеева, А. Е. Петров, О. И. Чеботарева, В. А. Шитова и другие) вкладывают в понятие онлайн-обучения различное содержание [5; 10]. К сожалению, следует отметить, что даже в графическом облике названных слов царит разноречивость, продолжают встречаться (в нарушение норм) примеры раздельного написания терминов «онлайн-обучение» и «онлайн-курс».

Все научно-методические и практические работы, посвященные исследованию онлайн-обучения, можно условно разделить на две категории. К *первой категории* следует отнести работы, в которых онлайн-обучение рассматривают как перенос традиционных педагогических технологий и форматов в электронную среду. Простейшим примером подобного понимания онлайн-обучения является представление традиционного лекционного курса в электронном формате в электронной информационно-образовательной среде вуза или в сети Интернет. *Вторая категория* работ рассматривает и описывает систему онлайн-обучения как самостоятельный феномен, как новую образовательную реальность, ставшую возможной в условиях бурного развития информационно-коммуникационных технологий [7, с. 210].