

**OKSANA DZHUS**

Doctor of Pedagogical Sciences, Ph.D (Pedagogy), Docent , Head of the Department of Professional Education and Innovative Technologies, Vasyl Stefanyk Precarpathian National University, Ivano-Frankivsk, Ukraine, ORCID iD: 0000-0001-9363-689X, e-mail: [oksana.dzhus@pnu.edu.ua](mailto:oksana.dzhus@pnu.edu.ua)

## **ETNIC-PEDAGOGICAL HERITAGES AND SCIENTIFIC IDEAS IN THE INTRODUCTION OF SOCIAL INCLUSION: INTERNATIONAL CONTEXT**

**ABSTRACT**

The article analyzes the peculiarities of the use of proverbs and sayings of different peoples of the world: Azerbaijan, Basque, Bulgarian, Greek, Estonian, Italian, Chinese, Korean, Norwegian, Hungarian, Ukrainian and others. It was outlined their role in interethnic socialization, affirmation of the ideas of tolerance and non-discrimination. It was illustrated in the introduction of the ideas of social inclusion, the educational possibilities of ethno pedagogical heritage, highlighted in the works of M. Stelmakhovych.

s. 37-45

**KEYWORDS**

proverbs, sayings, ethno pedagogy, interethnic socialization, social inclusion, tolerance, non-discrimination

**Introduction**

«The voice of the people is the voice of the God!» - says a Latin proverb. This idea, separated from the bunch of world folk philosophy, may well serve as one of the ideas of the concept of national development. In general, folklore, in particular proverbs and sayings, has become one of the forms of expression of the spiritual life of ethnic groups, and in some places - the only one, especially among those peoples who have been under foreign rule for centuries. It was he who became the amulet of historical memory and the key to the identity of its bearer, because, according to some scholars, proverbs and sayings arose simultaneously with the birth of the nation. It is different periods of existence of the nation were a support in its revival, evidence of its indestructibility [7, p. 6]. For example: «Atalar sozu» - «Teaching parents» in Azerbaijan, «Havamál» - «Language of the High» in Norwegians, etc.)

At the time integration of global processes, mass migration of the population, this problem seems at first glance, archaic and irrelevant. But the latest research in the field of interethnic relations confirms the opposite: ethnic carries a powerful spiritual and moral potential, and the problem of ethnicity is actually a problem of dissociality and even asociality. [12, c. 53]. Therefore, folk art, which concentrated in itself the wisdom of life of representatives of different nationalities, tested for centuries of their existence, today remains a vital source of pedagogical research. It also reflects the peculiarities of their understanding of the ideas of social inclusion, which in the context of globalization is a necessary condition for interethnic socialization. Accordingly to inclusion, expansion ideas of tolerance and non-discrimination. By the latter we mean the entry of representatives of a particular ethnic group into the system of relations with other ethnic groups of the native country, the world; the process of assimilation by the individual, group, ethnic group of the system of knowledge, methods, activities

through the exchange of ethnic material and spiritual values. In the process of interethnic socialization, the culture of interethnic relations is brought up, ethno social norms of behaviour are reproduced in the experience of real representatives of different ethnic groups and assimilated by the individual [4, c. 19].

**The aim of the study** is analyze the proverbs and sayings of different peoples of the world to highlight their role in the implementation of social inclusion as a process of increasing the participation of all citizens in society and interethnic socialization.

**Result of the study.** Note that the term «social inclusion» reflects an active and human development-oriented approach to social welfare, which (the approach) involves more than eliminating barriers or risks. Social inclusion is ensuring that all children and adults can participate in the life of the community as equal members who are respected and who contribute to the development of the community and society.

Accordingly, to Yu. Naida and L. Tkachenko, the leading ideas of social inclusion are:

1. Understanding and recognition that people differ in their social, economic and cultural background, the peculiarities of individual development and this is a normal phenomenon.
2. Community leaders have a responsibility to create unity and harmony in the social environment.
3. Social groups need to be helped to enjoy equal rights in the community. We need to understand that there are different attitudes towards people from different social groups.
4. There are opportunities to create a learning environment for children with different levels of individual development.
5. Understanding the dynamics of the relationship between the minority and the majority, including the risks associated with the integration process [13, c. 4].

The research materials confirm that ethno pedagogical heritage is most fully represented in proverbs and sayings, as they are a condensation of people's experience, observations, reflections, and generalized memory of the people and constitute a kind of unwritten set of rules that a person should follow in everyday life. They do not state a fact, but rather recommend or warn, approve or condemn or teach, because behind them is the authority of generations.

Proverbs and sayings are extremely interesting and relevant because they are based on knowledge gained empirically and tested over the centuries. After all, folk pedagogy, according to Academician M. Stelmakhovchia, is „the wisest,... the most authoritative,... the most ideological,... the most progressive,... the richest,... the most humane,... the most democratic” [14, c. 4].

The subject of our analysis were proverbs and sayings of Azerbaijani, Basque, Bulgarian, Greek, Estonian, Italian, Chinese, Korean, Norwegian, Hungarian, Ukrainian and others peoples of the world. They make it possible to form an idea of their creators, allow us to assert the existence of a significant number of common eternal problems and ways to solve the problems of social inclusion, which are in tune with modern ones. Among them, the following are clearly distinguished:

- 1) preservation and strengthening of physical, mental and social health of the individual;
- 2) the creation of favourable conditions in the micro-society for the development of abilities and the realization of the capabilities of the individual;

- 3) providing comprehensive social, psychological and pedagogical assistance and support;
- 4) prevention and localization of negative influences of the social environment on the individual.

Regarding the first task, the folk wisdom says: «Everything in the world is in vain, if there is no health» [5, p. 119], «Beauty is wonderful when healthy» [15, p. 24], «The golden bed is useless for patient's» [15, p. 32]. The people condemn such a social anomaly as alcoholism: «First you take a bottle, then a bottle of you» [11, p. 96], «There was a lot of «for health», which went to the headless» [15, c. 114]; manifestations of suicide: «He who is proud of his life, he lacks intelligence» [15, p. 126]; passion for gambling: «Whoever plays the lottery, he robs himself» [7, p. 13]; emphasizes moderation in nutrition: «Who is in a hurry near the bowl, he is in a hurry to the pit» [11, p. 98], «You will eat a lot - you will not taste, you will talk a lot - words will lose value» [8, c. 10]; on the need for hardening: «Who is most careful, the most loves the disease» [11, p. 98]. At the same time, he notes that «Let the body be sicker than the soul» [5, p. 119] or «It is better to let the disease in the body than ignorance in the soul» [5, p. 139], because «Ignorance and impudence are inseparable friends» [5, c. 139].

As for social health, the ancient Greeks claimed: «He who takes, not puts, he quickly goes to the bottom», «Rich land, and its greatest wealth - human honour» [5, p. 147-87]; Hungarians said: «In search of the shortest path, be careful not to get lost» [15, p. 51]. And the Norwegians emphasized: «Whoever wants to live the truth must know what the truth is», although «The truth is often believed at the latest» [11, p. 25-26]. However, remember that «Clear skies are not afraid of lightning» [5, c. 87].

The key to the formation of a socially healthy person is the following postulate of the Norwegians: «Carve good on stone, and write evil on snow» [11, p. 41]. And, undoubtedly, another principle of the task outlined by us is work, because «A rolling stone is not overgrown with moss», and «Rust does not take the wheel that spins» [5, p. 36], «The plow that plows the earth shines» [6, p. 18], «Small work is better than big idleness» [p. 12], «A sage who only contemplates is not worthy of a fool who has done at least one thing with his own hands» [8, c. 10].

Regarding the second task of social inclusion, it is reflected in the advice and guidance to educators, especially parents, because, «Based on the mother's knee, the child grows faster» [6, p. 102]. «As you push, so it will roll» [6, p. 32], «You will not prune a tree - it will not grow tall», «The better you cut the board, the smoother it will be» [15, p. 90], «How will you give a piglet when it screams, and a child when it moans, you will have a good piglet and a bad child» [5, p. 40], - such proven recipes are shared by the encyclopaedia of ethno pedagogical heritage of different peoples of the world.

In the context of this problem, the factor of heredity is relevant. No wonder they say: «Excavated father» or «Excavated mother», «As the roots, so are the seeds» [14, p. 38], «You can't make good shoes out of bad skin» [11, p. 23]. At the same time, folk wisdom, similar to modern pedagogy, does not believe in fatal heredity, because «Both from the bad is born the good, and from the good the bad» [10, p. 59], «And in a black sheep can be born a white lamb» [11, p. 46], «And a black cow gives white milk» [15, p. 133], and «The miller can be the son of a chimney sweep» [15, p. 91], because «Healthy grain will germinate in the dust» [15, c. 23].

Thus, the huge influence of social factors is confirmed, first of all the environment («If you go between burdock, you will get burdock», «Whoever you behave with, that's what you will gain»).

No less important, and even leading in the realization of the capabilities of the individual, is the consideration of the principle of naturalness – «Do what is meant for you, God will do what you want» [11, c. 89]. Failure to comply with it often leads to life, and sometimes to national catastrophes – «While I studied forty gait partridge, I forgot of mine» [5, c. 64].

The primary micro-society where the personality is formed is the family («It is difficult to forget what is acquired from the cradle» [2, c. 31]).

The way of life of the family, which is the leading agent of socialization in childhood, the nature of communication in it with children are decisive in the formation of habits, ideas, beliefs, on which their behaviour will depend in the future. For example: «A thread leads to a ball», «What a knock, what a noise», «What a bush, such a twig, what a father, such a child» [14, c. 39, 100]. The scientist attaches special importance in the process of socialization of a child to education by example («A good example is better than a hundred words», «Grumbling will bore, example will teach») [14, c. 39].

M. Stelmakhovych emphasizes the decisive role of parents in helping their son or daughter to enter the world as painlessly as possible. «The father and mother of Ukrainians - in his opinion - a real shrine», so «in the arsenal of Ukrainian folklore there are almost no works about the discord between father and mother» [14, p. 101]. In fact, by analogy with the relationship with parents, the child will interact with other people outside the home («I will quarrel with my father, mother - I will sin») [14, c. 102].

The teacher emphasizes the careful care of the newborn and infant: the need for warmth, cleanliness, bath, feeding («A small child would eat every hour»), emphasizing that under appropriate conditions, the baby grows and develops very quickly «Like mushrooms, babies grow», «As you entertain a child, so she will grow»). From an early age, a child needs communication, so «people praise a mother or nanny who... constantly speaks to [her]... sings songs» [14, c. 49]. After all, the child's babble, later the first words expand the opportunities for physical and spiritual contact with the outside world («The first step of the child - joy for the family», «As the child says, it roars in the house of life») [14, c. 39]. M. Stelmakhovych assigns an important place in the socialization of preschoolers to lullabies and, especially, to play - one of the main activities of children, aimed at practical knowledge of surrounding objects and phenomena through the reproduction of actions and relationships of adults. [14, c. 57]. Everything that a child hears and sees in work, family and social life is manifested in games. In their process, children learn discipline, intelligence, courage, endurance, ingenuity, agility, determination, perseverance, organization, restraint - qualities without which in adult life she cannot do. In imitation of the elders, they play «at weddings, nurse babies», «build houses, bridges, roads», prepare «various dishes»; rural children, as a rule, reproduce agricultural work – «plowing», «plowing», «planting trees», «harvesting», «threshing» [14, c. 57]. In all these games, girls play the role of adult women, and boys - men, which contributes to their mastery of social roles and, consequently, further socialization.

Focusing on the need for parents to love their children („Every mother loves her children”), understanding the family as a protection, a centre where they will always be perceived as they are („People as a swamp, and mothers - as gold”, „The child is at least crooked, and the father-mother is cute”), the teacher condemns the blind love that cripples the child. Often (and this phenomenon is inherent in our society), individual parents, remembering their own difficult childhood, seek at all costs to create a child carefree, cloudless life, indulging all its whims, distancing themselves from worries and work. According to M. Stelmakhovych, in such a family, as a rule, grow up «idiots, wasteful people and pranksters and egotists, cynics, grabbers, kites and jerks who are ready to bite someone else’s throat for their own benefit» [14, c. 106].

According to him, those parents who put harshness and punishment in the first place are also worthy of condemnation. It alienates children, makes them lonely, secretive and even cruel. It is safe to say that children from such families have difficulty socializing. At the same time, respect for parents becomes one of the most important criteria for a child’s upbringing and an indicator of his or her social health: «He who does not listen to his parents’ words will not find good». About ungrateful children folk wisdom says: «The father gave the son a vineyard, and the son did not give the father and grapes» [5, c. 81], «A father will take better care of seven sons than seven sons of a father» [11, p. 116] or «Yesterday he hatched from an egg, and today his shell stings his eye» [1, c. 121]. This problem is especially acute in Ukrainian proverbs and sayings: «Honour your father and mother, it will be smooth for you everywhere», «I will quarrel with my mother-mother - I will sin» [12]. The Chinese interpretation of this problem is instructive: «If you did not help your parents while they were alive, it is useless to make sacrifices after their death» [8, c. 12]. In turn, parents should remember that «Children do not grow from food, but from joy» [1, p. 83], and especially - the call of the ancient Greeks: «Keep the tears of your children so that they can shed them over your grave!» [5, c. 83].

Social inclusion will be impossible without the influence of members of the public on the child. The educational power of public opinion is extremely great. No one can ignore her («You will not throw a handkerchief on someone else’s mouth», «Once in a while you will stumble, and even then, people will see»), even those who are no longer afraid of anything are afraid of her condemnation. For example: «Although shame does not leave the eyes, but does not allow people to appear», «Shame does not smoke and the eyes come out» [14, p. 60]. In this regard, both modern science and pedagogical research of the interwar period of the twentieth century claim that indeed, man «respects himself as much as he has evidence of his worth from others» [5, c. 36].

M. Stelmakhovych calls godparents «public commissioners». He believes that godparents act as the child’s second parents, his guardians. To some extent, they are public controllers („through the mouths of godparents often conveys public opinion about the upbringing of children in a family”) [14, p. 115]. In the event of the death of one of the parents, the godparents may become named parents (but these are not identical concepts). In this case, children should not feel orphaned [14, c. 117].

M. Stelmakhovych calls godparents «public commissioners». He believes, that godparents act as the child’s second parents, his guardians. To some extent, they are public controllers («through the mouths of godparents often conveys public opinion about the upbringing of children in a family») [14, p. 115]. In the event of the death of one of the parents, the godparents may become named parents (but these are not identical concepts). In this case, children should not feel orphaned [15, c. 76-77].

M. Stelmiahovch's thoughts-advice on the situation of an orphan and the peculiarities of her socialization seem interesting («She didn't see spring - she didn't grow up - she didn't know the little bird, autumn came - she didn't warm the orphan's heart»). A significant place in improving the situation of this category of children («In the orphans in the yard the sun will shine») is occupied by the choice of guardians - named parents, to whom high demands are placed («Good stepmother, but still not a mother»). Preference is given to close or distant relatives («If he doesn't cry, he will at least cringe») or to a childless or large family («Where there are six, there will be a seventh»). It is worth noting that this view is shared by modern Ukrainian legislation in the field of guardianship. M. Stelmakhovych, following folk pedagogy, warns against possible problems in the family with the arrival of a stranger, because «there is no store to buy my mother». Because it is not easy to find an approach to children, not everyone succeeds («Mother washes her head - smooths, and stepmother washes - pinches»). Among the people about the stepfather-father and the stepmother-mother, who brought up their own and other people's children well, they say with deep respect: «Not those parents who gave birth, but those who brought them up» [14, c. 114; 16].

It should be noted that each of the bearers of the proverbs and sayings analyzed by us invariably has expressions of national-patriotic orientation, as the presence of their own state is also a guarantee of full development of abilities and realization of opportunities: «Build your state for glory», «Sweeter smoke at home than a hearth abroad» [15, c. 12], „Water from the native place of the holiday, land from the native place - gold” [8, p. thirteen]. Moreover, not only patriotic beliefs are important here, but also the feeling of a person's involvement in his people, in the team of fellow citizens: «If the people are united, they cannot be defeated» - says the Chinese [8, p. 7], «They do not clap their hands with one hand”, - Koreans adds [9, p. 19], and the Italians are convinced that «It is better to die free than to live as a slave» [7, c. 10]. Those who encroach on the freedom of the native people are warned by Azerbaijanis: «Whoever extinguishes a candle lit by the people, burns his beard», urges to remember their roots: «Who does not respect the people's nest, will die without seeing his” [1, p., 18]. In general, it is necessary to clearly understand that «If you want to build a tall house, you must make deep foundations» [11, p. 168], because «The tree is not afraid of strong winds, if its roots penetrate deep into the ground» [8, c. 13].

An important role in the implementation of the idea of social inclusion is provided by timely comprehensive socio-psychological and pedagogical assistance and support, which are also reflected in the creative heritage of different peoples of the world, because «What blind man does not seek light?» [5, p. 24]. This help should be professional and useless: «Gives an olive, and demands a bottle of oil» [5, c. 60], «Do good, and throw your memories of him into the sea» [5, p. 86], although «Nothing is so quickly forgotten as a good deed» [11, c. 21]. The ancient Greeks warned that in providing assistance should not be sprayed to those who seek to provide it, because „Where many roosters sing, there is a late dawn” [5, p. 40], and „From many tips often there is helplessness” [11, c. 22 And do not celebrate in advance the victory ( «All the fish is still in the sea, and we have already fry it» [5, p. 68]), because the path of re-education is very long («Time dampens all passions», «Time is the best adviser» [5, c. 164]). As for the person who needs support, one should be neutral («It is not the person who sanctifies the place, but the place of the person» [5, p. 86]), far-sighted («The top is not the whole mountain» [5, p. 88], «Virtues often hidden where they are least expected» [11, p. 37]), try not to condemn a person («Everything happens, even a beard grows in a beardless» [5, p. 113], and «One case is not yet a custom» [11, p. 13]), do not engage in moralizing

(«When you listen to yourself, it's time to shut up» [11, c. 110]), to be patient («It is difficult to be kind to one who has never seen good» [11, p. 21], «The patient turns mulberry to silk» [3, p. 24]), and sometimes trust his intuition («Who shoots at random, can also hit» [11, p. 65]). After all, often the person being helped has not seen anything else, better: «A dog that grew up in the dark, barks in the sun», but «Even the road of ten thousand begins with the first step», and «Sparks ignite in the extinguished fire» [9, c. 20-74]. The ability to evoke openness in the needy - is also an essential component of the success of the case: «As you talk about your pain, you already quell it» [5, p. 126]. In some places it is necessary to take radical measures - «What cannot be cut, it must be cut» [11, p. 23], «Poison in moderation is also a medicine» [15, p. 45]. At the same time, it is often necessary to direct a person in a difficult situation to a philosophical perception of the problem: «Be afraid of autumn - winter is after it, do not be afraid of winter - spring is after it!» [1, c. 146].

There are high demands on those who provide help and support: «A warm word will not break from a cold heart», but «A small hand often gives a lot of help». But, despite all the advice and guidelines, it should be remembered that without the active participation of the person who needs help, his problems will not be solved: «My holy Yannaki, - the Greeks ask, - help to weave stockings!» - «I'll help if you weave yourself!» [5, c. 154].

However, without a doubt, this support or help will not be needed if you do not timely warn and localize the negative effects of the social environment on the individual, because «Curled back is difficult to bend» [11, p. 20], and «What once broke will no longer be strong» [11, p. 57]. Therefore, it is extremely important to overcome the problem in a timely manner, as «Twice gives the one who gives in time» [15, p. 89], and «One» I give «more valuable than three times» I will give» [15, c. 90].

Trying to avoid the negative influence of the environment, folk wisdom states: «Living next to the lame, you will learn to limp», «Bad company - always trouble, and even worse trouble when it is big» [11, p. 41], because «The tailless fox wants everyone to be tailless» [5, p. 89]. Therefore, «Meet a man to be a man» [5, p. 99] and «Do not limp when you have straight legs» [11, p. 58], because «An inclined cart is easy to turn over» [11, c. 64].

At the same time, the people are generous: everyone has a chance for a better fate, because „Get out of the way - it's not a shame, it's a shame not to find it again”, therefore, „Escaping from the fog, do not climb into the fire” [1, c. 93-143].

At the same time, the people are generous: everyone has a chance for a better fate, because «Get out of the way - it's not a shame, it's a shame not to find it again», therefore, «Escaping from the fog, do not climb into the fire» [5, c. 71]. And he gives the following instructions to the parents themselves, preventing family quarrels and divorce: «Second love is like a secondly heated meal» [5, p. 102], «Do not eat a bitten pod, do not take a divorced woman» [3, p. 83]. An important factor in propaedeutics is the example of older, authoritative people for the child: «When the big wheels turn, the small one's hurry after them» [6, c. 15].

## Conclusions

Folk pedagogical experience and scientific ideas of its researchers, in particular, M. Stelmakhovich, not only determine the main factors of social inclusion of the individual, but are supported by the treasures of folk wisdom, which gives them the character of axioms, makes the fundamental principles of modern national education and pedagogy. Thus, proverbs and sayings of different peoples, in which the ideas of social inclusion are vividly presented, testify to their relevance and the need to use folk-pedagogical experience in the practice of educational work in the formation of new social guidelines, because people will tell how to tie!

## References

- [1] Azeybardzhanski prisliv'ya that orders (1974). Emphasis. that transfer by V. Tsipko. Kiev: Dnipro, 160 p.
- [2] Basque prisliv'ya that orders (1989) Stub., Trans. M. Litvintsya. Kiev: Dnipro, 128 p.
- [3] Bulgarian prisliv'ya that orders (1973). Emphasis. that switch. D. Bilous. Kiev: Dnipro, 144 p.
- [4] Hasanov Z.T. (1999) Pedagogy of the International Spilkuvannya: Navchalnyy posibnik. M., 390 p.
- [5] Gretski prisliv'ya that orders (1985) 3 novogr. switch O. Ponomariv. Emphasis. that front V. Sokolyuk. K.: Dnipro, 174 p.
- [6] Estonian prisliv'ya that orders (1973). Emphasis. O. Zavgorodniy. Kiev: Dnipro, 152 p.
- [7] Italian prisliv'ya and orders (1987). Emphasis, front word and translation of M. Litvinets. Kiev: Dnipro, 174 p.
- [8] Chinese prisliv'ya that orders (1984). W kit. switch I. Chirko. Emp., Front word that front V. Myasnikov. Kiev: Dnipro, 117 p.
- [9] Korean prisliv'ya that orders (1987) Switch. s Korean. V. Ivanovo and F. Sklyar. Kiev: Dnipro, 166 p.
- [10] Narodna pedagogika yak dzherelo sotsialnogo vikhovannya (2002) In the book: Evtukh MB, Serdyuk OP. Social pedagogy: Pidruchnik. K.: MAUP, 45-53.
- [11] Norwegian prisliv'ya that orders (1991) Stub., Front word that shifted O.D.Senyuk. K.: Dnipro, 205 p.
- [12] Problems of the Ukrainian national pedagogy in the scientific decline of Myroslav Stelmakhovich (2004): Materials of the First All-Ukrainian pedagogical reading. Ivano-Frankivsk, 240 p.
- [13] Standards of a community-based active school: social inclusion: a basic methodical book (2014) Yu.M. Naida, L.M. Tkachenko. Pid zag. ed. Danilenko L.I. K.: TOV „Vidavnichiy dim“ Pleiadi „, 68 p.
- [14] Stelmakhovich M.G. (1997) Ukrainian People's Pedagogy. K.: I3MH, 232 p.
- [15] Ugorski prisliv'ya that orders (1975) Emphasis. That transfer from the eel. Yu.Shkrobintsya. Kiev: Dnipro, 144 p.
- [16] Ukrainian orders, sending and taking (2004). Uklav M. Nomis / Str., Approx. that is entered st. M.M. Pazyaka. K. : Libid, 352 p.



## **DOŚWIADCZENIA PEDAGOGICZNE LUDZI I POMYSŁY NAUKOWE WE WPROWADZANIU WŁĄCZENIA SPOŁECZ- NEGO: KONTEKST MIĘDZYNARODOWY**

### **STRESZCZENIE**

Artykuł analizuje specyfikę wykorzystania przysłów i powiedzeń różnych narodów świata (azerbejdżańskiego, baskijskiego, bułgarskiego, greckiego, estońskiego, włoskiego, chińskiego, koreańskiego, norweskiego, węgierskiego, ukraińskiego itp.) Przy wprowadzaniu idei integracji społecznej, ilustruje możliwości edukacyjne, podkreślony w pracach M. Stelmachowicza, nakreślił ich rolę w socjalizacji między-etynicznej, tworzeniu idei tolerancji i niedyskryminacji.

### **SŁOWA KLUCZOWE**

przysłowia, powiedzenia, Etno pedagogika, socjalizacja między etniczna, integracja społeczna, tolerancja, niedyskryminacja

## **НАРОДНО-ПЕДАГОГИЧЕСКИЙ ОПЫТ И НАУЧНЫЕ ИДЕИ ПО ВНЕДРЕНИЮ СОЦИАЛЬНОЙ ИНКЛЮЗИИ: МЕЖНАЦИОНАЛЬНЫЙ КОНТЕКСТ**

### **АННОТАЦИЯ**

В статье проанализированы особенности использования пословиц и поговорок разных народов мира (азейбарджанського, баскского, болгарского, греческого, эстонского, итальянского, китайского, корейского, норвежского, венгерского, украинского и др.) Во внедрении идей социальной инклюзии, проиллюстрировано воспитательные возможности этнопедагогических достижений, выделенных в трудах М.Стельмаховича, определены их роль в межэтнической социализации, утверждении идей толерантности и недискриминации.

### **КЛЮЧЕВЫЕ СЛОВА**

Пословицы, поговорки, этнопедагогика, межэтническая социализация, социальная инклюзия, толерантность, недискриминация