

Gender tendencies of modern marriage and Turkish ethno-pedagogy

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ABSTRACT

The globalization of the culture of relationships has brought about changes in the culture and outlook of not only European states and peoples, they also touched the Turkish peoples. This had a significant impact not only on the worldview of girls and women, but also on their culture, dress, and style of communication and preservation of customs in the family. In the views and life principles of modern young girls, as future mothers, it is clearly seen how they move away from the principles of national education. Therefore, education of the worldview in the spirit of national features and traditions need the time for the girls of the Turkic peoples. This article was prepared on the basis of studies conducted in the framework of the project on the topic of: "Preparing girls for the future family life on the basis of the revival of the national values of the Turkic peoples and traditions." The article sets out the views of contemporary girls of Turkic peoples on family life and national principles.

Keywords: Future family life, girls, family, Turkic peoples, upbringing

Introduction

For a reason, fold wisdom says that "the man is the owner of the house, and the woman preserve the family hearth." The preservation of strength and mutual understanding in any family is directly dependent on the wisdom of the woman. Now, this is becoming particularly urgent, since globalization facilitate the penetration into the daily life and national education of living customs and traditions of other nations. It is no secret that, this led to a gradual alienation from the national essence of the role of a woman in the family and her position in society. In modern society, social phenomena and the requirements of the process of globalization have a particular impact on the education of girls. Negative influence on family education,

especially on the education of girls is exerted by factors such as, acceleration in the age growth of children, disengagement of parents from parenting, a weak link between the training of specialists and educational institutions, the increasing influence of social networks and the lack of communication between family members, lack of mutual care in the family. The absence of parents at home throughout the day leads to the fact that girls remain out of sight of the educational process. As it is being said between people "Daughter in the house, and habits in the field" ^[1]. Today there are cases of creating a family by children of school age.

We regard the emergence of these undesirable phenomena in our lives as a result of the active influence of globalization and Western culture on young people, on the one hand, and on the other hand, we would say, this is a reflection of the insufficient level of work in preparing girls for future family life.

Therefore, it is necessary to determine the best ways to educate girls in national traditions, using them to form the typical image of an ideal wife for Turkic peoples and girls. In the historically established requirements for preparing girls for future family life, there is a lot in common among all Turkic peoples. Here a significant influence was made by common religion and historical customs, which using of them makes it possible to optimize the process of preparing girls for future family life.

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Historical overview

Scientific sources on the education of girls show that, in the heritage of the Turkic scientists of the Middle Ages, issues of preparation for the future creation of a family, the choice of a future spouse, marriage of girls were of interest. The woman was perceived as a support and friend of the man. The issues of educating girls are set forth in the “Utty bilik” story, authored by the great medieval philosopher J. Balasaguni ^[2]. Marrying a girl from a noble family is seen as the achievement of the young men of their dreams.

Views on the education of girls, set out in the heritage of scientists, have been continued in the customs of the people. In the people, the upbringing of the girl was considered in indissoluble unity with the upbringing of the bride. The upbringing of a daughter-in-law, who entered the family from another world and has not yet learned the customs of a new family, was carried out together with the daughter and through the daughter. This is reflected in the sense of the proverb "Daughter, I tell you, and daughter-in-law - you listen,". When what the elders could not say directly to the daughter-in-law, was addressed to the daughter by using sermons ^[3]. The young daughter-in-law and her husband lived with their husband's parents. The young couples separated from their parents in a separate house only after the young spouse was formed as a hostess. The husband, who was based on mutual love and respect, made a significant contribution in the education of his wife. Because, as they say, “You can get rid of a bad horse by selling it, but there’s no way to get rid of a bad wife.” How much a young daughter-in-law can get accustomed in a new family depends on her mother-in-law's skill as an educator, and this was one of the ordeals for her. Therefore, the mother-in-law brought up her daughter-in-law together with her daughters and as her daughter.

The customs of upbringing girls and attitudes towards women, which have developed among the Turkic peoples, have always aroused interest. Because the customs that have developed historically and inherited by us, do not require adjustments, since everything in them is appropriate. Over time, these customs have not become obsolete, have not lost their value, and we are witnessing that the demand for them is increasing every day.

The Russian scientist Yu.K.Malnitsky, studying the customs of family education of the Turkic peoples, characterizes the relations in the family towards girls and women as follows: “In the everyday activities of the Kazakh people, woman is the major value in the household. Girls have always been close to their mother and have been her helpers since the age of five. Being next to the mother, the children involved and learned how to stockpile water and firewood, tidying up the yurt, cooking food, doing handicrafts. At the same time, the woman in the Kazakh people, according to her achievements in running the household, achieved great authority. The woman was awarded the right to manage livestock, to prepare for sale handiwork items. In the family council her opinion was decisive. When characterizing Kazakh women, many of their

distinguishing features noted, like that she rode across the wide steppes, received guests and treated them with such drinks as koumiss and kymryn, participated in disputes, spoke with them ^[4, 105 b.].

Thus, we see that the ethnic groups included in the Turkic peoples taught girls from an early age for future motherhood, home organization and family economy. But society does not stop in a place. Social development leads to the fact that national values are gradually integrated with world culture, blurred by it.

Analysis of the progress of the study

In order to determine the current state of preparation of girls of Turkic peoples for future family life, their relationship and their opinions on this issue, we conducted a survey among female students of the International Kazakh-Turkish University named Khoja Ahmet Yasawi, located in the city of Turkestan. Students from 10 countries (Kazakhstan, Afghanistan, Turkmenistan, Kyrgyzstan, Mongolia, Turkey, China, Karakalpakia, Bulgaria, Russia) and representatives of 13 nationalities (Kalmyk, Bashkir, Sakha, Afghan, Kirghiz, Bulgarians, Turkmen, Karakalpak, Turk, Uzbek, Kazakh, Tajik, Nogai). 190 girls were totally covered. Age of girls surveyed from 17 to 25 years. It was found that they all believe in Islam.

According to their religious affiliation, all these girls should have similar views on preparing for future family life. But, the results of the study showed that the characteristics of today's reality had a different impact on their views. We analyzed the answers to the following questions asked to the participants.

“Are you ready for marriage now?” Of the respondents aged 17–25 who participated in the survey, only 29 girls (18%) said they were ready, and turned up that the remaining 82% (161 respondents), from a psychological point of view, were not ready to create a family. (see Diagram 1)

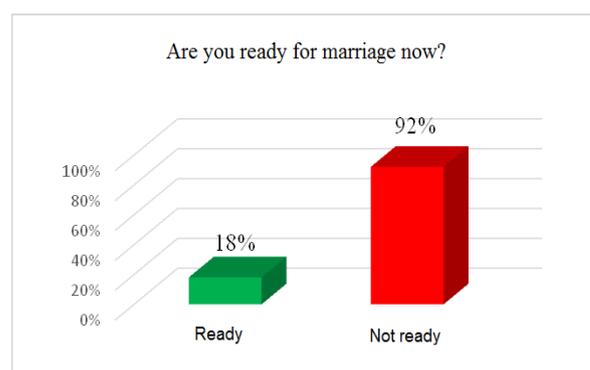


Diagram 1

It can be claimed that today in higher education we are preparing future professionals.

Issues of preparing girls for family life remain out of sight. This is the reason that among young people who started a family early and have children, there are those who are not ready to consciously perform the functions of a mother and be responsible for their family. This is the main cause of cruelty and immoral phenomena in society.

To the question “What age of a girl do you think is optimal for creating a family?” 8% of respondents (16 people) showed that the girls optimum age for creating a family is 17-20 years, and 69% (131 people) showed a time frame of 21-25 years , 19% (36 people) called 25 years of age the most appropriate, 4% (7 people) believe that the need to determine the optimal age for creating a family is erroneous, since each girl herself should determine her readiness for family life (see Diagram 2).

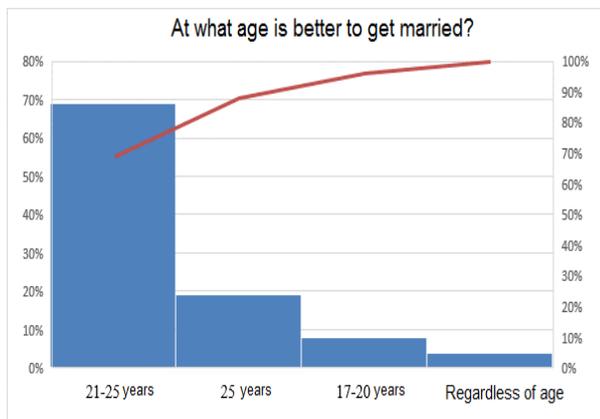


Diagram 2

The above facts indicate that the majority of young people have a negative attitude towards the early marriage of girls. In fact, today’s youth, before starting a family, strive first to find their place in life, get education, and achieve success in social and professional activities. Therefore, today's young people have certain requirements for future partner in life and take the time to create a family.

To the question “What should the future husband be like?”, 73.2% (139 girls) said that they value a rich inner world in the guy. From the statement, you can see that girls highly value spiritual wealth, intelligence, education, calm and restrained character, understanding of women’s problems in men. 10% of interviewed people (20 girls) do not hide that they pay attention to the appearance of the guy. And the remaining 16.8% (32 girls) found it difficult to answer to the posed questions. They were included in the list of those who had not yet thought about their future family life. (See Diagram 3).

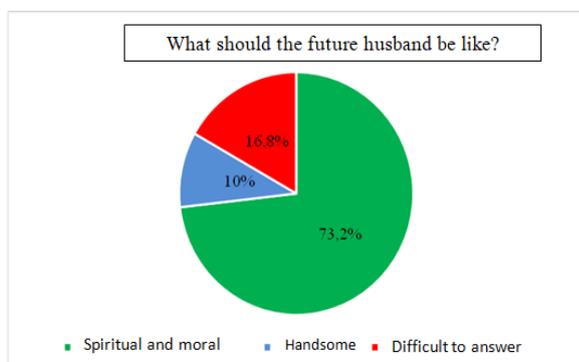


Diagram 3

When asked “how many children should be in a family?”, 14% (26 girls) expressed a desire to have 1-2 children. 34% (64

girls) want to have 3-4 children. 42% (79 girls) believe that children should be 4 or more, and 11% (21girls) found it difficult to answer this question. (See Chart 4).

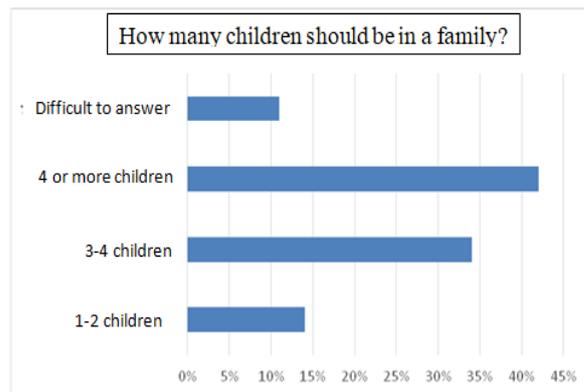


Diagram 4

There was a question “Do you want to live with your husband's parents?” It can be particularly noted that the majority of girls participating in the survey, 78% (148 girls) expressed the desire to live with the boy’s parents after marriage. And 15% of girls expressed a desire to live separately from their parents, 7% have not yet thought about this issue. (See Diagram 5).

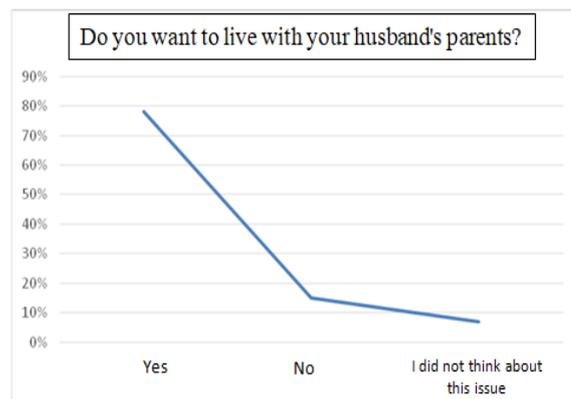


Diagram 5

On the question of whether there are conversations at home on the issue of preparing for future family life, 60% of respondents said that there are conversations in the family on this topic. 17% answered that in the event of family conflicts and disagreements within the framework of educational measures, discussions were held about the future family life, while 23% of the respondents in the family never raised this question. (See Diagram 6).

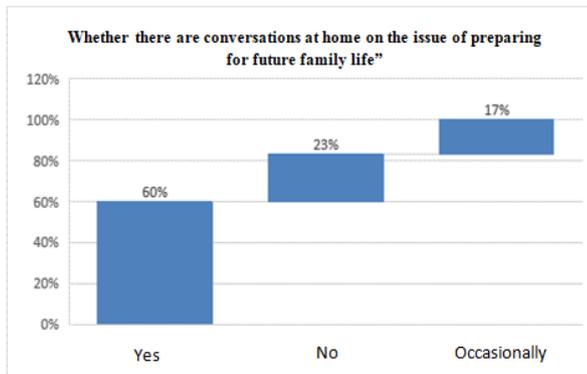


Diagram 6

To the question, “Where does the happiness and peace of the family lie?” of the questionnaire, 3% of the girls surveyed believe that all conflicts and quarrels in the family are related to the financial condition and security of the family. In fact, in many cases, the difficulties associated with the lack of funds and the manifestation of intolerance to these difficulties, we consider the reason for the disturbance of family peace. Despite this, 92% of respondents expressed the opinion that if there is spiritual intimacy and mutual understanding between the spouses, material difficulties cannot be the decisive cause of arising family conflicts. 5% of girls could not answer this question. (See Diagram 7).

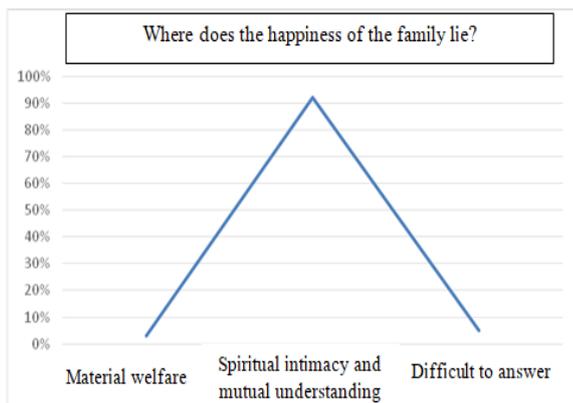


Diagram 7

To the question “Will you agree with your spouse if he expresses a desire for you to stay at home? Or will you prove to him that it is better to you to work?” 35% said they would agree, 58% would express their disagreement and try to convince the spouse of the need to go to work. The rest could not answer this question. (See Diagram 8).

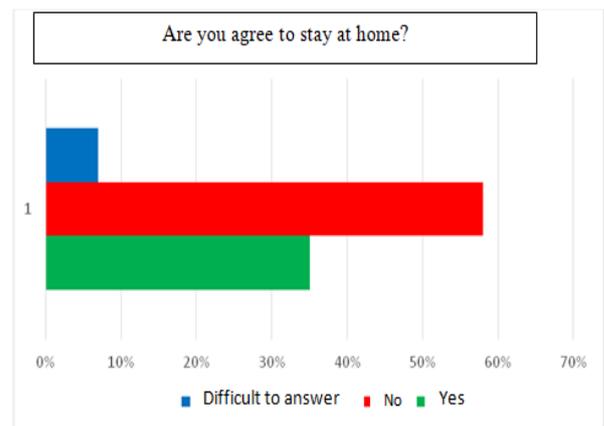


Diagram 8

“What should be the type of family, depending on the criterion of family authority?” 14% said about the necessity of special honor to their personality. They expressed confidence that with female leadership, family policy in the family will be in complete harmony, 46% believe that a man should be the head of the family. 27% were in favor of the equality of husband and wife, which is the guarantor of well-being. 13% did not answer. (See Diagram 9).

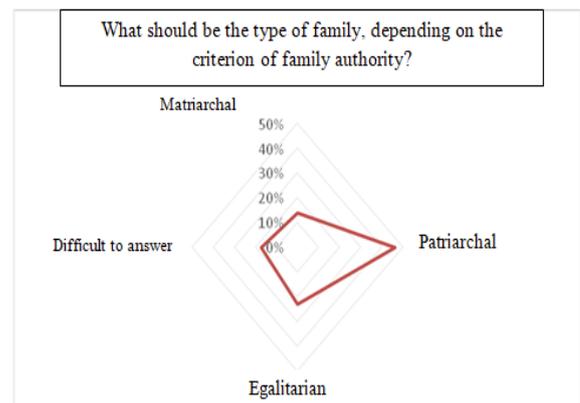


Diagram 9

The last question was “What is included in the concept of “family values”?”. No one could give a concrete answer to this question. 81% of respondents (154 girls) attributed spiritual wealth to their values, but they could not specifically name these values. 3% (5 girls) called material wealth, the rest did not give an answer. (See Diagram 10).

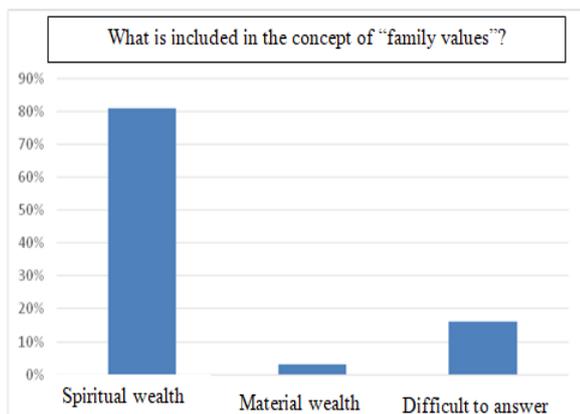


Diagram 10

As the results of the survey showed, the views of girls of Turkic peoples on family life are characterized by diversity. Along with this, despite the girls' knowledge of the tradition of family life, their utilization is very low. From this it is clearly seen that in the family, issues of preparing girls for future family life remain out of sight.

Findings

We believe that comprehensive activities should be carried out on this issue in schools and universities. This is due to the fact that, educating girls in the spirit of national values will provide an opportunity to prevent the adverse events in society. We believe that the education of girls on the traditions characteristic of the Turkic peoples and on the basis of national values is a matter, generated by the demand of society.

In the conditions of today's globalization, along with the assimilation of world knowledge and culture by young people, their immersion into the national culture will help to stabilize the process of education. It is very important in the upbringing of the girl, given their mission as the future beloved mother, to proceed from the natural traditions of the people. Because the generation that firmly follows the principles of the tradition of family education will always behave with dignity to its people. This primarily concerns the formation of girls, as future loved ones and wives. Therefore, in the institutions of the education system, along with equipping by global information and technology, it is important to attach the main value to the need

for education in the spirit of national values. N.A.Nazarbayev in his statement: "Education and training are the vanguard of human well-being, so education should be global and training should be national"^[5], expressed his dream of such education of today's youth, which, through their assimilation of national and global culture, in accordance with the requirements of the new time would be formed.

The above analysis of the views of the girls of the Turkic people allows us to identify the following features:

- Today the majority of girls of Turkic peoples express a negative attitude towards early marriage;
- The traditions of living several generations under the same roof, characteristic of Turkic peoples, have been preserved. We believe that this need is promoted by the closeness of the ideological views of parents and young people, as well as meeting the requirements of the time of their thinking and life traditions;
- In connection with obtaining independence, young people, without fear of difficulties, strive to have many children;
- Among the girls of the Turkic peoples, a preference of world culture to national values is observed;
- In choosing the life partner, the girl of the Turkic peoples, highly appreciates the spiritual wealth in men;

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