

NATIONAL EDUCATION OF PERSONALITY IN THE CONTEXT OF GLOBALIZATION

Abstract: The article gives explanation of the essence of family traditions as means of realization of national education of the contemporary youth; particularly enrichment of their ideas concerning national priorities of each country, formation of civil, spiritual position, inter-ethnic tolerance.

Keywords: national education, ethnic socialization, family education, family pedagogical traditions, ethnic educational space.

The urgency of the problem. Today in many world countries there is a negative tendency of alienation of the child from the parents, family values and priorities. Entering the XXI century, the mankind on the path of intensive globalization and integration gradually loses family educational traditions. Intellectual creativity of the nation is undergoing development only under conditions of national education, continuous transfer of the best practices of the past from generation to generation. And the only in this way national education, absorbing European and world cultural values will be able to make their own ethno cultural heritage in the achievements of civilization. As G. Vashchenko noted, "from what each nation is free to do their national culture, human culture is not going to lose, but win... Universal culture consists of the achievements of different peoples" [1, p. 294].

For a single education space in Europe the aim is to preserve cultural heritage, linguistic diversity, based on the cultural heritage of different traditions, emphasis is made on the promotion of the development of cultural and language diversity, national systems, the transfer of family educational traditions in the context of ethnic and interethnic socialization of a personality.

Ethnic socialization (ethnization) is the process of becoming a human as a representative of a particular ethnic group because of internalization of

those cultural and social values and relationships which form the basis of social life of the ethnic group. This also means acquiring by a human being of values, guidelines, patterns of behavior inherent in this ethnic group; reproduction of social connections and social experience of the ethnic group; transformation of this experience in personal property [3, p. 125]. We believe that ethnic socialization of personality involves mastering values, history, language, traditions of native people, understanding of national identity and adaptation in ethnic environment.

History. Ethnic socialization of the people is noticed in the tradition of life, attitude toward the world, customs, rituals, festivals, ethics, beliefs, folklore, signs, games, toys, food, architecture, symbolism, crafts, antiques and tools, folk crafts and trades and more. Issues of socialization were considered from philosophical, sociological, psychological, cultural perspectives in scientific studies by H. Hiddings, E. Dirckx, E. Erickson, G. Mid, H. Tard. In the present day reality European ideas of free development of personality become actual, including educational technologies of socialization started in the twentieth century by M. Montessori, S. Frene, O. Dekroli, F. Dolto and others. Methodological aspects of formation ethnic and cultural values of young people are explored by I. Bech, G. Vasyanovich, S. Goncharenko, I. Zyazyun, V. Kremen, G. Filipchuk and others.

Problems of national education and study of a personality in European countries appeared already after the World War II. A number of international organizations and centers of different countries education condition study are being established there, among them an important role took the International Bureau of Education (IBE), first founded in 1925 as a social organization at the Institute of Pedagogical Sciences named after Russo of the Geneva University. And since 1929 it has been headed by the international intergovernmental organization. A number of

scientific works devoted to different aspects of Ethnopedagogy are published in Great Britain, Italy, Switzerland, the USA, Japan and other countries [6, p. 69].

In the process of ethnic socialization of young people we find appropriate to consider enrichment of knowledge about ethnic culture, family pedagogical traditions, respect for their own and other peoples' customs in a particular educational establishment.

Thus, the priority values in British society is material maintenance of a person, his/her position in the society and social origin. However, government policy is aimed at promoting broad historical past of their country, conscious cultivation of ancient customs, rituals, adherence to national standards of conduct, personal freedom. The British, like the Polish, Ukrainians, Italians, are deeply believing people, so most people on the British Isles tend to follow religious customs - attend church, read the Bible, try to educate their children on the universal values that religion promotes. If in Ukraine for 70 years of Soviet power folk customs and rituals associated with religion were largely suppressed, and their intense revival began only 90-ies of the twentieth century, in the developed European countries positive experience of education spirituality of a growing personality was only accumulated, enriched with new teaching ideas.

In the past the process of early ethnic socialization of a personality took place mostly in a family where a child gradually participated in different kinds of economic and public activities. Therefore, folk traditions of education in European nations are based on experience of formation of personal values in a family circle, connected with folklore of a certain nation, domestic customs and religious ceremonies. "As well as juice of an apple tree flows into its branches as parental spirit and temper passes to children until they are separated and rooted in again", - reasonably thought the Ukrainian philosopher G. Skovoroda

da of invaluable meaning of family upbringing [7, p. 436].

Ethnic education of the youth as a mechanism for effective socialization is noticed in deep study, first of all, family traditions and customs. After all, family life causes the child to learn, acquire proper social experience. National heritage of traditions, customs and ceremonies serves the means of achievement of educational goals. This a person first realizes the content of concepts of "morality", "spirituality", "hard work", "honesty", "freedom", "patriotism" and others directly through the practice of the proper behaviour.

As numerous researches show the psychological sphere of a student is projected through folk traditions. Some of western psychologists consider obedience and humbleness to be one of peculiarities of the Russian national character and they explain this by tight swaddling of babies in families. In the Caucasus, for example, children are always given meal after adults. In this way they form respect for older members of a family. In a typical Ukrainian family the host was usually the first to sit at the table and taste some food and only after him followed a hostess and their children.

The main peculiarities of the British national upbringing are obedience and good physical education of children. They are convinced in the necessity of formation of purposefulness, making children self-dependent as early as possible, getting married and having healthy children ("Life means to go ahead"), working hard and earning much without saving money for the future, living in prosperity, studying and travelling a lot without wasting time ("Life is too short to waste time").

The traditions of family education in the UK are connected with Old English poetry and folklore. In Old English epic ("Wife's Lament", "Man's Message") the idea of fidelity in marriage and respect for the family are proclaimed. The problem of relations between the spouses parents and children are highlighted in the English folk tales, which serves as a solid foundation for a strong family in the future.

The scientist repeatedly emphasizes that the basis of educational ideal is traditional folk values, including religious and national postulates. So in an Orthodox family it is not allowed to

deliver children without blessing that is church ceremonies, or according to people's beliefs, future parents may have problems with physical or mental development of their offspring. It is considered in Jewish families that the child's birth occurs already at the time of conception, so its upbringing begins in the womb: communication, gained information, secular or religious lifestyle affect the character of a child. Catholics say that one should bring up a baby long before birth, its appearance should be carefully prepared and be desired.

According to religious canons (ie they targeted traditional Ukrainian family in the upbringing of their children) in the Orthodox world the head of a family is a man, as the head of the Church is Jesus Christ. In the Ukrainian family the host should be the first to sit to table, he also tasted the first dish, blessed Holy supper. However, the role of the women is as important as she is the keeper of a family health, the first and most important teacher of children.

For comparison, in the modern Jewish family all members have equal rights as well, but often the head of the family is a woman, in whose hands money and leverage of the family are concentrated. Women are treated with respect in the Muslim family, as mothers are traditionally engaged in raising children. They say that if children adhere to the norms of Islam the mother will get remuneration from the Creator. In the Hadith (the Prophet Muhammad's sayings) we can read: "Paradise is under the feet of your mother" and "If you are called by both mother and father, first go to the mother". The idea that Islamic woman is a housewife, is wrong, because she primarily functions as mother and wife, who are treated in the Muslim world with extraordinary respect.

Naturally, respect of the man to the woman-mother, fidelity, joint participation in household affairs, the traditions of celebrating family holidays are reflected in adequate behaviour of children when they become older and create their own families.

Various peoples express family traditions primarily through the stages of ethnic socialization. Thus, in Catholic and Orthodox families after children reach 9–10 years the First Holy Communion is celebrated. From early childhood (from 3–4 years) catechesis takes place, that is preparing for the grand

event at the school or parish house (study of God, praying and preparing for the First Confession). The First Holy Communion for the Christian family is a solemn event to remember for a lifetime.

In the Jewish families they prepare to celebrate a child's 16 years of age in advance, that age, so a year or two before that date parents hire a teacher to teach the language, Holy Torah was written in. This birthday is celebrated in the synagogue. Relatives and friends come festively dressed, and the father thanks God for patience in educating the child to adulthood. During the holiday prayers the child reads the Torah, written in ancient scrolls of parchment (usually it is over 300 years). "Secular" elements of the holiday are "throwing" birthday candies on the child, and singing and refreshments that are made in the synagogue after prayers.

So the customs of different nations prove the child is a certain level of development, public recognition, and, therefore, necessary responsibility for their actions, social activity and participation in related activities.

Indicative in this context, we consider Scottish family, which promoted its high status, authority and respect for parents. In Scotland the important factors that influenced the content of family education were religious-oriented society, clan psychology, social stratification of society, cultural heritage (national costume, traditions of parenting, ancient agricultural practices, etc.) [8, p. 14]. In the interaction of Scottish parents and children joint practical activities organized on the principles of democracy are dominated.

Therefore we can conclude that in the process of national education of young people one should take into account features of family educational traditions of the people. For example, the feature of the functioning of Ukrainian family is ennobling marriage relationships between husband and wife (father serves as a model of respect for woman-mother who is mostly patient, obedient, shy, gentle, industrious): "None in the world is, like family", "No family, no relative - like from the bridge and into the water", "Strong family - grief cry" sacred observance of mutual adultery: "Where needle and thread there where husband and woman there", "Who to marry and so who to die", "Father keeps daughter to the crown, and a

husband his wife to the end of her days"; equality of status of Ukrainian women in the family ("A man keeps one corner of house, and a woman keeps three", "The man is the head of the family, and women is the neck: where she returns, there he looks"); saving and increasing family customs, relics of labor dynasties ("When the father fishes, even children look into the water") and others.

Despite the politic and economic instability, rich educational experience of personality's study and upbringing is accumulated in Ukraine, theoretic-methodical achievements can be the object of study for national educational systems of other countries. Remarkable for the European Education is educational heritage of such Ukrainian educators of the XX century as P. Blonskyi, O. Dukhnovych, K. Ushynskyi, S. Rusova, G. Vashchenko, V. Sukhomlynskyi, S. Goncharenko, M. Grushevskyi, I. Steshenko, I. Zyazyun and others. Experience of national upbringing of children and youth deserves attention in the context of cultural educational integration of Ukraine into the European community [4].

The study of the leading ideas of foreign Ethnopedagogy will greatly enrich the Ukrainian educational science. For example, experience of study and education of the European countries which succeeded greatly in creation of a free lawful state and formation of a creative intelligent personality, is useful in terms of reformation of the education system, its content, forms and methods of education in educational establishments of Ukraine.

"With all the difference of educational systems, created by the European peoples, – says G. Vaschenko, - they have much in common. In their development one can notice their common way, planning in certain periods of different pedagogical trends, substitution of some trends by others. Common de-

velopment was even greater because European countries were not isolated one from the other and achievements of one nation in cultural sphere soon became achievements of others. Thus, for example, educational systems of such geniuses as J.A. Komenskyi, Russo and Pestalotsi soon became popular among the followers of all the European countries. That is why pedagogical ideas of European countries mostly overlap as they are oriented on common to all mankind values, Christian moral. In his works the professor G. Vaschenko explains different views concerning the nature and the essence of the national and common to all mankind in person's consciousness and behaviour. He states that people of different races and nations differ from one another by physical and psychic features but they have much more in common. "A man is a man first of all and only later a Frenchman, a Ukrainian, a worker, a villager, a scientist" [2, p. 34].

Conclusions. National education of a personality in the twentieth century involves mastering values, history, language, traditions of native people, the sense of nationality, adaptation in ethnic environment. Ethnic education of the youth serves effective mechanism of this phenomenon. It is based on a thorough coverage of the background meanings of the various branches of scientific knowledge for the development of ethnic culture, literature, art, world culture achievements, and education on life examples of famous people, representatives of one's own people.

National education experience of the twentieth century and pedagogical innovations in education, including project activity, serves as a means of forming abilities of students to find social contact in the environment, critically assess the negative trends in society, treat the members of other social sectors and cultures with respect.

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