

The Techniques of Pilgrimage Literature in the Works of Russian Writers for Children

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Abstract

Modern education of children and adolescents is of great importance for the studying of national traditions in the family and society. In the context of globalization are particularly important issues of cultural identity that allow a person to find himself in a difficult rapidly changing world. Appeal to axiological foundations of culture, which is native to the individual, it requires reference to the experience of previous generations, which is reflected in the monuments of art and literature. The first generation of Russian immigrants of the twentieth century is constantly reproduced in the image of his works leave the country, making a mental pilgrimage to his native land. This allowed them to not only testify to past events, but also to maintain a holistic perception of the Russian world. Russian literature intended for children's reading, refers to the pilgrimage theme with a XIX century. Russian writers began to use the pilgrimage images and stories for a more complete disclosure of the inner world of the child, for the transmission of profound psychological experiences and attitudes. Writers of the Russian emigration Ivan Shmelev, Konstantin Zaitsev, Vasilij Nikiforov-Volgin used the techniques of pilgrimage descriptions, together with the reader to go through the roads of the lost homeland, to touch its history, feel the love and care of loved ones.

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1. Introduction

Today's education of children and adolescents attaches great importance to the study of national traditions in the family and in society, "it has now re-created the scientific basis for the study of the history of children's literature, formed productive scientific approaches to the study of art, artistic, scientific and popular material" (Mineralova, 2016). It allows you to create a holistic view of the world, to develop a credible cultural identity, to understand the national and civilizational experience accumulated over the centuries. Accessing the values of their culture makes it possible to get to know

other cultures, which in the context of globalization contributes to the consolidation of cross-cultural interactions in the modern world to the spiritual and intellectual basis.

A major role in intercultural communication plays ancient cultural traditions, among which in the first place should be called a pilgrimage tradition, diverse and impressively represented in the cultures of the people of our country, which cannot use modern pedagogy. Pilgrimage tradition - a multi-faceted educational sphere, helps to carry out cross-cultural contact and exchange of information between the various peoples and civilizations. This tradition can be called a form of public diplomacy, which allows a closer look into the world of another culture, to feel the heartbeat of the living human heart, to learn about the spiritual values of the representatives of people. Our goal - to show for the first time, the achievement of the pilgrimage literature in the development of intercultural interaction, and forms of its representation on the lessons of literature for children.

In connection with this it is necessary to solve some problems.

1. What is the significance of the pilgrimage tradition in the fate of the Russian people, or an individual?
2. What is the history of the implementation of the pilgrimage tradition in Russian literature?
3. How valuable content is updated in pilgrimage tradition in literature, with which children learn?

2. Main part

2.1. Pilgrimage is implemented in national life as a free choice of a spiritual man, typologically due to cultural and historical laws of expression of their culture- The history of the twentieth century. It shows that because of this, government action to ban this tradition did not lead to success, on the contrary, only the brighter reflected it in the people's memory, folklore and literary works. Russian pilgrimage tradition has more than 1000 years of history, art has found reflection in the folklore, literature, music, painting. Descriptions pilgrimages to ancient times began reading the table of the Russian people; they have not lost their appeal. Famous characters of Russian folklore - beggars perekhozhie, heroes who gradually turned into traveling musicians and singers, who were accompanied by guides of the young (Mokletsova, 2011). They sang favorite broad masses of religious poems and songs, enclosing a depth of popular wisdom, and thereby fulfill certain educational and educational functions. Educational potential of the pilgrimage tradition is to be used in teaching practice in order to create the whole person with strong spiritual and moral ideas, able to withstand any challenges.

2.2. Vividly pilgrim impressions perceived in childhood, memories illuminated in teenagers relive the difficult moments in life. Literature is designed for children's reading; it refers to the theme of pilgrimage since the XIX century. This was the beginning of the publication of special books and periodicals. There was preserved memories of children who visited the monasteries, to communicate with people of high spiritual life. Today, many children take part each year in near and distant pilgrimages, gaining personal experience of touch to the shrines, nurtured spiritually, assimilating the lessons of their ancestors, and obtaining indirect contact with the environment, this experience accumulates and transmits more than one century. Serious reading for children and adolescents involves an appeal to the spiritual traditions of different people, first and foremost, of course, their own, so the description

of the Holy Land, Russian shrines were and are an integral part of teaching and educational process, in particular in the framework school course "Basics of Orthodox Culture "Orthodox gymnasiums and Sunday schools.

2.3. Old Russian literature and folklore convey to us the basic techniques and methods of transmission of the author's intention in the pilgrimage area. It is necessary to highlight those works that directly transmit the thoughts and experiences of the author, a pilgrim, and literary works, in which the image of the pilgrim is central. The former include the famous "Hozhenie" abbot Daniel (12th c.), Who for centuries determined the development of "hozheniya" genre, made the pilgrimage to the present time of the library. These works are adjacent to other genres that are directly used in church practice, for example, hymns, prayers, ICOS, kontakia and others. A separate independent group consists of religious poems, the fruit of the collective folk art based on religious ideas about God, the world and man. This tradition is developing today; bookshelves and periodicals are filled with direct pilgrimage effusions, which include quotations from the works of religious literature.

2.4. Genre "hozheniya" distinguishes specifics of subjects and issues. The main theme is visited shrine towards which the pilgrim, all other threads are secondary, and are designed to enhance the reader's horizons, introducing at the same time, the visiting of the holy places. The author's attention, acting as narrator, the narrator and protagonist, is focused on solving spiritual problems. The most common is the desire to express his repentance, praying to God in dealing with difficult life circumstances and gratitude for mercy, seeking advice of spiritually advanced people.

"Hozheniyu" inherent lyrical-epic features that manifests as in the implementation of the epic task: the creation of an objective reality play environmental realities, and in the disclosure of the subjective copyright of spiritual reflection, and psychological states. This text "hozheny" perceived by the faithful reader as authentic, using them to create a culture of multi-dimensional picture of the world, going well beyond the familiar to the reader locus, formed the so-called sacred geography, based on sacred texts and traditions. The deep lyricism of these works allows the reader to experience the excitement and emotion that arise in anticipation of the meeting and the shrine. These religious feeling, in spite of their individuality, is received in the reader's imaginative completion of perception, thus exerting a profound emotional and spiritual effects.

2.5. The image of the stranger, goes back to prehistoric times and has conceptual richness, it was one of the most attractive in the world culture. Rooting it originally happened in folklore, and then in the spiritual in its content and purpose of the literature, including the pilgrimage. Later literature of modern times takes a lot of achievements, pilgrimage literature and create their perfect specimens ever popular today. Over time, the Russian writers began to use the images and stories of pilgrimage for a more complete disclosure of the inner world of the child, transfer the deep psychological experiences and conditions.

The heyday of the pilgrimage descriptions observed in the 19th century. Among them are the works of authors selected by contemporaries for children's reading, for example, the textbook description of pilgrimage A.N.Muraviev (Khokhlova, 2001). Works of Muraviev Russian schoolboys compared with the work of R. de Chateaubriand, learning and "own" and "foreign", learned to see the world through the eyes of the Orthodox person.

2.6. Our attention to some of the works of the first wave of Russian emigration literature related primarily to the fact that today they are willing to be re-issued as children's reading. Recall the "Pilgrimage" and "Summer of the Lord" I.A. Shmelev, "St. Sergius of Radonezh" B.K. Zaitsev, "Altar mixing" and "Matins Saints' V.A. Nikiforov-Volgin (Lyubomudrov, 2012, Isakov, 1992). The classics of the twentieth century, using techniques of pilgrimage descriptions, together with the reader again and again is a road of the lost homeland, trying to touch its history, once again feel the love and care for loved ones. These works reflected the achievements of pilgrimage descriptions, call some of them:

1. In the center is the hero, taking the pilgrimage exploit and / or pilgrimage;
2. The works are filled with lyrical-epic content, allowing the revealing of how many centuries of national experience and individual;
3. The plot is built as a visit to the holy place or shrine;
4. Citation of sacred texts and traditions;
5. The musical association with the use of quotations from the works of other genres (church services, kondaks, troparia, hymns, prayers, mourning and under.);
6. Deep personality psychology, combined with features of national psychology.
7. Spiritual purity, the pursuit of the ideal, solid moral position.

3. Conclusions

1. Largely due to these techniques, there are works that reveal the value and cultural-historical content of Russian culture and literature that can serve as a kind of aids for the disclosure of the past and its projection into the present.

2. The deep relationship of the individual to the national general cultural manifests naturally, organically, without affectation.

3. The use of the achievements of the Old Russian literature and folklore in the works, meaningful and / or formally associated with the pilgrimage, promotes spiritual perception of those cultural phenomena that cannot be told in a rational way.

4. Careful authors' attitude to young readers, the spiritual world which is not violated at meeting with a book, allows them to find the words to help more clearly and precisely express their thoughts and feelings.

5. No direct didactics, confidential tone of the narrator or the hero helps the reader to locate themselves, make these attractive works, evoke a sense of gratitude and affection.

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