

CHARACTERISTICS OF BURYAT CHILDREN'S SOCIALIZATION IN THE TRADITIONAL CULTURE*

CARACTERÍSTICAS DA SOCIALIZAÇÃO DAS CRIANÇAS BURYAT NA CULTURA TRADICIONAL†

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Abstract: The aim of this study was to characteristics of Buryat children's socialization in the traditional culture. In the system of parenting values, the responsibility of parents towards family-relatives in the formation of the child's personality is emphasized. Multi-childhood in the family is supported by faith in the rebirth of the soul, the adoption of a special mission of the emergence of the child, the tradition of giving children to childless relatives. Socialization mechanisms in the nomadic community, age transition (age initiations) and ceremonies, transition to working life, gender sociology. The research is based on an axiological approach: the traditions of the ancestral culture served as the ideals of parenting, in which the main principle is the value attitude towards the child. Based on the theoretical analysis of Buryats' ethnographic data, the specificity and mechanisms of socialization of children in traditional culture were determined. The application of comparative-matched analyzes made it possible to reveal the similarities and differences in determining the childhood boundaries and educational traditions of Turkish-Mongolian speaking peoples. The modeling method made it possible to embody empirical research data and confirm the age-related periodization of childhood in Buryats. The practices and mechanisms of children's socialization were analyzed based on traditions and ritual actions that enable the child to transition to a new stage of growth. It turns out that the main environment of socialization of the individual in the childhood stage is a family or a group associated with the family. The system of traditional educational values that defines Buryat's behavioral models, determined the understanding of his "Self" in social relations, his early inclusion in business life.

Keywords: Traditional culture. Educational values. Age initiations. Socialization. Transitional customs. Family traditions.

Resumo: O objetivo deste estudo foi o de conhecer as características da socialização das crianças Buryat na cultura tradicional. No sistema de valores parentais, enfatiza-se a responsabilidade dos pais em relação aos familiares na formação da personalidade da criança. A multicriança na família é

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sustentada pela fé no renascimento da alma, a adoção de uma missão especial do surgimento da criança, a tradição de dar filhos a parentes sem filhos. Mecanismos de socialização na comunidade nômade, transição de idade (iniciações de idade) e cerimônias, transição para a vida profissional, sociologia de gênero. A pesquisa se baseia numa abordagem axiológica: as tradições da cultura ancestral serviram como ideais de paternidade, em que o princípio principal é a atitude de valor em relação à criança. Com base na análise teórica dos dados etnográficos dos enterros, foram determinados a especificidade e os mecanismos de socialização das crianças na cultura tradicional. A aplicação de análises comparativas permitiu revelar as semelhanças e diferenças na determinação dos limites da infância e das tradições educacionais dos povos de língua turco-mongol. O método de modelagem tornou possível incorporar dados de pesquisa empírica e confirmar a periodização relacionada à idade da infância em enterros. As práticas e mecanismos da socialização infantil foram analisadas com base nas tradições e ações rituais que permitem a transição da criança para uma nova etapa de crescimento. Acontece que o principal ambiente de socialização do indivíduo na etapa da infância é uma família ou um grupo associado à família. O sistema de valores educativos tradicionais que define os modelos comportamentais de Buryat, determinou a compreensão de seu "Self" nas relações sociais, sua inclusão precoce na vida empresarial.

Palavras-chave: Cultura tradicional. Valores educacionais. Iniciações de idade. Socialização. Costumes transitórios. Tradições familiares.

1. INTRODUCTION

Although the Buryats belonging to the Altai branch of the Turan peoples, are known as the Mongolian people today, they are a mixed people born from the syncretism of two Turkic and two Mongolian tribes. Among these, the Huri and Hondogar tribes living in southern and eastern Buryatia have Mongolian character and are Buddhists. Bulaga and Ehiris living in the West are Turks and believe in Kök-tengri. The total population of Buryats is around 670 thousand. Clearly, 310 thousand of them live in the Autonomous Republic of Buryat. There are also more than 150 thousand Buryats in neighboring Irkutsk and Zabalskaya Oblast (Sydenova, 2017: 175; Tsydypov & Gombozhapova 2014: 59).

Like other Shamanist or Buddhist Turko-Mongolian people living in Siberia, Buryats also organized sacrifice ceremonies to spirits protecting the lineage called "*taylagan*" and participated in the collective sports games that accompanied it. While the Mongols and Buryats were performing prayer ceremonies in genealogical shrines generally called '*oboo*', they organized archery, wrestling and horse races called naadam, "*Three Games of Privates*" ('*naadam*') (Tsirendorjiyeva, 2014: 127). The famous Buryat ethnologist M.N. Hangalov XIX the end of the century and the XX, he explained in detail the archery festival called "*Surharbaan*", which was widely celebrated by the Kudin Buryats at the beginning of the century (Togan 1981: 696; Lopsonova et al., 2020).

Representation of the problem: The current problem of modern pedagogical science is the restructuring and use of traditional ethnic parenting systems. In the context of globalization, conditions arise that, on the one hand, with new opportunity for such development, on the other hand, lead to the destruction of the culture of ethnic groups. Ethnic culture is the result of the adaptation of different nations to their living spaces (Rabadanova et al., 2018: 61). As a result, ethnic culture reflects values that allow a person to live and develop in a particular social and ecological environment.

The subjects of studying and applying the traditional education culture of different peoples in the education systems of the world countries are reflected in the works of local and foreign researchers. A team of scientists from Brazil R. Orlandi, P. Capelin, R. Garcia and A. Oliveira raise the issue of ethnic and racial discrimination in Brazilian education (between university and outside community) in their work (Orlandi et al. 2018: 76). Researchers have proposed solutions for these problems by testing the elements of traditional educational culture in practice. These include discussing documentaries on the history of indigenous peoples, human rights, identifying the origins of various dishes, and conducting dances of the Brazilian people. Educational scientists have confirmed the need to change the curriculum of Brazilian schools to solve the problem.

Chinese researcher J. Jang confirmed the need to study and use ethnic cultures of minorities in China in his article *“Educational diversity and ethnic cultural heritage in the process of globalization”* (Zhang, 2019: 49). According to the author, introducing the Han people to the cultures of the minor peoples of China will enrich their knowledge and open up new, more important models of life for them. A.P. Beketova, T.V. Linguists such as Beketova A.P., Kuprina, A. Petrikova, M. Mishenkova developed a positive intercultural communication method based on the communication-oriented teaching of a foreign language (Petrikova et al., 2017: 102; T.D Beketova et al., 2018:108–124.). In Jules' work, taking into account the multiculturalism of the Caribbean countries region, new approaches to the development of national (ethnic) education are emerging to solve integration problems (Jules, 2017: 482–498). In the work of European scholars such as Lianaki-Dedouli and J. Plouin (2017: 45–58) specializing in the study of the problem of intercultural dialogue for intergovernmental and non-governmental organizations, a teaching methodology is proposed that allows you to navigate various cultures.

The experience of using national games in raising children is presented in several articles (M.M. Kolokoltseva ((2017: 156–170), R. McElligott (2019: 344–361), M.P. Morales

(2017: 1377–1409), J. Williams (2018: 426–474), M.A. Tokmasheva et al., (2019: 254–271)). In the authors' work (Tokmasheva et al., 2019), the positive results of the use of ethnopedagogical technologies in physical education appear. This, in turn, contributes to an increase in the level of physiometric indicators, the development of intercultural communication and ethnic identity.

Researchers at Jeongbuk National University of the Republic of Korea who work in biology and medicine J.K. Lee et al., (2018: em 1582) conducted a study on the importance of practical use of knowledge about races, cultural and physiological characteristics by physicians. The researchers found that Korean medical students were only generally aware of racial differences and were not ready to use their existing knowledge of race in medical practice. Korean scientists have proven the need to teach race-related courses based on modern concepts into the official curriculum of medical educational institutions. According to the researchers, knowledge of the culture and physiology of different ethnic groups will allow future doctors to solve the complex problems of modern medicine. They drew attention to the dangers of using outdated and incorrect notions of race by medical professionals in the context of Korea's transition to a multicultural society.

The study also touched upon the problems of multicultural education of children. Researchers of T.H. Huang and Y.C. Liu identified the principles of curriculum development in Taiwan based on a comprehensive analysis of indigenous cultures in their work (Huang & Liu, 2017: 1341-1360). The authors identify five dimensions within which educational programs will be delivered:

- 1) upholding traditional values in everyday life;
- 2) to take into account the subjectivity of each ethnic group;
- 3) allowing students to practice;
- 4) multimedia use and going out;
- 5) to increase students' confidence and improve their overall perspective.

The research of B. A. Tahohov offers ways to harmoniously combine the problem of the preservation of ethnic cultures in the conditions of globalization (14). Based on the analysis of different concepts of cultural integration, Khadjiyev S.M. revealed the most productive aspects of multicultural upbringing of youth (Khadzhiyev, 2016: 158). S.B. Dagbayeva, in her article, considers the ethnic socialization of children as the process of an individual's harmonious entry into a multiethnic society (2018: 140–156).

Updating the use of the values of ethnic cultures in education reported by Mustafaeva (2015: 96-98), is important in solving the problem of the identified issue. Thus, the analysis of the work of scientists studying on ethno-pedagogical issues has revealed the existence of various problems in education related to the lack of attention to the traditional education systems of different ethnic groups. However, to date, there is not enough research to reveal the ethnopedagogy and values of Buryat culture, the traditional features of the socialization of Buryat children. The purpose of the article is to identify and prove the features of the socialization of children in the traditional culture of the Buryats, by describing the values of upbringing and socialization mechanisms of the child, which have a significant impact on the formation of the individual.

The materials of the research consisted of the following sources. These are; scientific works of scientists presented in articles, monographs, dissertations; scientific and methodological literature on ethnopedagogical issues. The following methodology was used as research methods: theoretical analysis and synthesis, systematization of theoretical data, comparative analysis and modeling. The subject of the research is the process and culture of socialization of children in traditional Buryat society. It was also obtained from the 'natural-observation' method during the field studies of the Scientific Research Project numbered KTMU-BAP.2018.GOS.02 mentioned in the footnote.

In general, the study aimed to identify and confirm the specificity of children's socialization through the analysis of age-related transitional mechanisms accompanied by rituals and ceremonies of childhood preservation, and the identification of the value bases of parenting at each stage of the child's growth. This study was carried out by observing children growing up in rural mono-ethnic environments and talking to elderly and knowledgeable people. The authors of the study developed and validated the childhood periodization model accepted in traditional Buryat culture. Socialization stages, age-related beginnings, rites of passage and ceremonies, activities for children have been accepted as the basis of age periodization.

2. METHOD

The research is based on an axiological approach: the traditions of the ancestral culture served as the ideals of parenting, in which the main principle is the value attitude towards the child. Based on the theoretical analysis of Buryats' ethnographic data, the

specificity and mechanisms of socialization of children in traditional culture were determined. The application of comparative-matched analyzes made it possible to reveal the similarities and differences in determining the childhood boundaries and educational traditions of Turkish-Mongolian speaking peoples. The modeling method made it possible to embody empirical research data and confirm the age-related periodization of childhood in Buryats.

3. RESULTS

Let's look at the traditional system of family values and the mechanisms that ensure the positive socialization of children in ethnic culture. According to the research materials of ethnographers, children brought up in the traditional value system have an important position (Galdanova, 1992: 173). In the culture of the nomadic people, the ultimate aim of the child-rearing program was to 'make him human' (*'hüney zerge hun bolgobo'*). The stage at which the child grows up is determined by the characteristic of his physical and social maturity, which literally meant the custody of his parents before they gained independence for themselves. It was characterized by the label *'buliyen dürrööde, garyen ganzagada'* (*"legs can reach the stirrups, hands can reach the box"*). This expression contains a deep meaning of the goal of education in the family, parental responsibility to the whole family and relatives for the proper upbringing of the child and is one of the common wishes established in the oral folk art of the Buryats.

The result of a good upbringing was expressed in the evaluation of the behavior and skills of the person, on which everything depends on *'ehe esegin hurgal'* (*'from parental teaching, upbringing'*) when they talk about the observations of adults (Tsirendorjyeva, 2014: 128). For example, as the son became involved in the business activities of the men, he would gradually come under his father's patronage. The Buryats valued male upbringing, for there was a cult of a male breadwinner, and only under his watch could the son become a worthy man.

An important phenomenon in family values was the concept of *'udba'*. It was believed to be *"hubuun hun eseg ne nerlüüibe, uga urgelcelüüibe"* (*"the son will honor his father and exalt his lineage"*), as they ascribed the continuation of the family's progeny to men. When only girls were born in the family, the pedigree record was *'γri γgi'*, indicating that they had no

children and that the lineage was cut off. All this testifies to the strength of the masculine principle in the family and the responsibility for the continuation of the family.

The tradition of knowing one's roots are the first steps in one's understanding of the "I" in the system of social connections and relationships. At family dinners with relatives, children recited their genealogy by competing with each other on ascending and descending lines. It was especially important for the child to gain approval from adults to demonstrate that he had a good knowledge of the family branch and his own place in it. This knowledge had a prestigious character; it was a kind of mechanism for transferring behavior patterns of individuals at different hierarchical levels to a large network of related communities.

Teaching children the knowledge of their ancestors (genealogy) began from the moment they first spoke. Such a tradition would make it possible to fix a picture of the world in the child's mind, serving as a program to instill in him a sense of connection with the group and to have a collective genealogical memory map (Sydenova, 2017: 174). People say "*ugaa ubanda hayangny, shubaa niiliülengü*" ('don't forget your roots, don't allow incest'), so the kinship relationship was preserved until the seventh generation and then alienated. Thus, as we have seen, genealogy was a regulator of relationships in the family and a way of socializing children.

Let's look at the rituals of the preservation of childhood, which are most fully represented in Buryat, especially in the first year of life (Khukhlayeva, 2008: 248). A description of the ritual rites that characterize the socialization practice of children among the Buryats can be found in the historical and ethnographic article on the Buryat Zakamen (Galdanova, 1992: 173). In this study, "*burying the placenta*", "*placing the child in the cradle*", "*naming*" and so on. Extensive information has been given about such rites.

It should be noted that from childhood they teach Buryats that having many children is a sign of a strong and complete family. A midwife who gives birth should have a large family and their children should be alive and healthy. Also, relatives with many children and full families must be present during the '*badak*' or '*toy*' (engagement) wedding ceremony, it is also important to fulfill this requirement during the bed-making ritual for the newlyweds. Such traditions strengthened the value of the family.

Shortly after the birth of the child, the first action is taken for safety, this is the tradition of '*burying the placenta*', which must take place inside or outside the tent but necessarily on the territory of a nomadic family. Buryats call the place where the placenta is

buried *'toonto'*. During the placenta burial ritual, childless couples or families with few children could be found so that fate would give them offspring in the future. The Buryat believed that if you treat a child well, it will help bring back the god of children (*'übibüüni tengri eryülbe'*).

There was a tradition of taking the child from his own relatives for grow up. If you gave your child to close relatives for upbringing, you were doing a good job. According to the observations of this tradition, a special childish atmosphere is formed in families that bring children up, and then it turns out that their own children are born. One of the common traditions to experience the bliss of motherhood was to visit holy places, which are sources of healing, where necessary rituals were held. For example, there were places of worship where childless couples asked the local spirits, who were the owners of the mountains, to have children. For this reason, they worshiped spirits and performed rituals of gifting children's clothes and toys.

The custom of putting the child in the cradle symbolized giving the child property, namely the house, cradle, and it could be taken from close relatives by the father or a new one could be made. There was a belief that a child should not prepare the cradle before his birth. It meant *'türöögüy hübinü tumer ülgü bü belde'*, meaning *"do not prepare an iron cradle for an unborn child"*, and it was also undesirable to choose a name for the child and to sew clothes beforehand so as not to shorten his life. Thus, there were descriptions of all protective ritual actions. In the first year of a child's life, strangers were forbidden to enter his house or tent, for which special signs were put. For example, the Khalkha Mongols would stretch a *'zeg'* around the tent, a rope woven from horsehair and hung with ribbons and bells. The Buryats used to put haryuul-taboo, *'sam'*, *'sontoo'* in the form of three birch sticks (Zhukovskaya, 2002: 246).

When a child was one year old and two years old according to the lunar calendar, they celebrated the feast of *milaangüüd*, the homeland holiday dedicated to the child. *Milangüüd* is an ancient tradition that symbolizes the acceptance of a child as a member of tribal society.

The feast was widely celebrated, guests were invited, bulls were slaughtered, milk *raki arhi* was offered, gifts were given to the midwife, and the relatives gave the child cows, horses, rams, etc. as much as possible. They would bring gifts.

It should be noted that today, in the traditions of modern Buryats, the tradition of celebrating the first birthday of the child *'Milan'* in the circle of close relatives has been

renewed. The pace of life in the modern urbanized world distances relatives from communicating with each other, but kinship relations continue thanks to the idea of reviving this tradition. In the modern ritual culture of the Buryats, rites of passage have already been preserved in a modified form.

Infants up to the age of three were *Zayashi* patrons of grace and were perceived as equal to god (named '*Burbantay*'), meaning they were closer to the ancestral (spirit) world than to human society. A child's delicate and sensitive connection with the world caused people to develop an amulet system, for example, a talisman in the form of the image of that animal was made under the symbol of the animal in which the child was born and hung on the child's bedside. The belief in *Zayasha*, the patron of the grace of children, formed a way of treating the child in a family, meaning that if you mistreat a child, you can lose him (Galdanova & Galdanova, 1992: 174).

A special attitude towards young children was due to the belief in the rebirth of the souls of deceased relatives. According to tradition, they made a soot mark on the body of the deceased and later believed that if a child with the same birthmark ('*menge*') was born in the circle of close relatives, he was reborn. In emotional manifestations towards children, Buryats were more sensitive than restrained, they would sniff the child's head instead of kissing it, the old people would say to the child: 'let me smell your head' ('*tiintüüge üge*'). Thus, the actions concerning the preservation of the child's life and in the minds of the parents depended on the qualitative performance of the rites of protecting the children. The belief that the child is born with his own sustenance and brings abundance, well-being and prosperity to the home is also very valuable to strengthen the institution of the family. In planning and reproducing the family, it is important for modern parents to consider the specific mission of the emergence of a new family member.

A child's transition from infancy ('*nara*') to the childhood stage ('*übibüün ü*') was associated with 2 or 3 years of age, taking into account the intrauterine developmental period. Her infancy ended with her first haircut, signifying the transition to the next stage of development. The changes made it possible to indicate the gender difference by marking. Girls have two strands on the top while boys have one strand on their heads. Thus, the child has already moved away from the "*world of ancestors, gods*" and has learned to mingle with people of his own origin. The main environment for an individual to socialize in childhood is a family or relatives; Children were an object of education not only for their own family (nuclear family), but also for the whole family related group. An example of this

situation is that the whole dynasty takes care of the elderly who are left alone in old age. There was no case of an old man begging (Baldayev, 1970: 363).

Thus, the bonds of the family relationship were also the mechanisms of the socialization of children. At about 9 years of age, puberty begins; boys are interested in communicating with their peers, where they learn the first skills of the national struggle, do archery, participate in horse races. Girls at this age help their mothers with housework. The specific question of timing of childhood in the culture of socialization of Buryats is discussed. Perhaps childhood ended at the age of 10, and adolescence at the age of 13-14 years, *"the end of childhood, the beginning and end of adolescence cannot be said for certain"* (Galdanova, 1992:173).

Serious attention should be paid to the fact that age periodization is closely related to the 12-year cycle and represents the stages of a person's life. The course of life is perceived by archaic consciousness not as linear but as a cyclical, repetitive process. The Turko-Mongolian chronology, like other Central Asian nomads, was based on observations of the phases of the moon. The beginning of the child's life is not counted from the moment of birth, but from the intrauterine developmental period of the child, that is, when this period is included in the age periods, the child is born at the age of one.

The process of socialization is inextricably linked with the symbolism of cultural age. There is a similarity in the structure of the age categories of Buryats and Mongols, which is *"more compact, less gradable, and compared to the anthropological assessment based on European data"*. Thus, in the traditional culture of the Mongols, three major periods can be distinguished: infancy - up to the age of 3, childhood - from 3 to 7, adolescence - from 8 to 15, and in conditions of nomadic life, the maturity period of the individual reaches 16 years. At this age, a person can become responsible for himself, his family, his team and carry out active work (Viktorova, 1983: 52).

Thus, a distinctive feature of the Turkic peoples of South Siberia (Altai, Khakas, Culum, Dolgan, Khotan, Shor, Teleut, Telengit, Tofa, Tuva), including Mongolian and Buryat children, was early maturation, that is, in comparison with childhood European culture it was short. Such a state of ethno-cultural development was due to the harsh climatic conditions and lifestyle of the nomads, in which it was necessary to quickly master the skills of independence and involvement in the work of adults.

4. DISCUSSION

To complete the picture of children's socialization, the system of introducing children to practical work skills should be considered. It is known that different ethnic groups show differences in the upbringing of children depending on the culture of a particular ethnic group. Ethnic culture is shaped under the influence of the natural environment, neighboring peoples, and certain policies of the state.

From ancient times, along with the nomadic culture, there were centers of settled agricultural culture in Buryatia. Hunter culture also had an important place. The basis of the development of Buryat culture is the nomadic tradition in Central Asia. Buryat culture took and transformed the elements of settled agricultural civilizations (Chinese, Central Asian and Russian) together with nomad. The Mongolian state supported the idea of collectivism, which was the priority of the people over the private. The above factors have led to the establishment of economic traditions and have influenced the development of the job training system.

The games played by Buryat children in their job training were of great importance. From the age of 4-5, they begin to teach children to ride horses in the form of riding. The skills acquired later allowed young boys and girls to easily manage a horse, using it for various tasks. By the age of 10, Buryat children acquire the skills of navigating horses. The ability to ride a horse and roam was also characteristic of other Mongol-speaking peoples. This information has been proven by the ethnographic materials of Bargut and Khalhas (Lopsonova, & Mansheyev, 2020: 203).

During the game, the children imitated the working lives of the adults. Games with lasso, bow and arrows were popular. Children would depict the horses being caught with rope, trying to put a loop on the end of the rope over a stump or a peg stuck in the ground. Another popular game was hunting a wild animal with the use of bows and arrows that he made himself. A tree trunk or a pole was used as an animal or target. A bow made of spruce branches and arrows cut from a log were loved. The front end of the arrow is wrapped with metal wire for weight.

The girls played games that imitated housework. In general, these were games that reflected cooking, hosting guests, feeding and caring for the child. From the age of 7-8, Buryats begin to teach children to do simple tasks. Young children would help their mothers with the housework as much as they could, carry water and firewood, wash the dishes, help them get cattle out of the yard, and bring grazing calves or sheep nearby. The

northern Buryats living close to the taiga took their children to hunt, gather wild plants, and mow at the edge of the forest, where they were given the role of junior helpers (Hartanto et al., 2021: 922).

For both the eastern and southern Buryats, due to the northern Buryats and later settlement, the most responsible job of the summer was haymaking. In order to feed the animals in winter, it was necessary to mow, dry and collect hay in a short time. Therefore, the whole family, united with relatives and neighbors, participated in the hay harvest. From the age of seven, children helped turn the hay, while 9-10-year-olds were already mowing the hay (Takhokhov, 2019: 74).

At the age of 11-12, children are fully involved in all kinds of family affairs. Thus, the ethnographer B. E. Petri, in his work describing the life of the northern (pre-Baikal) Buryats, wrote: *“Children up to the age of 11-12 work on an equal basis with their fathers. They were able to use many of their personal initiatives while at the same time submitting to their father's will without question. Encouragement of independence by elders gives young people self-confidence. Girls on the other hand, help their mothers with housework, taking care of animals and small children”* (Petri, 1925: 72).

From the description of the researcher it is clear that the Northern Buryats encourage initiative in the job training of young people and instill in children their independence in solving economic problems. G. M. Osokin, in his work, writes about the early maturation of Buryat children, and when researching the life of the Southern Buryats (these are Buryats formed from the indigenous Turkic tribes), he comes to the following conclusion:

“Buryat children do not like special care or supervision. As soon as the child begins to walk, the care of the parents is reduced to nothing. Children are given complete freedom of action, so that 5-7-year-olds are considered so independent that they sometimes go away for a long time, without worrying parents about their safety. A Buryat boy of 8-9 years old is like a peasant boy of 10-12, both in appearance and in his gaze” (Osokin, 1906:305). Obviously, traditional parenting principles based on freedom and the possibility of creativity has accelerated the process of involving children in social processes. The active development of work skills is facilitated by the adaptation of children from an early age to the real-life support system of Buryats in the conditions of South Siberia.

During adolescence, the upbringing of children in the Buryat family shows awareness. In the past, the Buryats, as in any traditional society, defined the roles of a man and a woman quite clearly. Gender difference was expressed in the formation of ideas in

children about what a man and a woman can do. Business skills are expressed in the male and female principles formed in Buryat culture: “*Nine virtues of a real man*”, “*Seven talents of a woman*”. According to the law, a man's business skills were: the ability to throw bows, ride horses, work as a carpenter and blacksmith. Women, on the other hand, had to be able to raise children, manage the housework, protect the home, prepare food and sew (Huang & Liu, 2017: 1344). At adolescence, children became full-fledged members of the family, began all family chores and were instructed to do household chores independently.

Table 1. Age periodization of childhood accepted in traditional Buryat culture.

Age	Stages of socialization	Age transition rituals	Types of activities
1	2	3	4
Prenatal intrauterine period ' <i>Ehin umay soo</i> '	The beginning of the chronology ' <i>Beye olo</i> ' (found rebirth)	Adoption ceremony, belief in the myth that the unborn child has an aura.	
Infancy 0–1 years ' <i>naray</i> ', <i>nyalba naban</i>)	'Naray' (newborn period). Participation in family and relatives community.	Cutting the umbilical cord (' <i>hüyhe Hüindelge</i> '); 'Burying the placenta' ritual, 'Put the baby in the cradle' ritual (' <i>ülgido orüülha</i> '), 'Naming', ('Meeting the baby and relatives' ritual), 'Milanguud' feast (homeland, turning 1 year), 'Sharing shares' giving gifts to the baby.	
Childhood 2-3 to 8-10 years old (' <i>ühibun üe</i> ')	Childhood is a period of moving away from the 'world of ancestors, gods' and establishing closer relations with the social collective. 'Socialization by gender': 3-year-old boys, 4-year-old girls. 'Uha orocho', 'mede orocho', self-awareness, child self-identification	The ritual of ' <i>Ube Hayslaan</i> ', cutting her first hair, weaning her from breast milk, changing her hairstyle.	Getting used to work life towards the age of 6-7 , doing not very difficult tasks (boys riding horses, the ability to put on and take off the horse harness, herding animals, girls looking after children younger than themselves, helping their mothers with household chores). Girls learn sewing, needlework, milking cows, cooking, making yarn from wool, knotting ropes from tendons, starting from the age of 7-8 . From the age of 7-8 , boys begin to learn about helping adults in agricultural work, harvesting hay, taking care of animals,

			slaughtering and shearing animals, tying saddles, walking around horses, and learning locations and directions.
Puberty 9 to 13-14 years old	Boys join the hunt. Transition period to adult male status.	Initiation rituals ('jelee oruulga'), entering the year of birth. The rite of preserving the vitality of the young, the ritual of lubricating the thumb.	Girls were now able to milk cows, prepare tarasun, and do hay work alone. The boys were engaged in wrestling, archery, horse riding, training of horses, and the use of rifles. They were engaged in men's handicrafts (woodwork, harness, etc.).
14-15 years	Initiation ritual	'Yaman honin hoer' ritual for men. Girls' hair changes by switching to a single braid.	They are in full control of everything
Towards adulthood. 'nahaa hussehe' between the ages of 16-18,	Adulthood, maturity, responsibility for himself and his family	Ritual races 'Erin gurban naadam' (Men's three games/wrestling-riding-archery)	From this period, man is now an adult.

Severe climatic conditions formed traditions of mutual assistance among the peoples of Southern Siberia. In a short Siberian summer, it was necessary to prepare for a long winter with severe cold (Dagbayeva, 2012:122; Dagbayeva, 2018: 145). This required the efforts of a cohesive team. Buryats are instilled in the traditions of mutual assistance from childhood. Children were involved in the age-appropriate work that required teamwork, such as preparing firewood, removing manure, shearing sheep's wool and stamping horses, transhumance and grazing, construction, felt making, and hay preparation (Lopsonova & Mansheyev, 2020: 203). Therefore, following the logic of this study, we will summarize the ethnographic, cultural and ethno-pedagogical data obtained, and examine the childhood periodization model accepted in traditional Buryat culture. The results are presented in the table. Thus, the stages of socialization were accompanied by the performance of ceremonies, some of which aimed to include a person in a particular social group, while the other part marked the transition of the individual from one age stage to another. As can be seen from the table, the rituals performed in the first year of life and the period before the birth of the child are much less in the later stages of childhood, because if

a difficult period passes, the danger to the life of the child is reduced and the emphasis is placed on the qualitative changes of the situation.

5. CONCLUSION

Thus, the purpose of the traditional Buryat breeding system was the formation of a personality suitable for the norms, rules, values, knowledge and skills of the family community, which would allow it to live and thrive in the nomadic culture of Central Asia. The basic values of the Buryat upbringing system are the socially accepted responsibility of the parents to the family and descendants in shaping the personality of the child. Another important value of education was the gradual transfer of knowledge about his origin and who he should be in the future as the child grew up. The value of a full and multi-child family is seen in the characteristics required of a person and community members participating in the birth of a new family, and in the tradition of transferring children from families with many children to those without children. Questions about the belief in the rebirth of the souls of relatives who died in the newborn baby, the reason for birth and the meaning of life are answered. The idea of the emergence of a special mission for the birth of a new family member, bringing abundance, well-being and prosperity to the home, which is important for the strengthening of the family institution, was accepted.

A clear definition of the roles of a man and a woman is an important element in the educational culture of the Buryats. In the laws of Buryat culture, the distinction between men and women is primarily expressed in terms of job sharing: *“Nine virtues of a real man”*, *“Seven talents of a woman”*. The mechanisms of socialization in the parenting system include games related to the acquisition of work skills necessary in nomadic societies. As children grow up, they become involved in their parents' household activities. It is very important in socialization that children participate in collective work activities that ensure the viability of the community in the harsh climatic conditions of Southern Siberia. The involvement of children in the business activities of the family and society from an early age was one of the main mechanisms for educating Buryats.

Age rites were also a basic socialization mechanism in Buryat culture. During initiation, a person is comfortably included in a certain social group or moves from one age stage to another. And finally, the state of the traditional education system of the Buryats, which instills in a person the necessary life skills in the prevailing natural and social

conditions, is the main mechanism of socialization of the individual. The novelty of the research approach is the emergence of the value bases of the culture of socialization in the traditional Buryat society, which has been developed for centuries. Its theoretical significance is that on the example of the study of the features of traditional child rearing, it is possible to expand the theoretical concepts about the educational system of the Mongolian-speaking peoples of the world. The practical significance of the work lies in the fact that the educational values developed in Buryat culture can be used in the development of modern educational programs.

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