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THE INFLUENCE OF THE FAMILY ON ALAIN'S PEDAGOGICAL VIEWS

Each person develops his/her own personal qualities and characteristics due to the life experience which contains interaction with other people and functioning as a member of society. Don C. Carter generated the hypothesis that person's feelings about himself/herself and the whole world are influenced by his/her relationships with the important people with whom he/she shares background [4, p. 212]. Family members are considered to be one of the closest people as a child tries to sustain the life harmony by imitating their actions and behavior.

The aim of the work is to reveal the origin of Alain's preference to school education and criticism of family education.

One of the most respectful and talented French pedagogues of the 20th century Alain (Emile-August Chartier) was born in Normandy in 1868, the time when French education started large-scale reformation. French philosopher, journalist was growing in the veterinary family and a housewife, which was considered the family of the middle class, although they had a lot of financial difficulties.

The family atmosphere played a great role in formation of Alain's personality. According to Alain's memories and his biographers, the scientist's upbringing was associated with governess and nurses. Life in a little town, where everybody knew each other and several generations had to live together, left an imprint on family cultural values. The pedagogue outlined «frosty relationships» between relatives. He describes his grandmother as «conscience of Montagne» and added that she was ill-tempered, being always in bad mood. Alain explained his grandfather's imperious temper by the fact that he was a mayor of Crisé, who used the principles of absolutisme to administer all the affairs [2, p. 32]. Such grandparents' behavior was the reason of Emile's negative attitude towards the idea of spending time with them.

The scholar compared his father with ancient Greek philosopher Diogen who was a forceful man with great sense of humor, well-developed critical thinking and marginal worldview. He maintained the social movement with the aim of diminution clergy influence on the

political national situation. Etien Chartier had problems with alcohol which caused a lot of rumors and mockeries in the town and hurt little Emile. Alain's father was very strict with his son, always treated him as an adult. He demanded to help him in the clinics although he knew about Emile's kynophobia and hippophobia. Emile-August Chartier mentioned the case when his father forced him to hold a horse during the operation which is an abdicator that the child didn't feel his father's love and support. Even when Emile had graduated from college and got «agrégé», his father only replied sarcastically: «any fool could get the degree» [2, p. 45]. The father's attitude explains two main Alain's educative principles – severity and absence of compassion. The scholar asserts that the person is able to achieve success only due to strict education, which forms self-discipline and hard-working nature. He recommends parents to avoid any help during the educative process motivating the child to analyze and examine thoroughly their tasks. The French pedagogue is sure that children are proud of their achievements only when they manage to complete everything without any help [3, p. 21].

Juliette Chaline, Emile's mother, was very pretty and light-minded [2, p. 180]. She was interested in social life, dances and almost always was absent. Alain was growing by himself, his family got involved in dangerous situations and were not interested in child's safety. In the memoirs, Alain underlined that the family was unhappy and separated. He was sure that such life, full of debts and quarrels hurt children. Through personal experience the scientist confirms that effective family education requires free time and teaching skills. The absence of these criteria and accelerated economic growth make school education the best issue for a child [3, p. 22].

In addition the conflict situation in the family caused the Alain's critical attitude towards family education. The scientist considered that a great number of parents used education to develop family reputation and status. Even little mistakes could be exaggerated and lead to obsessive tutelage and control. He added that compared to chaotic and non-controlled family education with severe hierarchy and inequality, school gives an opportunity to be part of the society where the conditions for equal relationships are built [3, p. 25].

Taking into consideration the fact that Alain was raised in the family with strict and even cool atmosphere we can conclude that the principles of strict and pitiless education were formed due to pedagogue's life experience.

References:

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ПОНЯТТЯ «ГРОМАДЯНСЬКЕ ВИХОВАННЯ» В СУЧАСНІЙ КНР

В сучасних умовах, при зміні ідеологій, побудові демократичного суспільства, однією з основних цілей громадянського виховання є виховати діяльну і мислячу особистість, що володіє високим рівнем громадянської самосвідомості, розвиненим почуттям власної гідності, орієнтовану на духовні цінності, самостійну в мисленні і відповідальну в прийнятті рішень [1, с. 4]. Китайська освітня система може розглядатися як перша в світі, що визначила громадянську освіту як метод і мету виховної роботи в цілому. У будь-який історичний період в цій країні освіта мала бути спрямована на те, щоб зробити людину патріотом Китаю, гідним членом місцевої громади, частиною суспільства, одиницею, чії фізичні та моральні якості відповідають загальній ідеї та соціальним вимогам китайської держави. Іншими словами, громадянське виховання було і є основою виховної роботи в Китаї [4, с. 60].

У Китаї громадянське виховання пов'язане з формуванням в учнівської молоді високої громадянської свідомості, залученням її до різноманітних видів суспільної діяльності, розвитком знань і навичок громадянської поведінки. Саме за умови існування в суспільстві громадянського виховання, можливе об'єднання різних етносів і регіонів задля розбудови й вдосконалення країни.