

METHODOLOGICAL BASIS OF ETHNOPEDAGOGIC RESEARCH

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The article is devoted to methodology of ethnopedagogical research. There are a lot of investigations on ethnopedagogics, but they are mostly of applied character. There is a need in modern science to develop the theoretical level of ethnopedagogics. This will help to systematize and optimize scientific studies of this sphere. We hope that conclusions made in our work will open new facets of methodology of ethnopedagogics.

Keywords: ethnopedagogic research, methodology

Research activity in the sphere of ethnopedagogics is significant for the individual and society. Reflecting properties and peculiarities of the development of this science, it provides the development of value priorities of the younger generation, preserves and enriches folk culture. Due to the existence of different schools of thought and approaches in ethnopedagogics, due to numerous standpoints there arises necessity to work out a methodology of ethnopedagogical research. Its final objective is to elicit the truth by identifying laws and regularities developing and applying theories, concepts, approaches, methods and ideas.

The problem of development of methodology of ethnopedagogical research is determined by the multitude of applied scientific works, a large number of teachers, who show interest to ethnocultural upbringing and education, by the requirement of the scientific community for the quality of theses in ethnopedagogics. As the analysis of Russian theses on ethnopedagogics shows each author takes a different approach detecting significant differences in methodological tools. This fact is determined by scarcity of scientific literature on the methodology of ethnopedagogical research.

Russian ethnopedagogics has the data, which can serve as a basis for development of a methodology ethnopedagogical research. In scientific publications of Sh.M.-Kh. Arsaliev, G.N. Volkov, K.Zh. Kozhahmetova, V.V. Lezina, O.D. Mukaeva, E.L. Khristova the conceptual framework and philosophical categories of ethnopedagogics are defined, ethnopedagogical regularities are singled out, some aspects of ethnopedagogical methods are disclosed, ethnopedagogical source study is described. However in ethnopedagogical papers the methodology of ethnopedagogical research is not presented. Thus, this problem still remains outside of vision of the researches.

To resolve this contradiction, we carried out an analysis of the methodology of ethnopedagogical investigation as a subject of study. In this context we adopted typology referring such researches to descriptive and prescriptive (normative) ones. As a result of consideration of the

methodological connection of ethnopedagogical knowledge with other sciences we clarified the subject of ethnopedagogical researches: national education and training. Perspective of ethnomethodology was reflected as an area of high-mentioned knowledge in its study of ethnocultural specifics of national life in ethnopedagogical researches. A conclusion was drawn that modern ethnopedagogical research must be justified in terms of its starting points, logic, proposed outcome and the way of its achievement.

The structure of methodology of ethnopedagogical knowledge introduced by K.Zh. Kozhahmetova (laws, concepts, theories, principles, hypotheses, methods, facts, categories, terminology), we expanded and deepened with such items as «a regularity as a steady trend», «problem», «function», «criterion», «approach», «factor», «ethnopedagogical project development», «ethnopedagogical technology, model», revealing their contents. In particular, to the regularities of ethnopedagogical research we referred the following dependencies: of ethnopedagogical practice from the national educational policy, of ethnopedagogical theory from the level of development of ethnopedagogical practice and vice versa, of the quality and efficiency of ethnopedagogical activity from the quality of professional training of the corresponding personnel, of ethno-cultural development of society from the quality and level of development of ethnopedagogical infrastructure of settlement.

Methodological problem relates to the subject of ethnopedagogics, to its place in the system of scientific knowledge, relationship with other sciences, general and specific objectives of ethnopedagogics and includes philosophical, general methodological, specific methodological levels, and the level of methods and techniques of specific research. Sh. Arsaliev pointed out cognitive, critical, evaluating, reflexive functions. We supplemented this list with diagnostic, prognostic, educational, ecological ones. As scientific criteria we named experimental verifiability, rationality, reproducibility, formal consistency, deterministic or hypothetical thinking, the use of ethnopedagogical

instruments and data from allied sciences, strictness, credibility, validity, progressivism, informativeness, heuristicity, verification.

We agree with the conclusion made by SH. Arsaliev about the fact that to ethnopedagogical researches different approaches on specific levels of analysis can be applied. The scientist proposed a classification which we supplemented and its final version looks as follows: a philosophical level (genetic, evolutionary, civilizational, synergetic, hermeneutic approaches), general scientific level (anthropological, structural, comprehensive, system, functional, paradigmatic, integral, sociocultural approaches), level of specific science (culture – historical, axiological, person-centred approach, activity, competence-based approaches), methodological level (communicative, technological, sense-oriented approaches).

Traditionally singled out methods of ethnopedagogical research are: empirical ones (observation, comparison, experiment, grouping, classification, survey) and theoretical ones (axiomatic, idealization, abstracting, hypothetico-inductive, mental experiment, projecting, modelling, conceptualization). We added the methods of selection of respondents (filtering method, the “snowball” method, selection by indirect limitations, the use of statistics data, data of population census, the regional migration services, statistical form D-7, which includes information on the number of schools with instruction in the native language, publications of regional programs of national education development, textbooks and methodical manuals, content analysis of press and fiction), contextual methods (appeal to tradition, authority, common sense), or the method of field research. A detailed study of the method of projecting in ethnopedagogical research allowed us to highlight the principles and objects of project activities, to differentiate its types, levels, criteria of effectiveness.

As research tools we offer material ones (satellite communication, cell phone, computer equipment, Internet, informational technology), logical ones (argumentation, evidence), linguistic tools (description, summary, communication), mathematical statistics. Ethnopedagogical facts integrate documentary sources and monuments of history and culture. They are registered in the ethno-cultural traditions, customs, folklore. The most acceptable forms of representation of ethnopedagogical facts are tables, graphs, classifications, mathematical formulae, graphic models. Ethnopedagogical factors can be grouped on the principle of mega – (planet, world), macro- (country, ethnos, society, state), meso- (location and type of settlement), micro – (family, peer groups, educational, religious private organizations).

We affirm the possibility and relevance of typology by V.V. Kraevsky in the methodology of ethnopedagogics. According to it epistemological, philosophical, logico-epistemological and scientific levels are pointed out. On the epistemological level we distinguish ethnic, ethno-cultural, ethnopedagogical, civilizational, psychological approaches. We note that philosophical level includes propositions about the mentality, language, nature, work, religion as factors of formation and development of the child. Generalization and systematization of available scientific data on logico-epistemological and scientific levels allow us to make a conclusion about their insufficient development. This fact determined the further succession of our research.

We studied and described logico-epistemological level of methodology of ethnopedagogical research. System vision of this process allows us to consider it in among philosophical foundations, epistemological resource of this methodology, the problem field of the researches. Theoretical investigations of the philosophical foundations of ethnopedagogical researches led us to the conclusion that different schools of thought can be realized. Traditionally distinguished are existentialism, pragmatism, dialectical materialism, Neo-Thomism, neo-positivism, philosophy of life, Freudianism and neofreudism, behaviorism) and unconventional ones include evolutionism and neo-evolutionism, diffusionism, sociological and ethnopsychological schools, mentalism, cultural relativism).

Epistemological resource of ethnopedagogical knowledge includes the following categories: ethnicity, ethnic culture, inculturation, socialization, cultural transmission, language, myth, folklore, religion, faith, educational traditions, customs, ethnospecific ritual rites, family life, art (folk song, dance, decorative and applied arts), game. The study of these areas allows to obtain comprehensive, accurate, objective picture of the ethnic education and training.

On the basis of theoretical and empirical generalizations we concluded that the problem field of ethnopedagogical research present methodology of ethnopedagogical knowledge, love as the content, purpose and means of education, conscience, discipline, guilt and shame as mechanisms of social control, prenatal education, adaptation of migrant children, the Church as a religious educational mechanism, health saving customs and traditions, the interaction of family and school in matters of ethnopedagogical education.

Developing the methodology of ethnopedagogical research on scientific level we generalized and systematized methodological aspects of this study and gave a detailed description of

its implementation. Among these aspects are regularities of ethnopedagogical knowledge:

1) all natural and social phenomena represent a single historical process of evolutionary self-movement of substance;

2) educational customs and traditions preserve rational models of adaptation of the children to the ambient conditions;

3) their specificity, due to climate conditions and landscape, strengthened the ethnopedagogical education.

The forms of ethnopedagogical knowledge include everyday, gaming and personal knowledge and folk pedagogy.

The national educational space can be distinguished as a specific factor of ethnopedagogical research. It includes climate, geography, social and cultural environment, worldview, axiological views and stereotyped behaviour, information and bioenergetic field of a person.

The characteristics of ethnopedagogical theory are the following ones: generality, abstractiveness, systemacy, consistency, credibility, generalization of factual material, penetration into the essence of national customs and traditions, continuity of the positive experience, integrity, complexity.

Implementation of ethnopedagogical research involves organization, control, monitoring, projecting, verification.

To the organization of such a research the following approaches can be applied: system, situational, process, strategic, creative. Research is carried out at the preparatory, exploratory proper and final phases. Reflection of the object and subject in the forms of schemes, figures and tables can be used as a tool. There are the following stages of study management: analysis, prognostication, planning, fulfilment, control, monitoring, correction.

As a result of projecting in the ethnopedagogical studies a variety of educational technologies develop: theoretical (manual, tutorial, study guide), technological (methodology, program), technologies of development (ethno-cultural, multicultural and so on), technologies of upbringing (spiritual

and moral, intellectual, labor, family, physical, health-saving, aesthetic, emotional, artistic etc.), technologies of training (classical, using technical facilities, using the manual, group, differentiated, individual). According to orientation on the personality structure educational technologies are divided into heuristic and applied; according to stylistic characteristics of the teacher – person-oriented, human-centred, didactic, complex, penetrating. Towards modernization several groups of such technologies are singled out: on the basis of revival of ethnic and cultural mechanisms of training and education; strengthening and intensifying of traditional types of training and education (game, folklore, folk art, applied art, sports, health-saving techniques), efficiency of organization and management of the teaching process (the traditional mechanisms of competition, subordination of junior to senior and respected members of society, responsibility for the family, kin and others), ethnonational technologies of the differentiated, individual study, technologies on the basis of methodological improvements and didactic reengineering of the educational material, nature-aligned, those using methods of folk pedagogy.

The procedure of verification of ethnopedagogical project-based activity unites target-oriented observation and experiment. The latter includes theoretical, methodological, experienced, analytical stages and can be natural, laboratory, long, short, forming, transforming, insulating, control.

We believe that conclusions made in our work are useful for pedagogical science. As a result of scientific analysis of trends of ethnopedagogical knowledge, we drew a conclusion that it is developing according to a consistent accumulation of methodological potential, expansion of the source base, increasing understanding of folk pedagogy, methodological shift from the analysis of ethno-cultural educational traditions and customs to the theoretical basis of the ethnopedagogics, strengthening of the interdisciplinary character of the ethnopedagogical knowledge.