

UDC 37.037

doi: 10.15330/jpnu.4.1.173-177

THE VALUE OF FAMILY TRADITIONS IN THE EDUCATION OF THE INDIVIDUAL IN MODERN SOCIETY

MARIA KLEPAR

Abstract. The importance of family traditions of creating a complete personality is examined. The content and structure of the educational influence of family education shows the interplay of parents and children in the creation and adherence to family traditions. Some aspects of the original Ukrainian traditional family heritage and feasibility of the Ukrainian people in the field of family education in modern society are revealed by the author.

Keywords: family education, family traditions, means of education, family problems of modern families, the traditional Ukrainian family, ethnization of personality.

1. INTRODUCTION

Recently the depreciation of the family, its original moral guidelines are observed: a family with strong social focus turns to a community of people with partnerships; unstable marriages are based on false values; influence of parents on children is being lost. The main causes of family breakdown – lack of spirituality and various social problems that can not be overcome alone, unwillingness of parents to educate children and lack of understanding the importance of this process. In this regard, the need for updated perception of the family traditions of education, because in the family a child learns a model of family life and, according to teachers and psychologists implements this model in their own lives.

Family traditions are aimed to preserve order in the family, transfer of national experience to overcome problems in life.

This is confirmed by documents such as National identity concept of education in the development of Ukrainian statehood, the National Program “Ukrainian family”, the “Family and family education” et al., aimed to increase the authority of spiritual and moral values of the family, create favorable conditions for its full moral, psychological, social, cultural and spiritual development.

1.1 ANALYSIS OF RECENT RESEARCH AND PUBLICATIONS

A. Makarenko, S. Rusova, I. Steshenko, V. Sukhomlinsky and others scientists indicated the importance of family education in the formation of the outlook of younger generation. Ukrainian ethnopedagogy progressive achievements in the field of family education which are based on linguistic, folklore, ethnology and sociological materials are disclosed in the works by O. Budnyk, L. Smith, A. Rudnytska, G. Sagach, A. Scherba, R. Skulskoho, M. Stelmahovycha, I. Zyazyuna, etc. In their

scientific works they examine the ways of forming individual means of family pedagogy traditions of Ukrainian national education.

Ethnographic context of educational characteristics of learning the personality in modern family is reflected in the scientific works of scholars such as T. Alekseenko, A. Marushkevych, V. Postovyy, H. Vasianovych and others. The researchers emphasize the importance of national traditions in formation of the growing personality.

The article is devoted to unsolved aspects of the problem. However, the relationship of the original Ukrainian family traditions and contemporary problems of family education in teaching literature is enough revealed. Possibility of practical experience using traditional pedagogy in modern conditions is not actualized.

Aim of the article is to reveal the value of family traditions in the education of the child in modern society.

2. ANALYSIS AND DISCUSSION

The main material studies with full justification of scientific results. Meaning of teaching and importance of family education means that children from an early age, from the time when they are influenced the most, brought up without violence by an adult, moral, aesthetic, labor quality imparted to it gradually.

The main purpose of family education is focused on systematic effect of the mind, the soul, the body of the child, instilling it as full, reasonable person, forming a decent, dignified representative of the nation, conscious and ardent patriot of Ukraine.

Analysis of source materials shows that, every nation, every people, even each social group has its own traditions, customs, rituals and holidays, the formation of which lasted during many centuries. The desire for family happiness and family well-being is reflected in the creation of family traditions.

Since immemorial time traditions have been an indispensable feature of the family, reflecting the moral position of its members. After all, rules, commandments, examples, precepts learned in the parent house, remain with a person for life. The origins of the general culture for each of us can be found there. Someone keeps albums of several generations, family legends are told, family chronicle is carefully done, not only jewelry, but also family heirlooms that have no real value are passed to descendants.

Family lexicon, recipes, family archive – all this and much more is included in the term “culture of family”. And in those families where history is carefully preserved and passed from generation to generation, usual crisis of education, the relationship of generations are not observed.

When people really appreciate, respect and love each other, life together is interesting in their family. They bring pleasure and fun to whom they love, give them gifts, arrange their holidays. General joy of gathering together on the occasion of family celebrations: birthdays, anniversaries. They have their own rituals and customs to welcome relatives, commemoration ceremonies. They are united by a set of spiritual values characterizing the level of family relationships between different generations.

Their family life continually incorporates all of the best of life, but they create a unique world of the family. Some traditions are inherited from their parents, some they create themselves. They understand that adherence to tradition is a way to unite families.

H. Vashchenko warned against overuse of secondary Ukrainian traditions: “... Traditional ideal of man is not an embroidered shirt that you can lose and still remain Ukrainian. The ideal man is the best that people made in understanding the properties of human peculiarity and purpose” [10, p. 103].

According to M. Stelmahovych, ways to overcome the crisis in Ukrainian families are also to be found in traditional teaching methods generated by folk pedagogy. His ideas about national family education are reflected in the theoretical studies and practical recommendations of contemporary educators, psychologists, social workers [9].

Despite the time, age, social status, everyone desire to make the house cozy, welcoming, unique. Wherever family member who is not far from home, he knows that he is waited at home, and always someone will listen to him, understand, and help in difficult times. And there should be a family tradition that children necessarily learn and move into their future family. It should be noted that family tradition is the way to national consciousness of the individual, to the transfer of the ethnic values of national identity.

V. Skutina indicates peculiarities of formation of national identity values on basis of which moral and ideological values of the Ukrainian nation are considered[8]. In the structure of the content she highlights the following:

- harmony (harmony of the inner world of interpersonal relationships, relationships with nature);
- good (good as the truth, the highest good, profound belief in the triumph of good over evil, dobrotvorchist, compassion, humanism);
- freedom (internal freedom, freedom, recognition of human uniqueness individuality, tolerance for slavery, freedom of expression);
- justice (honesty, truthfulness, commitment to truth, social justice, the belief in the Higher Justice);
- the family as a fundamental principle of development and identity formation, spiritual, cultural and economic development of society;
- people (respect for working people, the ability to interpret the history, culture, traditions and moral values of its people, faith in his spiritual strength, the desire to ensure that the Ukrainian people took their rightful place in the civilized world)
- Ukraine (patriotism, the desire to strengthen the state, economy, culture, willingness to give all efforts for the good of the Fatherland) [2, p. 22-24].

Thus, we can conclude that the efficiency of formation of patriotic consciousness is not achieved by using a single value, but by application of their combination. Some ancestral traditions can be fully accepted in modern young families, other new traditions reflect gains of the present society is the common heritage of our time.

But there are traditions that never lose their relevance for reflecting primarily democratic relations, respect for all, even the youngest members of the family. For example, early initiation of children to discuss all the issues of family life is a long standing tradition. In some families evening tea has become common, when the whole family is going to discuss the events of the day. Mother and father talk, share experience. This opportunity is provided also for children. Plans for remote and immediate future are discussed together. Nightly readings, discussions, free expression and exchange of ideas are very useful tradition.

The best school of life is analysis of mistakes. If this was the rule in the family, the children, of course, attached to a mandatory manner, unbiased analysis of their actions. This tradition creates an atmosphere of deep trust between all family members, prevent alienation of children in adolescence, allows parents to support their children in any difficult situation.

Family tradition is a spiritual atmosphere of the house, consisting of routine, habits, lifestyles and habits of its inhabitants.

For example, some families prefer to wake up early, have breakfast hastily, go to work and meet in the evening without questioning and conversations. In other families common meal, discussing plans is adopted, there is increased attention to the problems of each other. Each house during its existence consists of rituals. Residence gets accustomed to their residents, begins to live in their rhythm. Its little energy structure is influenced by traditions.

After all, traditions are not only family structures, but also the relationships that are developed between family members. If the family tradition fixes to themselves as required, they can serve as a good service.

Often emulated tradition helps us to live. And whatever strange they may seem important thing: family traditions and rituals should not be cumbersome and far-fetched. Let them come in life naturally.

It is difficult to form a family tradition when children are grown and have formed a common attitude towards the family. Another thing for young families, where parents let the child see all the beauty of the world, shrouded in his love and form a solid stance throughout life. A small child sees the world through the eyes of adults – their parents. Dad and mom shape children's view of the world from the first meeting with their baby. First, they are building for a light touch, sounds and visual images, then teaching first words, then transmitting their attitude to the world.

“In the process of ethnic socialization of young people one should take into account features of family educational traditions of the people. For example, the feature of the functioning of Ukrainian family is ennobling marriage relationships between husband and wife (father serves as a model of respect for woman-mother who is mostly patient, obedient, shy, gentle, industrious): “None in the world is, like family”, “No family, no relative – like from the bridge and into the water”, “Strong family – grief cry” sacred observance of mutual adultery: “Where needle and thread there where husband and woman there”, “Who to marry and so who to die”, “Father keeps daughter to the crown, and a husband his wife to the end of her days”; equality of status of Ukrainian women in the family (“A man keeps one corner of house, and a woman keeps three”, “The man is the head of the family, and women is the neck: where she returns, there he looks”); saving and increasing family customs, relics of labor dynasties (“When the father fishes, even children look into the water”) and others” [3, p. 239].

The way a child treats herself, others and life in general is entirely dependent on the parents. Life may seem endless exciting holiday or travel, and can be seen as boring, thankless and hard work that awaits everyone just outside school gates.

As O. Budnyk noted, various peoples express family traditions primarily through the stages of ethnic socialization. Thus, in a Ukrainian family the child aged before one year was “prayed”: mother or grandmother put a child’s hands together and pronounced the words of morning or evening prayers instead of a child. When the child was two years old she was taught to pray without help. The common prayer was widespread for all the family members. In Catholic and Orthodox families after children reach 9-10 years the First Holy Communion is celebrated. From early childhood (from 3-4 years) catechesis takes place, that is preparing for the grand event at the school or parish house (study of God, praying and preparing for the First Confession). The First Holy Communion for the Christian family is a solemn event to remember for a lifetime [3].

If most familiar family rituals didn’t limit, but only bring joy and pleasure, they would strengthen the children's sense of integrity of the family, a sense of uniqueness of own house and confidence in the future.

One charge of internal heat and optimism that carries each of us is acquired in childhood. Of course, a child is not formed in one day, but we can say with confidence: the more childhood was like a holiday, and the more joy it had, the happier a person will be in the future.

And family traditions and rituals allow the child to feel stable livelihood, under any circumstances that take place in the family; give it a sense of confidence and security in the outside world; child adjust to optimism and positive attitude to life; create unique childhood memories, which as an adult she will someday tell their children; allow them to feel proud of themselves and their families.

3. CONCLUSIONS

Thus, family upbringing in Ukraine has deep historical roots. The activity that was associated with the transmission of life and social experience to the younger members of society, and there is growing simultaneously with the evolution of mankind.

Every modern family is able to create some own family traditions, which are likely to be observed by children and grandchildren. We determined that creating family traditions needs to follow certain rules: a repeating event must be for a child bright, positive, memorable; tradition and that tradition to adhere to; you can use smells, sounds, visual images, as long as in the conventional action was something that affects feelings and relationship to the child.

Traditions are the strongest elements that combine and cement individuals into one people, one nation, maintaining its integrity and communication between generations. Folk tradition cover all spheres of life, adjusting family and social relations. And perhaps the revival of family traditions begins the spiritual way of overcoming the crisis that befell humanity in the early twenty-first century.

REFERENCES

- [1] Babii V. Family traditions and their educational value. *Pozaklasny chas*, 7-8 (2004), 27-31. (in Ukrainian)
- [2] Budnyk O. Educational Model of a Modern Student: European Scope. *Journal of Vasyl Stefanyk Precarpathian National University*, 3 (2-3) (2016), 9-14. doi:10.15330/jpnu.3.2-3.9-14
- [3] Budnyk O. Ethnic socialization of personality: space of family educational traditions of the XXI-th century. In: Zimny J., Król R. (Eds.) *Education at the beginning of the 21st century. Collective work*. Stalowa Wola – Kiev – Ružomberok, 2012, 235-245.
- [4] Lozko G. *Ethnology Ukrainian, 4th ed., supplemented*. Publishing house "See", Kharkov, 2010. (in Ukrainian)
- [5] Lykov V. *Development of the education in Ukraine, monographs*. Kirovograd, 2000. (in Ukrainian)
- [6] Lyubar A. *History of Ukrainian schools and Education: Training. guidances*. "Znannia", KOO, Kyiv, 2003. (in Ukrainian)
- [7] Rudenko Yu. *Foundation of modern Ukrainian education*. Olena Teliha Publishing, Kyiv, 2003. (in Ukrainian)
- [8] Skutina B. Traditions of Ukrainian folk pedagogy. *Elementary School*, 7 (1993), 22-24. (in Ukrainian)
- [9] Stelmahovych M. Ukrainian folk ethnopedagogics. *Elementary School*, 8 (1995), 4-10. (in Ukrainian)
- [10] Vashchenko H. *Educational ideal*. Poltava Journal, Poltava, 1994. (in Ukrainian)

Address: Maria Klepar, Vasyl Stefanyk Precarpathian National University, 57, Shevchenko Str., Ivano-Frankivsk, 76018, Ukraine.

E-mail: mklepar10@gmail.com.

Received: 02.03.2017; **revised:** 20.04.2017.

Клепар Марія. Значення родинних традицій у вихованні дитини на сучасному етапі розвитку суспільства. *Журнал Прикарпатського університету імені Василя Стефаника*, 4 (1) (2017), 173–177.

У статті обґрунтовано значення родинних традицій у формуванні гармонійної особистості. Розкрито зміст і структуру родинного виховного впливу, представлено взаємовплив батьків і дітей у збереженні та відродженні сімейних традицій. Висвітлено деякі аспекти функціонування традиційної родини та можливості реалізації надбань українського народу у сфері сімейного виховання на сучасному етапі розвитку суспільства.

Ключові слова: родинна педагогіка, сімейні традиції, засоби виховання, виховний вплив у родині, проблеми сучасної сім'ї, традиційна українська родина, етнізація особистості.