

## Characteristic Features of Metropolitan and Provincial Silver Education and Aging-Pedagogy

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### Abstract

Adult education is becoming more and more popular in Russia. It acquires different features and trajectories in Moscow and in the provinces. Aging pedagogy accumulates experience and begins to acquire its own, very peculiar methodology and methodology. The problems of metropolitan and provincial education for pensioners have both general and specific features.

**Keywords:** Capital, province, aging pedagogy, silver University (university of the third age), pandemic

### Introduction

In most European languages, the main city of the country capital etymologically is associated with the head (capita): “the place where the country is thought of”, the city that performs primarily administrative, governmental (government) functions relative to the territory of the country or region. Moreover, it was these cities that created the countries and states (Athens, Troy, Rome, Jerusalem, etc.).

In the Russian mentality, the main city is associated with the table: “the place where they eat the country”, and do not think about it. This view, which has existed for more than a thousand years, is very stable: only 8-9% of the Russian population lives in Moscow, but 80-90% of all the country’s monetary and financial resources rotate here. This leads to the fact that centripetal forces, including migration ones, clearly prevail in Russia. The rest of the country is represented from the capital as the periphery of varying degrees of remoteness from this capital.

The peripheral mentality is built almost on an inferiority complex, on the misfortune of being born on the periphery and an acute desire to leave this periphery, one way or another to be in the capital, at the table.

The peripheral and metropolitan mentality is opposed by the provincial mentality. The very concept of “province” dates back to Provence, which achieved cultural autonomy from Rome. Judea remained the same province for a long time in the Roman Empire.

The province is, first of all, self-recognition and self-affirmation of its cultural and historical self-worth and independence. For example, today’s Tataria remembers well that it arose on the site of Volga Bulgaria, a state older and more powerful than Muscovy, that it, Bulgaria, was conquered by the Golden Horde only after a very long resistance, while Muscovy became part of the Golden Horde voluntarily, in the status of the Russian Ulus.

Provincial self-consciousness, in particular, in Tataria, is built on the basis of self-sufficiency, self-respect and pride in its provinciality as dissimilarity and contrast to other provinces and, of course, the capital.

It is this provincialism that allows us to build an equal dialogue between the capital’s Moscow Silver University and the Third Generation University in Yelabuga, one of the most interesting cities in Tataria.

In most of the studies, the problem of provincialism is defined as the ratio of metropolis and province on the scale of geographical remoteness. In this paper, we will not dwell on the concept of “geographical province” [3], since “in the context of the broadly understood “modernity”, provincialism is both a social stigma and an aesthetic resource” [4]. On the contrary, we will focus on the “spiritual province” [5, 9] with its cultural (customs, traditions, values) and social opportunities – all this will allow us to establish a regional identity and determine the “spirit of provinciality” of the Elabuga agers.

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## LLE – Age Differences and Phases

For some reason, LLE (life long education) is usually viewed in a very monotonous way, not differentiated relative to those receiving this education: people just study and study until they die, but these are very different people and, therefore, very contrasting phases of education.

An example of a differentiated approach to education and life path is given by Confucius:

“At the age of fifteen, I turned my thoughts to studying. At the age of thirty, I gained independence. At the age of forty, I got rid of doubts. At the age of fifty, I knew the will of heaven. At the age of sixty, I learned to distinguish truth from untruth. At the age of seventy, I began to follow the desires of my heart.”[13].

## We Have a Different Chronology of the Events of the Life Educational Path:

### The Adaptation Phase

At the age of up to 10 years (conditionally), there is mainly cultural adaptation: the development of speech and language, cultural norms of behavior, household culture, spiritual culture (religion), national culture, culture of literature, theater, cinema and other arts.

In adolescence, social adaptation, the acquisition of social experience and social circle, social, civil, national, gender self-determination and self-identification prevail. It is at this age that riots and outbursts of social indignation occur, demanding curbing, humility and putting in a public stall (for some it turns into a marriage, for someone - an army, for someone - a prison, but in any case - a yoke and a shot on the wayward joint).

The next decade of life is professional, economic, economic and political adaptation, actually adaptation to the basics and foundations, ways of life.

It is at the end of adaptation that youth ends. Alas, many remain young all their lives, constantly adapting to changing conditions and circumstances.

### Production-Converter/Mature Phase

It lasts about three decades of labor and creative activity, when a person is able to resist both society and cultural norms, overcoming them creatively and thus setting new frameworks and horizons of culture, promoting its front. This is the phase of education when not only a person is formed, but also his environment, his life's work.

### Cognitive-Epistemological Phase

Actually, this is higher education that comes to us in old age, an education during which we have the opportunity to learn the meaning of our own being, the meaning of life in general and the formation of our intellectual legacy. Biological reproduction of homo sapiens is, of course, important, but sociocultural and universal-spiritual reproduction is much more important and vital. Ignoring education

in old age, we ignore our own future.

This phase of the LLE or the phase of education at the third age, the metropolitan and provincial features of silver education, is devoted to this work, based on the fundamental research already conducted [8,12].

The work of the Moscow Silver University is organized in five faculties [10]:

- Humanitarian
- Mass Communications and Informatics
- Health and Safety
- Psychological
- Culture and creativity

Moscow City University (MSPU) is scattered throughout the city: about 50 buildings in different parts of the city, usually located within walking distance from metro stations. This allows you to bring classes at the Silver University as close as possible to the places of residence of students.

Educational and enlightenment courses and programs are fundamentally different, as a rule, short-term (36-52 hours) and courses on obtaining a specialty (doll making, children's nanny, landscape design, etc.), but it is clear that people often acquire a new profession not at all “for sale”, but in order to competently and professionally care for their grandchildren and garden. No one objects to a silver student taking several courses at the same time.

In addition to training courses and programs, the university develops amateur student clubs, the most numerous is “My Moscow”, which grew up on the basis of the course “History and Culture of Moscow”

At the Moscow Silver University, advanced education of teachers is provided, which is achieved by regular seminars on ageing pedagogy and conducting fundamental and applied research, in particular, the already mentioned “Philosophy of Old Age”.

Since the Silver University is still very young, we are forced to conduct frequent and thorough monitoring, in particular, to conduct surveys and interview students and teachers about the directions and methods of education. A lot of attention is paid to these issues on the website of the Silver University [14]. The pandemic has hit the pace of development of the university, primarily its financing by the Department of Labor and Social Protection of the Population of the Moscow government.

### *Yelabuga University of the Third Age*

The educational process in Yelabuga is being built in a noticeable different way.

But first, a few words about Yelabuga herself.

Yelabuga as a city is 140 years older than Moscow.

The small town of Tataria Yelabuga with a population of about 75 thousand people is one of the Russian cities of provincial life, dis-

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tinguished by its special mentality and spirituality. The mentality and spirituality of Yelabuzhans is greatly influenced by both the territorial and geographical location of the city and the historically formed identity of the local population, revealed in individual, cultural, emotional, mental reactions to certain events within their permanent place of residence.

In the memoirs of the local native Ivan Vasilyevich Shishkin - the father of the famous Russian landscape painter Ivan Shishkin (the second half of the 19th century) - it is noted that "Yelabuga, the city of the Vyatka province, is located on the right side along the Kama River at a distance of two versts from it, on an elevated rolling flat valley. At the foot of the city flows the Toyma River, on which there is a mill belonging to the city on four machines. The spring flood of water extends for a ten-mile distance, and thus makes it possible for ships to approach the city itself to load different varieties of bread. The city is located on sandy soil, and therefore the air here is constantly dry and healthy; the water is pleasant and healthy, carried out by pipes from springs open in the vicinity of the city to the pools arranged in the city" [7].

In "From the Trattegaand socio-economic development of the ELabuga municipal district of the Republic of Russia to 2021 and for the future until 2030" [11] it is noted that Yelabuga stands out against the general background of the best preserved small historical cities of Russia with a harmonious combination of the environment, natural landscape and architecture, integral historical development, organic connection of numerous museum objects, historical and cultural monuments, tourist infrastructure, successful modern socio-economic development.

Territorially and historically, the socio-economic conditions of the city of Yelabuga determine the way of life of the Yelabuga people. To this day, Yelabuga remains one of the cities with a developed industrial sector, influencing the formation of mental characteristics and traditional values of the local population.

It is worth noting that the spiritual life of the residents of Yelabuga proceeds against the background of the search for value orientations in the specific historical cultural features of their native land, thereby revealing the mentality of the Yelabuga residents in "the ability to accumulate and transmit national cultural values and ethnic stereotypes" [6].

In 1997, the "University of the Third Age" was established in Tataria [15]. The purpose of the university was to create conditions for the realization of the rights of the elderly to lifelong education (LLE), meeting their individual needs, raising the intellectual and general cultural level, promoting self-realization and adaptation to modern life. The motto of the University of the Third Age: "Through training to improve the quality of life of older citizens".

By the beginning of the 2000s, an active process of developing various projects in this direction began [2]. Since 2006, the Regional Branch of the Union of Pensioners of Russia for the Republic of

Tatarstan has been consistently implementing a supportive policy for the elderly and has developed a series of activities "Active Longevity", which provide for education as one of the main directions for prolonging the active life of an elderly person. Project "University of the Third Age", One of the founders of which was Kazan University, started in the Republic of Tatarstan in 2007, it is implemented with the support of the branch of the Pension Fund of the Republic and the regional branch of the Union of Pensioners.

At the same time, attention was paid to the education of pensioners in Yelabuga. The Yelabuga Institute of Kazan Federal University (KFU), being the flagship of education in the Yelabuga municipal district, along with the education of the younger generation, began to engage in the education of the elderly - the Third Generation University was opened.

### *Portrait of an Ageing Student*

The experience of conducting classes with ageing students at the University of the Third Generation of the Yelabuga Institute of Kazan Federal University allows you to make a portrait of a provincial student of the third age. For this purpose, such methods and [2] as diagnostics of stress resistance, assessment of psychological age, mental health, severity of loneliness, level of sociability and communicative skills, self-esteem, temperament, conflict, strategy of behavior in a conflict situation are used.

According to the results of the study, it was revealed that the main problems that generally concern agers are psychological issues of harmonious existence with each other, behavior and attitude to other people, as well as questions related to finding answers to the question "how can I help people, and what should be done to help other people." Despite the extensive life experience of older people, they still do not have sufficient social communication skills, in which case the Third Generation University provides an opportunity to fill these gaps. The manifestation of social interest in an elderly person allows him to experience the contradictions of his age through the creation of various connections with the environment [1]. Students have such needs as a sense of belonging to a group, a sense of community with other people, the belief that there is something good in each person, the feeling that making mistakes is natural, one should not necessarily be the first and right, a sense of being a person.

Elderly people of Yelabuga are calm about the economic instability in the city, they are more satisfied with the socio-economic situation, but there is a tendency to increase stress in life, which indicates a decrease in the stress resistance of agers. Respondents also assess their health within the normal range, but not the lack of physical activity. Despite the presence of a number of negative influences, pensioners are generally satisfied with their lives, and feel younger than their years. Diagnostics of the psychological age of students showed that 94% of listeners (regardless of the year of birth) are full of vitality and self-belief, optimistic, benevolent, full of cheerfulness of spirit, which confirms their high desire to continue their education. It also turned out that older people are

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not prone to conflict. The most acceptable way out of conflict situations for them is to avoid conflict [2].

According to the data obtained, the program of the University of the Third Generation of the Yelabuga Institute of KFU becomes a unique platform where an important role is played by moral support for people who have reached retirement age, reducing the risk of social isolation of older people in society, achieving mutual understanding between generations. In addition, the project provides an opportunity to gain self-confidence, show their creative abilities, share their skills, experience and not to feel “overboard” of public life. Continuous motivation of older people in the process of their education allows them to see new facets of their self-realization. It is important that in the classroom people of the older generation are taught to develop the ability to navigate in new conditions.

In the mentality of the local population, based largely on Islam, the usual stereotype is the dogma: “the elders teach the younger” - it is difficult for older people to come to terms with the idea that they are taught by younger people, hence the distrust of them, the overcoming of which is almost the main problem of ageing pedagogy here.

The second most important problem is the trail of students’ life experience, which is incompatible with new knowledge, technology and pace.

Within the framework of the project “University of the Third Generation”, there are several free educational programs in such areas as: the basics of computer literacy, psychology, a school of legal knowledge, a healthy lifestyle. The skills and abilities acquired by agers in the learning process help them in self-realization, adaptation to modern conditions and life, integration into the information and cultural and educational space. It should be noted that many students choose not one direction of training, but several at once. In addition, they express a desire. learn again and again, mastering new courses.

#### *Portrait of a teacher*

To identify promising areas of educational activity with students of the University of the third generation, an in-depth interview was taken with the teacher of the Department of Theory and Methodology of Physical Culture and Life Safety of the Yelabuga Institute of KFU Lyutsiya Shaimardanova, who during the work of the University of the Third Generation organizes fitness and health classes for health and technology.

In the classes of this teacher, students of the third age master the techniques of walking and health walking, breathing exercises and therapeutic exercises and gymnastics. Lucia and Shaimardanova notes that “the Ensoners are a complex people.” She states: “These students come with the position: ‘I have lived this life, and I know better than anyone what to do and how to do it.’ . And their attitude to classes is appropriate. They sit and look at me with these faces: “Well, what do you want to teach us here?” ». The teacher recalled

an incident from personal experience with agers: “For example, I had a woman who went to the pool every day. I told her that going to the pool every day was bad for the skin, because the water in the pool was chlorinated. She didn’t believe me, she continued to walk, and in the end I managed to convince her.” According to the teacher, all students of this age over time the attitude towards the teacher changes for the better, but only if he makes enough professional efforts in the education of mature students and is strict enough with them: “In working with such students, rigor is needed. From the first lesson I tell students: “If you come, do everything. If you don’t like it, leave.” And they work, they do everything. For them, you know, what else is good about these activities? The fact that they get together, they communicate. The class ends, and they don’t disperse: they talk for a long time, they think about where else they can go together. Because they usually sit at home, do their usual things. And here they have a place to meet friends and acquaintances. Who doesn’t like it, of course, leaves, but basically the composition is preserved. “

Students with excitement and enthusiasm return to school youth: “Someone in notebooks begins to record lectures, someone even comes with a voice recorder. They feel that the teacher knows his subject. After that, I guessed: in order to win the favor of older people, you need to be a professional in your field, and know much more than is stated in this or that lecture and. After all, they, like small children, will ask questions, and you just try not to answer - respect will immediately disappear. ».

Lucia Shaimardanova also stressed that after such classes, agers had a desire to continue their education. In the context of the COVID-19 pandemic, these students did not lose interest in classes: one of the activists created a WhatsApp group to be able to mobilely exchange information and arrange meetings.

The information obtained during this interview made it possible to present some pre-project proposals in working with students of the University of the third generation. In particular, for the organization of educational activities of agers, it is proposed to develop courses that, in their content and methodological support, will be as creative and interactive as possible. For example, you can offer a course like “Native Kama region” and “Geography of travel”, the development of which will not imply “a lesson with a book at the desk”, and will be aimed at studying maps and literature on pri-kayu with a visit to the historical places of his native Yelabuga and the immediate environment, if desired and possible, students go to more remote areas, search for interesting artifacts, antiquities, natural materials, organize visits to museums, etc. Also, relying on a fairly rich life experience and knowledge, I About the events of the past, the participants of which they once were, we invite ager students to act as guides, guides to those historical places that make them want to get acquainted more deeply with these cultural and historical objects.

In addition, it is intended to develop courses aimed at developing communication and interactive skills in agers. For example,



students have quite a lot of experience in home canning and needlework. You can offer them such courses as “Home soap making”, “Home mushroom factories”, “Cooking wild plants at home”, “Bath therapy for the elderly”, etc.

Thus, the proposed names of courses for students of the University of the third generation certainly indicate that the forms of organization of the educational process with aged students should in no case be boring monologues of teachers, but arouse the interest of students in cognition with the possibility of transferring their personal experience to others.

### Findings

Despite the contrast between metropolitan and provincial adult education, some common features should be noted, namely:

- both in Moscow and in Yelabuga, there are twice as many women of retirement age as men, but among students women make up 90% or more; ageing education is women’s education, while men traditionally treat themselves and their old age deeply minor

- the bulk of aging students are representatives of active old age (up to 70 years), older people are rather exotic

- Both Moscow and Yelabuga students are most interested in local history and city educational topics: local history, geography and culture; this interest ensures the self-identification of people.

At the same time, the differences between Yelabuga University of the third age and Moscow Silver University are very significant:

- the coverage of the pension population with education in Moscow is negligible: 18 thousand people in three years with the number of pensioners in the city of about 4 million people; in Yelabuga, where less than 20 thousand pensioners live, this coverage is noticeably higher

- in Yelabuga, ageing education is financed and coordinated by the Pension Fund and the regional branch of the Union of Pensioners, in Moscow - by the Department of Labor and Social Protection, which puts forward strict requirements for the educational process, exercises strict disciplinary control and exposes numerous bureaucratic barriers and obstacles, which, fortunately, is not observed in Yelabuga

- the range of educational services in Moscow is much wider and more diverse: programs and courses, master classes, excursions of an informative, educational and entertaining nature; in Yelabuga, courses related to health care, housekeeping and social communication prevail

- The pandemic and the forced transition to remote forms of occupation have more serious consequences for Yelabuga, since here the level of computerization of pensioners, the level of their computer and communication competencies is lower, and the technical means themselves are mostly outdated and are not able to reliably provide on-line education.

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