

UDC 37.091.113

DOI: 10.34671/SCH.HBR.2020.0402.0002

## GENERAL HISTORICAL PERIODIZATION OF PATIENTS' ESTABLISHMENT AND ESTABLISHMENT IN UKRAINE

© 2020

ResearcherID: AAM-9755-2020

ORCID: 0000-0002-2042-1713

**Krasin Sergey Anatolyevich**, a post-graduate student of the Department  
of General Pedagogy and Pedagogy of Higher School  
*Kharkov National Pedagogical University named G. S. Scovoroda*  
(Ukraine, Kharkiv, Valentynivska, 2, e-mail: [icdp.org.ua@gmail.com](mailto:icdp.org.ua@gmail.com))

**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 society. The results of the study of the history of the origin and the formation of paternity in Ukraine are presented. The peculiarities of the existence of paternity on different stages of development of society from prehistoric times to the present days 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 paternity in their modern sense in prehistoric times, through the periods of origin of motherhood in matriarchy, patriarchal way of life and life in patriarchy to the present state 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.

## ЗАГАЛЬНА ІСТОРИЧНА ПЕРІОДИЗАЦІЯ ІСНУВАННЯ ТА СТАНОВЛЕННЯ БАТЬКІВСТВА В УКРАЇНІ

© 2020

**Красін Сергій Анатолійович**, аспірант кафедри загальної педагогіки  
та педагогіки вищої школи

*Харківський національний педагогічний університет ім. Г. С. Сковороди*  
(Україна, Харків, Валентинівська, 2, e-mail: [icdp.org.ua@gmail.com](mailto:icdp.org.ua@gmail.com))

**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 днів. Відображено особливості умов та традицій, які мали вплив на те, як батьки виховували своїх дітей. Розглянуто вікову диференціацію дітей, що існувала в Україні з першого тисячоліття нашої ери до початку двадцятого століття. 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 основ материнства в період матріархату, 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 матріархату здійснення батьківських функцій було покладено переважно на жінок, які стояли на чолі роду. В період патріархату, коли роди розпадались на маленькі родини, здійснення батьківських функцій стало більш рівноправним, вихованням дорослих дітей займалися і жінки, і чоловіки. Спілкування малих дітей з батьком було обмежено. В християнський період панує патріархальний уклад життя з підпорядкованим становищем дітей та жінок. Характерною ознакою батьківства є суворість та жорстокість. До особливостей козацької доби відноситься козацька педагогіка та виховання захисника рідної землі. Батьківство часів Радянського Союзу підпорядковано державі, сповнено 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 ідеями виховання та професіоналізацією батьківства. Велика увага приділяється питанню позитивних емоційних стосунків між батьками та дітьми. За результатами дослідження виокремлено дев'ять історичних періодів існування та становлення батьківства, кожен з яких має свої характерні ознаки.

**Ключові слова:** батьки, батьківство, виховання, сім'я, сімейне виховання, піклування, соціалізація, індивідуальність, автономія, незалежність, саморозвиток, ініціація, матріархат, патріархат.

## ОБЩАЯ ИСТОРИЧЕСКАЯ ПЕРИОДИЗАЦИЯ СУЩЕСТВОВАНИЯ И СТАНОВЛЕНИЯ РОДИТЕЛЬСТВА В УКРАИНЕ

© 2020

**Красин Сергей Анатольевич**, аспирант кафедры общей педагогики  
и педагогики высшей школы

*Харьковский национальный педагогический университет им. Г. С. Сковороды*  
(Украина, Харьков, Валентиновская, 2, e-mail: [icdp.org.ua@gmail.com](mailto:icdp.org.ua@gmail.com))

**Аннотация.** В статье обозначено, что эффективному решению проблемы родительства способствует изучение

основных периодов становления родительства на разных этапах существования общества. Изложены результаты исследования истории происхождения и становления родительства в Украине. Определены особенности существования родительства на разных этапах развития общества от доисторических времен до наших дней. Отражены особенности условий и традиций, которые повлияли на то, как родители воспитывали своих детей. Рассмотрена возрастная дифференциация детей, существовавшая в Украине в период от первого тысячелетия нашей эры до начала двадцатого века. Отмечено, что существование родительства проходило через ряд периодов и имело динамику: от полного отсутствия семьи и отцовства в их современном смысле в доисторические времена, через периоды зарождения основ материнства в период матриархата, патриархального уклада жизни и быта в период патриархата до современным состоянием родительства. Установлено, что в доисторические времена, когда люди жили небольшими сообществами, воспитанием детей занимались не родители, а пожилые люди. В период матриархата осуществления родительских функций было положено преимущественно на женщин, которые стояли во главе рода. В период патриархата, когда род распался на маленькие семьи, осуществления родительских функций стало более равноправным, воспитанием взрослых детей занимались и женщины, и мужчины. Общение маленьких детей с отцом было ограничено. В христианский период царит патриархальный уклад жизни с подчиненным положением детей и женщин. Характерным признаком родительства является строгость и жестокость. К особенностям периода казачества относится казацкая педагогика и воспитание защитника родной земли. Родительство времен Советского Союза подчинено государству, наполнено идеями коммунистического воспитания и направлено на формирование «нового человека», но во второй половине 20-го века наблюдается положительная динамика взглядов на родительство. Современный этап независимой Украины характеризуется гуманистическими идеями воспитания и профессионализацией родительства. Большое внимание уделяется вопросу положительных эмоциональных отношений между родителями и детьми. В результате исследования выделены девять исторических периодов существования и становления родительства, каждый из которых имеет свои характерные признаки.

**Ключевые слова:** родители, родительство, воспитание, семья, семейное воспитание, забота, социализация, индивидуальность, автономия, независимость, саморазвитие. инициация, матриархат, патриархат.

## 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 with the most favorable conditions for the manifestation of the individual characteristics of each member, facilitates to the processes of their self-actualization, self-knowledge 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 a 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 existent problems of paternity.

*An analysis of recent research and publications where the aspects of the problem on which the author ground 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 psychology. 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 parental 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 20–21 st centuries. N. Shabrova [5] 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. The peculiarities of the transformation of the institution of paternity in the post-Soviet period were considered, but the definition of the main historical periods of the paternity formation in Ukraine for the whole period from prehistoric times to the present days requires individual investigations.

## METHODOLOGY

*The forming of the goals of the article.* Based on the analysis of scientific literature 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.

*Methods, techniques and technologies that are used here.* To solve this goal, the following general scientific methods were used: theoretical analysis of scientific literature, comparative-historical analysis, – causal consequential analysis of the studied phenomena; generalization and systematization of information.

## 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, cattle-men 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 residence 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 children. Boys 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 women 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 transformation of matrilocal marriage into patrilocal [13, p. 67]. The dominant position goes to men. According to Ukrainian scientists, in those days in great Ukrainian families the life of women and men 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 relationship between a man and a woman. Women continued to participate in the care and upbringing of both girls and boys through adolescence. The content of upbringing directly depended 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 families consisting of father, mother, children who have not been married yet, and elderly relatives. Parenting a child at an early stage of development was restricted by the family. The educators were mothers, elders, grandparents. Despite of 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 restricted [15, p. 87].

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 that 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 members) [11, 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 5–6 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, wash, cook, sew, knit and do much more work about the farm. The boys went from female to male education and training. They mastered men's responsibilities, began to help his father, mastered the reading 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, games and competitions. 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 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 structure 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 parents there were an excommunication them from the church and from the holy things, and the further death from civil execution [21]. However, a strict education did not mean the absence of parental love that was regarded as quite a natural feeling. The parents were put full responsibility for the complete 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 fatherhood. A characteristic feature of a family education was the realization of ideas of Cossack spirituality, folk traditions and customs, Christian morality. Parents systematically tempered children physically, spiritually and morally, forming a freedom-loving character and outlook. His father was an immutable 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 influence of Cossack pedagogy slowed, and the Ukrainian family 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 responsibilities, and monitored the work. The mother played a major role in the education of children [7, p. 131].

In the 20th century, views on paternity have 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



childcare. The parents were primarily required to educate a citizen of the Soviet Union. The role of the father from the man was essentially transferred to the state. One of the most important functions of parenthood was considered moral education [1, p. 42]. Paternity was viewed in the context of communist education, filled with ideas of following the social demands and standards of child support, and imitation of family life [22]. The family was seen as a «social cell» in which the parents should bring up universal values in the child: kindness, honesty, respect for adults, justice. This situation stays approximately until the 1950 s.

In the 1950 s, the views on paternity began to change step by step. The question of family-school interaction is raised. Increasing importance is given to the relationship between parents and children, and particular attention is paid to the manifestations of parental love [25, p. 427–430]. In the second half of the twentieth century, women got the permission to have the professional activity. Just like men, they go to work, take care of the family. In this regard, the views on the responsibilities of mothers and fathers are changing. The duties of the father to educate a child are increasingly equated with the duties of the mother of a child [1, p. 5]. Paternity begins to separate from the sexual basis; the role of foster parents grows. The tendency of the emancipation of children from their parents is noted [4].

In the 21 st century, under the paternity means not so much teaching children the standard and rules of life in society but promoting of their individuality, autonomy, independence, and self-development. The child is recognized as the subject of education, an accomplice, a co-creator of his life. First, in Western countries, and then in Ukraine, children are getting more and more opportunities to assert their rights to their parents. There is a tendency to restrict the rights of parents in the education of their children [1]. Subjective – mental identity of a child's personality is determined by the child's values, their interests and meanings of life [23].

Currently, paternity is no longer considered, as a natural, biologically conditioned social practice. To carry out this activity, it is already not enough to have a baby and follow the cultural traditions and principles of caring for her. Paternity is understood as a complex, specialized activity in the care, education and training of the child. The question arises about the need for both mothers and fathers to obtain the special pedagogical and psychological knowledge that they acquire as a result of parental socialization and special education. Paternity is becoming more and more professional, requiring mastering special competencies. The rules and standards of parental care manifestations have been complicated. Much attention is given to the questions of emotional connection between parents and children. [24].

So, based on the historical overview of the conditions and peculiarities of the existence of the paternity in Ukraine from prehistoric times to the present day, we distinguish the following periods of its formation:

1. The paleoanthropic period. From the ancient times to the XXXV millennium BC. At that time paternity, did not exist in the modern sense. Elderly members of the community were involved in the training and education of children. Children got the experience and skills while watching the grown up people.

2. The period of matriarchy. From the XXXV millennium BC to the VI millennium BC. Leading an existing life by the principle of group marriage. One woman has many partners, so the real father of the child was not unknown. Relationship has been established on the maternal line. Children are mostly educated by mothers.

3. The transition from matriarchy to patriarchy. The pre-Christian period is from the VI millennium BC to the 1st millennium BC. The patrilocal marriage. Living with small families. At the head of the family is a father. The education of the children is limited by the families.

4. The early Christian period. Until the XV century. Patriarchal family style. The basis of education is the Old Testament Christian ideals. The principle of education is

strictness and cruelty. The punishment for the purpose of education is a sign of love.

5. The Cossack period. From the XV to the XVIII century. Cossack pedagogy prevails, the main purpose of which is the formation of the Cossack, the defender of his native land, a courageous citizen.

6. Late Christian period. Until the 20's of the XX century. The influence of Cossack pedagogy becomes weaker, dominated by Old Testament Christian ideals. The principle of education is strictness and cruelty.

7. The period of the Soviet Union from the 1920 s to the 1950 s. The idea of forming a new person, educating 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.

8. The period of the Soviet Union from the 1950 s to the 1990 s. Changing views on the paternity culture, the father and mother's responsibilities. The distribution of educational responsibilities between the state and parents. The idea of preparing parents for the children's education.

9. The post-Soviet period. Independent Ukraine. Since 1991 till nowadays. The period of paternity professionalization. Paternity is considered as a complex, specialized activity in the care, education and training of children. The question about the necessity for both mothers and parents to obtain the special pedagogical and psychological knowledge that they get as a result of parental socialization and special education has been raised.

*The comparison of the obtained results with the results in other studies.* The study, unlike others [1; 2; 3; 6; 7], identified nine periods of existence and formation of paternity. This periodization allows us to consider better the peculiarities of the existence of paternity in the period from ancient times to the end of the first millennium AD, takes into account the positive dynamics that occurred in the second half of the Soviet Union and emphasizes the modern period of paternity in Ukraine.

#### CONCLUSIONS

*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 society like: the social way of life of the primitive tribes, the matriarchy, 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 fatherland in the Soviet Union when paternity is considered solely in the sense of communist education; the modern period, in which the child is perceived as the subject of upbringing, and paternity is considered in the sense of specialized activities in the care, education and upbringing of children. 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.

#### REFERENCES:

1. Гурко Т. А. Родительство: социологические аспекты. Москва: Центр общечеловеческих ценностей, 2003. 164 с.
2. Кон И. С. Ребенок и общество. Москва: Академия, 2003. 336 с.

3. Окольнічак Т. В. Східнослов'янська педагогіка в етнографічних джерелах XIX – першої чверті XX століття: дис... доктора пед. наук: Кривиницький, 2019. 535 с.
4. Раміх В. А. Материнство как социокультурный феномен: дис... доктора фил. наук: 1997. 236 с.
5. Стинська В. В. Соціально-педагогічна підтримка материнства й дитинства в Україні (XX – поч. XXI ст.): Монографія. ДВНЗ «Прикарпат. нац. ун-т ім. Василя Стефаника». Івано-Франківськ : Супрун В. П. [вид.], 2018. 319 с.
6. Шаброва Н. В. Этапы родительства: социологический анализ. Известия Уральского федерального университета. Сер. 1. Проблемы образования, науки и культуры. 2017. Т. 23. № 2 (162). С. 159–168.
7. Ярошинська О. О. Розвиток поглядів на інститут батьківства в історії української етнопедагогіки: дис... канд. пед. наук. Умань. 2005. 236 с.
8. Сявков Є. І. Українська етнопедагогіка в її історичному розвитку. Київ: Наук. Думка, 1974. 151 с.
9. Любар О. О. Історія української педагогіки. Київ: Інститут змісту і методів навчання Міністерства освіти і науки України, 1998. 356 с.
10. Полонська-Василенко Н. Д. Історія України: У 2 т. Т. 1. До середини XVII століття. Київ: Либідь, 1995. 672 с.
11. Пискунов А. И. История педагогики и образования. От зарождения воспитания в первобытном обществе до конца XX в.: Учебное пособие для педагогических учебных заведений Москва: ТЦ «Сфера», 2001. 512 с.
12. Марушкевич А. А. Родина педагогіка: Навч.-метод. Посібник. Київ: Видавель ПАРПАН, 2002. 215 с.
13. Косвен М. О. Переход от матриархата к патриархату. Родовое общество. Этнографические материалы и исследования. Москва: Из-во АН СССР, 1951. С. 67–94.
14. Гринченко Б. Д. Из уст народа. Малорусские рассказы, сказки и пр. Чернигов: Земская тип., 1901. 488 с. URL: <http://irbis-nbuv.gov.ua/ilib/item/ukr0012448>
15. Радул О. С. Виховання малих дітей та догляд за ними у східних слов'ян VI–XIII століть. Історико-педагогічний альманах. 2012. Вип. 2. С. 87–93. URL: [http://nbuv.gov.ua/UJRN/Ipa\\_2012\\_2\\_19](http://nbuv.gov.ua/UJRN/Ipa_2012_2_19).
16. Максимов С. В. Куль хлеба и его происхождения. Москва: Молодая гвардия, 1982. 238 с.
17. Зеленин Д. К. Восточнославянская этнография. Москва: Наука, 1991. 511 с.
18. Рабинович, М. Г. Очерки этнографии русского феодального города: Горожане, их общественный и домашний быт. Москва: Наука, 1978. 328 с. URL: <https://www.booksite.ru/fulltext/2rab/ino/vich/index.htm>
19. Филиппова Г. Г. Василенко Е. В. Представления о возрастной периодизации детства в средневековой Руси. Знание. Понимание. Умение. 2014. № 3. С. 277–286.
20. Ганина С. А. Феномен детства в Древней и Средневековой Руси: социально-философский анализ. Вестник Нижегородского университета им. Н. И. Лобачевского. Серия: Социальные науки. 2011. № 3(23). С. 66–71.
21. Домострой. Сост. вступит. ст. пер. и комментарий Колесова В. В. М.: Сов. Россия, 1990. 304 с.
22. Антонов А. И. Кризис семьи и родительства. Проблемы родительства и планирования семьи. М.: ИС РАН, 1992. С. 11–27.
23. Ходусов А. Н. Педагогика воспитания: теория, методология, технологи, методика: учебник. Москва: Инфа М, 2017. 485 с.
24. Чернова Ж. В. Шпаковская Л. Л. Профессионализация родительства: между экспертным и обыденным знанием. Журнал исследований социальной политики. Т. 14. № 4. С. 521–534.
25. Каиров И. А. Педагогика. Москва: Учпедгиз, 1956. 434 с. URL: <https://sheba.spb.ru/shkola/pedagogika-1948.htm>