

EEIA 2019
**International Conference "Education Environment for the
Information Age"**

**A STUDY OF THE KHAKASS CITY FAMILY'S UPBRINGING
TRADITIONS**

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Abstract

The paper presents the main results of the study devoted to the ethnic and cultural traditions of the Khakass people living in the city of Abakan in the Republic of Khakasia. Among the functioning traditions are shown family ones, along with public-state traditions: Tun Payram, Chyl Pazy, Easter, Christmas. The study covered 88 representatives of the modern Khakass urban family. The information about social well-being of parents, their attitude to the issues of interaction with the school, the pedagogical experience of our ancestors was obtained. There were methods of observation, conversation and an author's complex questionnaire used in the work. The problem of preservation of the Khakass language as a native language is noted, the need for the development of ethnopedagogic traditions and customs in the Khakass city family, focused on the education of respect for elders, moral values and respect for national holidays. The study reflects the state of modern Khakass family traditions in a multicultural community and the trends of leveling ethnopedagogic traditions in the urban family. It is postulated that for the sake of their ethnic identity the Khakass parents expressed such ethno cultural priorities: ethics of international communication, respect for native language and for nature and their fatherland.

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Keywords: Family education, ethnopedagogical traditions, Khakass family.



1. Introduction

The modern Russian family is experiencing a number of problems that cannot be resolved without the help of targeted state assistance. This is evidenced by the research of sociologists (Antonov, 2005; Golod, 2009; McGoldrick, Pearce, & Giordano, 2012), teachers (Amonashvili, 2016; Makarenko, 2019; Sukhomlinsky, 2018; Unger-Heitsch, 2003; Volkov, 2003), psychologists (Bayard & Bayard, 2018; Levi, 2017; Le Shan, 2008). Traditional methods and means of protecting the individual in the family (the authority of the father or grandfather, the traditional hierarchy of family relations, joint work, mandatory mutual assistance) today do not contribute to the full success of self-development and socialization of individual. Under the influence of the socio-economic crisis in the modern family interpersonal relationships, value orientations are transformed (Golod, 2009; Osipova, Gorova, & Serbina, 2014; Skolnick & Skolnick, 2011), in connection with which an attempt is made to study its conditions, trends and well-being of Khakass parents.

Traditional understanding of the family is based on the fact that it is a unit of society, performing a number of important normative functions, including mutual understanding and unconditional love of family members. In a family it is natural to love a child, it is natural to love parents. Lessons of morality, spirituality, any person first receives in the family, respectively, pedagogical traditions of the family are leading in the formation and development of a full personality.

2. Problem Statement

The family policy of the Russian Federation is focused on priority tasks in the field of family education, support and protection of the Russian family and childhood ("National Doctrine of Education in the Russian Federation", "Family Code of the Russian Federation", Annual Messages of the President to the Federal Legislative Assembly, "Concept of Spiritual and Moral development and Education of the Citizen of Russia"), namely: protection and strengthening of the institution of the family as a unit of society and the basis of a strong state; observance of the principles of humanity, reasonableness and justice in relation to the family and children. It is well known that the well-being and security of the family are ensured by the education and upbringing of the younger generations. The study of the ethnic family in the conditions of modernization of the Russian multi-ethnic and multicultural society is necessary to ensure its stable development, since the family is the source of development of ethnic culture, spiritual and moral improvement of the person and the whole people.

3. Research Questions

The object of study was the Khakass family living in the city. The national traditions of upbringing children in the urban family as essentially determining the climate of the family, its cultural development and successful functioning in the society were studied in detail. The well – being of the family depends on the social well-being of the parents-the main defenders of childhood, and therefore our research attention was drawn to this.

4. Purpose of the Study

is to give an integral view of what folk traditions of children upbringing are present in the Khakass city family.

The study is based on a systematic, cultural, anthropological and ethnopedagogical approaches (Boss, Bryant, & Mancini, 2016; Comenius, 2002; Korczak, 2019; Makarenko, 2019; Sukhomlinsky, 2018; Unger-Heitsch, 2003; Ushinsky, 2008; Volkov, 2003), according to which the family is the main social institution created for the reproduction of human resources, it's the basis of economic, spiritual and moral existence of a man. Parental care and love – is the main protection of the child in life. How to love a child? Many books, treatises are written about it, complete theories are developed: Sh. A. Amonashvili, G. N. Volkov, Ya. A. Komensky, I. S. Kon, Ya. Korchak, Eda Le Shan, A. S. Makarenko, V. A. Sukhomlinsky, L. N. Tolstoy, K. D. Ushinsky.

Each nation has its own ideas about how to raise a child in the family. "A well-bred child is the main inheritance" is a generally recognized postulate of folk pedagogy. What does a well-mannered child, a future adult look like? To achieve this pedagogical goal, as noted by A.S. Makarenko, it is necessary to talk about the system in family education, i.e. about what is expressed not in individual episodes or facts, but in the organization of the way of life of the family (traditions and customs), the establishment of a common style of relations between children, children and parents, in relations between the parents themselves.

A systematic approach to family education involves a clear understanding of the parents own goals (what kind of person want to educate?), means of achieving goals (with what?), methods of achieving goals (how?), the conditions of education (what is a useful environment?), the result of education (which person grows up?). How does society assess my child? One of the system-forming factors in national education is the family tradition, so its identification and characteristics, taking into account modern living conditions, are the objectives of this study.

5. Research Methods

questioning, conversation, analysis and synthesis of scientific and literary sources, generalization and systematization of empirical data. The comprehensive questionnaire was compiled (Sultanbayeva, Gorbunova, & Abakan, 2015) taking into account the specifics of ethnic manifestations of adult members of the Khakass family living in a multicultural environment.

6. Findings

The study involved 88 people of Khakass families of Abakan city, representing 88 households, of which: 83 (94.3%) are the Khakass, Russian – 3 (3,4%), Altaians – 2 (2,3%). Men – 6 (7%), women – 82 (93%) people aged 20 to 50 years. There were 26 (29.5%) residents aged 20-30 years, 37 (42%) people aged from 31 to 40 years; 18 (20.5%) – 41 – 50 years and 7 (8%) people aged 50 years or more.

About 70% of respondents are engaged in permanent employment.

The number of children in families is: 1-2 children – 66 (75%); 3-4 children – 12 (13.6 %); 5 or more children – 2 (2.3 %). 4 (4.6 %) families have adult children. Most families have 1-2 children and 3 (3.4%) children are brought up in foster families.

A significant block of the research questionnaire was purposefully developed to study the experience of family education based on folk traditions. So, the question numbers 5 – 21 were aimed at study the nature and functioning of education traditions in the family, identification of key psychopedagogical problems and style of parent-child relationships in the family.

The following answers were received to the question of «Who is responsible for raising children in the family?»: "both parents" – 71 (81%) people; "mother" – 15 (18%) and "other family members" – 2 (2%) answers. The father as the only tutor in a family none of respondents specified. So, education of children in a city family is mainly engaged in both parents.

One of the indicators of psychological and pedagogical state of the family is mutual understanding between children and parents. Most parents (70 people, 79.5%) believe that their family has mutual understanding with children. 18 (20%) of them think that they have a mutual understanding with children. The majority (73 or 83%) of parents showed that they share common hobbies and activities with children. 11 (12.5%) people found it difficult to answer, and 3 (3.4%) parents indicated that they do not have common hobbies with children.

It can be stated that most of the studied urban families are characterized by a favorable psychological climate, the presence of common interests and hobbies, mutual understanding between children and parents.

Regarding family traditions revealed that 40 (45%) parents adhere to the following traditions: the celebration of the New Year, February 23, March 8, Easter and Christmas Days. The family's birthday was mentioned as a tradition. They showed that they recognize the tradition of honoring and respect for elders, education of diligence, joint Lunches and dinners. Only a few people indicated the celebration of traditional Khakass holidays: Chyl Pazy, Tun Payram. 47 (53.4%) of respondents were unable to name a national tradition.

As an indirect indicator we studied the attitude of parents to the thesis: "Grandparents pamper grandchildren and spoil them". The answers were received: 52 (60%) people do not agree, 25 (28%) – agree, and 11 (12%) respondents could not decide on the answer. The vast majority of parents are aware of the pedagogical influence of the older generation on children.

When asked how often parents spend their free time with the children, 73 (83%) parents answered "often", 12 (14%) people – "rarely" and 2 (2.3%) parents found it difficult to answer. There was a question of how much parents are aware of their children's free time. It turned out that 75(85%) of respondents always know how their children spend their free time; 13 (15%) people do not always know about it.

To study the problems of education in the family, respondents were asked to answer the question "What worries you most about your children?" Of the eleven possible answers, no more than five should have been chosen. The results are ranked by the degree of selection frequency and presented in table 1.

Table 01. Data of respondents' answers to the question "What worries parents most in children»

The contents of the selected answers	Number and rate
Children's indiscipline	23 (26%)
Loss of interest in learning	22 (25%)
Instability of learning outcomes	19 (22%)
Low academic performance, poor learning	5 (6%)
Irresponsibility	16 (18%)
Bad relationships with teachers	7 (28%)
Bad habits	13 (15%)
Poor relationships with peers	8 (9%)
Bad memory	8 (9%)
Something else (computer games, bad company, unwillingness to learn)	5 (6%)

As evidenced by the quantitative data of the table, among the leading problems troubling parents undisciplined children and loss of interest in learning were called. Such problem as the instability of learning outcomes; the irresponsibility of children is noted by a significant number of respondents. Bad habits and bad memory are in third place. Bad relationships with peers or teachers are private. As an individual problem, some parents called "Computer addiction, the child's self-doubt".

Consider the most popular methods of education in urban Khakass families, indicating the style of family education, the data is summarized in Table 2.

Table 02. Data of answers about the interaction style of parents with children in Abakan city

The content of the selected answers to the question about the methods of education	The choice of answers (quantitative and percentage indicators)	The Content of the selected answers to the question about measures to encourage children	Choice of answers (numbers and percentages)
Explain	60 (68%)	Often praise children	72 (81%)
Persuade	39 (44%)	Praise, only when fulfill orders	11 (12%)
Deprived of the possibility to be on a computer or play	4 (5%)	Rarely praise	2 (4%)
Deprive communication	15 (17%)	Almost never praise	1 (1%)
I draw in joke	13 (15%)		
I order	20 (23%)		
Punish	7 (8%)		
Scream	1 (1%)		
Threaten not love	9 (10%)		
Something its	1 (1%)		

The content of the answers chosen by the parents shows that they use such methods of upbringing as explanation, persuasion, deprivation of the opportunity to engage in computer or play. Alarming was the fact that 23 % of the methods chosen by the parents account for ordering, then – deprivation of communication, threats and punishment. The use of physical punishment one of the parents is not indicated. 81 % of parents use the praise of children among the methods of encouragement. It can be stated that in the majority of Khakass urban families the normal system of education prevails.

A number of cross-cutting issues were devoted to the identification of ethnic traditions and their use in the educational process of the Khakass family. Most often celebrated national holidays in the family were named: Chyl Pazy (New Year according to the ancient Khakass calendar), Tun Pyram (First milk), Enargas (official festival of Friendship). Many parents attributed to national holidays Easter, birthdays, New Year. Most parents know folk traditions, use them in the education of their children. These are the following traditions: respect for elders – 78 (89%), homeschooling – 71(81%), joint holidays and celebrations – 27 (31%), the ability to receive guests – 29 (33%) elections. Among other traditions were called the use of folklore, training to hard work, care for the younger, respect for nature, reverence for ancestors. Parents noted that without such traditions it is impossible to properly educate children in modern life: respect for elders, education of diligence, respect for ancestors, knowledge of the native language, respect for the culture of the native people, hospitality, joint holidays, respect for one's family and respect for Nature, obedience and diligence.

We studied the attitude of respondents to preserving the educational traditions of ancestors. 56 (64%) of the total number of respondents agreed with the statement that "the modern family has difficulties in raising children, as it is not based on national traditions". 14 (16%) parents found it difficult to answer and 20 (23%) people did not agree with such a statement. However, answering the question: "What educational traditions of the Khakass people should be honored and preserved to ensure the well – being of the modern family", 54 (61%) parents do not know, 5 (6%) – «none of them». 21 (23%) respondents did not answer, which is interpreted by us as ignorance. 6 (7%) people called the following traditions: respect for the older generation; preservation of the native language; celebration of national holidays: Chyl Pazy, Tun Pyram; respect for nature; education of diligence; love and respect for parents; holding family holidays; meeting guests; reading fairy tales to children; preservation of folk games.

On the issue of national crafts developing in urban families, no responses from 55 (62.5 percent) of respondents; 28 (32%) responded negatively, only 5 (6%) people among traditional national crafts called: the game on the Chathan, chasing, national embroidery, sewing national dresses, manufacturing Pocho (women's jewellery – charm), making Khakass national dishes, knitting wool. It is obvious that in modern Khakass urban families national types of crafts are practically absent.

In order to determine the Patriotic attitudes of children, the question was asked: "Can Your child say: "I am proud of my homeland", to which the affirmative answer was given by 67(76%) parents; 8 (9%) – answered in the negative and 12 (14%) people found it difficult to answer.

The main factor of ethno-cultural education is the native language of communication. It turned out that only 9 (10%) of urban parents use their native (Khakass) language at home. 42(48%) of respondents communicate with their children equally in Russian and Khakass languages, and 27 (31%) parents communicate with children only in Russian. 10 (11%) people did not give an answer. The facts show that the language picture of the urban Khakass people is unfavorable. There is a clear situation of declining the functions of the native language and the threat of the Khakass language's disappearance with corresponding consequences for the national culture.

A number of questions were aimed at clarifying the interaction of the family and the school, to assess the satisfaction with the life of the school, its different aspects. So, 67 (76%) of the respondents answered in the affirmative to the question of whether parents receive sufficient information about their

children's educational achievements or failures in school. 8 (9%) parents do not receive such information, 12 (14%) people found it difficult to answer. In general, this is evidence of sufficient interaction of parents with school teachers and psychologist. A detailed picture is presented in the table 03 below.

Table 03. Data on satisfaction of parents living in Abakan with interaction with society

Questions	Yes	No	Hard to say
Level of teaching at school	40 (45%)	15(17%)	25 (28%)
Family life	70 (79%)	7 (8%)	10 (11%)
Financial security of the family	28 (32%)	34(39%)	24 (27%)
The attitude of teachers to their child	54 (61%)	9 (10%)	23 (26%)
The attitude of the education authorities to the problems of the family	18 (20%)	21(24%)	44 (50%)
Degree of preservation of traditions in the family	42 (48%)	18(20%)	22 (25%)
Cultural environment of the family	50 (57%)	12(14%)	23 (26%)
Relationships between children in a class or group	48 (55%)	8 (9%)	29 (33%)
Availability of necessary books or articles on the cultural traditions of their people	28 (32%)	25(28%)	27 (31%)
TV shows about parenting	38 (43%)	20(23%)	26 (30%)
Work of the psychologist, the social teacher helping with the solution of problems with education of children	37 (42%)	23(26%)	25 (28%)
Your child's attitude to school in General	57 (65%)	21(24%)	7(8%)

Analyzing the quantitative data presented in the table, it can be stated that almost half (45%) of respondents are satisfied with the level of teaching at school, 28% of parents found it difficult to answer this question. 70% of respondents are satisfied with the way of family life; only 32% of parents are satisfied with the financial security of the family, the rest (39%) gave either a negative answer or found it difficult to answer.

61% of parents note good attitude to their child, 10% of them expressed dissatisfaction, and 26% of respondents found it difficult to answer. According to parents, 55% of children have positive relations with children in the class.

They assessed the degree of effectiveness of communication with teachers and school psychologist who assist in solving problems with the upbringing of children. Only 42% of parents positively assessed the activity of these specialists, the rest (23%) spoke negatively, and 28% of parents found it difficult to answer this question. 65% of parents rated the child's attitude to school as positive. At the same time, the problem of parents' dissatisfaction with the attitude of municipal authorities to the issues of family education was revealed.

7. Conclusion

The results of the study showed that the ongoing globalization processes significantly affect the ethno-cultural traditions of the indigenous peoples of Russia, in particular, of Khakasia as a Siberian multicultural region. Traditional family values and parent-child relations under the influence of the modernizing society are transformed: the language situation of Khakass people living in the city is ambiguous. Being in a numerical minority, native Khakass speakers are increasingly less likely to use

their native language in the family. The development of national-Russian bilingualism in the Republic of Khakassia is being enhanced.

The need of the parent community in ethno-pedagogical traditions is quite high, priorities of them are chosen: respect for elders, respect for national culture (national clothes, cuisine, music, folk art and holidays), etiquette of hospitality, respect for nature and work, patriotism. At the same time the Khakass youth has a lack of knowledge about national crafts, national traditions and their relationship with family well-being.

In the field of interaction between the family and the educational institution a significant dissatisfaction of urban respondents with attitude of municipal authorities to the problems of family and childhood was revealed, as well as the work of specialists designed to help in the education of children: psychologist, social pedagogue. In general, our study is a small section showing the needs of the Khakass parents of Abakan city in preserving their best family traditions.

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