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Abstract. The article notes that the effective solution to the problem of paternity contributes to the study of the main periods of paternity on different stages of development of family and paternity in Ukraine are presented. The peculiarities of the existence of paternity on different stages of development from prehistoric times to the present day are determined. The peculiarities of the conditions and traditions that influenced the way that parents brought up their children have been reflected in the article. The age differentiation of children that existed in Ukraine from the first millennium AD to the beginning of the twentieth century is considered. It is noted that the existence of paternity passed through a number of periods and had great dynamics: from the complete absence of family and patriarchy way of life and life in patriarchy to the present state of paternity. It has been established that in prehistoric times, when people lived in small communities, it was not the parents who brought up the children, but the elderly people. During the matriarchy, the exercise of parental functions was entrusted mainly to women who headed the family. During the patriarchy period, when the family broke up on small families, the exercise of parental functions became more equal, and both children and men were involved in the education of grown up children. The communication between young children and their father was still limited. In the Christian period, the patriarchal way of life prevails over the subordinate position of children and women. A typical feature of paternity is strictness and cruelty. The peculiarities of the Cossack era include Cossack pedagogy and the education of the defender of the native land. The Soviet-era of paternity is subordinated to the state, full of ideas of communist education and aimed at forming a «new man», but in the second half of the 20th century there was a positive dynamics of views on paternity. The current stage of independent Ukraine is characterized by humanistic ideas of education and professionalization of paternity. Much attention is paid to the issue of positive emotional relationships between parents and children. The study identifies nine historical periods of the existence and formation of parenthood, each of which has its own characteristics.

Keywords: parents, paternity, upbringing, education, family, family education, care, socialization, individuality, autonomy, independence, self-development, initiation, matriarchy, patriarchy.

ЗАГАЛЬНАА ІСТОРИЧНА ПЕРИОДИЗАЦІЯ ІСУВАННЯ ТА СТАНОВЛЕННЯ БАТЬКІВСТВА В УКРАЇНІ

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Анотація. В статті зазначено, що ефективному вирішенню проблеми батьківства сприяє вивчення основних періодів становлення батьківства на різних етапах існування суспільства. Викладено результати дослідження історії походження і становлення батьківства в Україні. Визначено особливості існування батьківства на різних етапах розвитку суспільства від доісторичних часів до наших дін. Відображено особливості умов та традицій, які мали вплив на те, як батьки виховували своїх дітей. Розглянуто вікову диференціацію дітей, що існувала в Україні від доісторичних часів до нашого. Зазначено, що існування батьківства проходило через ряд періодів та мало велику динаміку: від повної відсутності сім’ї і батьківства у їх сучасному сенсі у доісторичні часи, через періоди зародження материнства в період матеріархату, патріархального укладу життя та побуту в період патріархату до сучасного стану батьківства. Встановлено, що в доісторичні часи, коли люди жили невеликими спільнотами, вихованням дітей займалися не батьки, а літні люди. В період матеріархату здійснення батьківських функцій було покладено переважно на жінок, які стояли на чолі роду. В період патріархату, коли роди розпадались на маленьких родин, здійснення батьківських функцій стало більш рівноправним, вихованням дорослих дітей заходилися і чоловіки. Спілкування маленьких дітей з батьком було обмежене. В християнський період панувати патріархальний уклад життя з підпорядкованням становником дітей та жінок. Характерною ознакою батьківства є суворість та жорсткість. До особливостей козацької доби відноситься козацька педагогіка та виховання захисників родинної землі. Батьківство часів Радянського Союзу підпорядковано державі, сповнене ідеями комуністичного виховання та спрямовано на формування «нової людини», але у другій половині 20-го століття спостерігається позитивна динаміка поглядів на батьківство. Сучасний етап незалежної України характеризується гуманістичними ідейами виховання та професіоналізацією батьківства. Велика увага приділяється питанню позитивних емоційних стосунків між батьками та дітьми. За результатами дослідження використано дев’ять історичних періодів існування та становлення батьківства, кожен із яких має свої характерні ознаки.

Ключові слова: батька, батьківство, виховання, сім’я, сімейне виховання, піклування, соціалізація, індивідуальность, автономія, незалежність, саморозвиток, ініціатива, матеріарх, патріарх.
INTRODUCTION

The formulation of the problem in general and its connection with important scientific or practical tasks. Modern pedagogy is increasingly focusing on the problem of parenthood. This is predetermined to the orientation of scientific thought on the humanization of the children’s education process and the requirements of the UN Convention on the Rights of the Child. The family, as a society, is the place where the most favorable conditions for the manifestation of the individual characteristics of each member, facilitates to the development of their self-actualization and socialization. The most urgent needs are implemented just in the family and the motives of the child’s behavior are formed. The effectiveness of parenting of their own children depends largely on the cultural characteristics of a particular historical period, the character of the parents’ influence on the child, the specific educational environment that they create for their children. Solving the issue of improving the quality of family education determines the necessity of the study of domestic traditions of education, the history of formation and development of the institute of parenthood. Studying the best experience of the past, rethinking, and using this issue creatively will help to solve existing problems of parenthood.

An analysis of recent research and publications where the aspects of the problem on which the author have been considered, highlighting previously unresolved parts of the overall problem. Scientists from many fields of science, such as ethnography, sociology, pedagogy, and psychology, have been studying the history of paternity formation.

T. Gurko [1] studied the peculiarities of the transformation of the paternity institute; I. Kon [2] analyzed the sociocultural phenomenon of paternity and specific educational practices. T. Okolnich [3], while exploring the features of Slavic pedagogy, pays considerable attention to the peculiarities of paternal care of children and the role of parents in their socialization. V. Ramikh [4], considering the evolution of family and paternity, outlined the process of individualization of childcare, noting the peculiarities of becoming motherhood and paternity in functional role and socio-cultural terms. V. Stinska [5] explores the features of motherhood and childhood in the 20–21st centuries. N. Shatrova [6] analyzed the dynamics of paternity as a social community that performs its functions in the context of its historical development. O. Yaroshynska [7] made a significant contribution to the study of the development of views on the institute of paternity in the history of Ukrainian ethno pedagogy.

The foundation of the relevance of the study: In general, the scientists have conducted the various researches of the peculiarities of upbringing of children, the development of views on the institution of parenthood at different stages of Ukrainian society.

METHODOLOGY

The forming of the goals of the article. Based on the analysis of scientific literature, self-observation on ethno pedagogy, sociology, history of pedagogy and psychology to consider different conditions of paternity in different historical periods of Ukrainian society, to identify key features of the existence and formation of paternity and highlight the main periods of the existence and formation of paternity.

Setting tasks. To identify the main historical periods of existence and formation of paternity in Ukraine from prehistoric times to the present days requires individual investigations.

RESULTS

The presenting of the main research material with the full foundation received scientific results. The history of origin and becoming paternity in Ukraine goes back to prehistoric times, from the beginning of the origin of humanity, when there was no nuclear family and people lived in small communities of tens of people. Most often, communities roamed (led a nomad’s life) from one place to another in search of food, without permanent residency. In those old days, responsibilities were not distributed in communities by gender. All members of the community were divided into two groups – strong men and women who were hunting and all others who engaged in housekeeping. These were elderly people, children and adolescents regardless of gender [8, p. 15]. The education of children was mainly done by the elderly members of the community, transferring their knowledge and experience to the children during the joint performance of economic activities [9, p. 31].

Serious lifestyle changes of primitive people have taken place very slowly over the millennia [10]. About 100 thousand years ago, people began to create permanent housing, to learn new tools. Approximately 45–35 thousand years ago, a new human being – a neanthropus – was formed, and after him followed a reasonable person. Just about 5–8 thousand
years later, communities of hunters, fishermen, farmers, cat-
tlemen began to form. The parental patrimonial organization – «matriarchy» was found [11, p. 7]. During the matriarchal period, people lived in tribes with the distribution of resi-
dence by individual families [10]. At the head of the clan were women [8, p. 22]. The families lived on the principle of group marriage. In this regard, the real father of the child was not known; the consanguinity was established only on the line of the mother. The gradual awareness of maternal blood affinity has led to the woman being given a leading role in the upbringing of children [7, p. 95]. By 7–8 years old boys and girls lived with their mother, played joint games. When the age of children reached 7–8 years, the boys and girls joint games stopped; there was a division of interests. Willing and psychological qualities, necessary for the grown up began to form in boys. Children began to be educated separately from girls and moved to live on the male half. From that time on, they obtained masculine traits, learned to fish, to track prey, to hunt. The systematic training began for them that included a hard coercion. The girls stayed on the half of the wom-
en territory and studied housekeeping, learned to weave, to spin, etc. [12].

Over time, the matriarchy changes to patriarchy. Genus, as a condition of living together cohabitation, stops to exist and breaks down into small families. There is a transforma-
tion of matrilocal marriage into patrilocal [13, p. 67]. The dominant position goes to men. According to Ukrainian scien-
tsists, in those days in great Ukrainian families the life of women was more equal than that of other nations [14]. The beliefs of Trypillians included the equal status of male and female. In life, this was embodied in the relation-
ship between a man and a woman. Women continued to partic-
icipate in the care and upbringing of both girls and boys through adolescence. The content of upbringing directly de-
epended on the living conditions and main activity of grown up people – agriculture, hunting, fishing [7, p. 97–98].

In the 8–13th centuries, the Eastern Slavs lived in fami-
lies consisting of father, mother, children who have not been married yet, and elderly relatives. Parenting a child at an ear-
ly stage of development was restricted by the family. The educators were mothers, elders, grandparents. Despite the fact that all family members lived in the huts that had only room, the physical contact with the children was close. The communication of young children with their father was re-
stricted [15, p. 87]. For the first two days after birth, the baby was near the mother. On the third day there was a ritual laying the baby into the cradle. A baby was lactated by a mother. In addition, it was common feeding the baby using a horn and a pacifier. The baby began to feed porridge from the sixth month of [16, p. 19]. Parents made rattle toys for young children [15, p. 90]. When the baby started walking, someone in the family took a knife and made movements that simulated the cutting of the tie on the floor between the baby’s feet. This ceremony was called the cutting of the «tie». It was believed that after the child will quickly learn to walk [17, p. 330].

Age differentiation consisted of some groups as: a child (a child that was lactated), young (3–6 years old, brought up by mother.), a child (7–12 years old, started studying), a child (adolescent 12–15 years old that was trained before the dedication before the preparation for initiation into adult class) [10, p. 80].

Children under the age of three were not separated by gender. The stages of adulthood were accompanied by age-
old initiations. For boys, 3–4 years of age was a ceremony of hair cutting, shortly after that there was a ceremony of horse-riding [18]. And for the little girls the ceremony was a «jumping in» at the bottom. The essence of the ceremony was that the girl had to jump off the bench into the skirt of married women. The first haircut of the girls was at the age of 3–5 years old. At this time, the guests predicted that the girls would have good grooms. After this ceremony, the girl began to wear grown up clothes [19, p. 280].

When children were at the age of 6–7 years old, the po-
sition of the education of the boys and girls was varied. The responsibilities of the girls now included caring for younger children and housekeeping. At the age of 10–12 years old a girl was already able to milk a cow, thresh, clean, knit and do much more work about the farm. The boys went into male education and training. They mastered men’s responsibilities, began to help his father, mastered the read-
ning and writing. New life also included trials by insomnia, heat, hunger [20, p. 67–68].

At the age of 12, children passed to the class of children. For the boys, there was a special ceremony that determined the release from women’s care and was accompanied by the sacrifice to the goddess Rozhanica, patrilocality and deepening of their training. After the ceremony, the boys could visit the men’s homes of the youth. Parental care for the youth was weakening. The children were preparing to master the craft. Most often the same as the father owned. Girls were educated separately-
ly from boys, they led an independent life within their age class, received knowledge, developed the necessary skills [20, p. 67]. An important responsibility of the parents was to organize the marriage of the daughter. However, her wishes and thoughts were not taken into account. The girls married at the age of 12–13 years old, the boys married at 14–15 years old. At the age of fifteen, children began to take up family business. The final adulthood was recognized with the marriage and the appearance of their own housekeeping [19, p. 281].

In 988, the Slavs accepted Christianity. The population of that era was more suited to the patriarchal family struc-
ture that has the incontrovertible authority of the father and the subordinate status of children and women. Therefore, the basis of family education was taken the Old Testament ideal, according to which the subservience to the father and the mother was similar to the service to God. The value of children was determined by their attitude to their father and mother. In relation to children, it is considered normal and necessary strictness and cruelty. Punishment is considered a sign of love; impunity is a sign of bad attitude of the child [21].

Children were advised obedience and humility to their parents. For the cursing, abuse and condemnation of parents, the child deserved a public curse. If children beat their par-
ents there were an excommunication them from the church and from the holy things, and the further death from civil execu-
tion [21]. However, a strict education did not mean the absence of parental love. Children was regarded as quite a natural feeling. The parents were put full responsibility for the com-
plete improvement of their children’s future.

During the Cossack era, Cossack pedagogy, whose main purpose was to form a Cossack, a defender of his native land, and a courageous citizen, had a major influence on his fa-
thority. A characteristic feature of a family education was the realization of ideas of Cossack spirituality, folk traditions and customs, Christian morality. Parents systematically tem-
pered children physically, spiritually and morally, forming a freedom-loving character and outlook. His father was an im-
mutable authority, the guard of the family. In the absence of the father, the wife kept the housekeeping and took care of her sons. Children were raised in faith in God, keeping the commandments, and the fear of God. Church holidays were respected and celebrated, festive activities and entertainment had a great educational influence [7].

In the nineteenth and early twentieth centuries, the influ-
ence of Cossack pedagogy slowed, and the Ukrainian fami-
ly continued to live according to patriarchal traditions. The father was the head of the family; his wish was considered obligated for all members of the family. My father ran the housekeeping, calculated the needs, distributed the responsi-
bilities, and monitored the work. The mother played a major role in the education of children [7, p. 131].

In the 20th century, the education system of children has changed. After the revolution in the Soviet Union, the idea of forming a «new man» appears. In the context of this idea, women were assigned the role of reproduction the generation and
It was found out during the study that the formation of the paternity in Ukraine lasts throughout the life of society, from prehistoric times to the present day. The great influence on the peculiarities of existence of the paternity in each individual historical period has a social way of life of society, Cossack days, times of the Soviet Union and the period of Independent Ukraine. Nine historical periods of paternity are distinguished, each of which is full of its own peculiarities and traditions. In each of these periods, paternity had its own characteristic features: the complete absence of family and paternity in the modern sense in the original tribes; parenting a mother during a matriarchal period when her father’s identity was unknown; raising children only by family members in the pre-Christian period; strict and cruel treatment of children during the Christian period of society; the period of Cossack pedagogy aimed at education of the defender of the native land; the education of a citizen of the Soviet Union. Paternity is viewed in the context of communist education. Follow to the social requirements and standards of child support, the imitation of a family life.

The conclusions of the research and prospects for further exploration of this area. It was found out during the study that the formation of the paternity in Ukraine lasts throughout the life of society, from prehistoric times to the present day. The great influence on the peculiarities of existence of the paternity in each individual historical period has a social way of life of society like: the social way of life of the primitive tribes, the transition to the patriarchy, the peculiarities of the patriarchal way of life in the first millennium AD, baptism and the Christian way of life of society, the social life of society, Cossack days, times of the Soviet Union and the period of Independent Ukraine. Nine historical periods of paternity are distinguished, each of which is full of its own peculiarities and traditions. In each of these periods, paternity had its own characteristic features: the complete absence of family and paternity in the modern sense in the original tribes; parenting a mother during a matriarchal period when her father’s identity was unknown; raising children only by family members in the pre-Christian period; strict and cruel treatment of children during the Christian period of society; the period of Cossack pedagogy aimed at education of the defender of the native land; the education of a citizen of the Soviet Union. Paternity is viewed in the context of communist education. Follow to the social requirements and standards of child support, the imitation of a family life. In general, there is a dynamic towards the general humanization and professionalization of the phenomenon under study.

Prospects for further research in this area. Further research will focus on an in-depth study of the characteristics of paternity in each individual period.

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