

The Image of Childhood in the Folklore of the Indigenous Small-Established Peoples of the Far East

E V Klimova¹

¹Komsomolsk-na-Amure State University, Komsomolsk-na-Amure, Russia

E-mail: katekl@mail.ru

Abstract. Indigenous peoples of the Far East of Russia showed a great love and affection for children, they cared for them, and in each family there was a strongly developed desire to continue their kin, therefore they have many children, especially boys as the future breadwinners.

The upbringing of children in the families of native peoples of the Far East was carried out according to the natural and climatic conditions of the region. Adults sought to show children a pattern of good behavior both at home and in the process of practical activity, and the younger generation would form high morality.

In the culture of small-established peoples of the Far East, a special place is occupied by religious faiths, traditions, customs and rituals, which determine the specifics of the people. This traditional form of folklore of the indigenous peoples of the Far East reflects their mythological ideas about the world and man.

1. Introduction

Childhood is the subject of study of many sciences, but in culturology its analysis is represented by the individual studies. Meanwhile, it is culturology that is an integrative field of knowledge and it can summarize the considerable body of knowledge on the regional culture of childhood. The theme of childhood has a special actuality due to the fact that the Decade of Childhood has been announced in Russia (decree of the President No. 240 of May 29, 2017 "On Announcing the Decade of Childhood in the Russian Federation").

The study of the image of childhood in the culture of small-established peoples of the Far East, which was taken by the author, is a multifaceted problem [4]. The desire to analyze the main stages of the development of the image of childhood in the culture of the studied peoples demanded from the author knowledge of pedagogy, ethnography, ethnopsychology, religious cults and oral folk art, left at different stages of cultural development. The author resorts to the study of famous scientists in the field of childhood: R. Benedict, M. Mid, L.S. Vygotsky, V. F. Afanasyev.

This article states that the culture of childhood is a structural component of culture and presents the state of culture of this society. This component is not shared with culture in the main socio-cultural ties. However, in the culture of childhood there are certain specifics, trends, patterns that distinguish it from other elements of the culture of society. Childhood is a projection of a whole culture, the important task of which is to transfer to the younger generation socially important information about the culture, knowledge and skills that are necessary for adult life. The disclosure of the image of childhood in the culture of indigenous peoples of the Far East, reflected in folklore, displays a complete picture of childhood among the studied peoples.

The study of many years of experience in raising children of the indigenous peoples of the Russian Far East and an analysis of the folklore of childhood reflection will help solve problems in the field of the demographic policy of the indigenous peoples of the Russian Far East and social engineering.

2. The transformation's stages of the childhood's culture

The development of indigenous peoples' culture of the Far East happened stage-by-stage, therefore the making of children's culture was based on the historical formation of the native peoples. The transformation's stages of the childhood's culture could be divided into three main stages: traditional, soviet and post-soviet.

The traditional stage - XVII - the latter half of XIX century- the system of education and training of children, based on the traditions and customs of the original peoples.

The soviet stage - the latter half of the XIX century - the end of the XX centuries - the period of children's culture formation, the division of the childhood's culture and adult world, as a result of the socialist transformations of the native people's culture.

The post-soviet stage - the end of XX centuries - the beginning of the XXI centuries - the period of modern development related to the culture of childhood.

These following criteria were used in the construction of this typology: the mechanisms of socialization of the younger generation, the form of knowledge's exchange between generations, the degree of distancing the childhood's culture from the adult world, the idea of education and organization of the academic activity.

For the first stage of childhood's culture development, the traditional methods of upbringing children are typical. The indigenous peoples lived in the harsh weather conditions, it had determined the main goal of the education and upbringing of indigenous children - to give an idea about the world and adaptation to the special climatic conditions. The educational environment was the family home, where a child was involved in the production and economic activity. The upbringing and education of children were built on the principle of children's attentions to the daily behavior of adults. The older generation of the family acted as mentors, they imparted the knowledge and experience to the younger generation. The cultural values and skills are passed down from generation to generation, the elderly people transferred their experience about hunting, fishing and ritual skills. At this stage, the children's culture closely existed with the world of adults [3].

The second stage of the childhood's culture formation is characterized by the interaction of the indigenous peoples of the Far East with the Russians and neighboring peoples of East Asia. During this period, there is an active introduction of Russian culture into the originality of the native nationalities of the Far Eastern region. The Russian government gave the direction of "inclusion" of the indigenous peoples of the Russian Far East into the Russian state.

The process of escaping from the traditional system of upbringing began in that period of time, the special designated buildings were constructed for educational purposes, in some cases families sent children to the neighboring schools, in some cases an ancestral home could serve as a class for studying [2].

As a result of the political activity's implementation of the Soviets among the indigenous minorities of the Far East, education and health care systems were created, the quality and living conditions were improved, the literacy of the indigenous population was increased, and the social status of women was changed.

Special educational institutions (kindergartens, schools, boarding schools, cultural institutions) started to appear in the life of the indigenous people. The main function of such organizations was the preparation and attraction of the native peoples to the "culture". The training program was based on the socio-humanitarian and physico-mathematical disciplines [1].

The teachers were specially trained persons who enlightened their students. In the further introduction of Russian culture into the original culture of the Far East, teachers gradually began to appear among the indigenous peoples.

The state emphasized the high importance of education, as a result, stationary and nomadic schools were created. A system of boarding schools, educational institutions with twenty-four-hour stay of students was introduced in the 30-50s, XX cent. The creation's purpose of this type of school was the children's education, the formation of their skills of independent living and full disclosure of creative abilities [6].

As a result of the emergence of boarding schools, the inter-generational ties began to break down. The soviet transformations led to a change of unique culture of the indigenous peoples of the Far East, the skills of independent production of the childhood culture's elements were close on lost. The items of their own production were completely replaced by the purchasing clothing, food, toys [1].

By the end of XX century, the third stage of the childhood world's formation began, the allocation of this category into a separate subculture. The fundamentals of teaching children in this period were not particularly different from the soviet education. The main distinctive features of education were the inclusion of national languages in the curriculum of the indigenous peoples of the Far East, foundation of traditional culture and actualization of folk art. The main goals of education are: the formation of a future specialist and development of professional skills.

Nowadays, there is a need to familiarize the children of the native peoples of the Far East with their original culture. For these purposes, the developing of new education's models and training are created, they are based on the ideas of traditional ethnopedagogy.

3. The image of childhood in the folklore of the indigenous small-established peoples of the Far East

The traditional system of children's bringing up of the indigenous peoples of the Far Eastern region has developed by the special climatic, economic, social and historical conditions. It is the result of adaptation of the native peoples to the environment.

Parents tried to carry for a child long before a birth. V. F. Afanasyev notes the indigenous peoples have the unwritten laws of the everyday codes of ethics, there are a number of instructive instructions that the expectant mother should lead a quiet life, avoid various everyday troubles [7].

The birth of a child was considered as a great event in the life of the whole gens. From the first days the parents called attention to the newborn child and paid constant attention to the cold training of the infant.

The upbringing of children in the regions of the Far East was carried out by the natural and climatic conditions of this region. Adults sought to show children a pattern of good behavior both at home and in the process of practical activity, and the younger generation would form high morality [5].

A significant influence in the development of mental education of people is made by the proverbs, created by the native peoples, they reflect the intelligence of the peoples: "They do not ask the stupid advice, but the smart one" (Ojrot), "The power is inferior to the mind," "The heat of the burning grass is strong, and the smart person has strong words" (Khakas) and the mind is everything "(Evenkis)," Unreasonable good is not in favor "(Nanais).

A special place in the development of children's mental abilities is a game as one of the obligatory components of the upbringing and development of the younger generation. Children's games develop ingenuity and trains memory. It was not only a childish activity. All rules of the games were set down and regulated by adults. Old members of the family were active participants in the games, it was especially apparent in games for young children [4].

Games for girls and boys were imitative, they reproduced their future adult life. Girls acted a part of wife and mother. The girls played "daughter-mothers" with their dolls, recreated family life in miniature. An important function of games and toys for girls was also the transfer to the younger generation of the main mythologies of the origin of the world and the human community.

Games for boys were focused on the development of accuracy and endurance, as they were aimed at developing among the young men the most important qualities of a fisherman. In some games, elements of hunting or combat were reproduced.

Collaborative games, in which both boys and girls played, developed sharpness, ingenuity, agility, endurance and other qualities necessary for survival in harsh climatic conditions. As a rule, these were either active games or games that develop fine motor skills of hands (games with stones or bones) [7]. Command (group) games were widespread, for example: the game “Chakpan”, “Bojokan”, a ball game on ice and others. Many researchers note that special attention was paid to the physical conditioning of the body.

So, for example, describing the sport of the Chukchi-Eskimo peoples, V. V. Leontyev writes that even in the winter in the mornings “parents forced their son or daughter to try to press around the yaranga with upper garment made of fur draped over their naked body” and some fur bows” [7]. So, the games relate not only to the culture of leisure and recreation, fulfilling their entertainment function, but to the production and economic culture, reproducing the lives of adult members of society and educating skillful and efficient fishermen and good mothers and housewives.

Therefore, the game in the culture of the indigenous peoples of the Far East was a syncretic form of culture in which all the considered structural elements of morphology were combined: firstly, it was a mechanism for including children in the socio-economic sphere of society; secondly, it was one of the main ways of transmitting information and establishing intergenerational and interpersonal communication; thirdly, it had functions that were later transformed into the culture of leisure and the culture of sports.

A game activity is the main component of upbringing as well as tales and riddles. They are the most important sources for the development of mental abilities. The role of riddles is an enormous part of the mental education. The riddles trained ingenuity, wit and observation of children. They also served as the unique forms of mastery and knowledge of reality in artistic, figurative, allegorical and aphoristic form. Tongue twisters and counting rhymes were used for transferring the necessary experience to the younger generation. These types of folklore were also strongly associated with labor education, life, house, and crafts.

A tale in the culture of the peoples of the Far East acted as a source of social, economic, trade, historical, mythological and sacred knowledge. It was the most important way to accumulate, store and transmit socially significant information. In addition, they revealed the everyday philosophical and religious views of the peoples, as well as their ethical attitudes. The most important function was the establishment of intergenerational communication and transmission of knowledge gained by ancestors.

The analysis of the tales showed that they have a close relationship with the shamanic practitioners. This is indicated by the fact that the fairy tales and shaman rites, were allowed to be performed only at night. In addition, the singing (beginning) of the tale was similar to the shaman’s shout during the ritual. The tale always began with an interjection “Ka! Ka! ”. It was transformed from the shaman “Ha-a-ah! ”. It drove out the evil spirits from the man. Apparently, the interjections at the beginning of the fairy tale were supposed to drive the busyaka out of the house, because the fairy tale was kept from it.

The preference of telling tales was given to the old men. Children and teenagers were forbidden to do it. It was prohibited to tell fairy tales and legends during the daytime, it was connected the superstition that devils and evil spirits can hear a fairy tale and transfer the misadventures of heroes to the narrator [7].

In the folklore of the peoples of the Far East, lullabies have a very specific structure. They can be divided into two types. The first kind was built “on the repetition of lulling words” [3], the second one was a text of a benevolent nature. Health and happiness were desiderated to children, boys were to become successful hunters and fishermen, and girls were to grow good housewives, mothers and craftswomen).

This traditional form of folklore of the indigenous peoples of the Far East reflects their mythological ideas about the world and man. Lullabies also acted as a talisman against evil spirits and influenced the formation of the future fate of the child.

In all cradle songs, the child was addressed either in the third person, or using a comic name in the Russian folk tradition. Lullabies have common features with labor songs. The song's emphasis was transferred from the present to the future, the text of the lullaby reflected the desired events in the child's life

in future work activities. Consequently, by means of lullabies, the child was “programmed” for commercial success, became acquainted with the economic sphere of the family’s activity [3].

All items of the children's world had a magical value. For example, toys were not only objects of a children's game, but they were also used in the performance of ritual and ceremonial activities. The toy in traditional culture was one of the main channels of intergenerational communication, but it also acts as a subject of mental, moral, aesthetic and physical education of the younger generation.

Since the Soviet period, the processes of transformation of the culture of the indigenous peoples of the studied region have been significantly accelerated, and its traditional elements have been crowded out. It was facilitated by the measures taken by the state to change the life and world outlook of the indigenous peoples of the region under study, in particular, the creation of specialized children's medical, educational and recreational institutions in national settlements.

At this stage, the value of borrowed elements of the culture of childhood was changed. At the traditional stage, innovations appeared, in the terminology of A. S. Arutyunov, or “by independent creation, the invention of a new element” or had “horizontal distribution” [7]. New elements of the culture of childhood among individual peoples of the region appeared as a result of centuries of contacts with related and neighboring nations. Borrowing of this type had a utilitarian value. As an example of such borrowings, one can mention the process of the spread of the cradle of the Tungus type among the peoples of the Amur-Sakhalin region.

During the period of the development of these territories by the Russians, the studied peoples acquired a new type of distribution of innovations - their “vertical distribution”. Borrowing elements of the culture of childhood was carried out mostly from Russian culture, which acted as a “donor culture”. Most borrowing in the XVII - early XX centuries. were superficial, i.e. the so-called outer shell changed (the materials from which the objects of the childhood world were made, partly the form) and new terminological borrowings appeared.

At the same time, the former semantics of one or another element of the childhood culture remained. Innovations endowed with the value of prestige. In the Soviet period, the prestigious-sign semantics of borrowing gradually disappeared, because they became a mass phenomenon and were no longer perceived as such. During this period, the children's subculture emerged as a separate social institution.

In the late XX - early XXI centuries. fundamentally new trends emerged in the development of the culture of the region: elements of traditional culture, in particular the culture of childhood, began to act as objects broadcasting in the format of national holidays, days of culture, exhibitions and other cultural traditions of the indigenous peoples of the studied region. But all the elements of the childhood culture still remained at the mercy of all-Russian specimens.

In conclusion, children they were included in the socio-economic sphere of society. Intensive economic, political and cultural contacts of the indigenous peoples with Russians and neighboring peoples of East Asia in the 17th - 20th centuries led to the beginning of the culture transformation of the native peoples. The process of decomposition of social organization had began. The changes left a stamp on the culture of childhood. In general, the system of socialization and inculturation remained the same, but the individual elements changed.

The evolution of the image of childhood's culture of the indigenous peoples of the Far East reflects the general trends in the development of the culture of the Far Eastern region. Childhood as an independent age group did not stand out immediately, the separation of the adults' world and the world of childhood occurs after a long period of time.

References

- [1] Bobyshev S V 2008 Indigenous Minorities of the Far East at the final stage of socialist modernization (50s - mid 80s of the 20th century) (DVGUPS, Khabarovsk)
- [2] Ember C R 2018 Children's play and work: the relevance of cross-cultural ethnographic research for archaeologists Childhood in the past
- [3] Ganina S A The concept of free education: the experience of socio-philosophical reflection of

- the phenomenon of childhood Society. Environment. Development
- [4] Ivaschenko Ya S 2011 Life-support culture of Tungus-Manchu: system-synergetic analysis (Asterion, St. Petersburg)
 - [5] Ivaschenko Ya S 2007 Semiotics of traditional dwelling (on the material of Nanai culture) (KnAGTU, Komsomolsk-on-Amur)
 - [6] Malinovsky B 2005 Scientific theory of culture (OGI, Moscow)
 - [7] Smirnova E S 2017 Culturology of childhood (on the material of the culture of indigenous peoples of the Far East of Russia) (KnAGTU, Komsomolsk-on-Amur)