

REFLECTION OF FAMILY VALUES IN THE TATAR PARAMIAS: EAST AND WESTERN TRADITIONS

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Abstract: Folklore texts of different peoples of the world have repeatedly been the subject of study of scientists in different branches of science. Along with bylinas, fairy tales, and parables, which show the main mental qualities of the people, the aphoristic genres have been studied. After all, proverbs, sayings, rhymes from ancient times played an important role in the spiritual life of the people, now have their cognitive, aesthetic influence in the upbringing of the new generation. Therefore, their scientific potential is not exhausted for further research, since they show the traditional culture of the people, their mentality. Despite the fact that the paramias of different peoples have much in common, there are still differences, coming from different cultures and showing the national orientation of a representative of a given culture. It is believed that the culture of the Tatar people reflects Western and Eastern cultures. Due to historical and geographical factors of the place of residence, the Tatars are on the junction of these two major civilizations. Therefore, their culture has both Western and Eastern traits of knowledge of the world, which was reissued through life experiences, and is reflected in different aspects of life. The aim of this work was to study the reflections of Western and Eastern cultures in determining the values of the Tatars. The object of the study are paramias of the Tatar language. Family values of the Tatar people are the subject of the study. The author uses descriptive, comparative-descriptive, integrated-contrastive, statistical and linguistic and cultural research methods. We believe that the results of the study will be useful to ethnologists, culturologists, historians, and also for a wide range of readers interested in linguistics and Ethnology. It should be said that the obtained results of paremiological material showed that the Tatars have their own vision and understanding of the tenets of loyalty, love, duty and purpose of life.

Key words: family values, the Tatar language, paramia, ethnolinguistics, language.

1 Introduction

Paramias, despite the fact that they are only one of the genre of aphoristic heritage of the people, contain a huge information. One can find historical, ethno-linguistic, cultural, and also extra-linguistic materials in them. Their essence is in a syncretic character, which reflects the people's culture. In paramias of the Tatar people, and of other ones, you can find information about the spiritual and material values of the people, agricultural, astronomical, meteorological, medical and other knowledge of the Tatars. Because paramias express philosophical, pedagogical knowledge of the people, transfer life experience from generation to generation, preserve cultural traditions and share their experience in overcoming individual and social problems. All this forms the mental values of the people which are honored and preserved through the generations. When one has lost them, he can be lost in a global world, cease to be one of the parts of his people. Because these values are essential components of human existence in the civilized world, that were left to him from his ancestors.

The two main value systems are defined in the world - Western and Eastern, which are the foundation of their cultures. If Western culture is understood mainly as American and European culture, the representatives of Eastern cultures are Asian countries, countries of North Africa, the Middle East, Japan, China, Iran and the Arab countries. The culture of the Tatar people is a fusion of these two systems, where Western and Eastern values were reincarnated into one. The main cultural

values, including family, are reflected in the language of the people, in his actions and way of being.

History and present time of the Tatar people, its spiritual and material values, development of language and methods of language teaching, intercultural and interlingual features of the Tatars are the subject of numerous scientific studies. Scientists-linguists and methodologists pay great attention to familiarize the world community with the peculiarities of the Tatar language and culture, have an active publication activity. In their studies on different sources, the specificity of the culture of the Tatar people and language features, methods of training and education (Yuisufuva et al, 2016 ; Rakhimova) et al, 2016 , national mentality (Yusupova et al, 2014 ; Gilazetdinova et al, 2015; Sibgaeva,2015; Gulimila et al, 2016; Galimova et al, 2016; Denmukhmetov et al, 2015), the historical background of language and linguistic phenomena (Gabrakhmanova et al, 2016; Dina et al, 2016) are reflected. Through these writings the world knows Tatar people, can lead a discussion about common and specific ways of thinking, understand the nature and actions of the representative of the nation in a particular situation. However, the reflection of Western and Eastern cultural values in folklore the tests is still not given proper attention to, and this is the relevance of our work.

The aim of the work was to study the reflections of Western and Eastern cultures in paramias of the Tatar language.

The object of research is the Tatar paramias – proverbs, sayings. The subject of the study is vocabulary, reflecting family values of the Tatars.

2 Materials and methods

Such methods as descriptive, comparative, linguistic and cultural, the integrated contrastive, statistical analysis, and techniques such as synthesis, interpretation, classification, monitoring and etc. were used in the work towards a comprehensive analysis of the vocabulary of the Tatar language.

3 Results and discussion

Tatar culture and its values were formulated at the intersection of cultures of East and West, due to the geographical location of the place of residence of the people and the centuries-old spiritual, economic relations between peoples and states of both cultures. Despite the fact that in the international community the West and the East are opposed to each other and are like two opposite poles of the public mind, in the culture of the people they are united and transformed into the spiritual values of the Tatar people. This is reflected in the family values of the people.

Analysis of the collected factual material has showed that the most important thing in the Tatar family is a calm, comfortable atmosphere, which is built on respectful relationships between its members and is considered a great happiness. For example, Gayle – zur bexet/ Family is a great happiness, Gaylele bul, bul tinich/ Start a family, acquire a peace of mind, Gaylede tavish chikmiy tormiy: barin da kur de echke yo/ There are family quarrels: look and take.

For the Tatars, as for the representatives of the Western and Eastern world, raising a family is due both religious and life canons. The family is seen as procreation, leaving after themselves their piece, and therefore childbirth, leaving descendants, is valued in all cultures. In Eastern culture the child is the heir, the successor of the family and the soldier defending their country, people, race. Therefore, the birth of boys is particularly valued. For the Tatars, the child is the support for parents, and therefore the hope is assigned that he will care of aged parents, care of his relatives. It is considered to be his duty.

Therefore, parents should give proper attention to the upbringing of the child, to show by their example respect and care of the senior generation. All this is reflected in the Tatar paramias, which are passed through the lexics: tuganliq/ relationship, qader-xormet/ respect, caring, burich/debt. Ata-ana berdem balsa, balalari kurkem yse/ If the parents think the same way, children grow a rough, Achtan ylsen de ata-ananni tashlama/ Even if starving, don't leave parents Ata urnege balaga/ Actions of a parent are role model for the child.

In the Tatar family all the relatives have to be honored, one must know his roots. The Tatars believe that Ata-babali keshe –keshe tamirli/ A person, who knows his ancestors – is a person with the roots.

A family is considered to be a matter of response. If the celibacy is strictly condemned, the marriage is particularly encouraged. In Tatar proverbs a single man is compared with a lonely tree, a bath without steam, a rotten fruit, but a person, having a family is a rich man with bags of gold, a caravan with many camels, the army of the horsemen, that has entered into the national culture through the Eastern tradition.

Particularly valuable in the Tatar life is respect to each other. Already when you create the family, the bride and groom should not only love each other but respect. It is believed that love passes away, but a strong family is based on respect. Therefore, in the family the wife and the husband are on the same position from the point of view of respect: Ir suze ber bulir, xatin ani quatler/ Man's word is strict, and his wife always supports him, Xatin - oy fereshtese/ Wife is the angel of the home, Irenen kemlegen belesen kilse, xatinina baq/ If you want to know about the husband, look at his wife.

Good behaviour, hard work, mercy are worth respect, these qualities are also valuable for the Tatars. They strongly condemn, do not like lazy people, encourage that and set an example the merciful, generous people and their actions. Choosing a wife, the guy is recommended to get acquainted with mother of the bride. If she is a hardworking, neat and tidy, this means that the daughter will be like this. Choosing a husband, a girl needs to know about the success of father of the groom. If he knows the best in the business, so and her husband will be accustomed to labor, to maintain a family in prosperity and to help relatives. The generosity and compassion, sympathy for the sorrow of others are also valuable qualities for the Tatars.

In Western culture the preference is given to the initiative, the man regarded as a person. However, for the Tartars, the unity of ideas and affairs in the family as in society is above all. This is reflected in the definition of family values. Man is understood as a representative of a single family, reflects the ideas and acts of all family and relatives. In paramias the values "one" and "all", "lonely man" and "society", "you" and "we", "you and relatives", "your family" and "country", etc. are contrasted. Therefore, the fault of one member of the genus is the spot for the whole family. And accomplishments of one are the pride of the whole family, the whole big family.

As you know, according to the Eastern traditions, the creation of the new must not destroy the old, established for centuries. Unlike Western vigorously seeking new ideas, in the East, everything new is introduced gradually. The family traditions of the Tatars innovations are perceived strictly according to certain criteria. They are introduced only gradually, being sure of their usefulness and that it will not hurt the old traditions.

In both cultures mutual love, family relationships and a strong, loving family are highly valued. And in the West for marriage it is not required that people who love each other were members of a single faith, and people of the same class. In Asian culture the family is still conceived as the foundation of society and the guarantee of happiness and peace of mind to its members. Thus, the unified faith of the family members is regarded as a guarantor of happiness. These motifs are found in the Tatar

paramias. They are transmitted by the lexems "worthy", "of the same faith", "condition", "friend", "mutual understanding". For example, Bajligina bagip chikma, kilechegene bagip chik/ When you get married do not look at wealth but look at the future; Tinne tabu jinel tugel / Not easy to find decent (the right for oneself); We bulmasa da dindesh bulsin / Let it be not rich, but will be a supporter of your faith.

The material obtained, showed that the family relationship of the Tatars are based on mutual respect, respect for the orders of the house of the groom, adherence to a single faith, in a single order and views on parenting. In 1/4 of the Tatar paramias humility, patience, reverent attitude to each other, typical of Eastern culture are praised, also expressing their opinions, dealing with lies and laziness, similar to rebellious character of the representatives of Western culture.

In 25% of paramias reflecting family values, the labour is regarded as a living benefit, through which you can obtain food, shelter, achieve wealth and allow yourself to be pampered. This is the Western attitude to labour. However, it should be noted that Eastern opinion for labor privales for Tatars (75% paramias). Labor is one of the main values of life. It is valuable in itself, as the benefit, as the contribution to the overall development of the country and it means great achievements, and only then it is regarded as a mean of achieving personal benefits. Tatar paramias teach the younger generation that they have to do and a lot of qualified work and not necessarily for high reward.

4 Insights

Western and Eastern cultural values, reflecting family values are reflected in paramias of the Tatar language, but not in the original options, but as a synthesis of these traditions. Through them, the Tartars teach their children the Tatar mentality, morals and ethics. Twisted Eastern and Western cultures find a new look in the embodiment of the Tatar culture. It is not as "free" as the Western one, but also not so "strong" as the Western one.

The empirical analysis showed that in the Tatar paramias the rules of a strong Tatar family are clearly expressed, which are based on respect for each other, a common faith, the proper upbringing of children and the abandonment of the offspring, in the acquisition of knowledge and transfer of experience of the ancestors, tolerance, diligence, the ability to express their opinion correctly, the ability to support families.

Tatars as the nations of the West, strive to innovation, contrary to the teachings of ancestors, create mixed families that are strictly criticized in proverbs and sayings.

5 Conclusion

Thus, our ongoing study shows that in the definition of family values of Tatars both Eastern and Western cultural traditions take place. Despite of their contrast in different positions, in Tatar culture they are embodied in a single unit that is filled with the experiences of the Tatars.

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