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ETHNO-COLOURISTIC INTERVIEW – INNOVATIVE SOCIOLOGICAL METHOD

The essence of ethno-colouristic interviews as a method of collecting primary ethnocultural information consists in direct communication of the Interviewer with the Respondent, during which the interviewer gets the necessary ethnocultural information in the form of answers. Thus, ethno-colouristic interview as a method of collecting sociological information involves conducting an interview by a definite plan with the Respondent, which is based on direct, personal contact of the Interviewer and the Respondent. The specificity of ethno-colouristic interview as compared with other types of survey is the way of communication of the Interviewer and the Respondent.

In interviews, special attention should be paid to the role performed by the Interviewer, the manifestation of creativity, and initiative. In this case the contact between him and the Respondent is performed especially by the Interviewer who asks questions, organize interviews and talks, directs the talk, and fixes the received responses. For example, during an interview about the leading colour in the ethnic culture, which the Respondent presents himself, when answering the question: «What colour is associated with your ethnicity?», the representatives of the Slavic peoples answered red and blue (Russians, Belarusians, Ukrainians), red, blue, yellow (Ukrainians); poles and the Danes – white, and red; the Germans – blue (in the South of Germany – green), the British red, green, rarely – black etc [1]. A greater desire to participate in the interview is usually expressed by respondents in Western Europe and the United States of America, in contrast to Russian citizens. In this aspect, notable is the fact indicating that since the beginning of the 2000s, the willingness to participate in an interview, answer questions, decreased slightly in comparison with the end of the 1990s, as evidenced by the results of observations held by the doctor of philosophy and economic sciences E. Noelle-Neumann, confirming that the average waiver of interview is only one fifth [2].

The speciality of the respondents' sampling is in ethnicity of the respondents. Since the definition of this factor is subjective, i.e. on the basis of self-identification of the Respondent, a person can get a sample that does not actually belong to the researched population, and vice versa. For these same reasons, the sample cannot be formed by mathematical calculations,

therefore, along with the method of ethno-colouristic interviews such methods as, for example, filter method, snowball method, method of selection based on indirect indicators are appropriate.

Gaining knowledge about natural phenomenon of colour, basic, compound and complementary colours, tints, their characteristics, colour culture and language of colour, received in the process of human activity and used for the creation and subsequent interaction with a comfortable visual environment, an innovative sociological method is inextricably linked with video-ecology and ethno-colouristics [3]. Ethnocolouristics considers colour in all its breadth and volume in the aspect of the traditions of folk art culture, its impact on various areas of human activity: by colour a range of creative tasks can be done, as well as formal, informal and non-formal education, aimed at the realization of professionally-oriented training of a specialist in the XXI century, according to which boys and girls must be worthy representatives of their nation, cultural members of the international community, conscious of cosmism of the phenomena of life and man. Central aim to achieving these goals is seen in the optimal implementation of the mechanism of social heredity, human's awareness of the inherited values and their assimilation, i.e. inclusion in the work directly existing array of culture, immersion in ethnic culture existence.

One of the basic requirements to vocational training of observers is the possession by colouristic knowledge and skills based on the features of the colour characteristics of ethnic groups' traditional culture. The observer also must possess the basis of ethnocolouristics, ethnological pedagogics, psychology, biology, physiology, ecology and related disciplines, which have a positive effect on his ability to systematize the acquired data, and facilitates the formation of a comprehensive picture of the world.

Literature

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