

Preparing Kazakh youth for family life on the basis of ethno cultural values

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Abstract: Clarifying ethno cultural values of adolescents in Kazakhstan, this paper highlights the problem of youth preparation for family life. As it is known, ethno cultural values have a great influence on pedagogical education and upbringing in the family, and they play a significant role in raising more civilized future family men. In the course of research into ethno cultural values, the issue of preparing youth for family life will be theoretically interpreted and its core model will be made. Moreover, more detailed description of ethno cultural values of young people needs comparative, complex and systematic analyses and the use of axiological and ethno pedagogical methods.

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1. Introduction

It is obvious that Kazakh-speaking schools spiritually provide and transmit necessary pedagogical and ethno cultural values to the Kazakh-speaking families. The relations between schools and families, and the role of parents in school life are getting regulated. However, the question of preparing adolescents - inheritors of the Kazakh nation - for family life hasn't been researched yet, nor it has been touched upon in any pedagogical science. Despite its importance and essence, no curricula contain it. Despite the fact that some schools recently have introduced so-called "preparation for family life and gender education" project in extracurricular program, it still lacks somehow theoretically and methodologically. Why? **Firstly**, this issue seems less significant in education; **secondly**, upbringing in the Kazakh families is still being influenced by public opinion. Therefore, family education needs some kind of sensible research.

The unwillingness or sudden decision to marry, divorce rate, increase of orphanages and orphans, and lack of parents' reputation in upbringing are the vivid examples of failed preparation of youth for family life. Disregarding own national cultural values will definitely lead to depriving own national identity.

Here we can easily feel some contradictions between the necessities of preparing children for family life on the basis of ethno cultural values and the lack of scientific research into this issue.

So, in the era of globalization, preparation of

senior pupils for family life should be modernized, but it should be grounded on shaping young generation who have a deep respect for these ethno cultural values.

The objective of the research. To theoretically ascertain the preparation of senior pupils for family life on the basis of ethno cultural values and define its pedagogical conditions.

Scientific forecast of the research: If the program of preparing adolescents for family life on the basis of ethno cultural values is elaborated and introduced into the curricula as well as into family education, its content will be supplemented and technologies will be developed; this will strengthen pupils' sense of responsibility for their future family life.

2. Material and Methods

The research is methodologically and theoretically based on the literatures of local and overseas scientists. It has applied systematic, complex, axiological, ethno pedagogical and ethno psychological methods, and is based on the theories of family education, socialization, value-oriented, individual development, and ethno cultural education. Moreover, in the course of research work a number of legal standards, academic and education programs have been thoroughly studied, and some other methods such as monitoring, surveying, interviewing and testing have been applied, too.

3. Results and Discussions.

One of the scientists, who has been seriously studying the problem of ethno culture, professor Zh.Nauryzbai says “The culture of any ethnic group is the mechanism which keeps it from assimilation and mixture. It is also a characteristic of each nation. It is a means of communication.” [1]

Considering the national culture as the main instrument of developing the Kazakh-speaking schools, scholar A.Kussainov emphasizes its importance “**firstly**, in creating the culture (to preserve Kazakh nation as an original ethnic group), **secondly**, in developing people (development of humanity, dignity, and making conditions for self-improvement and self-development), **thirdly**, in pedagogical sphere (educating in compliance with modern trends as well as in the spirit of national mentality, **fourth**, in social sphere (creating a basis for moral behavior and living standards of rural area citizens, and attracting high school and university graduates to rural areas). Moreover, national schools do develop in harmony of civil culture and ethno culture [2].

In any period of history, people had very important and valuable things. The fact whether they were of material or spiritual character mainly depended on people’s minds and necessities. To have more profound understanding of values one should widely examine them.

Some scientists such as B.Kudisheva [3], G. Nurgalieva [4], K.Kozhakmetova [5], M.Zhadrina [6], R.Toleubekova [7] and others tried to deeply study the problem of values in pedagogics.

There are a number of interpretations of the term “values” in philosophical encyclopedia. The branch of philosophy which studies the core of human values is called axiology. The main feature of axiology (from Greek “axia” – “value, worth” and logos –study, science) is philosophical, as philosophy seeks true facts [8].

Philosopher S.Nurmuratov has cited E. Cassirer’s words: “the value is an eternal ideal world which exists outside the human body” [9]. Once, Russian scholar S.I.Gessen (1887-1950) considered the culture as a set of spiritual and material values which assesses a teachers’ work. Thus, teachers used to be evaluated for their relations with the pupils more than their professional skills, as these mutual relations “turned into” communication and life values.

Prominent Russian scholar L.I.Gritsenko describes values as a regulator of actions which are not submitted to human sense. A person has own fixed opinion of real values and value orientation. Values such as social, massive and private are considerably popular [10].

V.Frankl, who has been studying morality, has

made such a decision about values: “we ignore ourselves, we sacrifice our life in order to get something which is sometimes unattainable” [11].

Concluding all what has been said about the theory of values, let’s define the notion “axiology”. Axiology is a philosophical study of values, their nature, their role, their structure as well as their relations with individuals and social-cultural factors.

Being a separate branch of philosophy, axiology has been studied as a source of people’s various wishes and aspirations. The main challenge of axiology is to demonstrate all opportunities of values in society and its ratio to reality.

As a result of such definitions, a system of ethno cultural values of Kazakh nation has been developed in the following way. (Table -1)

Table 1 - The system of ethno cultural values

ETHNO CULTURAL VALUES	Language	Communication, relations, discourse (arguments, facts), etc.
	Religion	Faith, belief, Koran, hadise, sharia, marriage, ahlak, fikh, akhidah, siar, etc.
	Mentality	Lifestyle, traditions, customs, superstition, etc.
	History	Events, revolutions, wars, protection of homeland, modernization, etc.
	Law	Laws, regulations, rules, inheritance, succession, etc.
	Art	Oratory, music, handicraf, architecture, painting, designing, etc.
	Education	Upbringing, socialization, education, science

Values education is one of the popular directions in pedagogical theory and practice of the USA, Canada and West European countries. In America, it emerged in 60-70s when a group of intelligentsia and young people violently opposed to national and cultural values established throughout the country. The primary task of value education is not just to transmit all human values to children, but enable them to sort out and enjoy these values.

J. Dewey’s pragmatism, M.Buber’s new existentialism, K.Rodger’s and A.G.Maslow’s moral psychology, L.Kohlberg’s cognitive theory of moral development and E.X.Erikson’s epigenetics theory are good methods to be used in studying this matter. The theory of values education supplements a range of pro-education concepts such as “value confidence”, “value interpretation”, “value analysis”, “value reflection”, “value impact” and etc. All these concepts imply “teaching people to live in compliance with values” [12]. “Values are moral-oriented ideals. Through the harmony of sense and wisdom, they determine a person’s actions” says Sh. Maigaranova [13].

A.Kaplieva [14], G.Andamasova [15], G. Zhilkibayeva [16], N.Mukhamedieva [17] and some

others have conducted research into education process through values. The core values, which social and personal concept of education includes, are: human, morality, love, compassion, courtesy, freedom, creativity, responsibility, obligation and community. Harmony of an individual with society is the core feature of upbringing.

Preparation of young people for family life is a very important step as a person's whole life and happiness mainly depend on it. So, this preparatory stage is considered directly with the presence above-mentioned values. They are: humanity education, labor education, moral education, sexual education, law education, economics education, gender education and healthy lifestyle.

Table 2 - Types of education in preparing for family life on the basis of ethno cultural values

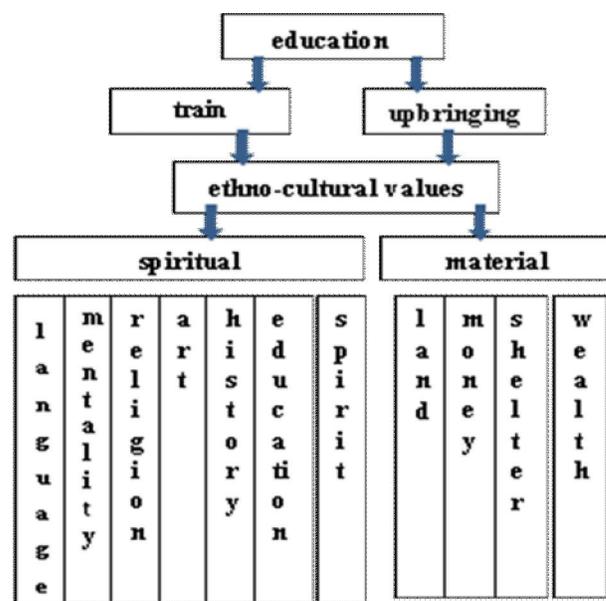
Types of education in preparing for family life on the basis of ethno cultural values	Relating issues	Values
Humanity education	Kindness, compassion, courtesy, brotherhood, altruism, morality	Spiritual values
Sexual education	Human sexuality, sexual anatomy, respect for opposite sex representatives, readiness for marriage	
Religious education	Respect for religious values, development of moral virtues	
Law education	Claiming for own rights, awareness of family, marriage and children's rights	
Love education	Control own feelings and respect others' feelings	
Gender education	Gender equality, mutual respect, understanding and support between sexes	
Labor education	Working, earning money, learning basic life skills	Material values
Economics education	Keeping family, building consumer confidence, dealing with economic affairs, providing needs	
Aesthetic education	Choosing the right spouse, harmony at home, having a good taste for food and clothes	Spiritual and material values
Healthy lifestyle	Avoiding bad habits, keeping fit and healthy, training	

It is very important to clarify "ethno cultural education" and "ethno cultural upbringing" before we talk about preparation of children for family life on the basis of ethno cultural values.

The concept of Zh.Naurizbay "Ethno cultural education" is a fertile ground for this issue. We've tried to do a deep research into this topic. Analyzing

this scholar's idea, we've realized that the term "ethno cultural education" is used on a par with "realizing ethno cultural interests in education sphere". Therefore, we've referred to "mutually related three-cornered link "ethno cultural education – ethno cultural upbringing – ethno cultural enlightenment" [18].

Cultural values are divided into two: spiritual and material. Spiritual values are: language, mentality (traditions and customs), religion, art, history, education/upbringing, spirit (psychology), national holidays and etc., and material values are: shelter, land, money, wealth and others. These core ethno cultural values are really essential in preparing young Kazakh generation for family life.



Picture 1- Ethno-cultural values in the education system

Now, let's talk about those who are the main target of the topic. They are 15-18 year old adolescents, who experience considerable changes in their physical development and make the transition into adulthood. During this period, they try to grasp abstract ideas and develop moral philosophies, establish and maintain satisfying relationships without feeling worried or inhibited. This is the crucial moment in their life as they build character-related behavior and make plans for future.

Moreover, in this period, adolescents acquire new traits of character which enable them to feel own abilities and skills as a result of which they gain self-confidence, self-assessment and self-realization.

As we have already mentioned, typical national properties do really play a key role in preparing them for family life on the basis of ethno cultural values.

For this reason, procedure of this preparatory stage needs maximum careful consideration in order to protect national values and interests.

With his new approach to pedagogy, S.Gabbassov also touches upon this issue and purity of genes (in order to marry the Kazakh guy and Kazakh girl should not have blood relatives within 7 generation of ancestors) in his monograph "Bases of Public Pedagogics and Psychology". According to his words, groom and bride as well as their parents and relatives must keep in mind the following three things:

- 1) preserving established traditions of our ancestors;
- 2) conscious preparation of young people for family life;
- 3) being aware of purity of genes and keeping so-called "family" tradition.

So, the scholar emphasizes that upbringing of a child starts with fertilization process but not after a child's birth. In his research, he gives enough evidence that children born to such conventional families are extremely skilled and talented, and he offers the diary of some mothers [19].

Preparing young people for family life on the bases of ethno cultural values needs a range of questions to be settled. One of them is personal-psychological features of young people. In case we disregard this staff, we'll be definitely confronted with some challenges.

During this very crucial period of adolescents' life, parents as well as their teachers should take an active part in fulfilling the following functions:

- to satisfy all their cognitive, social and psychological needs;
- to provide self-education and self-training;
- to teach to withstand anti-ethno cultural influence of the environment;
- to develop skills and abilities essential for their future family life;
- to assist in gaining independence and choosing career;
- to develop relevant features of character;
- to guide in setting goals and attaining them;
- to influence in having own taste and choice;
- to motivate in performing social and ethno cultural role in the family;
- to pay a special attention to words such as "origin", "purity of genes";
- to explain, praise and transmit national ethno cultural values.

Table 3 - Scales, outcomes and levels of preparing adolescents for family life

Components	Scales	Outcomes	Level
Motivation-valued	Willingness	Ill-developed opinion of family life and ethno cultural values; Low motivation; Unwilling to claim.	Low
	Opinion	Interested in family life and ethno cultural values; Able to visualize future family life, but unwilling to demonstrate it; Claims for ethno cultural values are average.	Average
	Claims	Willing to have own family life; Having high claims; Unwilling to take up family duties related to national values;	High
Rich-cognitive	Knowledge	Ill-informed of own sexual claims; Ignorant of family history and marriage legal documents; Incompetent of family relations and family etiquettes;	Low
	Comprehension	Knowledgeable about the role of ethno cultural values in family life; Informed of own sexual claims, but less enlightened about opposite sex claims.	Average
	Competence	Well-informed of the role of ethno cultural values in family life; Skilled of the role and quality of ethno cultural values; Able to guide and apply relevant legal documents; Able to visualize future family life.	High
Communication and character building	Feelings	Feeling inadequate traits of character related to national values; Low level of interest of family members in ethno cultural issues; Disrespect for opposite sex.	Low
	Communication	Mean communication; Mean communication with opposite sex; Having relevant character.	Average
	Behavior	Acquiring established national values essential for family life; High perception of the importance of "3 zhurt" for a nation's integrity; (<i>zhurt</i> means "affinity of father's side, affinity of mother's side and relatives in-law) Having own approach to the role of ethno cultural issues	High

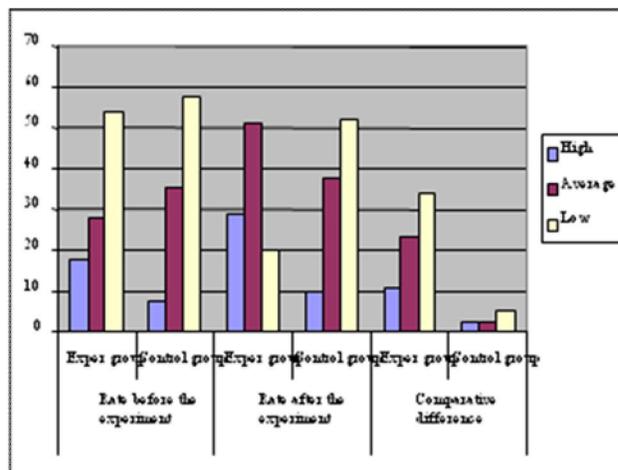
In determining the scales, we referred to the traditional components of personality: motivation-valued, rich-cognitive, communication and character-building; in accordance with these we've grouped the following scales. Substantiating these scales and outcomes on these components, education level of adolescents is measured as high, average and low. To find out the preparation level of youth for family life, the experiment survey has been conducted. There were 150 adolescents in an experimental group and other 150 were in a controlled group. The respondents' answers were summed in percentage. So, the next table demonstrates comparative rate of preparation level of young people for family life on the basis of ethno cultural values:

Significant level of the research is measured by components and scales. That's why, they are considered as a foundation in attaining experiment outcomes. Scales, outcomes and levels of preparing adolescents for family life are determined in the frame of motivation-valued, rich-cognitive, and

communication and character-building components. Moreover, with the help of this experiment we've got percentage diagnostics of preparing adolescents for family life

Table 4 – Comparative rate of preparing young people for family life acc.to experiment

Levels	Rate before the experiment %		Rate after the experiment %		Comparative difference %	
	Experiment group	Control Group	Experiment group	Control Group	Experiment group	Control Group
High	18	7,4	28,7	10	+10,7	+2,6
Average	28	35,3	51,3	38	+23,3	+2,7
Low	54	57,3	20	52	-34	-5,3



Picture 2 - Diagram comparative rate of preparing young people for family life

Table 5 – Percentage rate of preparing young people for family life acc.to experiment

Components	Scales	Level	Control.group (CG)			Experiment.group (EG)		
			Defining stage %	Developing stage %	Establishing stage %	Defining stage %	Developing stage %	Establishing stage %
Motivation-valued	Willingness Opinion Claims	High	22,8	24,2	26,4	27,8	35,7	48,4
		Average	32,6	31,2	32,2	36,1	35,2	37,5
		Low	44,6	44,6	41,4	36,1	29,1	14,1
Rich –cognitive	Knowledge Comprehension Competence	High	28,6	25,4	24,6	30,9	47,2	51,2
		Average	26,0	27,7	31,7	35,9	31,7	34,6
		Low	45,4	46,9	43,7	33,2	21,1	14,2
Communication and character building	Feelings Communication Behaviour	High	26,3	24,4	23,8	29,5	40,6	51,5
		Average	28,1	29,9	31,9	34,9	37,7	35,5
		Low	45,6	45,7	44,3	35,6	21,7	13

In the motivation-valued part, preparation level of adolescents for family life on the basis of ethno cultural values is rated by their answers.

Rich-cognitive part of the experiment respondents' knowledge, comprehension and competence skills have been determined within 3 stages (defining, developing and establishing).

Percentage rate of the adolescents' preparation for family life is demonstrated by their feelings, communication and behavior.

The last experimental table shows considerable differences in quantity and quality in defining the rate and level of preparing adolescents for family life.

As we see from the table, there was a slow preparation level in controlled groups. Though they didn't have special curriculum, thanks to educational programs they made good progress. As far as the experimental group is concerned, through maintaining unity between the school and family, they made a remarkable success within the three components. Now, let's analyze this matter according to each stage.

If we take the controlled group that had no optional courses, according to motivation-valued

component, its rate in the defining stage (44.6%) declined to 41.4% in establishing stage. Academic process might have influenced it. In the experimental group, initial low level 36.1% steadily has decreased, and reached 29.1% in the developing stage, and finally dropped by 14.1%. This shows a considerable difference between the two groups.

From the tables, we can easily see that there were both comparative and progressive growths among the high levels. For instance, in the rich-cognitive component high level was about 28.6% in defining stage, 25.4% in developing stage, and dropped to 24.6% in final stage. On the contrary, this index has increased among the experimental group representatives. Again, we'd like to emphasize that this progress is the outcome of a serious diligent work.

Accordingly, the rate of the controlled group in communication and character-building component shows the decline (28.6%-25.4%-24.6%), but it is of opposite character in the experimental group.

Thus, as a result of such experiment we've reached enough information which enables us to summarize the issue under discussion.

4. Conclusion.

As preparing young people for family life is the main issue of this research, initially the terms “family”, “values” and “ethno cultural values” have been interpreted. Referring to scientific definitions and theoretical concepts, we tried to make our own conclusions.

Analyzing ethno cultural needs of preparing seniors for family life on the basis of ethno cultural values, we’ve developed a concrete educational system and theoretical model of it.

A number of pedagogical experiences have been studied. Methodical manual on preparing schoolchildren for family life has been offered.

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