

Ethnic Culture of Russian World: Development of Domestic Social Education

Anna M. Mityaeva¹, Aleksandr M. Egorychev², Svetlana N. Fomina², Yury N. Baranov¹, and Elena A. Khovanskaya¹

¹ Orel State University, 95, Komsomolskaya Str., Orel, 302026, Russian Federation

² Russian State Social University, 4-5 Wilhelm Pieck Str, Moscow 129226, Russian Federation

Abstract. The paper presents the results of collective study devoted to the problem of the birth, development and formation of Russian social education within the framework of the ethnic culture of the Russian world. The purpose of the study was to prove the need to reform the modern domestic education, taking into account the characteristics of Russian culture, its spiritual and moral meanings, values and traditions. The stated goal was to solve the following problems: the analysis of scientific and historical literature on the problem of the birth and development of Russian culture; the identification of the peculiarities of the formation of the Russian ethnos, its ethnic culture; the identification of the basic meanings and values of Russian culture and the substantiation for their use in working out a strategy for the development of national education. The result of the research was development and substantiation of: the model of the birth, formation and development of domestic social education; the model of human socialization in the Russian paleosocium; the model of social education of the younger generation in the tribal community of the Russian world.

1 Introduction

Every nation of the world community has its own unique history and culture that contain a huge potential of ethnic meanings and values that determine its uniqueness and the success of civilizational development. In many respects the success of civilizational development was determined by the existing system of education (upbringing), the training of the next generation for life in their ethnic community [1].

Based on the latest achievements of the modern world of science (archeology, history, philology, etymology, linguistics, anthropology, genetics, synergetics), it can be concluded that any culture of the world that retained its historical potential, which enabled it to enter the 21st century, has its ancient archetypal sociocultural roots, allowing to keep on the evolutionary path for so long and successfully. The only question today is the need to identify the most diverse archaeological, ethnographic, other historical material, its careful study in conjunction with many other scientific discoveries of the world of sciences, and the construction of a new historical picture of the world, where each culture should take its definite and worthy place in it. At the time, in this respect, K. Marx and F. Engels noted that ethnographic material, with a careful retrospective study of it, allows historical science to penetrate into such areas of history that without this material would forever remain unknown to science [2].

It should be noted that the attitude of the world scientific thought to the historical cultural heritage of the Slavic peoples is rather restrained, although Russian science has accumulated a sufficient number of historical artifacts, indicating a high level of development of the culture of Ancient Rus.

Literature review

The solution of the research problems is related to the need to identify existing scientific approaches to the problem of the birth and development of Russian culture. This problematic has a strong interest among the domestic scientists (Abrashkin, Lednev, Trubachev, Tulupov, Chudinov, Shilov etc.) as well as the foreign ones (Simpson, Trefil, Bergson, Warren etc.).

The analysis of scientific works presented by above mentioned authors made it possible to comprehend many questions of the birth, development and formation of the Russian ethnos, the peculiarities of its culture, and also the common grounds that many peoples of the world community have. Let us briefly consider the essential positions on this question. Regarding the problem of the formation of ethnic Russian culture, practically all researchers note that its birth and development has a direct connection with educational traditions of the Russian world [3-5].

Educational and educational knowledge in the ancient Russian world was carefully collected, stored and transmitted from generation to generation in the

* Corresponding author: l.hovanskaja@yandex.ru

form of legends, traditions, customs, and rituals. S.D. Babishin and B.N. Mityurov note that namely “Traditions, rituals and customs determined the content of popular pedagogical views of people of that time. All forms and methods of education acted as concrete realization of the acquired experience, first of all, through labour, moral, aesthetic traditions, which brought to the new generations the customs of predecessors.” [3].

The ancient Russian community (paleosocium) not only defended its members, but also created conditions for the development of man, his physical, mental, social and spiritual formation. Hegumen George rightly notes, “These conditions were manifested in traditions and customs of people’s life, based on their beliefs. Traditions, customs and traditions form the social morality of society” [6]. It is through knowledge, “packed” in traditions, rites, customs, rituals, folk magic, legends, mythological way of perception of the surrounding world, and the birth of a rational and spiritual man, the formation of the Russian world.

Tens of thousands of years have passed since then; much is covered by the veil of time for our understanding. Science has accumulated many contradictory views and approaches to understanding and explaining this period – the period of the birth of the Russian world. The existing contradictions are quite understandable – researchers have too few artifacts of that distant period. Nevertheless, today it is necessary to remember the warning made by the Russian historian and philosopher S.M. Solovyov (1820-1879) in relation to the researchers of the tribal life of the Slavic tribes: “In general, one must be careful not to make precise definitions of the original generic society in one way or another” [7]. To a greater extent, this statement concerns those authors who confidently speak and write about the fact that Ancient Rus is a period of continuous savagery and barbarism.

From the era of Ancient Rus to the present time, there is little direct evidence of the realities and life of our ancestors, the system of social relations, the upbringing and education of children. It is difficult to judge specifically the level of education and upbringing of this era, but it can be confidently asserted that it was the beginning and the basis of the birth of complex social intergenerational relations, the period of the formation of public (social) upbringing and education, and, in general, the development of Russian culture and civilization. The modern historian of pedagogy S.F. Egorov rightly notes, “Long before the institutions of statehood began to crystallize in the territory of the future Russia in the bowels of tribal unions, the people had already accumulated experience of education” [8]. The accumulated experience of the upbringing of the younger generation was the highest value of the ancient Russian world, carefully preserved and protected, found expression in the oral folklore of legends, legends, epics, fairy tales, folklore, complex magical rituals.

2 Material and methods

The entire historical path of the sociocultural development of the peoples of the planet Earth, beginning with the tribal community, is organically connected with the process of forming a social system of education and upbringing – the transfer of social and historical experience, which was accumulated by previous generations, to the younger generation, in order to prepare them for life and work, protect their tribe and kin. In consequence, this system of preparing the younger generation for life was designated by social education.

The term “social education” has the original meaning – “public education” (social – from the Latin *socialis* – general, public). “Social Education” bears in itself all the meanings of the concept of “social upbringing.” Without going into a deep analysis of the concept of “social education,” we will briefly define it *as education, carried out by all the structures of a particular society, in its interests and under its control.*

One can say that social education in the Russian world has always existed, since its birth. People’s ethnic traditions, customs, rituals, embodying the foundations of labour, physical, moral, sexual, religious, military and other education were created in this community. With the help of well-organized public (social) education, through popular social pedagogy, there was a continuous process of personality formation, development of interpersonal relations, strengthening of social structures, which created evolutionary prerequisites for forming a stable social system of the Russian world.

Such a social system already possessed the most important property of human communities – the ability to accumulate and transmit knowledge that in the course of the historical process was continuously strengthening its ability to adapt to changing natural and social circumstances, to develop resistance to extreme situations, that is, to successfully continue the path of its historical development.

Since ancient times, in Russia, various representatives of public structures were engaged in social education: leaders, elders, priests, old warriors, hunters, specialists for a certain type of activity (hide processing, making tips for arrows and spears, cooking food, building a dwelling, finding and the collection of edible and medicinal plants, the performance of the necessary magical rituals, many others). All of them can be rightly attributed to specialists in social education. The system of their educational influence was determined by the way of life of the tribe and kin, as well as by the moral norms and concepts that determined the world view of the ancient Slavic tribes.

Our distant ancestors perfectly understood that all the welfare of the tribe and kin, both material and spiritual, depended upon the foundations embedded in the consciousness of the younger generation. Knowledge of these foundations reflected the great laws of nature and the cosmos, the fulfillment of which allowed us to confidently build our own being world, to form a person corresponding to natural and cosmic harmony.

According to many Russian scientists, Rus-Russia has a very ancient history of its birth, formation and development [2, 9-12]. Unfortunately, in historical

pedagogical science the point of view was confirmed, according to which, Russian pedagogical thought, on the whole, all Russian pedagogy originates from the time of adoption of Christianity in Rus (988). Everything that was before this period is considered a wild period. However, modern science has accumulated a large array of research material, artifacts, which indicate that before the adoption of Christianity in Russia there was a high culture and a developed civilization.

The mentioned above gives grounds to conclude that the birth of Russian social pedagogy has more ancient roots than the time of the baptism of Rus. Thus, N.V. Sedova, one of the authors of the collective work on the History of Education and Pedagogical Thought Abroad and in Russia, notes, “The pedagogical thought of Ancient Rus was based on educational traditions numbering more than two thousand years” [13]. This is not the final scientific opinion in relation to the age of Russian culture and civilization. In modern science, there are quite authoritative and evident scientific positions that the age of Russian culture and civilization is estimated in tens of thousands of years [2, 12 14-15].

At the final stage, an important task was solved to develop functional models of the research subject.

A deep theoretical analysis of the problem under the study allowed us to develop functional models that demonstrated the components of the essential foundations of the ethnic culture of the Russian world, its features (spiritual and moral meanings, values and traditions).

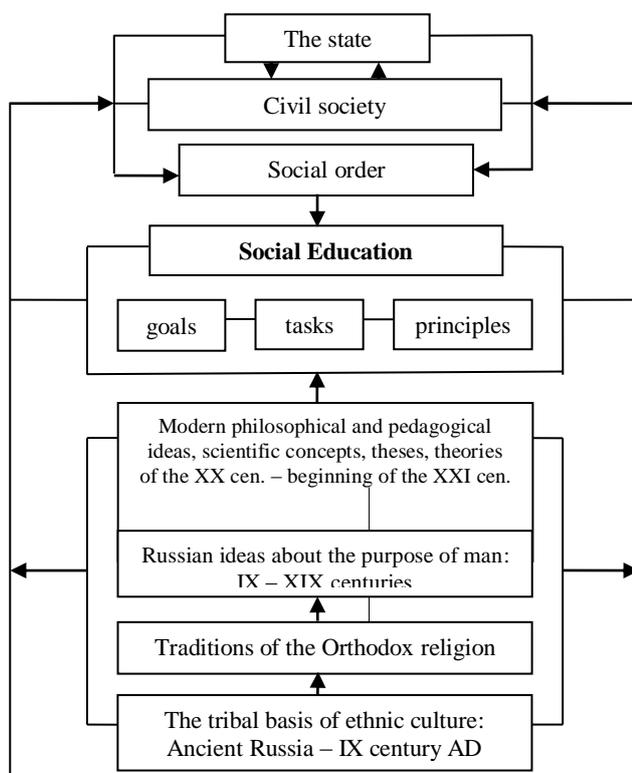


Fig. 1. The model of birth, formation and development of domestic social education.

Based on the existing philosophical, historical and culturological research material on the ancient and

modern history of Rus-Russia, the birth, formation and development of the Russian ethnos, Russian statehood, we developed *the Model of the birth, formation and development of the national social education* (Figure 1).

In the presented model, we can distinguish a number of components that characterize the stages of birth, the evolution of the formation and development of social education in the Russian world.

1. *The tribal basis of ethnic culture of Ancient Rus.* It represents a multi-thousand-year socio-cultural experience of the birth, formation and development of the Russian people (30-40 thousand years), which is expressed in the archetypal genome of the Russian people, its culture and mentality.

2. *Traditions of the Orthodox religion.* The entry of Slavic peoples into the Orthodox religion (988) meant a new evolutionary step in the development of the spiritual world of the Russian people, the formation of educational and up-bringing traditions on the basis of spiritual Orthodox meanings, values and norms.

3. *Russian ideas, views on the nature and purpose of man in society.* They constitute a powerful philosophical, sociocultural and socio-pedagogical foundation in the sphere of expressing the spirit, the original character of the Russian people, their expression and aspirations, the upbringing and education of the younger generation, represented in the numerous cultural heritage of their thinkers, sages, philosophers, religious figures, scientists and educators for the period of the IX – XIX centuries.

4. *Modern philosophical ideas, scientific concepts, positions, theories (XX - the beginning of the XXI centuries).* Represent the views of philosophers, educators, sociologists, psychologists, historians and teachers of modern times on the problem of the development and formation of the national social education.

The four marked components in their organic unity represent the “living tree” of the birth, formation and development of the Russian social education of the Russian world.

3 Results

It can be argued that, having deep sociocultural historical roots, Russian social education has always been associated with the totality of human relations, the sphere of existence and life activity of the people of the Russian world. All kinds of labour activities that engender complex social relations, as well as the transfer of labour experience from the older generation to the younger, caring for the elderly, children and other needy, upbringing and training, and much more – was not simply interconnected and internally determined, but formed a coherent sociocultural whole of the existential world of the Russian world. This sociocultural universe created the Russian man, his social and spiritual essence, formed the prototypes of the future of Russian society and state.

The philosophy of Russian life presupposed such a system of socionatural and sociocultural interrelations and relations, a social model where man, nature and

society acted as a coherent organic whole, allowing not only surviving and satisfying all kinds of needs, but also created conditions for understanding their true place in the environment and created world, based on socio-nature-cosmic harmony. It is the practice of the life of the Russian people, the whole of their being world, that allows them to create their national ideal of man and society, to seek their way of civilizational development.

The Russian existential world, since ancient times, has always been in search of a high meaning of life. There was a living process of cognition of the surrounding world, not only for the sake of satisfying the flesh, but also for the search for the integrity, unity of all sides of the surrounding reality and all aspects of the human essence. There was a great process of creating an original Russian culture, a mentality of the Russian people, the entire Russian world.

4 Discussion

Rus-Russia was and continues to be part of the Russian world, in more ancient history – Indo-European (Aria-Slavic), which has a single ethno-cultural and linguistic root. The multi-thousand-year history of the existence and development of the entire family of Indo-European peoples has created unique national (ethnic) cultures that have accumulated a powerful socio-cultural genetic survival potential. Academician V.S. Lednev, one of the largest specialists in the history of Ancient Rus, notes: “The most numerous and one of the oldest groups among the ancient Indo-Europeans were the Proto- and Proto-Slavic peoples, inhabiting a very vast territory stretching from Venice in the northeast of modern Italy, Yugoslavia, the Czech Republic, Slovakia, Bulgaria and to Asia Minor” [11]. We add, – to the Arctic Russian North.

The version that our ancestors came from the North has already become firmly established in science. Many Russian and foreign researchers write about it [4, 9, 10, 15-17]. At the turn of the 20th and 21st centuries, the basic research of foreign authors was translated and published, where the ideas and concepts of the Arctic origin of humankind and world civilization are substantiated [16].

Here it is necessary to note the fact that the famous Indian researcher B.G. Tilak (1856-1920) in 1907, the book “Arctic Motherland in the Vedas” was published, where the author, after many years of painstaking analysis of this ancient literary monument of human civilization, came to an unambiguous conclusion: The Russian North is the ancestral home of the Aryans. The Indian scientist saw in the ancient texts the exact reflection not only of historical, astronomical, but also geophysical realities connected with the Arctic. This discovery allowed B.G. Tilak for decades to beat the conclusions of archaeologists, philologists, physicists and astronomers and contribute to the general progress of knowledge about the original history of the human race and the history of the planet inhabited by this race [15].

This was the beginning of a whole scientific direction, based on the concept that the Russian North is the cradle of human civilization. The settling of the ancestors of all Indo-European languages from the north is confirmed by the majority of native and western mythologists, linguists and folklorists [10, 17, 21-22]. As modern researchers point out, some twenty thousand years ago, the people living in the North started a great migration through Siberia, the Urals, along the Volga River, along the lines selected by the ancient leaders. It was a natural migration – a great climatic breakdown began, a sharp cooling occurred (ice age).

In the 4th millennium BC, our ancestors already had a complex social organization, bound by the millennial traditions of the Kin and the Laws of the Universe (the philosophy of the Vedic religion). The logic of the Vedic religion was this: God the Creator created the world, and this world exists and develops according to the laws of the Creator. Man, as the son of God, obeys Him, fulfilling the laws enacted. The laws of God are the Way of the Law. The Way of Prav (Right) is the way of universal well-being and happiness, justice and love. As the Russian researchers of this direction point out, according to the Way of Prav (Right), the people of Rus lived until the 9th century AD.

Nevertheless, the ancient traditions, which bind the whole existential world of the Russian people for more than one millennium, could not be eliminated by the new religion of the Slavs – Orthodox Christianity. Historical continuity did not allow destroying the sociocultural foundation, created by millennia.

Continuity is the connection between objects and phenomena in the process of their development in nature, society, cognition, when the new, replacing the old, retains some of its most important elements. In society, it means the transfer and assimilation of social and cultural values from generation to generation, which allow the ethnos, the people, the nation to confidently and steadily accomplish the evolutionary ascent. Many historians point out the existence of continuity in the historical development of the peoples of the world [12-14].

Yu.V. Mizun, on the basis of a serious scientific analysis of existing material on the development of the peoples of Ancient Rus, makes one important conclusion that “there was a continuity of the culture of the population of medieval Russia in relation to the steppe culture of the Bronze Age and the Iron Age” [15]. It can be added that this continuity was maintained even further, until the new time.

It is “continuity” that is the life-cementing principle that allowed ancient Russian culture to exist for more than one millennium and, in any natural and social adversity, to revive as a Phoenix bird. Continuity allowed the Slavic peoples for many centuries and millennia to preserve all historical cultural achievements, meanings, values, customs and social structure, where the basis was a territorial community consisting of free full human beings. With such a social organization, slavery was completely absent; moreover, women’s rights were practically equalized with men. If necessary, women were on par with men carrying military service.

The multi-thousand-year experience of the vital organization of the Slavic peoples, carefully preserved and passed down from generation to generation, allowed creating a unique culture, shaping the mentality of the people, expressed in its dignity, courage, community, kindness, mutual assistance, and spirit strength, which was fixed by time on the socio-genetic level. The accumulated sociocultural experience was constantly cultivated and transmitted from generation to generation through established traditions and popular pedagogy.

Unfortunately, from that far time, we did not get a lot of direct evidence about the concrete deeds of our ancestors, the way of their life, everyday life, and complex social relations. Nevertheless, the available material makes it possible to present in general terms the existential world of the priests, the features of the people's pre-Christian social pedagogy, the process of education and training of the younger generation, and the transfer of vital social experience to it.

In Ancient Rus education, training and development of the younger generation was family-communal in nature, aimed at studying and assimilating: life rules; economic housekeeping; norms and rules of social behavior; hierarchy of complex community (within the tribal and kin) interaction; laws and norms that determine the system of relations to nature, to the entire existential world, many others. It was necessary to cultivate in the younger generation the qualities necessary for life in an organic union with their kin and mother nature. A special place in the upbringing was occupied by the knowledge of the history of their Family, the laws of the Creator. The Creator, Almighty, is nothing but a law that everything in the vast universe follows.

Concerning our ancestors, the Slavs, we can conclude that they not only understood the existing world harmony well, but also followed in their life organization those laws that enabled them to follow the path of Truth. "They knew that there is a Universal Law (God of the Gods), to which everything is subordinated – both gods and people. Everything was formed by this God of gods (Almighty) from his body. Trees and grass from his hair, the sun and moon out of his eyes, etc. Man is created also from the body of Almighty; therefore, He is divine, like everything in this world. But this is not only an honor for a person, but, above all, responsibility. Responsibility to the Universal Law, to Almighty for their attitude to other people, to everything living and nonliving in the world" [3].

The available scientific data allow one to judge the existing Slavic-Aryan community as a highly developed civilization. The religion of our ancestors had a deep, well-developed philosophy linking the whole world together, where one Law rules for everyone – a living and inanimate world, small and large, the entire vast universe. There was a clear understanding of the integrity of the world, of all being, of the meaning of life, where man also carried this integrity, which includes the unity of being, faith, thinking, feelings, ways of knowing and transforming the world around him.

For the ancient ancestor, it was a time when there was no division between life philosophy, religion and knowledge. The Slavic-Aryan people had an ideal idea of the Law, which determined life in the universe and its very structure. There was a single Creator of the whole World, which determined the effect of this Law, through a complex hierarchical system of gods, who had their own specific goals and objectives, their individual mission. The equilibrium of the universe was supported by two opposites – the world of Yav (Actuality) and the world of Nav (Probability). The world of Yav (Actuality) is the manifested world, and the world of Nav (Probability) is a spiritual world, and they are connected with invisible threads. The existing hierarchy of the gods not only held together all the elements of the universe, they (the gods) also possessed a creative function (within the framework of the Creator's will).

The history of Russian culture and civilization has evolved over thousands of years. Many scientists tried to get a glimpse into the ancient history of Russia (Rus), but, unfortunately, their studies were limited only to the last millennium, the time of the spread of Christianity in Russia. Only a few of them managed to penetrate into the darkness of the millennia, restore the picture of the life of our ancestors, and understand their world. But it was in those early times that the mentality of the Russian people developed, as well as their most complex system of attitude to children, to themselves, to people, to nature, to society, to the universe, to everything that surrounded them; the foundations of social education and people's social pedagogy were laid.

The study of the life and way of life of a man of that distant time, his goals and meanings of life organization, understanding of the motives of his behavior, his attitude towards himself, other people, nature, God, allows us to define and understand those philosophical and socio-cultural grounds on which Ancient Rus was built, and today modern Russia stands.

Revealed and accepted at the state and public level, these grounds will allow, without violating the genetic organics of the Russian people, to build social education, to form a new person, taking into account the challenges of the time, considering its millennial cultural mentality, to indicate "The Way of Prav (Right)".

The directions, which are based on historical and cultural artifacts, and which should be considered as an important evidence base in the study of the history of Ancient Rus, are the following:

- "paganism" as a folk religion of our ancestors;
- archaeological discoveries of recent decades;
- results of linguistic (phonetic, morphological, syntactic, stylistic etc.) studies of the Russian language;
- ancient literary monuments – letters;
- oral folk traditions, folklore, art, ancient magic.

With a certain caution, analyzing and summarizing all the available scientific data on the indicated directions, it is possible to arrive at the following conclusions with regard to the "background" of the question under study – determining the historical preconditions for the birth, formation and development of social education (upbringing) in Rus-Russia as a

special socio-cultural form of organization of life activity man, his education and upbringing.

The first – the ancient society (paleosocium) of our ancestors had a more complex social structure than is commonly believed. In the Paleolithic culture, there was scientific knowledge, folk art, the institute of education and upbringing, i.e., basic social institutions that allow us to speak about the high level of social development of the Russian people (the Slavic ethnos).

The second – the ancient Slavonic people had an ancient script that allowed them to encode, preserve the necessary knowledge, transmit them from generation to generation.

The third – the formation of the person (personality) of the ancient socium of the Russian world was closely connected with that social community that surrounded and created it in unity with nature and the cosmos.

The fourth – objectively developed and developing socio-natural conditionality of the man of the ancient society was naturally determined by natural and cosmic

laws, allowing him not only to survive, but also to constantly improve, and at the same time, accumulate vast knowledge about man and nature-cosmos, create a socioprogenous evolution. The socioproject evolution that he created formed a special culture, where man acted as a single link in a harmonious space-time.

The “socialization” of the man of the ancient Russian community, that is, his preparation for life, involved the whole of society, all of its social structures, each of its members, with a clear social regulation of all complex interactions. Using modern pedagogical terms, it can be concluded that in the paleosociology there was an organized, purposeful social and pedagogical process of including age-old groups in the established system of social relations and values, social roles, traditions, beliefs, fulfilling a single evolutionary task – the formation of a certain type of person that would correspond to social ideals and norms of this historical period and society, its preservation and development (Figure 2).

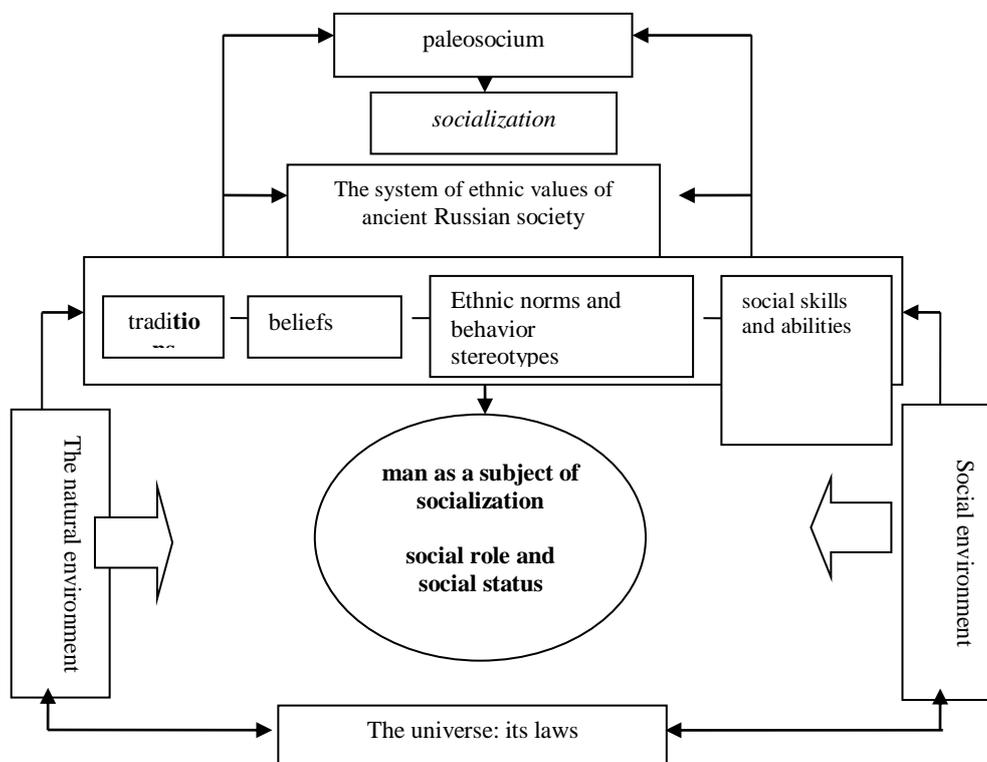


Fig. 2. The model of human socialization in paleosocium.

The ancient society was vitally interested in ensuring that all its members underwent a complex process of socialization: sex-role, professional, socially hierarchical, sociocultural, and other. The process of personal self-determination, self-affirmation and self-realization took place within the framework of socially significant goals of the paleosocium, its interests, tasks of survival and development. The interests of each member of the society completely coincided with the interests of the kin, the community, which made it possible to create the basis for the security of society.

Complex goals and tasks of socialization of members of the ancient society were impossible to carry out

without purposeful and specially organized social instruction and education, without “teachers and mentors,” without the appropriate level of knowledge. It was they who introduced each member of the community, based on his gender, age and consideration of other psycho-physical and social characteristics, to the appropriate level of cognition, the corresponding social niche.

The result of such process, taking into account the harsh social hierarchy – from the older to the younger, from the experienced to the less experienced, from the knowing to the less knowledgeable, – was the acquisition by the individual of the relevant values,

norms of behavior, beliefs, skills and abilities that provided the person of ancient society with the necessary level of social functioning, socio-natural adaptation and socialization.

“Socialization” as a phenomenon and process in the paleosocium was continuous, infinite in time. The surrounding world was huge and contained many secrets and unknown laws. Nature, which man was a part, then acted as an affectionate mother, then a formidable stepfather. Infinite forces-elements of nature in their manifestation required constantly new unexpected solutions, which had not been in the previous experience. It was impossible to forget and God the Father, the Almighty – it was necessary to have special wisdom to talk with Him. The process of “socialization” in the paleosocium is the process of “molding” a person, his creative development and the formation in an interactive

unity of all his social structures, all his members: the younger generation, the elders, leaders, hunters, warriors, mothers, shamans, healers, narrators who act in their organic unity as the most important social educational institution, a powerful archetypal core of the ancestral culture, its bearers and spokesmen. A special harmony was formed in the man of this period – the period of the formation of the Slavic-Aryan civilization, which had an expression in the system of social upbringing of that time (Figure 3).

The up-bringing of a man in love for the identified, in its totality, five hypostases, formed that personal and collective social harmony, which was required for the future continuer of the ancient Slavic-Aryan Family, helped him to develop and improve later in life within the framework of ethnic norms, stereotypes and traditions.

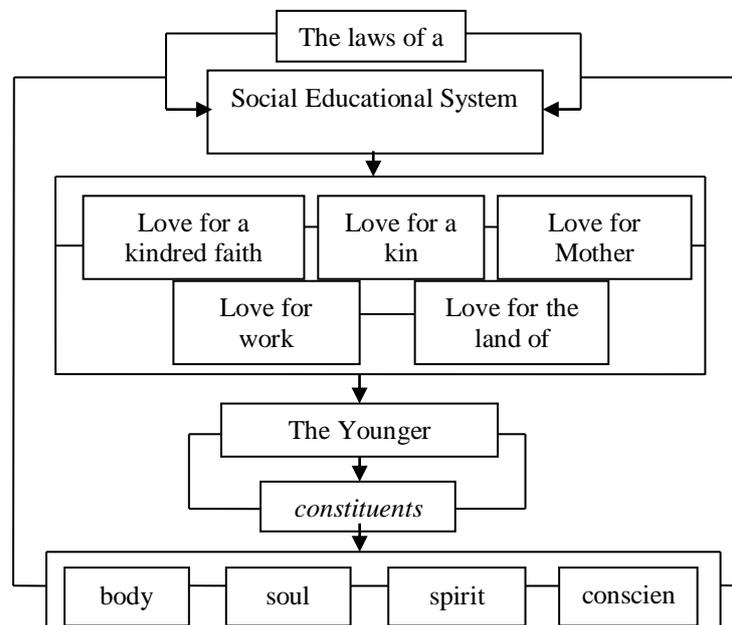


Fig. 3. The model of social upbringing of the younger generation in the tribal community.

The love of ancestral faith is a love of Truth, a trust in the experience and traditions of the Ancestors, their Gods. Love for the Kin is a love for the family, for the woman, for the children, for the whole Kin, for all its representatives. Love for Mother-Nature is love for all forms of life that exist in nature, as well as for inanimate nature. Love of work is a love of activity for the benefit of the family and the Kin. Love of the Ancestral Land is a love of the history of the Kin, its culture, a sense of patriotism towards the native land, the Fatherland.

The harmonious development of man in the paleosocium was determined, at least, by two principles perceived by our ancestors as the basic laws of life: 1. “Honor the Gods and Ancestors”. 2. “Always live by conscience and in harmony with nature.”

The harmonious development of a man is possible only when all four components are developed in a man: the body, the soul, the spirit, the conscience, and this is possible only if there is a complete integrated social educational system, where the meanings and values, attitudes and norms, rules and prohibitions, rituals and

traditions, are expressed by all structures of the community: the supreme power, the family, social groups, the whole society, the whole social environment.

5 Conclusions

The conducted study of this time allows us to conclude:

– The ancient community in the basis of its organization had a natural environmental and social content, which meets the interests of all. The social system of the Paleosociology (the tribal community of the Russian world) is a product of the creative activity of all its members, a system whose life organization was aimed at creating conditions that ensured the preservation and development of the Kin, all its members. It can be concluded that this was a very stable social culture and civilization.

– Development and socialization of a personality are always subordinated and conditioned by specific historical conditions and correspond to the socio-

economic character of a particular society, the mentality of its people. The life activity of each individual of the Paleosociology could be carried out only in close (total) interaction with all members of the Kin (community) and is subordinated to its goals, tasks, and interests. Through the inclusion in the system of the socio-cultural interaction of the community and the Kin, the individual went through a long way of “socialization”, assimilating rights, duties, functions, social roles.

– Ethnic culture of the Russian world has a very ancient history, which made it possible to form a stable structure – the sociocultural archetype of the Russian people, which at all stages of the historical path of Rus-Russia, influenced both its preservation and sustainable development. The development and formation of the Russian statehood had a direct dependence on the determining social structure – domestic social education (upbringing).

– Domestic social education has a rigid deterministic connection with Russian ethnic culture. The upbringing and educational goals and tasks of the Russian social education, its content, can have an effective realization only with the support of Russian culture, its spiritual and moral senses and values, the traditions of the life organization of its people. In their organic unity, Russian social education and Russian culture create the condition for the sustainable development of the Russian state and society, the formation of the civil and national identity of its people.

References

1. A.M. Egorychev. Alma mater (Herald of Higher School) **4**, 29-36. (2015)
2. Yu.D. Petukhov, *Superethnos of Russ: from mutants to the God-man. Superevolution and the Higher Mind of the Universe*. (Moscow: RIPOL klassik, 2006)
3. S.D. Babishin, B.N. Mityurov, *Anthology of the pedagogical thought of Ancient Rus and the Russian state of the 14th-17th centuries* (Moscow: Pedagogika, 363 p. 1985)
4. A.M. Egorychev, *Prehistoric Russia. The connection of times (paleosociology, paleochoreography, PROMEDICINE)* (Monograph. Novosibirsk: MSA, 2005)
5. A.M. Mityaeva, S.N. Fomina, E.A. Khovanskaya, and A.M. Egorychev, Current Issues of Linguistics and Didactics: The Interdisciplinary Approach in Humanities (CILDIAH): *Proceedings of the 7th. – CILDIAH 2017* 187-193 (2017)
6. Georgij Igumen, *Orthodox Pedagogy* (Moscow: PRO-PRESS, 2010)
7. S.M. Solovyov, *History of Russia since ancient times. In 15 books and 29 volumes. Book I. Original Russia. Volumes 1-2*. (Moscow: AST, 2008)
8. S.F. Egorov, *History of Pedagogy in Russia* (Moscow: Centr “Akademij”, 2002)
9. E. Elachich, *The Far North as the homeland of mankind* (St. Petersburg. 1910)
10. S.V. Zharnikova, *Ancient secrets of the Russian North. Who are they and from where? The Oldest Connections of the Slavs and Aryans* (Moscow. 1998)
11. V.S. Lednev, *Veneti. Slavs. Russia. Historical and etymological and paleographic problems* (Moscow: IJeOPiGKO UK, 2010)
12. B.A. Astafyev, *Algorithm of evolution* (Moscow: Institut holodinamiki, (2010)
13. A. Bergson, *Creative evolution* (Moscow: KANON-press, Kuchkovo pole. 1998)
14. Prasad Shastri Durga, *The connection between the Russian language and Sanskrit]. Who are they and from where? The Oldest Connections of the Slavs and Aryans* (Moscow. 1998)
15. Yu.V. Mizun, Yu.G. Mizun, *Vedic Rus* (Moscow: «AiF Print», 2004)
16. I.N. Andreeva, T.S. Butorina, Z.I. *The history of education and pedagogical thought abroad and in Russia* (Moscow: Centr «Akademija», 2001)
17. N.R. Guseva, *Hydronyms of the Russian North. (The experience of deciphering through Sanskrit). Who are they and from where? The Oldest Connections of the Slavs and Aryans* (Moscow. 1998)
18. B.G. Tilak, *Arctic home in the Vedas* (Moscow: «FAIR-PRESS». 2000).
19. Zh.S. Bayi, *Letters on Atlantis and the ancient history of Asia. Atlantis and Giporborea* (Moscow. 2003)
20. W.F. Warren, *The paradise found at the North Pole* (Moscow: FAIR-PRESS, 2003).
21. B.A. Rybakov, *Paganism of the ancient Slavs* (Moscow, 1981)
22. O.N. Trubachev, *INDOARICA in the Northern Black Sea Region* (Moscow: Nauka, 1990).