

FOREIGN SOURCES OF RELATIVELY-CULTURAL ETHNOPEDAGOGICS

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The aim of the article is to characterize the foreign scholars' papers that are supposed to be the basis for designing the content of the academic subject for future teachers "Comparative and culturological ethnic pedagogy"

The overview of the numerous dissertations has proved the occurrence of the trend towards interpretation of already conducted researches and almost entire ethnic materials neglect amongst modern education scholars. What is meant is that the scholars freely use ethnic materials – vastly folklore items, a bit less depiction of nations' customs, traditions etc. – without any relevant reference to their sources opting to rewrite the examples from one dissertation to another and, herewith, omitting time and social subculture reference adherence.

Nowadays there is a profound pile of ethnographic materials, which, inter alia, preserved for the next generations lots of documental evidence on the traditions of looking after children, bringing up, ethnisation and socialization of coming generation among different nations. These materials have to be requested by education researches for the sake of the further development of ethnopedagogy.

The ways of raising the children, as well as family and household formation, were and remain ones of the oldest, immanent elements of conventional object of ethnographic research. Apparently it is impossible to perform an integral depiction of nation's life without description of the ethnic peculiarities of these elements. The data in question, sometimes very specific, can be found in the reports of travelers of the 17th and the 18th centuries. Later, in the 19th century the phenomenon of family life becomes the subject for special investigation of ethnographers, historians, folklorists. However, proper elements of socialization are described in their works mainly as separate chunks, beyond the bond with integral system of ethnic life.

In the 1920s such soviet scientists as G. Vynogradov, N. Zagliada, O. Kapytsia etc. essentially broadened 'child related' subject matter of ethnographic researches, coming up with the stance on studying folk pedagogy and child folklore as the separate task of ethnography and folkloristics.

In the meanwhile, abroad there was the turn from descriptive approach to ethnographic researches into childhood and bringing up towards their theoretical comprehension.

Commencing from the 1920s the issues of traditional ways of bringing up became the subject of separate researches, first of all of the representatives of the school of thought worldly known as "culture and personality", - F. Boas, M. Mead, R. Benedict, A. Kardiner, K. Kluckhohn, R. Linton etc. Due to the influence of freudianism the attention was drawn, among other things, to the analysis of the impact of childhood experience on formation of a personality and his/her performance as a mature person.

Over the period from the 1930s through the 1960s a number of monographs were published that vastly enriched the sources of childhood ethnography (R. First, M. Fortes, J. W. M. Whiting, H. I. Hogbin, C. Dubois, M. Read).

Undoubtedly, the data of ethnographic (ethnological, anthropological, culturological) researches are to be the initial source that has to set ethnopedagogic studies in motion. Certainly the investigational outcomes of other ethnological sciences should not be neglected, as they may be related to the procedures of traditional bringing up, socialization, ethnisation of the young generation and peculiarities of their contents, forms and methods among different nations. First and foremost there is meant ethnopsychology, along with ethnomedicine, ethnosociology, ethnopolitical science etc.

Active intercultural communications, which are said to be the distinguishing mark of the current stage of the society development, cause increase of educators' attention to the groundworks of ethnopsychologists in the area of interethnic relations, transformation of ethnic nature in cases of intercultural interaction or staying at particular ethnic grounds, regularities of the course of adaptation and assimilation etc. These issues are essential for the system of education in multicultural society, for educators in the multiethnic regions and districts of the active inflow of migrants.

Nowadays it is rather difficult to move along without the data of ethnosociology and ethnopolitical science as for inner ethnical social procedures and interethnic relations, boost or nadir of ethnic awareness, the conceiving of ethnocentric trends and prevention them from turning into chauvinism and xenophobia etc.

The conducted overview allows to extend the source data of ethnopedagogy and refer to it various materials elicited with the help of ethnography, anthropology, culturology, ethnopsychology, ethnosociology, ethnopolitical science, philosophy and other sciences and scientific directions, which contain the information as for the content, forms and methods of traditional bringing up, social institutes of socialization, peculiarity of ethnisation of the young generation in conventional cultures among different nations, and interethnic relations, overcoming the conflicts on interethnic grounds, adaptation of a personality to unfamiliar cultural environment etc.

Keywords: ethnopedagogics, ethnography, folk pedagogy.

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