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**CULTURAL, CENTERED, & SOCIALLY COGNITIVE APPROACH
TO THE QUESTION OF THE NATIONAL CHARACTER STUDY
(historical and pedagogical aspect of the problem)**

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The historical and pedagogical aspect of the problem of national identity modeling in a «foreign» cultural context conditions are observed in the article. Study of superficial representations of the ethno pedagogical concept in historical perspective reflects the educational process features in the ethnic team.

Keywords: cultural model, national character, ethnopedagogical concept, concentr, cultural stereotypes, the Jewish culture.

**КУЛЬТУРНО-ЦЕНТРИРОВАННЫЙ И СОЦИАЛЬНО-КОГНИТИВНЫЙ
ПОДХОД К ИССЛЕДОВАНИЮ НАЦИОНАЛЬНОГО ХАРАКТЕРА
(историко-педагогический аспект проблемы)**

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В статье рассматривается историко-педагогический аспект проблемы моделирования национальной самоидентичности в условиях «чужого» культурного контекста. Исследование поверхностных репрезентаций этнопедагогического концепта в исторической перспективе отражает особенности учебно-воспитательного процесса в этническом коллективе.

Ключевые слова: культурная модель, национальный характер, этнопедагогический концепт, концентр, культурные стереотипы, еврейская культура.

Cultural and centered approach to the study of national character is reflected in the work on cultural anthropology of the well known foreign sociologists, anthropologists, ethnographers, cultural studies of the XIX and XX centuries (F. Boas, R. Benedict, Margaret Mead). According to the concept of "cultural model", Margaret Mead defines the national character as a specific method for forming of a certain type of behavior depending on the social and cultural factors, particularly education. Highlighting aspects of the study of national character, Mead focuses on 1) comparative description of the public institutions of different cultures, 2) comparative analysis of children's education in different cultures, and 3) the analysis of patterns of interpersonal relations in different social groups [9].

According to research by R. Benedict and Margaret Mead, "the practice of children's education is of paramount importance as an indicator of cultural values and emotional settings specific to this cultural group. Parent-child interaction reflects the cultural preferences for Dominated role relations. Children' education, being a model of parental behavior, says a lot about the values of both adults and children about personal development. Parent-child interaction is of particular significance as the first child's exposure to the configuration of the child's culture" [8]. Child's penetration in the culture also occurs with the help of the arts: literature, dance, and theater. A major shortcoming of the theory R. Benedict and Margaret Mead is the lack of historical perspective in the research model of personal behavior caused by a particular culture. In the context of our study we are interested in the problem of preserving the "configuration" of ethnic culture in a "foreign" culture in historical perspective. Presumably, the national culture identity depends on the accumulation level in the *cultural concepts*, particularly *ethnopedagogical*, key historiosophical ideas of the nation. Mind that ***ethnopedagogical concept*** is understood by us as *a mental-sensory dynamic formation of the collective consciousness of a particular ethnic group, formed like didactic information clot, consisting of certain cognitive layers - concentres* [3, p. 196].

The difficulty of defining of "concept" is due to the nature of its formation and is therefore seen as a rule, in the problem of the correlation of thought and language. The concept is the subject of linguistics, philosophy, cognitive science, cultural studies and its many lines. In pedagogy, the notion "concept" has not acquired the proper distribution. Thereby is the question of the correlation between pedagogical concept with such consciousness units, as a concept, an image, a symbol, a stereotype, and so on, as well as the relationship with the language elements, particularly with the word. So far, there is no a common definition of the term "concept" in the science but the main directions have been outlined in its study: philosophical, psychological, strictly linguistic, cognitive and cultural studies. Developing *an integrative approach* toward the understanding of the ethnopedagogical concept as a *unit of mental information directly relating to the ethnic education and upbringing*, that is, as a cultural behavior, we rely on linguistic and cultural & linguistic and cognitive concepts of V. Kolesov, N. Arutiunova, Y. Stepanov, Z. Popova, I. Sternin, etc.

From the side of cognitive approach the concept is a "global intellectual unity", which is a "quantum structured knowledge" [10, p. 3]. V. Kolesov focuses on the concept genotypic essence, which is important from our point of view in ethnopedagogical studies: "[concept] is the entity which was manifested in the form of its content - in the image, in the concept and in the symbol. Concept is a the mental genotype, atom of the genetic memory ... and archetype, and the prototype, and much more "[5, p. 19-20]. N. Arutyunova defines the concept as part of a logical approach as the concept of trivial philosophy, which is "... as a result of factors such as the national tradition and folklore, religion and ideology, life experience and art images, feelings and system of values" [1, p. 3]. Concept understanding as "a bunch of culture in human consciousness ... is that by which man himself comes into a culture, and in some cases affects it ..." Y. Stepanova [12, p. 40] allows us to interpret the ethnopedagogical concept as a major culture component in the national mentality.

Axiology is also turned to the study of the system of values and ways of their ethnic representation in the language and provides the opportunity to identify the uniqueness of the national attitude which forms the concept. The linguistic axiology concept is a cultural and valuable education that is created in the process of human world study and generalization of its material and spiritual experience.

In a cultural concept (particularly in ethnocultural) the evaluative component dominates, it allows to reveal the specifics of each particular mental education.

According to V. Karasik, "a set of concepts that are discussed in the aspect of values forms the evaluative picture of the world. In this complex mental education the most important meanings of the culture, values, dominant are allocated and which together form a particular type of culture, maintained and hold in the language "[4, p. 5]. "The nominative" or "the semiotic density" of the concept is "supported" by axiological components such as: the different forms of representation in the form of tokens, proverbs, cultural symbols, objects of material and spiritual culture, etc. [ibid, p. 4].

All these approaches are in correlation to each other and are complementary so give us deeper insight into the essence of ethnopedagogical concepts, the structure of which is determined by centres. In pedagogics "concentr" is understood as a certain level of training related to the previous content, but which is more complicated in terms of volume (K. Ushakov). "Concentr" is understood by us as *the area of expertise which is diverse in its genesis and shape of the representations (verbal and nonverbal), concentrating significant information for education and training of cultural agents.*

The complex of human knowledge about the surrounding real world, as well as his ideas about the ideal constructs is formed in the mind (individual and collective) as the conceptual picture (model) of the world. In this regard, the study of the content and means of expression of ethnopedagogical concepts centres has great importance. Definitely, verbalization as a way of representation of the concept in general is the most accessible means of identifying its contents (cf. "[concept is a

unit] which is designed to link research in the field of culture, consciousness and language, as it belongs to consciousness, is determined by culture and objectified in the language "[11, p. 9]). The verbal expression of ethno pedagogical concept (for example, through fairy tales, legends, myths) allows to find the originality of one of the main ways of the national spirit nurturing which is native language. The difficulty is in the fact that the concepts that contain an emotional component, may not always be adequately verbalized, but can occur in other sign systems that perform a compensatory role (painting, architecture, music). Stereotypes have great importance in verbal and non-verbal representations of cultural experience.

Conditionality by the social context draws a research idea to the modeling of "social identity", developed primarily in the concept of E. Fromm, who determines the social character as a "core" of the character structure that is shared by most members of the culture and is based on the occurrence of certain traits. Repeatability of the national character traits is directly related to *cultural stereotypes*, which are regarded as one of the basic units of ethnopedagogical concept representation.

Researchers identify mental, ethnic and cultural, social, etc. stereotypes (W. Lippmann, E. Bartminsky and Y. Apresyan, I. Kon, V. Krasnykh, Y. Sorokin, etc.). The initial sociological understanding of stereotypes as schematic picture of the world, determined by culture and saving human mental effort in the perception of complex objects of reality, and also protecting social value positions of the person belongs to W. Lippmann. E. Bartminsky understands stereotype as "subjectively determined representation of the object, where descriptive and evaluative features coexist, and which is the result of interpretation of reality developed in the cadres of social cognitive models" [2, p. 7]. These patterns are formed in the process of training and education within a particular cultural tradition.

V. Krasnykh distinguishes patterns of behavior and representation stereotypes [6, p. 179]. Patterns of behavior are fixed in the mind in the form of stamps, prescribing a specific communicative behavior, i.e., perform a prescriptive function. Representation stereotypes are stored in the form of cliché and act as models. They

"are predicting not only the behavior itself but also as a set of associations and determine linguistic form, expressing them by performing a predicate function" [ibid, p. 180].

Stereotype is considered as a standard view of social groups or of individuals as representatives of these groups, in cognitive linguistics. With the help of stereotyping the setting to a specific group of individuals is given [7, p. 177].

The stereotype performs the following functions: cognitive (information generalization in the assimilation of foreign culture), affective (a certain measure of ethnocentrism in interethnic communication, as shown by the constant release of "its" versus "stranger"), social (distinction "intra" and "out of group": leads to social categorization, and to the formation of social structures that are actively guided in everyday life) [ibid.].

Study of superficial representations of the ethnopedagogical concept allows to correlate the model of social identity with a cultural model of the ethnic group, "embedded" in the "foreign" culture.

One of the tasks of this approach is identification of the relationship of cultural and social stereotypes due to the individual's personal experience who is living a long time out of the historical framework of the native culture. Ethnopedagogical concept in aksiological research shows the points of intersection and interdependence of individual and social things which are the transformation of "native" and "foreign" culture. Motives for "the study" of the "foreign" cultural experience while maintaining the "native" distinguish cognitive models of national character, where the combination of elements from different cultures can be combined in a bizarre way.

The model of the native culture which is transferred to a different culture with a view to educate patriotism of the youth and to preserve a sense of identification with native ethnic group, gets certain transformations that occur under the influence of sociocultural factors. Often these factors contribute to the negative trends in the development of key cultural concepts. Here is an example from the history of Jewish communities in the south of the Russian Empire, which according to the circular of

Catherine II had the opportunity to settle within the "Pale of Jewish Settlement" (1791).

In Nikolayev of Kherson province Jews were allowed to live only in 1866 (based on the "Systematic collection of clarifications of the Governing Senate in cases of Jews residency". St. Petersburg., 1902) [13]. Paradoxical fact of partial loss of their national identity is observed around the time of a more loyal attitude to Jews within the time of the Emperor Alexander I, when the "Regulations on the Jews settlement " (1804) as measures of education allows young Jews to enter the Russian educational institutions, particularly to encourage the study of the Russian language.

The study of Russian language provides social implementation of the Jew as a subject of Russian culture.

Such training determines the reflective nature of the cultural context of cognitive activity. The major factors which make the situation of effective interaction between the two cultures are 1) the reliance on a reflective assessment of knowledge, 2) a mediation deliberate nature of Jewish culture, and 3) modeling of the "double" reality, combining elements of Russian and Jewish culture (for the Jews living in the south also including Ukrainian folk culture).

Restrictions in the field of educational and upbringing area directly influence the development of certain concepts in conceptually language picture of the world of the average "Russian Jew". Thus, the classes differentiation on farming, factory owners, handicraft, burghers and merchants for many years determines the direction of their mentality, the place of residence (city) and associated social features. The first Jewish schools of a new type were established in the south of the Russian Empire by the Haskalah followers (literary, cultural and social group, whose goal was to overcome the isolation of the Jewish communities and their integration in the social and economic life of the states where they lived) at the beginning of the XIX century – in Uman (1822) and Odessa (1826). Odessa became the center of the theatrical culture of the southern Russian Jewry by the end of XIX century. The key

to the revival of Jewish spiritual values they is educating the Jewish youth with the new system of education.

The level of national identification is supported primarily by the religious system of beliefs. In particular, at the territory of modern Ukraine in the XIX century one of the areas of Jewish religious culture is developing, it is called Hasidism, preaching certain sacred values: the mystical experience of union with God, concepts of the Kabbalistic school.

The cultural model of behavior based on religious, cultural, educational components, which are the base for generating of new and transformation of old concepts. The natural question arises: how can the cultural pattern of behavior has an impact on members of a particular culture? Definitely through the mechanisms of members education of certain ethnic groups, which have historical roots.

Thus, mediation as a way of social self-organization and self-management is at the base of Jewish education because of the cultural and historical factors that have their origins in the biblical era. The updating of the the deep concentres layers provided by a system of educational activities among the youth. Mediate nature of Jewish culture is supported by education of youth in the spirit of tolerance and social lability. The compromise as a dominant strategy in a social conflict distinguishes the Jewish community in the XIX century.

Thus, the description of the cultural model, which is guided by a representative of a particular national culture, based on the culturally centered and social and cognitive approach to the study of the ethnic characteristics of the people. Such models that form its content in the educational context of the cultural transmitter and cultural receiver sets the stage for the formation of a special conceptual picture of the world, the main component of which is ethnopedagogical concept.

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