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HISTORICAL AND PEDAGOGICAL BACKGROUND OF EDUCATIONAL ACTIVITIES IN MIXED-AGE GROUPS

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Abstract. The author examines the historical presence of educational activities in mixed-age groups. This topic is relevant because many pedagogical practices from the pre-revolutionary and Soviet periods are being reintroduced in modern Russia. For example, collectivism, traditionally valued in the Soviet Union, was officially recognized as a national value in Russia in 2022, which underlines the need for a renewed scientific study of the various forms and types of collective activities, including in the field of education. The educational aspect of mixed-age group activities has significant development potential. The effectiveness of collective education can be improved by organizing interactions between participants of different ages, creating a more realistic model of a diverse society.

A problem-oriented analysis of the scientific literature has shown that mixed-age groups are considered an educational tool for moral and social development, especially by specialists in psychology and pedagogy. This view underlines the importance of examining the empirically developed elements of education within these groups through which educational work has been carried out in practice. The focus, therefore, shifts to understanding how these elements of learning, originally intended to promote character and social values, also contributed to wider educational outcomes. In this context, it becomes clear that in modern pedagogy, where participants re-evaluate the historical experiences of their predecessors, mixed-age groups emerge with a clear focus on education rather than character development.

Nevertheless, the development of such mixed-age groups also requires recourse to the accumulated historical and pedagogical foundations for the implementation of certain pedagogical elements. This foundation enables the formalization of preconditions – such as voluntariness, the existence of an internal hierarchy (e.g., 'ranks'), productive activities, simultaneous development in multiple environments, and diversity of forms, means, and methods – that align collectivity, pedagogical goals, and mixed-age composition in a way that is still relevant today. By drawing on this historical foundation, educators can better integrate these elements to develop pedagogical practices that are both effective and appropriate for today's context.

Keywords: *educational activity, history of extra-training pedagogy, extra-training education, supplementary education, children's movement, theory of collectivity, mixed-age group*

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Identifying potential educational activities in mixed-age groups is crucial for understanding collective practices in modern Russia. According to M. Boguslavsky, Russian education today actively draws on historical and pedagogical knowledge [1, p. 372], including collectivism, which the Russian government recognizes as a traditional value. We distinguish between pedagogical activities within mixed-age groups and pedagogical activities of mixed-age groups. The former refers to individual, group, or collective participation in the educational process, while the latter describes the group's efforts to engage its members in socially oriented educational activities appropriate to their developmental stages. A mixed-age group is seen as an actor engaging in activities beyond traditional teaching and character education. Therefore, the analysis focuses on educational activities not in school classes but in Socio-pedagogical, Scout, Pioneer, Komsomol, and Communarstvo, as well as extra-training and Society for the Promotion of Physical Development.

Voluntary educational activities in mixed-age groups became popular at the turn of the 19th and 20th centuries. During this period, several works on extra-training education were published by renowned specialists such as V. Vakhterov (1896), V. Ladyzhensky (1902), V. Charnolusky (1913), E. Medynsky (1913, 1915, 1916) and V. Nevsky (1917).

These recommendations were extensively tested by societies that promoted both extra-training education and physical development (P. Lesgaft, V. Pirussky). The analysis of the relevant books and documents shows that voluntary pedagogical groups of adults of different ages were formed in extra-training education. However, the student groups were mixed-age groups rather than collectives. Committed educators had to take into account the age-specific characteristics of children and adolescents [2, p. 61].

During the Soviet period, researchers focused primarily on the pedagogical activities of mixed-age groups intentionally created by educators to fulfill normative tasks within the formal education system (S. Shatsky, A. Makarenko, L. Novikova, T. Konnikova, L. Bozhovich, V. Sukhomlinsky). However, most of these communities, from Makarenko's squads to Konnikova's school communities, had only a limited potential for subjectivity. Researchers also focused on legally formal and seemingly totalitarian practices, but, in reality, informal and non-totalitarian (A. Mudrik). These practices were often associated with the Pioneer, the Komsomol, and Communarstvo (I. Ivanov, L. Umansky, A. Lutoshkin, and others). Key factors in the social success of these groups included voluntary membership, self-government with the General Assembly as the supreme authority, a diverse and multidisciplinary approach to activities, and compensation for shortcomings in the official education system, which was widely accepted in society.

Modern research (by L. Bayborodova, M. Rozhkov, L. Krapivina, B. Kupriyanov, B. Deych, and others) shows that today's practice in mixed-age groups is largely based on methods proposed by Soviet scientists and supporters of children's movements.

Current pedagogical science has a solid understanding of methods for developing mixed-age groups as communities that solve educational tasks

together but are not involved in strategic goal setting. Examples of this are school communities. However, there is no clear description in the literature of the conditions that enable a mixed-age group to become a true community through pedagogical activities in which members are actively involved in setting their own goals for functioning and development. The aim of this study is to identify these conditions based on an analysis of historical and pedagogical experiences.

The main results of this study are presented on the basis of the development of educational activities in mixed-age groups and communities. In collaboration with V. Revyakina, we found that CAS activity clubs that promote physical development bring enthusiasts together to support the holistic development of children and adults [3]. This was achieved through educational guidance in sports facilities and health education camps. Participants who excelled often became organizers and took on an important role in other educational activities. Different settings served as temporary backdrops for these mixed-age groups, which dealt with different topics. In Tomsk, for example, the same children could visit different venues, participate in seasonal camps, and learn at the 'Razvitie' school (center for personal development). The value of a varied, extra-training education was widely recognized in the pre-revolutionary period, as school time was seen as short and too focused on completing the compulsory curriculum.

The pre-revolutionary initiatives of S. Shatsky are remarkable examples of social and pedagogical practices. He proposed a classical interpretation of a children's club: "The main idea of a children's club is to create a center where children's lives are organized based on the needs arising from their nature. Typically, children's institutions are organized according to the requirements imposed on them by society and the state, without taking into account the child's needs" [4, p. 258]. S. Shatsky has drawn up a list of children's 'instincts,' which can be summarized as follows: Sociability and the desire to communicate, the urge to know, the thirst for creativity, self-actualization and self-fulfillment, and the tendency to follow role models [5, p. 123]. Sociability corresponds to the communicative aspect of the activity; the pursuit of knowledge can be seen as a prerequisite for subsequent creative work, and the desire to emulate patterns of behavior in pedagogical practice is only realized when there is respect for the leader or active members. Of particular value is Shatsky's idea that children's work should be both instructive and productive.

S. Shatsky argued that the 'old pedagogy' shaped children's lives according to adult standards, emphasizing the accumulation of knowledge and "strove to bring children into stable, strictly regulated molds" [6, pp. 40–41]. Shatsky, therefore, criticized the approach of exposing children to rigid educational content that cannot even be changed by teachers, resulting in a lack of development of children's agency. In contrast, Shatsky suggested creating an environment that focuses on the most important elements of life: physical work, play, art, and intellectual activities [4, p. 259].

S. Shatsky's commitment to the idea of mixed-age collectivism in education is also evident: "...one should think not only of a community of

children but of children and adults" [4, p. 266]. This view was shared not only by Shatsky but also by his colleagues such as A. Zelenko, M. Poletaeva, and N. Massalitinova [7]. Shatsky understood the connection between school education and social development and considered collective or collaborative learning as the foundation for future joint work. He defined mixed-age teaching in the sense that age groups do not necessarily correspond to grade levels [6, p. 55].

In the Soviet Union, club activities served as the foundation for mixed-age educational practices. In the Dzerzhinsky community, schooling was compulsory, and A. Makarenko organized primary school groups based on production activities. However, an educational agency was allowed within the framework of club activities organized by V. Tersky, which is similar to S. Shatsky's. Tersky noted that the clubs "united children, teachers, and staff in a common cause, although each child participated in the activities according to their interests and inclinations. Society for the Promotion of Physical Development were organized into one club" [8, p. 74]. The educational activities reflected in the programs and plans were shaped by pedagogical requirements and the specific interests and hobbies of the children and the clubs, resulting in constant change. This allowed the clubs to change their own goals and content.

In the 1930s, A. Makarenko emphasized the role of club activities in improving the industry. The diverse orientations of clubs made them valuable resources for promoting inventive, project-related, work-related, creative, and organizational activities among children and youth. In terms of the suitability of educational activities, it was significant that younger children (ages 8–14) in Makarenko's community had their own group in which they could work in age-appropriate ways. These younger children could participate not only in general production but also in a free workshop that allowed for individual creative work and various clubs. In Makarenko's institutions, both younger and older children could thus become active through educational activities in clubs.

In the 1930s, A. Makarenko increasingly focused club activities on improving the industry. The different directions of club activities can be seen as resources for inventive, project-related, work-related, creative, rationalizing, and organizational-managerial activities of children and youth. Regarding the feasibility of educational activities, it was particularly valuable that the younger children (8–14 years) in Makarenko's community had their own group working at a level appropriate to their age. These younger children could work not only in the general production environment but also in a free workshop that allowed for individual creative work and participation in various clubs and interest groups.

The humanistic and creative work-oriented pedagogical approach in Makarenko's club activities may have been influenced by his lesser-known adoption of scouting practices [9, p. 194], which were not widely recognized during the Soviet period. The Scout movement provided children with stimulating activities such as long-term play, experiential learning, careers, and the development of practical life skills. However, in pre-revolutionary Russia,

these practices were not fully realized when the movement began, nor could they successfully merge with the traditional ‘poteshnye’ groups. Instead, scouting practices merely supplemented formal schooling, as evidenced by the ‘Iron Law,’ which provided for the exclusion of low-performing students from the scouts.

In this context, the educational activities of the Scouts were seen as a means to achieve the goals of an organization created by adults for children. However, the interactions within this system were structured in a playful way, which encouraged the interest of the older children in teaching the younger ones. The mixed-age nature of educational activities is evident in the ranks of the Boy Scouts, where, as R. Baden-Powell envisioned, an instructor could be a youth or an adult responsible for training a patrol of 6 to 8 Scouts or even a squad consisting of several patrols [11, p. 1]. Some of these 6–8 boys would eventually lead their own patrols. Training (scouting skills) could be acquired by any scout to any extent, and there was a rank ladder that included levels such as Cub Scouts, Boy Scouts, and Rovers. In other words, developing a Scout’s personality involves the growth of knowledge, skills, authority, and responsibility.

Scouting education aims to develop skills for learning and living without being associated with formal schooling. According to N. Krupskaya, “Every Scout must master a specialty... Examinations are held for such qualifications as a basket weaver, beekeeper, blacksmith, boatman, trumpeter, carpenter, cook, electrician, translator, laundress, gardener, and others” [13, p. 26]. In addition, the Scouts often organized various vocational training courses in their clubs, further enhancing the educational value of their activities.

The Scouts’ successes in promoting mixed-age group activities were so significant that they could not be ignored, even though the Soviet leadership after 1918 viewed Scouting as a tool to enforce “obedience to the king, parents, and employers” [13, pp. 17–18]. Nadezhda Krupskaya supported the Scouts’ approach and emphasized that “only the ideals of an adult, which a youth can embrace with all the enthusiasm of youth, can truly captivate them” [13, p. 21]. She repeatedly emphasized the tremendous power of the ideals and rules of Scouting in the process of personal development. “The instructor guides the boys through a series of stages, with each Scout understanding how their individual goals relate to the overall goal” [13, p. 26]. This suggests that the goal cannot be separated into pedagogical and child-centered components in a true mixed-age group.

Several aspects of Scouting were adopted by the Pioneer organization founded by the Komsomol to introduce unique forms and methods for working with youth in a non-scouting movement. Even before a youth organization was founded in the country, Nadezhda Krupskaya developed and presented a draft charter for the Union of Working Youth of Russia in 1917. The draft envisaged the Union as a mixed-age organization comprising boys and girls, young men and young women (§ 1). Its activities included universal, free compulsory education up to the age of 16, establishing libraries, reading rooms, and scientific cinemas, and self-organized youth CAS activities, clubs, and

excursions [14, p. 30]. This list indicates an attempt to reproduce the familiar tradition of extra-training education, enriched with a socio-political aspect. However, unlike older youth, teenagers were probably unable to participate fully in adult-oriented formats.

As early as 1922, Nadezhda Krupskaya identified shortcomings in the organization of work with children and young people. She pointed out that the Komsomol imitated the structure and activities of the Bolshevik Party, which were often too demanding and uninteresting for young people. The Komsomol also did not offer the playful elements that young people wanted, which could prepare them for collective action through small tasks. A year later, however, Krupskaya had to clarify her position: "I did not want to say that our task is only to play and learn, not to reshape life; you are only children, so stay away from where you are not wanted" [13, pp. 4–5]. The lack of appeal of the Komsomol formats for many members of the Russian Communist Union of Youth (RCUY) led to the emergence of a unified Pioneer organization in Soviet Russia, even though the first children's groups were founded without instructions from the party or the Komsomol. Immediately after the October Revolution, "children's organizations, clubs, and conferences began to emerge under the banner of non-partisanship" [15, p. 88].

As young people's interest in socio-political life drew them to the Scout movement, the Communist Party and the Komsomol began to look for attractive alternatives after the Scouts were banned in 1923. Following an analysis of the emerging communist children's movement (clubs, squads, groups), the Fifth Congress of the RCUY in October 1922 endorsed "the organization of children in Young Pioneer squads as the most suitable form" [15, p. 60]. The Komsomol organized the first meeting of pioneer squads on February 13, 1922, in Moscow, and on May 19, the all-Russian Komsomol conference decided to establish squads in all the towns and villages of the country.

In 1923, Nadezhda Krupskaya, who had become a prominent theoretician of the children's movement, described the Young Pioneers as a communist organization for boys and girls aged 11 and up whose aim was to promote a sense of collectivism [16, p. 93], albeit using different methods and forms than in the adult organizations [16, p. 94]. Krupskaya emphasized collective and self-directed projects, games, and working for the good of society as key activities. She emphasized the need for "less drum roll and more concentrated work" [17, p. 105]. This view was reiterated a year later by People's Commissar (Minister) Anatoly Lunacharsky, who saw the Pioneers as a solution to the problems of school discipline – as a pedagogical tool – and emphasized that "every teacher must understand that the Pioneer movement can comprehensively address all their pedagogical problems and that only it can solve these challenges" [18, p. 206].

By 1924, the communist youth groups had grown to around 200,000 members, leading to a "further consolidation of organizational leadership by the Komsomol and closer ideological ties to the party and social organizations" [15, p. 66]. The age limit for membership in the children's organization was

raised to 16, and the Komsomol leadership decided to establish training courses and clubs for overseers (Pioneer leaders – a clear allusion to the Boy Scouts) and to involve younger Komsomol members in Pioneer activities.

By 1927, Nadezhda Krupskaya's originally less didactic approach to the Pioneers had also changed. In addition to entertainment, games, and work, she emphasized the importance of collective learning by involving all children, not just the most active ones, in activities such as group reading, excursions, and the publication of brochures [19, p. 206]. According to Krupskaya, this marked a division of the Pioneers' educational activities into in-school and out-of-school activities, including extra-training programs.

The literature indicates that after 1932, as Pioneer Squads became more popular in schools, teachers began to use the organization to artificially link academic success to the goals of the Pioneer movement to improve student achievement. In his text, V. Krapivin writes, "At the Pioneer Squad meeting ... every student who is failing is asked to make their Pioneer pledge to improve their grades. And they agree, only to be dismissed early" [20]. This approach is also supported by instructional guidelines from the 1950s, in which principals are encouraged to strengthen the role of Pioneer Squads "in the struggle for high academic achievement and discipline" [21, p. 15]. Consequently, extra-training educational activities, especially those initiated by students, lost value. Pioneer leaders were expected to rely on external models to organize club and work activities, such as the "Steps of a Young Pioneer" introduced in 1958 [21, pp. 6, 67]. This limited the ability of Pioneers to take an active role in their own extra-training education. From the 1960s through the 1980s, student interest in school-based Pioneer activities declined due to the growing gap between student and educator goals. This led students, especially boys, to reject leadership positions in Pioneer squads and contributed to the emergence of various extra-training groups for children, adolescents, and young adults. Some of these groups were truly collective in nature and engaged in various forms of educational activities. A notable example is the experience of the Pioneer headquarters of the city of Tomsk, which O. Pirozhkov founded after studying the practices of the Pioneer headquarters of the Kuibyshev district in Moscow. This headquarters developed pedagogical practices that encouraged the development of Pioneers as active participants and focused on the Pioneer community, such as seasonal schools and camps for Pioneer leaders.

As Z. Ravkin and T. Ignatieva noted, the work of Pioneer squads was seen in school pedagogy as a tool for promoting students' social activity, where the emphasis was not on individual agency. In the 1950s, however, specialized squads were formed on the Pioneers' initiative. These squads were sometimes concerned with local history or nature study, but more often, they were militarized. Overly independent groups, such as the Young Friends of the Border Guards, Young Friends of the Soviet Army, and Young Dzerzhinsky Followers, were gradually phased out of actual activities and, in some regions, existed only in reports. Nonetheless, they served as examples of the emergence of voluntary and, to a certain extent, self-directed collectives within the Pioneer organization, which differed from the more formal groups in the schools.

According to R. Nemov, the goals of these formal groups were "imposed from the outside, based on the tasks of the organization to which the group belonged" [23, p. 531].

Based on the research of E. Shteinberg [24, pp. 19–22], it can be said that the ability of the Pioneers and their squads to act was largely restricted by directives from higher Komsomol bodies, which in turn followed the decisions of the Communist Party. This meant that the members of the primary Pioneer collectives were essentially excluded from determining the basis and direction of their activities. Virtually all students joined the Pioneer organization, effectively undermining the principle of voluntary membership. In this context, Z. Ravkin and T. Ignatieva have rightly pointed out that the pursuit of mass participation is a key factor contributing to significant shortcomings in the work of children's organizations [22, p. 234]. Only the extra-training groups, as E. Shteinberg, correctly noted, "preserved the principle of individual initiative as a conscious activity of children and youth who voluntarily joined the organization and actively participated in it" [24, pp. 22–23]. A characteristic feature of these groups was the presence of 'rank ladders,' which reflected the status of participants within the group and, in some ways, mirrored the experiences of the Scout and early Pioneer movements. Examples include the Victoria Musketeer Club (Novosibirsk), with its ranks of militiamen, musketeers, and captains, and the Karavella Squad (Sverdlovsk), with titles ranging from novice to commander and others.

Thus, the members of V. Krapivin's Karavella Squad emphasized the difference between the status of a student and a Pioneer: "In class, you are used to doing what the teacher says... But in the squad, you have to make your own decisions. ... The squad is part of the Pioneer organization and is for kids, which means it's your own organization!" [25, pp. 15–16]. Life in Karavella contrasted with the customs at school, where leaders were often chosen by teachers based on academic performance: "It is very good if someone is an excellent student and has great discipline, but that is not the only reason why someone is chosen as a leader" [25, p. 16].

Soviet researchers recognized that the greatest success in educating youth was achieved in Pioneer groups, where members felt they were true masters of their organization and were involved in significant activities to improve their environment [26, p. 345]. However, the rigid regulation of Pioneer activities within the formal, mass school environment meant that the pioneers' desire for independence was not fulfilled. As N. Krupskaya put it, the Pioneer organization failed to strike a balance between an organization of children and an organization for children. As a result, Pioneer's educational work retained elements of collectivity at best but lacked voluntarism. Furthermore, the loss of connection between the needs of children and the proclaimed communist ideals likely contributed to the eventual demise of the Pioneer organization.

The viability of the Pioneer organization could have been greatly enhanced by the inclusion of the community movement initiated in 1958 by the Young Frunzenets Commune (YFC) under the leadership of I. Ivanov at the Pioneer House in the Frunze district of Leningrad. This movement aimed

to combine pioneering work with the legacy of S. Shatsky and A. Makarenko and the Pioneer clubs of the 1920s. Participation in the commune was voluntary, and the collective, creative initiatives distinguished it from the Pioneer squads of the schools. I. Ivanov regarded the YFC as a unified collective of adults and children and valued intergenerational cooperation [27, pp. 356, 386].

Z. Ravkin and T. Ignatieva emphasized a unique feature of communal self-government: the educators (adults) were inside and outside the group and formed a special team – the advisory council of the commune [22, p. 230]. The highest authority remained the general assembly. This concept of educators as a primary collective within a secondary collective embodies A. Makarenko's idea of unity between child and adult collectives. The greater autonomy of the commune was also evident in I. Ivanov's unsuccessful attempt to create satellite groups in the city's schools initially contrasted with the natural emergence of such groups later on, which resulted from the commune's development.

The researchers argue that the commune represented the highest stage of collective development, in which each member was expected to adhere to "goals, values, customs, traditions, style, and way of life" within the YFC [28, p. 77]. Educational activities in the YFC should be seen as participants' engagement in project work based on collective creative methods. This approach to creativity, which aims to improve society, involves understanding and changing reality.

The experience of the Frunzets Commune inspired many enthusiasts throughout the country to form communal groups as active units. However, the government failed to unify these groups under the control of the Komsomol, similar to the incorporation of the Timur Brigades into the Young Pioneers. In fact, those who attempted to organize communal groups were often expelled from the institutions and removed from their positions and the Komsomol. After the 1960s, the pedagogization of Communarstvo in the 1970s led to the development of pedagogical squads. These squads, in turn, responded to the excessive regulation from above by scaling back their activities, except for a few that had already been established before the corresponding decree of the Central Committee of the Leninist Communist Youth Union of the Russian Federation [28, p. 87]. These developments illustrate the connection between the growth of subjectivity and the pedagogical aims of the movements. Pedagogical components existed among the scouts, pioneers, communal groups and pedagogical squads, role-players, Tolkien fans, fantasy enthusiasts, and authors of Soviet-era songs. However, the collective nature of these groups was not always clear.

The practices and historical experiences of the children's and youth movements are still relevant in today's Russia. For example, the All-Union Pioneer Organization – Federation of Children's Organizations, founded in 1990 as the successor to the Pioneer Organization, continues to play an important role. Its work focuses on current trends in children's culture and considers the different perspectives of children as active participants in

educational events. At the same time, unlike modern movements initiated by the authorities, this structure makes decisions based on its own historical and pedagogical experience.

The analysis of educational activities in mixed-age groups requires reflection on the development of extra-training clubs and activities. The mixed-age character was a distinct feature of pioneer houses, although these institutions had strict age limits, and their programs did not consider individuals' varying interests over time. While joining the clubs was voluntary, there were no normative ways to continue activities after completing a program; working with graduates required teachers and administration. Nevertheless, the extra-training environment encouraged collective activities, including pedagogical, educational, and research-related endeavors. For example, the development of extra-training educational and career-oriented activities in pedagogical classes underscores this trend. Overall, the emphasis on pedagogical principles in the pioneer houses and palaces along the lines of "learn it yourself – teach your teammates" was an important feature.

The analysis of Soviet literature shows that, despite the widespread practices, there were truly collective and mixed-age pedagogical activities in general schools, according to I. Kon, even in the late 1980s, the mass education system did not support either individual or collective agency: "In the bureaucratically organized education system... teachers are forced to suppress students' independence" [29, p. 124]. To conclude the analysis, it is important to emphasize that later developments in Soviet extra-training education show the emergence of structures with a pronounced capacity for agency. For example, in 1989, the Pioneer Headquarters of Tomsk developed into a mixed-age research collective and later became the public organization Tomsk Hobby Center and a municipal institution with a similar name. Its predecessor, the headquarters of E. Shteinberg, is now a mixed-age group called Nadezhda.

Conclusion

First of all, it was established that the indisputable foundations for pedagogical work in mixed-age groups are deeply rooted in the works of N. Krupskaya, A. Lunacharsky, S. Shatsky, A. Makarenko, I. Ivanov, V. Sukhomlinsky and others. Therefore, the deep and enduring value of the national theoretical heritage and traditions of socio-pedagogical clubs, CAS activities, and the various children's and youth movements must serve as a basis for shaping today's views on pedagogical activities in mixed-age collectives. However, it must be clarified that in the Soviet educational tradition, mixed-age interactions were typically seen in the context of joint activities of students of different ages under pedagogical guidance, which limited the degree of self-management and the development of the group as a collective educational unit. In this context, it becomes clear that only collective mixed-age activities that take into account the needs and abilities of both the individual and the group at different stages of their development can ensure the agency of educational practice. It should also be noted that mixed-age activities are not necessarily collective or purely pedagogical in nature.

Secondly, it was noted that a broad interpretation of the pedagogical profile holds promise for establishing a group as a collective subject of action. In contrast, the traditional view of the collective as a pedagogical phenomenon does not focus on the process of initiative and transformative action of the group within society but rather on the formation and education of the individual within the collective. In other words, the educational collective is only subjectively meaningful in relation to its members; otherwise, it functions merely as a pedagogical instrument. The incompleteness of education, which is reduced to mere learning and upbringing, defines the limits of mixed-age groups, whose activities no longer meet their maturing members' needs.

Based on the above, the historical and pedagogical material shows how important it is to include in the educational activities of the collective not only learning and education but also teaching, creative work, and research. This means that education within the collective should be aimed at developing both the individual and the group, improving the methods and content of the unchanging program for newcomers by the older collective members, and creating educational products through collective mixed-age activities. At the same time, functioning within a single environment is usually insufficient to ensure natural mixed-age diversity within the collective, as there are external requirements for the composition of participants.

Thirdly, the analysis carried out shows that the educational character of mixed-age group activities in the national experiences is mainly characterized by several preconditions:

1. Voluntary entry and exit of individuals from the collective, limited by the will of the collective as a subject, which determines the relative stability of the composition and longevity of the activity;

2. The uniformity and productivity of the collective's goals, which are not differentiated into children's and educational activities within a heterogeneous age group;

3. The presence of activities of various forms, methods, and directions within the structure, including educational, pedagogical, exploratory, playful, work-related, and communicative activities of a creative nature that are relevant to members at all stages of their personal development;

4. The determination of the participant's status within a formalized internal hierarchy with specific ranks and professional development opportunities that allow influence on the leadership of the collective;

5. The distinction between the pedagogical work of the collective and the activities of a school class, which is inherently limited in its subjectivity;

6. The development of the collective's activities in several environments simultaneously.

These circumstances and conditions must be considered when examining the positions of contemporary scholars who describe the educational potential of mixed-age groups and identify the essential characteristics of the mixed-age collective as an educational subject.

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ИСТОРИКО-ПЕДАГОГИЧЕСКИЕ ПРЕДПОСЫЛКИ ОБРАЗОВАТЕЛЬНОЙ ДЕЯТЕЛЬНОСТИ В РАЗНОВОЗРАСТНОМ КОЛЛЕКТИВЕ

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Аннотация. Фокус исследовательского интереса автора сосредоточен на актуальном вопросе обнаружения проявлений элементов образовательной деятельности в историко-педагогическом наследии разновозрастных коллективов. Ценность и своевременность данной научной проблемы обусловлена тем, что в настоящее время в практике российского образования вновь реализуются многочисленные феномены и процессы, ранее существовавшие в дореволюционный и советский периоды. Так, традиционный для Советского Союза коллективизм был признан в 2022 г. отечественной ценностью, что определило востребованность научного переосмысления различных форм и видов коллективной деятельности, включая образовательную. В этой связи именно образовательный аспект коллективной деятельности, протекающей в условиях разновозрастности, обладает наиболее выраженным воспитательным потенциалом. В образовательной деятельности в разновозрастном коллективе, в отличие от целенаправленной воспитательной работы, эффективно реализуется косвенное воздействие на личность. При этом важно, что результативность воспитания в коллективе и через коллектив может быть усилена организацией взаимодействия участников разного возраста, что делает коллектив более реалистичной моделью разновозрастного социума.

В результате проблемно-ориентированного анализа научной литературы установлено, что разновозрастный коллектив воспринимался специалистами в области психологии и педагогики в основном как воспитательный. Это привело к значимости рассмотрения эмпирически возникающих в практике элементов образования, в ходе освоения которых осуществлялась воспитательная работа. В данном ракурсе становится очевидным, что в современной образовательной действительности, акторы которой переосмысливают исторический опыт своих предшественников, начинают конституироваться разновозрастные коллективы с отчетливой образовательной, а не воспитательной направленностью. Тем не менее, развитие подобных коллективов тоже востребует опору на накопленный историко-педагогический базис реализации отдельных элементов образования, дающий возможность формализовать предпосылки (добровольность, наличие внутренней иерархии в виде «рангов», продуктивность деятельности, развитие одновременно в нескольких средах, разнообразие форм, средств, методов и др.) согласования коллективности, образовательности и разновозрастности, которые будут целесообразными и в настоящее время.

Ключевые слова: *образовательная деятельность, история внешкольной педагогики, внешкольное образование, дополнительное*

образование, детское движение, теория коллектива, разновозрастный коллектив

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