

The mongolia life cycle sociology



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Contents

- Nirvana

Mongolia's population of 2.8 million is turning yearly by 1.5 per centum. One-third of Mongolians live in the capital, Ulaanbaatar. Approximately one-fourth live in smaller metropoliss, particularly Darhan, Erdenet, and Choybalsan. The remainder of the population is spread throughout rural Mongolia. Most of these dwellers are mobile Herders. With rural conditions progressively rough, more people are traveling to cities—a tendency that threatens the endurance of traditional mobile society.

Reform has allowed freedom of faith, and more than one 100 monasteries have reopened. Many immature Mongolians are having an instruction through these traditional centres of acquisition, and people are one time once more able to pattern cherished traditions. Male childs are progressively using to go monastics, and Buddhism is quickly recovering its popularity. Kazakh Muslims (about 4 per centum) are free to pattern Islam. Christianity is deriving influence.

Urban nuptials ceremonials take topographic point in “ nuptials castles. ” Afterward, many twosomes now go to a Buddhist monastic to have a approval or have their hereafter predicted. A big banquet dainties as many relations and friends as the new twosome ' s households can afford to feed. In rural countries, common-law matrimonies are typical. Rural twosomes receive a ger from the hubby ' s household. Mongolian households traditionally exchange gifts in concurrence with a nuptials. The groom ' s

household normally gives farm animal, while the bride ' s household offers jewellery and vesture.

(Culture Grams)

National culture-including social organisation, administration, land direction, cultural imposts, and material culture-was mostly shaped by the mobile pastoral life style. The bequest of Genghis Khan ' s imperium is a beat uping point for Mongol nationalist pride today.

hypertext transfer protocol: [//www. everyculture. com/Ma-Ni/Mongolia. html](http://www.everyculture.com/Ma-Ni/Mongolia.html)

Tibetan buddhism, the Tibetan signifier of Buddhism, entered the Mongolian society in the 16th century. It had a strong impact on the Mongolian civilization for centuries. Mongols sought the advocate and aid of the lama (priest or monastic) for every facet of their life: migration, matrimony, childbearing, disease, and decease. Since 1949, Lamaist beliefs and patterns have decreased drastically.

hypertext transfer protocol: [//www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html](http://www.everyculture.com/wc/Mauritania-to-Nigeria/Mongols.html)

After the autumn of communism, Mongolia witnessed a spiritual resurgence and more and more people sought comfort from religious activities. Despite being unfamiliar with spiritual ceremonials and supplications, people flocked to temples for spiritual services and many households began to direct one of their kids to fall in the monkhood.

The devout besides contribute money to the temples and ask for the Lamas to their places for munificent banquets.

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(REL)

Due to Mongolia ' s little population, adult females are a vitally of import portion of the work force. Men and adult females have an equal topographic point in the Mongolian economic system and this equality carries over into the place. Women still be given to make more than half the housekeeping and play the primary function in back uping the household, but the function of the Mongolian adult female is undergoing rapid alteration.

(WIC)**Peoples****A A A Mongolia**

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Population:

2, 832, 224 (July 2006 est.)

Age construction:

0-14 old ages: 27. 9 % (male 402, 448/female 387, 059)

15-64 old ages: 68. 4 % (male 967, 546/female 969, 389)

65 old ages and over: 3. 7 % (male 45, 859/female 59, 923) (2006 est.)

Median age:

entire: 24. 6 old ages

male: 24. 3 old ages

female: 25 old ages (2006 est.)

Population growing rate:

1. 46 % (2006 est.)

Birth rate:

21. 59 births/1, 000 population (2006 est.)

Death rate:

6. 95 deaths/1, 000 population (2006 est.)

Net migration rate:

0 migrator (s) /1, 000 population (2006 est.)

Sexual activity ratio:

at birth: 1. 05 male (s) /female

under 15 old ages: 1. 04 male (s) /female

15-64 old ages: 1 male (s) /female

65 old ages and over: 0. 77 male (s) /female

entire population: 1 male (s) /female (2006 est.)

Infant mortality rate:

entire: 52. 12 deaths/1, 000 unrecorded births

male: 55. 51 deaths/1, 000 unrecorded births

female: 48. 57 deaths/1, 000 unrecorded births (2006 est.)

Life anticipation at birth:

entire population: 64. 89 old ages

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male: 62. 64 old ages

female: 67. 25 old ages (2006 est.)

Entire birthrate rate:

2. 25 kids born/woman (2006 est.)

HIV/AIDS – grownup prevalence rate:

less than 0. 1 % (2003 est.)

HIV/AIDS – people populating with HIV/AIDS:

less than 500 (2003 est)

HIV/AIDS – deceases:

less than 200 (2003 est.)

Nationality:

noun: Mongolian (s)

adjectival: Mongolian

Cultural groups:

Mongol (largely Khalkha) 94. 9 % , Turkic (largely Kazakh) 5 % , other
(including Chinese and Russian) 0. 1 % (2000)

Religions:

Buddhist Lamaist 50 % , none 40 % , Shamanist and Christian 6 % , Muslim 4
% (2004)

Languages:

Khalkha Mongol 90 % , Turkic, Russian (1999)

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Literacy:

definition: age 15 and over can read and compose

entire population: 97.8 %

male: 98 %

female: 97.5 % (2002)

hypertext transfer protocol: //www. cia.

gov/cia/publications/factbook/geos/mg. html # Peoples

Birth

hypertext transfer protocol: //www. everyculture. com/Ma-Ni/Mongolia. html

hypertext transfer protocol: //www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html

hypertext transfer protocol: //www. birthdaycelebrations. net/traditions. htm
(Birthday Celebration)

hypertext transfer protocol: //www. unicef. org/infobycountry/ (Birth – % of Skilled attender at Delivery)

hypertext transfer protocol: //www. who. int/reproductive-health/global_monitoring/data. html (Birth – % of Skilled attender at Delivery)

hypertext transfer protocol: //map. sscs. org. au/Documents/cultural_dictionary. pdf (Similar to Cultural Grams)

<https://assignbuster.com/the-mongolia-life-cycle-sociology/>

Culture Grams which is in our WTP Folder — — - Birth, Dating, Marriage, Family, Recreation, Death/After Life

hypertext transfer protocol: //www. un.
org/esa/population/publications/abortion/profiles. htm (Abortion)

How is birth viewed in the civilization?

Birthrate is of import in Mongolian society, so childless adult females normally experience societal stigma.

(WIC)

Are there any imposts sing the manner neonates should be swaddled, whether they stay in the house, carried around in public, etc. ?

Are babes usually birthed in infirmaries or at place?

Is there a penchant for physicians or accoucheuses?

Skilled attender at bringing (%) , 1997-2005*

97

hypertext transfer protocol: //www. unicef.
org/infobycountry/mongolia_statistics. html

More than 95 per centum of all pregnant Mongolian adult females receive ante-natal attention. As of 2004, the maternal mortality rate was 98 deceases per 100, 000 unrecorded births. Estimated infant mortality rates for 2006 are 52 per 1, 000.

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(WIC)

Are there any formalities/celebrations in the civilization sing neonates?

Among Buddhists there are many calling ceremonies. A In some traditions, kids are named between the ages of three and eight. A After kids are born, their parents have their Kika ' s drawn up. A The Kika is a really specific horoscope which many Buddhists believe determines all facets of a individual ' s life including matrimony and death. A At the naming ceremonial, a rimpoche, or Buddhist holy individual, looks carefully at the kid ' s Kika and selects a name which reflects the traits and anticipations described in the Kika. A After cutting a strand of the kid ' s hair, the rimpoche announces the kid ' s name.

hypertext transfer protocol: //72. 14. 205. 104/search? q= cache: ybpfeaiYiCUJ: rainbowwarrior. coa. edu/laura/ceremony/religiousceremony. htm+Buddhist+naming+ceremonies & A ; hl= en & A ; gl= in & A ; ct= clnk & A ; cd= 1

How are birthdays celebrated in the civilization? Are they of import events?

How does the civilization position abortion?

Abortions are legal in Mongolia and available on petition.

(WIC)**Abortion Policy****Evidences on which abortion is permitted:**

To salvage the life of the adult female Yes

To continue physical wellness Yes

To continue mental wellness Yes

Rape or incest Yes

Fetal damage Yes

Economic or societal grounds Yes

Available on request Yes

Extra demands:

An abortion can be performed during the first three months of gestation and subsequently if the pregnant adult female suffers from an unwellness earnestly endangering her wellness. Approval of the household or of the partner is required.

REPRODUCTIVE HEALTH CONTEXT

Government position on birthrate degree: No official place

Government intercession referring birthrate degree: No intercession

Government policy on prophylactic usage: Direct support provided

Percentage of presently married adult females utilizing

modern contraceptive method (15-49*, 1994) : 25

Entire birthrate rate (1995-2000) : 2. 6

Age-specific birthrate rate (per 1, 000 adult females aged 15-19, 1995-2000) : 47

Government has expressed peculiar concern about:

Morbidity and mortality ensuing from induced abortion No

Complications of childbearing and childbirth Yes

Maternal mortality ratio (per 100, 000 unrecorded births, 1990) :

National 65

Eastern Asia 95

Female life anticipation at birth (1995-2000) : 67. 3

For all adult females of ages specified.

Background

Under the Mongolian Criminal Code of 6 July 1960, abortion was by and large illegal. If it was performed by a doctor, it was punishable by up to two old ages ' imprisonment. If it was performed by a individual missing the highest medical makings, or if performed under insanitary conditions, the penalty was increased to up to five old ages ' imprisonment. However, under general condemnable jurisprudence rules of necessity, an abortion could be performed to salvage the life of the pregnant adult female.

In 1986, the abortion commissariats of the Code were amended. Although abortion is in general still considered a serious offense, the Code authorized medical governments to set up the conditions for the public presentation of

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legal abortions. Three old ages subsequently in 1989, the wellness jurisprudence was amended to reflect this alteration. Paragraph 56 of the Code was modified to supply that going a female parent was a affair of a adult female ' s ain determination. During the first three months of gestation she could obtain an abortion on petition and, subsequently in gestation, when necessary due to illness. Abortions were to be performed by doctors under infirmity conditions, and the Ministry of Health was to O. K. a list of unwellnesss warranting the public presentation of an abortion on medical evidences.

The wellness jurisprudence was revised in 1998 but its commissariats on abortion remained the same. The 1996 National Population Policy of Mongolia adopted by Parliament stated that abortion should non be promoted as a agency of household planning. The Government considers the abortion rate to be excessively high. The Government besides reiterated in 1999 that abortion is by and large permitted if a pregnant adult female requests it and that abortion is publically subsidized.

Prior to these amendments to the jurisprudence enacted in the late eightiess, legal commissariats regulating abortion in Mongolia echoed the pronatalist population policy of the Government. In reacting to the Eighth United Nations Inquiry among Governments on Population and Development, the Government indicated no place on the birthrate degree and no policy to modify it. The Government remains earnestly concerned over the high degrees of baby, kid and maternal mortality.

The Government has attributed the comparatively high abortion rate, 25.9 abortions per 1,000 adult females aged 15-44, to deficits of modern preventives, every bit good as to a deficiency of cognition referring prophylactic usage. Many adult females choose to hold abortions carried out illicitly by private doctors because of cheaper costs. Induced abortion histories for a big per centum of maternal mortality in Mongolia, doing at least 850 maternal deceases each twelvemonth.

The Government seeks to increase the prophylactic prevalence rate to more than 50 per cent by 2001. The National Reproductive Health Programme was adopted in 1997. The Government studies that, since the International Conference on Population and Development, held in Cairo in 1984, successful stairss have been undertaken to guarantee entree of adult females to reproductive health-care services. Each provincial Centre and some territory metropoliss have established generative wellness cabinets attached to the local public wellness Centres. These cabinets provide services such as guidance, and gestation monitoring and rating. A National Adolescent Health Programme was adopted in 1997.

hypertext transfer protocol: [//www. un.](http://www.un.org/esa/population/publications/abortion/profiles.htm)

[org/esa/population/publications/abortion/profiles. htm](http://www.un.org/esa/population/publications/abortion/profiles.htm)

Childhood

hypertext transfer protocol: [//www. everyculture. com/Ma-Ni/Mongolia. html](http://www.everyculture.com/Ma-Ni/Mongolia.html)

hypertext transfer protocol: [//www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html](http://www.everyculture.com/wc/Mauritania-to-Nigeria/Mongols.html)

<https://assignbuster.com/the-mongolia-life-cycle-sociology/>

hypertext transfer protocol: [//www. right-to-education. org/content/age/armenia. html](http://www.right-to-education.org/content/age/armenia.html)

hypertext transfer protocol: [//www. cohre. org/get_attachment. php? attachment_id= 3069](http://www.cohre.org/get_attachment.php?attachment_id=3069) (Sub-Saharan Africa - Rights of Womans

hypertext transfer protocol: [//map. sscs. org. au/Documents/cultural_dictionary. pdf](http://map.sscs.org.au/Documents/cultural_dictionary.pdf) (Similar to Cultural Grams)

Culture Grams which is in our WTP Folder — — - Birth, Dating, Marriage, Family, Recreation, Death/After Life

What is a normal childhood in the civilization?

Are kids raised by their parents or grandparents?

What function do grandparents and extended household members play in the elevation of a kid?

Attitudes about kid raising are by and large rather relaxed and all household members participate in the supervising and moral instruction of kids.

hypertext transfer protocol: [//www. everyculture. com/Ma-Ni/Mongolia. html](http://www.everyculture.com/Ma-Ni/Mongolia.html)

What are normal childhood activities in the civilization?

Are kids revered or merely another piece of the population?

Are male kids valued more?

At what age do kids get down school?

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Offices are by and large unfastened weekdays from 9 a. m. to 1 p. m. and 2 to 6 p. m. Shops are unfastened from 8 a. m. to 8 p. m. Grocery shops have the same hours as stores but frequently are unfastened on Sunday. A big unfastened market having consumer goods, rural trades, and miscellaneous points operates several yearss a hebdomad on the outskirts of Ulaanbaatar.

(Culture Grams)

Are kids expected to lend to household income?

How is child labour viewed in the society?

Coming of Age

hypertext transfer protocol: [//www. everyculture. com/Ma-Ni/Mongolia. html](http://www.everyculture.com/Ma-Ni/Mongolia.html)

hypertext transfer protocol: [//www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html](http://www.everyculture.com/wc/Mauritania-to-Nigeria/Mongols.html)

hypertext transfer protocol: [//map. sscs. org.](http://map.sscs.org)

[au/Documents/cultural_dictionary. pdf](#) (Similar to Cultural Grams)

Culture Grams which is in our WTP Folder — — - Birth, Dating, Marriage, Family, Recreation, Death/After Life

What marks a kid ' s approach of age in this civilization?

At what age do kids usually “ semen of age? ”

Are there certain rites or jubilations that grade coming of age?

What is expected of young person in this stage of life?

Are there certain troubles experienced by this age group?

At what age are kids expected to work & amp ; contribute to the care of the household?

Dating & A ; Courtship

hypertext transfer protocol: //www. everyculture. com/Ma-Ni/Mongolia. html

hypertext transfer protocol: //www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html

hypertext transfer protocol: //kinseyinstitute. org/ccies/ (Sexuality)

hypertext transfer protocol: //www2. hu-berlin. de/sexology/IES/ (Sexuality)

hypertext transfer protocol: //map. sscs. org.

au/Documents/cultural_dictionary. pdf (Similar to Cultural Grams)

Culture Grams which is in our WTP Folder — — - Birth, Dating, Marriage, Family, Recreation, Death/After Life

What are the general attitudes about dating in the civilization?

Dating is reasonably common.

(WIC)

Dating between classmates and coworkers normally leads to marriage.

(Culture Grams)

Is there are differentiation between wooing and dating in the civilization?

At what age do people by and large start dating?

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How make work forces and adult females run into each other?

Mongolian adult females normally meet work forces at schools, in the workplace, and at societal assemblages.

(WIC)

If dating is non customary, depict how people get together for matrimony? Is it arranged?

If matrimonies are arranged, speak about how. What are the rites around it (classified ads, matchers, star divination, etc.) . If matrimonies are arranged, what are the factors in happening a suited mate?

Are chaperones customary? If so, who serves as the chaperone?

Are there popular locales for dating?

Does a adult male or adult female wage for dating disbursals?

Describe a typical dating experience.

How long do people by and large day of the month before they get married?

By and large talking in the civilization, what are considered desirable properties in a adult male?

By and large talking in the civilization, what are considered desirable properties in a adult female?

Does faith play a function in dating?

What are taboos of dating in the civilization?

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Is sex in dating common or taboo? What is the position of pre-marital sex?

If prenuptial sex is common, is birth control promoted, practiced, or tabu?

Is cross-cultural dating or cross-religious dating allowed or encouraged? Do people day of the month outside their societal, economic, instruction, spiritual, and cultural classes?

How of import are parents'/family blessing for dating?

How does a proposal for matrimony occur?

Arranged matrimonies are traditional in Mongolia, but for the last century, immature Mongolians have become progressively free to take their ain spouses with minimum parental engagement. They usually marry within their ain folks.

(WIC)

Marriage

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hypertext transfer protocol: [//www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html](http://www.everyculture.com/wc/Mauritania-to-Nigeria/Mongols.html)

hypertext transfer protocol: [//www. worldweddingtraditions. com/locations/asian_traditions. html](http://www.worldweddingtraditions.com/locations/asian_traditions.html)

(Marrying Celebration)

hypertext transfer protocol: [//www. myhappylove. com/lyrics/wedding-traditions. html](http://www.myhappylove.com/lyrics/wedding-traditions.html) (Wedding Celebration)

<https://assignbuster.com/the-mongolia-life-cycle-sociology/>

hypertext transfer protocol: //www. right-to-education.
org/content/age/armenia. html

(Minimal Schooling / Marriage / Employment Age)

hypertext transfer protocol: //www. coe.

int/t/e/social_cohesion/population/demographic_year_book/2003_edition/04
% 20country % 20data/ (Population/Marriage/ Divorce/ Fertility)

hypertext transfer protocol: //www. cohre. org/get_attachment. php?
attachment_id= 3069 (Sub-Saharan Africa - Rights of Womans

hypertext transfer protocol: //kinseyinstitute. org/ccies/ (Sexuality)

hypertext transfer protocol: //www2. hu-berlin. de/sexology/IES/ (Sexuality)

hypertext transfer protocol: //map. sscs. org.

au/Documents/cultural_dictionary. pdf (Similar to Cultural Grams)

Culture Grams which is in our WTP Folder — — - Birth, Dating, Marriage,
Family, Recreation, Death/After Life

hypertext transfer protocol: //www. un. org/womenwatch/daw/cedaw/reports.
htm (For the position of adult females rights)

hypertext transfer protocol: //www. international-divorce. com/ (Divorce &
A ; Custody)

hypertext transfer protocol: //www. aupairinamerica.
com/hostfamilies/culturequest_index. htm

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Is matrimony considered a sacred/spiritual act or merely a legal act in the civilization?

At what age do people usually acquire married?

The legal matrimony age for Mongolian adult females is 18, but most adult females marry in their early to mid mid-twenties.

(WIC)

Mongolians normally marry between the ages of 18 and 25.

(Culture Grams)

Does hierarchy in the household play a function in who is able to acquire married or who gets married foremost?

How are matrimonies celebrated? What are the rites associated with the matrimony ceremonial?

A usage of “ denying entryway on get marrieding ” has been common among the mobile and seminomadic Mongols. The bridegroom, accompanied by relations, drives to the bride ‘ s yurt (house) . He finds the door slammed in his face. After perennial petitions, the door is eventually opened. He presents a hada (ceremonial silk scarf) to his parents-in-law on entrance and is given a feast with a whole lamb. After the repast, the bride sits with her dorsum to the others. The bridegroom kneels behind her and asks what her moniker was in childhood. He drinks at her house all dark long. The undermentioned twenty-four hours, the bride leaves the yurt foremost. She circles the yurt on horseback three times, so speeds along to the bride-

groom ' s house. The bridegroom and his relations ride after her. The door is besides slammed in her face and is merely opened after repeated petitions.

hypertext transfer protocol: [//www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html](http://www.everyculture.com/wc/Mauritania-to-Nigeria/Mongols.html)

Urban nuptials ceremonials take topographic point in “ nuptials castles. ” Afterward, many twosomes now go to a Buddhist monastic to have a approval or have their hereafter predicted. A big banquet dainties as many relations and friends as the new twosome ' s households can afford to feed. In rural countries, common-law matrimonies are typical. Rural twosomes receive a ger from the hubby ' s household. Mongolian households traditionally exchange gifts in concurrence with a nuptials. The groom ' s household normally gives farm animal, while the bride ' s household offers jewellery and vesture.

(Culture Grams)

The nuptials twenty-four hours is begun at a local temple where the twosome individually asks for the approvals of Buddha. Both bride and groom are so dressed in outfits traditional to their part.

At the reciprocally auspicious astrologically designated nuptials clip, the bride and groom are separately taken to the shrine room of their local temple or a hall hired for the juncture. Here, the twosome sees each other for the first clip on that twenty-four hours.

Religious Buddhist nuptials traditions do n't needfully necessitate the presence of monastics or the usage of a temple ' s shrine room. For these

traditions, the nuptials location would be equipped with a shrine to Buddha having tapers, flowers, incense and a statue or image of Buddha.

The ceremonial begins as the full assembly recites the Vandana, Tisarana and Pancasila readings. The twosome so lights the tapers and incense sticks environing Buddha ' s image and offers him the flowers within the shrine.

Because of the secularity of Buddhist nuptialss, there is no assigned set of matrimony vows. However, the bride and groom will declaim their expected projects utilizing the Sigilovdda Sutta as a usher. The Sigiloydda Sutta says:

“ In five ways should a married woman, as Western one-fourth, be ministered to by her hubby: by regard, by courtesy, by fidelity, by passing over authorization to her, by supplying her with decorations. In these five ways does the married woman curate to by her hubby as the Western one-fourth, love him: her responsibilities are well-performed by cordial reception to kin of both, by fidelity, by watching over the goods he brings and by accomplishment and industry in dispatching all concern. ”

After these vows are spoken, the bride and groom can interchange rings. If monastics are present, the matrimony vows will be both preceded and proceeded by their intonation.

After the Wedding

Once officially married, the twosome receives their invitees with the immense banquet and ornaments prepared in the old yearss to the nuptials.

hypertext transfer protocol: //www. urbandharma. org/udnl2/nl021004. html

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Finally, the assembly or possibly the parents merely, should declaim the Mangala Sutta and Jayamangala Gatha as a approval.

hypertext transfer protocol: [//www. buddhanet. net/funeral. htm](http://www.buddhanet.net/funeral.htm)

What are the cultural outlooks of matrimony?

Make work forces and adult females have equal say in their matrimonies?

What are the typical functions of the adult male and adult female in matrimony?

How much do parents or in-laws have to state about their progeny ' s matrimony? What grade of engagement do they by and large have?

Where do twosomes usually reside — in their ain topographic point, with parents, etc. ?

The boies, after get marrieding, travel out of their parents ' place. However, they live nearby and may go with their parents in hunt of new grazing lands. In seminomadic territories, households frequently include parents, boies, and daughters-in-law.

hypertext transfer protocol: [//www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html](http://www.everyculture.com/wc/Mauritania-to-Nigeria/Mongols.html)

Are personal businesss common? Are they culturally accepted?

Are work forces or adult females allowed to hold multiple partners?

Mongolian traditional society allowed polygamy every bit long as the hubby could supply for each married woman. However, polygamy was lawfully banned some clip ago and is no longer practiced.

(WIC)

Do Torahs every bit protect the rights of persons in a matrimony?

How are day of remembrances celebrated in the civilization?

Is divorce legal or acceptable in the civilization? Under what fortunes is it acceptable to disassociate?

What is the procedure in the event of a divorce?

Mongolian adult females could originate divorce and remarry afterwards. In such instances the new hubbies normally accepted a divorced adult female along with her kids, as geting a " ready-made " household was believed to bespeak an bing religious connexion.

(WIC)

Do adult females retain any rights?

What happens to kids of a divorce?

A Mongolian adult female can originate divorce. In most divorce instances, the female parents get detention of minor kids.

(WIC)

Is remarriage for widows condoned in the society?

Family & A ; Rearing

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hypertext transfer protocol: [//www. cohre. org/get_attachment. php?attachment_id= 3069](http://www.cohre.org/get_attachment.php?attachment_id=3069) (Sub-Saharan Africa – Rights of Womans

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hypertext transfer protocol: [//www. unece. org/stats/trend/](http://www.unece.org/stats/trend/) (Population/ Families & A ; households/ Employment/ Housing)

hypertext transfer protocol: [//www. kwintessential. co. uk/resources/country-profiles. html](http://www.kwintessential.co.uk/resources/country-profiles.html) (Family)

hypertext transfer protocol: [//www. un. org/womenwatch/daw/cedaw/reports. htm](http://www.un.org/womenwatch/daw/cedaw/reports.htm) (For the position of adult females rights)

hypertext transfer protocol: [//www. international-divorce. com/](http://www.international-divorce.com/) (Divorce & A ; Custody)

What does the household unit in a place expression like? (i. e. 2 parents, kids? Parents, kids, all relations? , etc.)

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Is there an imposed or cultural thought about how many kids are the right sum for a household?

What is the typical household size?

Nomadic extended households frequently live in a cantonment of several gers. Husbands take attention of herding and slaughtering, while married womans handle milking and nutrient readying. Older kids attention for younger siblings.

Urban households live either in tower block flats or in a ger, with its environing fencing and storage shed. A ger in or near a metropolis will hold electricity but non heat or H2O. Due to a lodging deficit, three coevalss must frequently portion a little flat ; parents sleep in the life room and kids and grandparents in the sleeping rooms. Urban households have one or two kids. Both parents by and large work outside the place. Networks of household reciprocity are an of import agencies of support. For illustration, rural relations may provide their metropolis relations with meat and dairy merchandises, and the urban inhabitants may reciprocate by taking one or more of the rural household ' s kids to populate with them in the metropolis so they may have a better instruction.

(Culture Grams)

Traditionally, households were the chief unit of production in this herding society. The affinity system was patrilinear and boies by and large established families in a common cantonment with their male parents.

Several coevals of households customarily live together in a mobile cantonment known as a khot garlic (" group of collapsible shelters ") and portion crowding undertakings. This cantonment, by and large dwelling of two to seven families, serves as a manner of pooling labour for herding and has legion societal and ritual maps.

hypertext transfer protocol: [//www. everyculture. com/Ma-Ni/Mongolia. html](http://www.everyculture.com/Ma-Ni/Mongolia.html)

A Mongolian household by and large consists of a hubby, a married woman, and their immature kids.

hypertext transfer protocol: [//www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html](http://www.everyculture.com/wc/Mauritania-to-Nigeria/Mongols.html)

How cardinal are kids to the household?

What are the general grounds for holding kids?

Childs have ever been treasured in Mongolian civilization, and big households were historically the norm. Large households were considered desirable because many kids ensured excess aid and security in old age. Although household size is altering today, the state is still so sparsely populated that some people still believe it is advantageous to hold " as many Mongolians as possible. "

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How of import is birth or gender order?

Is there a household hierarchy or cultural usage in footings of childbirth (i. e. the youngest kid of a household may non hold kids until the eldest has had them, etc.)

What is the outlook or function of each parent after the birth of the kid?

Who is the “ caput ” of the family?

Mongolian adult females traditionally held a higher societal position than adult females in many Asiatic civilizations. Still, a adult female ‘ s primary function was as a housewife.

(WIC)

The male parent is caput of the household, but the female parent is responsible for family personal businesss.

(Culture Grams)

Who makes the main determinations for the household?

The Mongols are monogamous. The household is dominated by the adult male, but Herders normally consult their married womans about major determinations.

hypertext transfer protocol: //www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html

Traditionally, Mongolia has ever been a patriarchal society. Mongolian Proverbs such as “ If a hubby does non crush his married woman one time a month, he is non a adult male ”

Today, Mongolian work forces frequently maintain the visual aspect that they are the household decision-makers, even if their married womans really make the determinations. However, the figure of single-parent households headed by adult females is turning in Mongolia.

(WIC)

Who earns the income?

Who customarily manages the family? (Mother, Father, Grandparent?)

Describe typical household life? (day-to-day modus operandis)

What are the functions of the kids (up to 10 years.) ?

What are the functions of striplings (11 and up) ?

What are typical/favorite household activities?

Urban nuptials ceremonials take topographic point in “ nuptials castles. ”

Afterward, many twosomes now go to a Buddhist monastic to have a approval or have their hereafter predicted. A big banquet dainties as many relations and friends as the new twosome ‘ s households can afford to feed.

In rural countries, common-law matrimonies are typical. Rural twosomes receive a ger from the hubby ‘ s household. Mongolian households traditionally exchange gifts in concurrence with a nuptials. The groom ‘ s household normally gives farm animal, while the bride ‘ s household offers jewellery and vesture.

(Culture Grams)

Is meal sharing with the household typical/mandatory?

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Dinner is considered the chief repast of the twenty-four hours. The whole household by and large eats dinner together.

(Culture Grams)

Is divorce common?

Today, divorce is comparatively rare in Mongolia. In most divorces, female parents receive the detention of kids and are entitled to child support and maintenance.

(WIC)

With whom do the kids go if there is a divorce?

What cultural outlooks are at that place in footings of “ responsibility ” to parents? . What or how much do kids “ owe ” their parents in maturity? Does hierarchy/economics/education/or other play a function in footings of which kid has more “ duties ” or “ responsibility demands ” ? (i. e. in Japan/Korea, etc.)

Most Mongolians live in atomic households, though aged parents live with the household of their youngest boy (or girl if they have no boies) .

(Culture Grams)

Are grandparents of import in the civilization? What function do they play in the household?

Attitudes about kid raising are by and large rather relaxed and all household members participate in the supervising and moral instruction of kids.

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Where do grandparents normally live?

Most Mongolians live in atomic households, though aged parents live with the household of their youngest boy (or girl if they have no boys) .

(Culture Grams)

Work / Professional Life

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hypertext transfer protocol: //www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html

hypertext transfer protocol: //www. right-to-education. org/content/age/armenia. html

hypertext transfer protocol: //country. alibaba. com/profiles/CM/Cameroon/practical_information. htm (Typical Office / Business Hours)

hypertext transfer protocol: //www. airninja. com/worldfacts/countries/Vietnam. htm (Work/Profession - % of Unemployment)

hypertext transfer protocol: //www. cohre. org/get_attachment. php?attachment_id= 3069 (Sub-Saharan Africa - Rights of Womans

Culture Grams which is in our WTP Folder — — - Birth, Dating, Marriage, Family, Recreation, Death/After Life

hypertext transfer protocol: <http://www.un.org/womenwatch/daw/cedaw/reports.htm> (For the position of adult females rights)

At what age do people usually begin working?

Do people hold a pick with respects to their profession or is it proscribed for them by parents or others, economic or societal standing, instruction degree, or other?

Do people usually stay in the same work / profession for life?

What constitutes a typical working day? (Hours, tiffin interruption, traveling place)

Offices are by and large unfastened weekdays from 9 a. m. to 1 p. m. and 2 to 6 p. m. Shops are unfastened from 8 a. m. to 8 p. m. Grocery shops have the same hours as stores but frequently are unfastened on Sunday. A big unfastened market having consumer goods, rural trades, and miscellaneous points operates several yearss a hebdomad on the outskirts of Ulaanbaatar.

(Culture Grams)

How hard is it to happen employment?

Make work forces and adult females have equal rights and entree to occupations?

Mongolian adult females have a really high degree of instruction compared to that of work forces and rule the medical, nursing, instruction, and professional child care sectors. More than 77 per centum of the state ' s physicians and 60 per centum of the attorneies are adult females. They

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besides make up 67 per centum of the general school instructors and 33 per centum of the instructors in higher educational constitutions.

Womans constitute about 47 per centum of the agricultural work force and 46 per centum of those in industry. Women occupy about 30 per centum of the stations at the administrative and managerial degrees.

(WIC)

How are female professionals viewed?

Make work forces and adult females get equal wage?

Although gender-based wage favoritism is prohibited, it does be, with adult females working longer hours and gaining less wage than work forces for executing the same work.

WIC)

Although adult females had legal equality with work forces under socialism, they were burdened with the duties of housekeeping and child care every bit good as their labour for rewards.

hypertext transfer protocol: [//www. everyculture. com/Ma-Ni/Mongolia. html](http://www.everyculture.com/Ma-Ni/Mongolia.html)

What happens to a adult female ' s professional life if a she is married or has kids?

At what age do people by and large retire or halt working?

Old Age

Life anticipation at birth:

entire population: 64. 89 old ages

male: 62. 64 old ages

female: 67. 25 old ages (2006 est.)

hypertext transfer protocol: //www. cia.

gov/cia/publications/factbook/geos/mg. html # Peoples

hypertext transfer protocol: //www. everyculture. com/Ma-Ni/Mongolia. html

hypertext transfer protocol: //www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html

hypertext transfer protocol: //kinseyinstitute. org/ccies/ (Sexuality)

hypertext transfer protocol: //www2. hu-berlin. de/sexology/IES/ (Sexuality)

Culture Grams which is in our WTP Folder — — - Birth, Dating, Marriage, Family, Recreation, Death/After Life

hypertext transfer protocol: //www. un.

org/esa/population/publications/ageing/ageing2006chart. pdf (Retirement age)

How is old age viewed in the civilization? Are older people a on the job portion of the cloth of society?

What do people do after they stop working or they retire?

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Are people still viewed as of import in the civilization upon retirement?

Does the older coevals have regard in the civilization?

Grandparents are treated with great regard for their wisdom and life experience, which they use to assist raise their grandchildren.

(Culture Grams)

What is the function of a grandparent in the household?

Where make older people by and large live?

What happens when sick wellness befalls the aged?

Who cares for the aged?

Who makes determinations on their behalf?

Are at that place cultural outlooks for attention giving in adversity instances (i. e. orphaned, decease of parent/relative) ?

Death

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hypertext transfer protocol: [//www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html](http://www.everyculture.com/wc/Mauritania-to-Nigeria/Mongols.html)

Culture Grams which is in our WTP Folder — — - Birth, Dating, Marriage, Family, Recreation, Death/After Life

How is decease viewed or handled in the civilization?

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What are the rites associated with decease?

Funerals were traditionally an of import and dearly-won event for Mongolian households. They would customarily give lamas significant pecuniary gifts to pray for the wellbeing of the spirit of the deceased. Receiving the lamas ' audience about the handling and temperament of the organic structure was considered really of import to forestall future bad luck from happening to the household. Others in the community would typically supply gifts of animate beings and money to help the household at the clip of the funeral.

hypertext transfer protocol: [//www. everyculture. com/Ma-Ni/Mongolia. html](http://www.everyculture.com/Ma-Ni/Mongolia.html)

Originally, the Mongols believed in shamanism. The priest-doctor is a enchantress physician, a dream reader, and an intermediary (go-between) between the life and the spirit universe. He is besides skilled in divination (foretelling the hereafter or reading marks in nature) and star divination. Leftovers of shamanism still exist, including sacrificial offerings to ascendants, and fear for the Sun, Moon, and nature.

hypertext transfer protocol: [//www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html](http://www.everyculture.com/wc/Mauritania-to-Nigeria/Mongols.html)

Depending on local usage, the Mongols pattern cremation, entombment in the land, or keep a funeral in the wilderness. In the western part (where Herders travel in hunt of grazing land) , the last signifier of entombment is the most common. The organic structure of the dead is placed in an unfastened, horse-drawn cart and carried over unsmooth terrain until the cadaver falls off the cart due to the bumps. Then the organic structure is laid

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in the natural state. It is believed that when it is eaten by wolves or vultures, the psyche of the dead rises to heaven. If the organic structure is still there after a hebdomad, it is regarded as luckless: the psyche was non accepted in Eden. A lama (priest) is so invited to declaim the Bibles and pray for the dead.

hypertext transfer protocol: [//www. everyculture. com/wc/Mauritania-to-Nigeria/Mongols. html](http://www.everyculture.com/wc/Mauritania-to-Nigeria/Mongols.html)

Death & A ; Funeral

There are two chief traditions that are observed:

1. The funeral ceremonial, traditionally lasts over 49 yearss, the first seven yearss being the most of import. Prayers are said every seven yearss for 49 yearss if the household can afford it. If the household is in hapless fortunes, the period may be shortened to from 3 to 7 yearss. Normally, it is the duty of the girls to bear the funeral disbursals. The caput of the household should be present for, at least the first and, perchance the 2nd, supplication ceremonial. The figure of ceremonials conducted is dependent on the fiscal state of affairs of the household. The caput of the household should besides be present for the entombment or the cremation.
2. In the 2nd tradition, the supplication ceremonial is held every 10 yearss. The initial ceremonial and three wining periods of 10 yearss until the concluding entombment or cremation.

After 100 years a concluding supplication ceremonial is conducted, but such a ceremonial is optional and non every bit of import as the initial ceremonials.

In the Mahayana tradition of Buddhism, to which most Chinese Buddhists subscribe, it is believed that, between decease and metempsychosis, there is an intermediate period called Antarabhava in Sanskrit or the Bardo in Tibetan. It is an of import period which has an influence on the signifier that the metempsychosis shall take. If the household ensures that proper aid in the signifier of supplication and recollection ceremonials are punctually performed, the departed is better able to take a favorable metempsychosis.

Funeral Rites

(as practiced in Thailand and other South East Asiatic Countries)

The people rely upon monastics to intone the sutras that will profit the asleep, and to carry on all funeral rites and memorial services. To carry on the rites for the dead may be considered the one indispensable service rendered the community by the monastics. For this ground the crematorium in each big temple has no rival in secular society.

Harmonizing to tradition, when a individual is deceasing an attempt should be made to repair his head upon the Buddhist Bibles or to acquire him to reiterate one of the names of Buddha, such as Phra Arahant. The name may be whispered in his ear if the individual is far gone. Sometimes four syllables which are considered the bosom of the Abhidharma, curie, Ce, Ru, and ni, stand foring “ bosom, mental constructs, signifier and Nibbana ” are written

on a piece of paper and set in the oral cavity of the deceasing adult male. It is hoped that if the last ideas of the patient are directed to Buddha and the principles, that the fruit of this meritable act will convey good to the deceased in his new being. In a small town, at the minute of decease, the relations may put up a howling both to show sorrow and to advise the neighbours who will so come to be of aid.

After decease a bathing ceremonial takes topographic point in which relations and friends pour H₂O over one manus of the deceased. The organic structure is so placed in a casket and surrounded with garlands, tapers and sticks of incense. If possible a exposure of the deceased is placed aboard, and colored visible radiations are suspended about the casket: Sometimes the cremation is deferred for a hebdomad to let distant relations to go to or to demo particular award to the dead. In this instance a chapter of monastics comes to the house one or more times each twenty-four hours to intone from the Abhidharma, sometimes keeping the bhusa yong, a wide thread, attached to the casket. Food is offered to the officiating monastics as portion of the merit-making for the deceased.

The nutrient offered in the name of the dead is known as Matakabhatta from mataka (" one who is dead ") .

At an ordinary funeral in northern Thailand the cremation takes topographic point within three yearss. The neighbours gather every night to banquet, visit, attend the services and play games with cards and immense dominos. The concluding dark is the 1 following the cremation. On the twenty-four hours of the funeral or orchestra is employed and every attempt is made to

ostracize sorrow, solitariness and the fright of liquors by agencies of music and family. Before the funeral emanation begins the monastics chant a service at the place and so predate the casket down the stairss of the house, - steps which are sometimes carpeted with banana foliages. It is felt that the organic structure should non go forth the house by the usual path, but alternatively of taking the casket through a hole in the wall or floor, which is sometimes done, the forepart stepss are covered with green foliages to do that route unusual.

A adult male transporting a white streamer on a long pole frequently leads the emanation to the crematory evidences. He is followed by some aged work forces transporting flowers in Ag bowls and so by a group of eight to ten monastics walking in front of the casket and keeping a wide thread (bhusa yong) which extend to the deceased. Often one of the monastics repeats parts of the Abhidharma en path. The casket may be carried by chill carriers or conveyed in a funeral auto drawn by a big figure of friends and relations who feel that they are executing their last service for the asleep and engaged in a meritable act while making so. If the emanation is accompanied by music the participants may sit in ox carts or in a motor truck at the rear. During the service at the graveyard the monastics sit confronting the casket on which rest the Pangsukula robes. After the intoning the casket is placed on a pyre made of brick ; the people so come up with lit torches of tapers, incense and fragrant wood and flip them beneath the casket so that the existent cremation takes topographic point at one time. Later the ashes may be collected and kept in an urn.

Frequently the organic structures of outstanding or affluent individuals are kept for a twelvemonth or more in a particular edifice at a temple.

Cremations are deferred this long to demonstrate love and esteem for the asleep and to execute spiritual rites which will profit the bygone. In such instances a series of memorial services are held on the 7th, 50th, and centesimal years after the decease. In one case an affluent merchandiser did not cremate the organic structure of his girl until he had spent wholly her heritage in virtuous - devising services for her. Another merchandiser spent the 10 thousand tical insurance money received on the decease of his little boy wholly for spiritual ceremonials.

Equally along as the organic structure is present the spirit can profit by the gifts presented the discourses preached and the chants uttered before it. This idea lies back of the usage of the bhusa yhong thread which extends from the organic structure within the casket to the intoning monastics before it. The dead may therefore hold contact with the sanctum sutras. When the organic structure is cremated the spirit is more decidedly cut off from the universe, it is best hence not to coerce that spirit to come in the preta universe eventually and irrevocably until it has had the benefit of a figure of spiritual services designed to better its position.

Theravadin Buddhist follow the Indian usage of firing the organic structure at decease. The Buddha's organic structure was cremated and this set the illustration for many Buddhists, even in the West. When person is deceasing in a Burmese place, monks come to soothe them. They chant poetries to them, such as:

“ Even the gorgeous royal chariots wear out ; and so this organic structure excessively wears out. But the instruction of goodness does non age ; and so Goodness makes that known to the good 1s. ”

After decease, while the dead individual is being prepared for the funeral fire, the monastics continue to intone in order to assist the dead 1 ' s good energies to be released from their fading personality.

The monastics come with the household to the funeral. The household and all their friends give nutrient and tapers to the monastics. Goodwill is created by these gifts and it is believed that the good will helps the lingering spirit of the dead individual.

hypertext transfer protocol: //www. buddhanet. net/funeral. htm

Are day of remembrances of decease remembered or celebrated? If so, how?

What is the position of hereafter?

The Buddha said of decease: Life is a journey.

Death is a return to Earth. The existence is like an hostel. The passing old ages are like dust.

Regard this phantom universe As a star at morning, a bubble in a watercourse, A flash of lightning in a summer cloud, A flickering lamp - a phantom - and a dream. { 1 }

Harmonizing to Buddhism, after decease one is either born-again into another organic structure (reincarnated) or enters nirvana. Merely Buddhas - those who have attained enlightenment - will accomplish the latter finish.

Reincarnation (Transmigration)

Based on his no-soul (anatta) philosophy, the Buddha described reincarnation, or the taking on of a new organic structure in the following life, in a different manner than the traditional Indian apprehension. He compared it to illuming consecutive tapers utilizing the fire of the predating taper. Although each fire is causally connected to the 1 that came before it, is it non the same fire. Therefore, in Buddhism, reincarnation is normally referred to as “ transmigration. ”

Nirvana

Nirvana is the province of concluding release from the rhythm of decease and metempsychosis. It is besides hence the terminal of enduring. The actual significance of the word is “ to snuff out, ” in the manner that a fire goes out when it runs out of fuel. In the Surangama, the Buddha describes Nirvana as the topographic point in which

it is recognized that there is nil but what is seen of the head itself ; where, acknowledging the nature of the self-mind, one no thirster cherishes the dualisms of favoritism ; where there is no more thirst nor grasping ; where there is no more attachment to external things.

But all these descriptions merely tell us what is non Nirvana. What is it like? Is it like Eden, or is it non-existence? The reply is non clear, due in big portion to the Buddha ‘ s antipathy to metaphysics and guess. When he was
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asked such inquiries, he simply replied that it was “ inexplicable, indefinable, impossible, ineffable. ”

hypertext transfer protocol: //www. religionfacts.
com/buddhism/beliefs/afterlife. htm