

UDC 37.018.11; IRSTI 14.39.13

<https://doi.org/10.47526/3107-3123.26>G.ZH. NAZANOVA¹, A.M. KADYRALIYEVA¹, M.D. ILYASOV¹¹*M. Auezov South Kazakhstan Research University*[✉]*e-mail: Kadyralieva.altynay@mail.ru*

THE TRANSFORMATION OF MODERN KAZAKH FAMILY CELEBRATIONS: A PEDAGOGICAL PERSPECTIVE

Abstract. The article studies the transformation of Kazakh family celebrations under the conditions of contemporary cultural change from pedagogical and ethno-pedagogical perspectives. Family celebrations are examined as a key channel for the intergenerational transmission of values and educational experience. The article reveals the ethno-pedagogical significance of traditional Kazakh family celebrations and their role in the formation of spiritual and moral values. The study analyzes the influence of Western culture, mass media, social networks, and popular culture on Kazakh family celebrations, identifying borrowed formats, scenarios, and symbols in modern festive practices. The commercialization and standardization of family celebrations are considered factors contributing to the weakening of their educational content. A significant section of the article is devoted to analyzing cultural hybridization in family celebrations. Both positive and negative consequences of this process are identified from an educational perspective, and the risks of the transformation and erosion of ethno-pedagogical meanings are demonstrated. In addition, within the context of cultural interaction, the pedagogical potential for preserving ethno-pedagogical values is substantiated, and the role of the family in maintaining national identity is defined. The research findings highlight the need to view modern family celebrations as a conscious pedagogical space and provide guidance for future research.

Keywords: Kazakh family celebrations, globalization, transformation, leisure, pedagogy, cultural hybridity.

Introduction

In the context of modern sociocultural changes, the issue of preserving and rethinking traditional forms of education and upbringing within family and social relations has become particularly relevant. The processes of globalization, the intensification of cultural exchange, and the rapid development of the media environment and popular culture have a significant impact on everyday family life, patterns of intergenerational relationships, and the ways in which values and behavioral norms are transmitted. In this regard, family celebrations, as one of the traditional cultural elements with strong educational and ethno-pedagogical potential, have attracted growing attention from the academic community.

In Kazakh tradition, family celebrations originally served as an important channel for transmitting spiritual, moral, and social values between generations and were not limited to recreational or ritual activities. Respect for elders, responsibility toward the family and society, ideas of good and evil, and diligence were developed through rituals, symbols, forms of oral education such as blessings and good wishes, and shared activities among family members. In

* *Cite us correctly:*

Nazanova G.Zh., Kadyraliyeva A.M., Ilyasov M.D. The Transformation of Modern Kazakh Family Celebrations: a Pedagogical Perspective // Yassawi Journal of Education Studies. – 2026. – №3 (141). – B. 256-268. <https://doi.org/10.47526/3107-3123.26>

Date of receipt of the article 04.02.2025 / Date of acceptance 30.09.2026

traditional Kazakh society, family celebrations ensured the continuity of the educational process by integrating personal development into the collective experience of the clan and community.

However, under modern social conditions, the functions performed by family celebrations are undergoing significant changes. Under the influence of Western culture, mass communication, and market mechanisms, traditional forms of family rituals have been transformed and have begun to lose some of their ethno-pedagogical content. The commercialization, standardization, and visual emphasis of celebrations, along with the widespread use of foreign cultural symbols and scripts, replace educational and value-based content with a predominantly display-oriented and entertainment-driven character. As a result, family celebrations are increasingly perceived not as pedagogical spaces for personal development but as expressions of consumer culture.

In Kazakhstan's academic discourse, this issue is examined mainly within the fields of the philosophy of culture, sociology, and cultural studies. A comprehensive analysis of family celebrations from pedagogical and ethno-pedagogical perspectives, especially in the context of cultural hybridity, remains insufficiently developed. This situation creates a clear need to study the transformation of Kazakh family celebrations from an ethno-pedagogical perspective, identify the risks of losing traditional educational values, and determine possible ways to preserve them under conditions of cultural interaction.

The importance of this study is also determined by the fact that family celebrations remain one of the few cultural spaces where children and adolescents directly interact with representatives of the older generation. In the context of the weakening of the extended family and the decline of traditional forms of communication, festive practices retain the potential for meaningful intergenerational dialogue. However, when the ethno-pedagogical content of these celebrations is reduced, this potential may not be fully realized and may negatively affect the formation of national identity and value orientations.

The analysis of the influence of Western culture on the content and form of contemporary Kazakh family celebrations is of particular importance. Western cultural models enter the family environment through mass media, social networks, popular culture, and the celebration industry, shaping new standards of a "successful celebration." In most cases, these standards do not align with traditional ethno-pedagogical principles and replace the educational function of the celebration with aesthetic and consumer-based criteria. Under such conditions, there is a need for scholarly reflection on cultural hybridity as an objective process and for the identification of pedagogical guidelines aimed at preserving the educational potential of family celebrations.

Research methods and materials

The following methods were used in the study:

1. The PEST analysis method.

This method was used to analyze the impact of politics, economic processes, society, and technological development on the traditional family celebrations of the Kazakh people. PEST analysis allows us to identify differences in the institutional environment between two historical periods. During the Soviet era, culture was under strict ideological control and was dominated by a policy of unification; during the period of independence, cultural pluralism and ethno-cultural revival prevailed. In independent Kazakhstan, several state programs for the country's strategic development were adopted, including programs that addressed cultural issues. The use of PEST analysis in this case is justified by the strict ideological control exercised by the state in Kazakhstan during the Soviet era. After gaining independence, the country adopted several strategic development programs. The programs "Madeni Mura" and "Rukhani Zhangyru" aimed to promote Kazakh national cultural values, customs, and rituals. The country's economy also shifted from Soviet-era state planning to the free-market economy of independent Kazakhstan. This factor also had a significant impact on the format of family celebrations.

2. Pedagogical interpretation and generalization

The method of pedagogical interpretation and generalization was used to systematize the study's theoretical findings and explain their educational significance. Specific cultural phenomena observed in family celebrations were interpreted using pedagogical concepts, and their influence on child upbringing and the formation of value orientations was assessed through this method. This method made it possible to summarize the research results, view family celebrations as a conscious pedagogical space under modern conditions, and define ethno-pedagogical orientations. In addition, this method helped establish a theoretical basis for future research and develop practical recommendations.

Results and discussion

Today, family celebrations are considered an important element in preserving national culture and passing traditions on to future generations. In Kazakhstan, family celebrations are shaped by a historical and cultural context and play a key role in transmitting national educational values across generations. The educational significance of family celebrations has been widely studied in the fields of pedagogy and ethno-pedagogy, as they contribute to the personal development of the child.

Ethno-pedagogy occupies a central place in the study of family celebrations, as it focuses on ways to preserve national traditions, examine historical practices, and apply them in the modern educational process. In addition, cultural transformation and globalization in contemporary society influence both the content and form of traditional celebrations, which, in turn, requires new methodological approaches in pedagogical research.

This article analyzes the pedagogical and ethno-pedagogical significance of family celebrations, the role of traditions as a form of informal education, and methodological approaches to studying cultural transformation. In pedagogy and ethno-pedagogy, a family celebration can be defined as a festive event organized within the family and based on traditional or modern cultural norms. From a pedagogical perspective, celebrations are an important factor that supports the social, moral, aesthetic, and cultural development of children and young people.

From an ethno-pedagogical perspective, a family celebration is understood as a phenomenon that exerts an educational influence through elements of national culture. In the Kazakh family, celebrations such as birthdays, Nauryz, the naming of a child, and weddings are aimed at transmitting national values and strengthening family ties and relationships. These celebrations promote values such as respect for parents and elders, kindness, and adherence to moral norms in society. As noted by A.A. Zhunusova, D.I. Dzhangeldina, G.B. Akhmetova, and N.N. Dzhangeldina, family celebrations are not only a form of entertainment but also an important factor in social upbringing and the formation of national consciousness [1].

Ethno-pedagogy, as a system of traditional educational practices in the Kazakh family, represents an organized approach to upbringing based on folk cultural and historical experience. In the Kazakh family, this system is expressed through family celebrations. Traditional rituals and ceremonies become important means of educating family members. For example, the ritual of placing a child in the cradle (*besiktoi*) is performed to mark the beginning of the child's life path and demonstrate family unity. The tradition of *shildekhana* is a ritual event that provides the child with an initial social experience, during which parents and elders introduce moral, cultural, and religious norms. Wedding traditions are aimed at explaining the place and role of family members in society and developing a sense of responsibility.

Ethno-pedagogical studies show that traditional celebrations guide children toward understanding national culture and accepting the values passed down from their ancestors. In the works of Abugalieva G.S., it is noted that such celebrations help to create a sense of unity, respect, and mutual support within the family [2]. Family traditions and celebrations function as a form of informal education. Family celebrations are an effective type of informal upbringing, offering an alternative and complement to the school education system. Informal education is understood as a learning process that develops moral, aesthetic, and social skills through everyday experience within the family and society. During Kazakh family celebrations, values such as hospitality, res-

pect for elders, and observance of social norms are emphasized.

Family celebrations are an important tool of educational practice in the Kazakh family, as they serve as an effective ethno-pedagogical means of transmitting national values across generations and supporting forms of informal education. In the course of the study, the interaction between tradition and modern culture was analyzed with consideration of ongoing cultural transformation.

Traditional family celebrations of the Kazakh people are an important part of the nation's educational experience, accumulated over many centuries. From an ethno-pedagogical perspective, celebrations are not only expressions of joy and festivity, but also an institution of education that informally transmits social, moral, and spiritual values to the younger generation. In this context, G.N. Volkov, defining ethno-pedagogy as a "historically formed practice of educating people," emphasizes the educational potential of traditions and customs [3].

Such celebrations in the Kazakh family as *shildekhana*, *besiktoi*, *sundettoi*, *betashar*, wedding ceremonies, and family feasts pursue a clear educational purpose. Through these celebrations, a child is recognized as a member of society from the moment of birth, and moral responsibilities and social expectations are defined for them. For example, during *shildekhana*, wishes for the child's well-being, health, and future as a respected member of society are expressed. The tradition of making wishes represents a form of oral pedagogy and reflects the educational role of spoken cultural practices.

In the studies of S. Kaliev and Zh. Nauryzbay, it is shown that the main feature of Kazakh ethno-pedagogy is the close connection between upbringing and everyday life, traditions, and customs. Family celebrations are a clear expression of this connection [4; 5]. Education takes place not through specially organized lessons, but in a natural social environment, through the example of elders. This is one of the key principles of ethno-pedagogy.

One of the most important functions of traditional Kazakh celebrations is the development of moral values and work-related attitudes. In the worldview of the Kazakh people, such qualities as honesty, respect for elders, care for younger family members, hospitality, and diligence are seen as core moral principles. These qualities are expressed through specific actions during family celebrations and are gradually internalized by the younger generation. For example, the practice of hospitality is a process that requires both effort and responsibility. Table setting, preparing the home, and serving guests all serve as a natural way of involving children in work-related activities. Studying the ethnography of the Kazakh family, H. Argynbayev noted that in a traditional setting, a child's participation in work was not enforced as an obligation, but occurred through natural involvement in shared family activities [6].

Moral education is especially clearly expressed in celebrations such as *betashar*. The texts of *betashar* openly present moral expectations for the bride, including decency, respect for elders, and the preservation of family unity. This tradition represents an artistic and effective form of oral education. Analyzing educational texts in Kazakh family customs, G. Smagulova emphasizes their influence on shaping the behavior of the younger generation [7].

In addition, philosophical and moral ideas are transmitted through the tradition of the shared meal, such as remembrance of the deceased, the passing of past values to descendants, and reflection on the transience of life. During these celebrations, spiritual continuity between generations is maintained through conversations, blessings, and good wishes expressed by elders.

From an ethno-pedagogical perspective, symbols and rituals in Kazakh family celebrations are among the most important tools of education. Every action and every object carries a specific meaning. For example, the cradle is not simply a household item; it is a symbol of purity, order, and the child's well-being. Lullabies can be viewed as pedagogical forms of spiritual care and protection for the child.

Thus, the multicolored thread used in the ritual of cutting a child's leg ties (*tusaukesu*) symbolizes honesty and justice. The act of choosing a respected and morally upright person to

perform this ritual reflects the educational intention of guiding the child toward worthy behavior. In this way, the ceremony serves as a clear example of value-based upbringing. A. Konyratbayev, who studies Kazakh folklore and ritual traditions, emphasizes the educational significance of symbolic actions [8].

The educational value is also reflected in the rules of how celebrations are conducted. Seating arrangements, who speaks first, and the order in which elders give their blessings all teach social hierarchy, order, and respect. These norms are passed down from generation to generation as unwritten rules.

In her ethno-pedagogical studies, K. Abylkassymova shows that the educational effect of ritual practices lies in their repetition. The regular, age-inclusive repetition of celebrations helps ensure stability in the transmission of educational values [9].

An important feature of traditional Kazakh family celebrations is their strong intergenerational interaction. During these events, grandparents, parents, children, and relatives come together in one shared space and take part in the same activities. This creates a setting for the direct transmission of social experience.

While elders share their life experience through stories, advice, and blessings, younger family members learn by listening, observing, and imitating them. This form of education is often more effective than formal instruction because it has a strong emotional impact. Zh. Nauryzbay notes that in Kazakh ethno-pedagogy, intergenerational continuity is a key mechanism of upbringing [5, p. 45].

Active participation of children in celebrations supports their early understanding of social roles. Girls learn responsibility for household tasks and table culture, while boys learn to assist guests and support elders. This reflects a traditional model of upbringing based on social division of responsibilities rather than rigid gender roles.

Overall, traditional Kazakh family celebrations represent a complex ethno-pedagogical phenomenon. They ensure the transmission of national values from generation to generation by integrating content, methods, tools, and forms of education. In the context of contemporary cultural change, the scholarly study of this phenomenon remains one of the key tasks of ethno-pedagogy. The PEST analysis method is used to analyze the impact of politics, economic processes, society and the development of technology on the traditional family holidays of the Kazakh people (Table 1).

Table 1 – The PEST analysis method

№	Meaning	the Soviet Period	the Modern Stage
1	2	3	4
1	P – policy	Government policy was aimed at secularization and unification of cultural practices. Family customs were partially transformed and often displaced into personal space. Some of the ritual elements were reduced or ideologically reinterpreted. Kazakhs began celebrating birthdays and anniversaries.	Institutional support for ethno-cultural modernization has increased. Government programs such as « <i>Madeni Mura</i> » and « <i>Rukhani Zhangyru</i> » have contributed to the return of traditional family ceremonies to the public space. Ethnic identity is legitimized by holidays.
2	E – economy	The planned economy limited the variability of festive events. Family holidays were relatively simple, and the material aspects were standardized. At the same time, such a tradition of mutual assistance as Asar has been preserved.	In a market economy, the commercialization of holidays has increased. The wedding industry (event industry) has been formed. The scale of family holidays is related to the social status of the family

Continuation of Table 1

1	2	3	4
3	S – society	There was a partial weakening of traditional norms, which were secretly preserved in the family environment. Urbanization and internationalization have led to a mixture of cultural practices. The «Komsomol Wedding» format appeared	Ethnic self-awareness has increased. Family holidays have become an important means of transmitting traditional values to the younger generation. Rituals such as «Betashar» and «Qyz uzatu» have resumed, and the content and symbolic meaning have expanded.
4	T – technology	Technological possibilities were limited: photography was rarely used, and the scenic structure of the holidays was uncomplicated. The traditions were transmitted mainly orally.	Digitization has radically changed the format of holidays. Professional video recording is actively used. Social networks have become actively used to highlight the holidays. The script and direction of family celebrations takes the form of theatrical performances.

A comparative PEST analysis shows that Kazakh family holidays have gone through an evolutionary path from the hidden preservation of traditions under ideological pressure to their active modernization and commercialization. However, their main function - the transmission of cultural values from generation to generation - has remained unchanged. Family holidays in modern conditions still remain a mechanism for preserving cultural memory and education, however, under the influence of globalization, their substantial and formal transformation is observed.

In the context of modern globalization, one of the main factors influencing the content and form of Kazakh family celebrations is the impact of Western culture. This influence is not usually direct but occurs mainly through informational and cultural channels. As noted by Kazakhstani philosophers and cultural scholars, the media environment is the key mechanism of contemporary cultural transformation.

In the works of G. Yesim and A. Nysanbayev, globalization is viewed as a complex process that affects the internal structure of national cultures. According to them, mass media and global cultural products gradually reshape national traditions, especially in the spheres of everyday life and family culture [10; 11].

Western cultural models spread through television, the film industry, advertising, show business, and social networks reshape the visual image, organization, and content of family celebrations. Images in social media such as the “perfect wedding,” the “modern celebration,” or the “stylish family” set new expectations for traditional Kazakh celebrations. B. Nurzhanov describes this process as the unification of cultural standards [12].

In addition, D. Koshim, in his studies of the Kazakhstani media space, highlights the strong influence of social networks on behavior and values. He argues that ready-made cultural scripts promoted through mass media gradually replace personal experience and lead to standardized models of behavior. This trend is clearly visible in the sphere of family celebrations as well [13].

As a result of Western cultural influence, a number of borrowed elements have appeared in the structure of Kazakh family celebrations. This is especially noticeable in the format of these events. Today, weddings and family celebrations are often organized according to scripted programs, with professional hosts (*tamada*), show elements, competitions, and visual effects.

From a formal perspective, many celebrations increasingly resemble the Western model of “event culture.” Special decoration, color themes, photo zones, and branded attributes have become common, although they are not characteristic of traditional Kazakh celebrations. As noted by

S. Akatay, such changes often lead to a situation in which external form is given priority over cultural and educational content [14].

Changes can also be observed at the symbolic level. For example, blowing out candles on birthday cakes, the use of Western music and dance at weddings, and the spread of gender-related celebrations such as baby showers and gender reveal parties are examples of borrowed symbolism. These symbols do not carry traditional ethno-pedagogical meanings and are often used mainly for visual effect rather than educational purposes.

There is also a growing standardization of celebration scripts. Events often follow ready-made patterns, while improvisation and verbal educational elements such as blessings and stories told by elders are pushed to the background. This situation leads to a weakening of ethno-pedagogical content.

In traditional Kazakh family celebrations, the core educational purpose is the upbringing of younger generations, the reinforcement of social norms, and the preservation of spiritual continuity. Under contemporary conditions, this content undergoes significant change. As a result of Western cultural influence, the educational function of celebrations becomes weaker, while recreational and display-oriented functions become more dominant.

According to G. Yesim, consumer-oriented values rather than spiritual ones have come to the forefront in contemporary society, and this tendency is also evident in family celebrations [15]. The main goal of a celebration increasingly becomes creating an impression, demonstrating social status, and public self-expression rather than education and upbringing.

From a pedagogical perspective, this is a serious concern. Celebrations turn into spectator-oriented events rather than spaces where children actively absorb social experience. Children often become passive participants in a ready-made show instead of observing adults and learning through example. This contradicts the ethno-pedagogical principle of “learning through participation.”

Another important feature of family celebrations in modern Kazakh society is their commercialization. The wedding industry, event agencies, and related services such as decoration, photo and video production, and performance groups have turned celebrations into commercial products. The sociologists of Kazakhstan describe this phenomenon as an expansion of cultural consumption.

As a result of commercialization, the main criterion of a celebration becomes its cost and scale rather than its content. This situation shapes certain value orientations among family members, especially children, by forming the idea that a celebration is a way to display material wealth. Such an understanding contradicts the principles of ethno-pedagogical education.

Standardization is closely linked to this process of commercialization. Many celebrations are organized according to similar scripts and in the same format. National characteristics, local traditions, and family-specific features are often overlooked. As noted by B. Nurzhanov, standardized cultural forms weaken both personal expression and national identity [16].

Thus, Western cultural influence has led Kazakh family celebrations into a new, hybrid form. However, when this process develops without guidance, the risk of losing ethno-pedagogical meanings increases. Therefore, pedagogical research and thoughtful regulation of this issue in the interests of national education represent an important task of contemporary scholarship.

One of the key concepts used to describe cultural processes in modern society is cultural hybridity. This concept refers to mixed and blended forms that emerge through the interaction of different cultural systems. In the context of family education, cultural hybridity is expressed through the coexistence and interaction of traditional ethno-pedagogical models and modern, often Western, cultural elements.

In Kazakhstani philosophical and pedagogical thought, cultural hybridity is often viewed as a result of globalization. Family celebrations are a clear space where this hybridity is most visible, as they represent a direct meeting point between tradition and innovation. While in traditional Kazakh

society a celebration functioned as a natural mechanism for educating generations, in modern conditions it increasingly becomes a space for cultural experimentation.

From an ethno-pedagogical perspective, cultural hybridity is an ambiguous phenomenon. On the one hand, it reflects cultural adaptation and resilience; on the other hand, it increases the risk that educational content may be weakened or obscured. Therefore, hybridity should not be viewed as purely positive or negative, but rather as a complex pedagogical phenomenon.

In contemporary Kazakh family celebrations, the parallel use of traditional and Western elements has become widespread. This combination is most visible in the external form of celebrations. For example, *betashar* or *besiktoi* may be held with modern decoration, photo and video services, and a planned scenario, while still preserving their traditional meaning. In such cases, ethno-pedagogical rituals are complemented by modern visual culture.

In addition, weddings often include traditional ceremonies such as *betashar* alongside Western-style music, show elements, and modern hosting formats. This reflects a syncretic blending of cultural layers rather than a simple mechanical mixture. In other words, tradition is not completely removed, but the form of its transmission is transformed.

However, this combination is not always well balanced. In some cases, tradition is preserved only as a symbolic element, while its educational content is pushed into the background. For example, the *bata беру* ceremony may become purely formal and lose its deeper educational meaning. This can be described as a superficial form of hybridization.

At the same time, the hybridization of family celebrations creates several positive opportunities for the educational process. First, it allows traditional celebrations to remain relevant in contemporary society. Celebrations organized in formats that are closer to the interests of young people often increase their level of engagement. In this sense, hybrid forms can serve as one of the mechanisms for preserving traditions.

Second, cultural openness and adaptability are developed. Children learn to compare different cultural elements and make choices, which is an important social competence for living in a globalized world.

However, there are also significant negative consequences. As a result of hybridization, the consistency of educational influence is reduced. While the educational content of traditional celebrations is clear, stable, and regularly repeated, in modern hybrid formats it may become fragmented or situational. The celebration turns into a show or entertainment event, and the educational component is pushed into the background.

From a pedagogical perspective, this situation leads to a blurring of children's value orientations. They begin to perceive celebrations as consumer activities rather than as spiritual and educational practices.

The most challenging issue of hybridization is the transformation, and in some cases the erosion, of ethno-pedagogical meanings. In traditional Kazakh family celebrations, every ritual, word, and action was directed toward a clear educational purpose. In contemporary conditions, these meanings are often reduced or weakened.

For example, values such as respect for elders, intergenerational hierarchy, and shared responsibility are no longer fully reflected in the celebration scenario. The educational role of elders is often limited to that of a host or organizer. As a result, the family itself becomes weaker as an ethno-pedagogical subject.

At the same time, some ethno-pedagogical meanings may transform into new forms. For example, educational messages that were previously transmitted orally may, under modern conditions, shift to visual or symbolic forms. This does not represent a complete loss of meaning, but rather its modified expression. However, if such transformation is not carried out consciously, the educational effect may be weakened.

The hybridization of family celebrations is a contradictory pedagogical phenomenon that requires a balance between tradition and innovation. From an ethno-pedagogical perspective, the

main task is to preserve the core of national education through hybrid forms and to ensure intergenerational spiritual continuity.

In the context of contemporary cultural interaction, family celebrations should be viewed not only as remnants of tradition or everyday customs, but also as a conscious pedagogical space. According to Kazakhstani educational scholars, traditional cultural forms are capable of retaining their educational potential while adapting to modern conditions. This is primarily linked to the reinterpretation of the content of family celebrations.

In the works of S. Kaliev it is noted that the vitality of ethno-pedagogy is measured by its ability to adapt to changing times [18]. In this sense, it is important in contemporary family celebrations not to mechanically repeat traditional rituals, but to interpret them and consciously apply their educational value. For example, blessings, making wishes, and speeches by elders, when carried out meaningfully rather than formally, do not lose their educational effect even in modern conditions.

Pedagogical reflection should take place not only at the level of organizing a celebration, but also at the level of understanding its deeper meaning. The role of parents is crucial in this process. They can explain the meaning of festive practices to children and reveal their historical and cultural foundations. Such an approach raises ethno-pedagogical education to a more conscious and reflective level.

The preservation of national identity is one of the main goals of ethno-pedagogy. Kazakhstani philosophers and cultural scholars view the family as the primary guardian of national culture. According to G. Yesim, under conditions of globalization, national culture remains viable mainly through the family, as it is within this space that the value core of the individual is formed [10, p. 74].

Family celebrations represent a form of national identity expressed in everyday life. The use of language, respect for elders, national cuisine, and ritual practices all contribute to shaping a child's sense of national self. When these elements are consistently included in festive practices, they become values with personal meaning rather than formal symbols.

The works of R. Nurgaliyev show that the preservation of the national cultural code is closely linked to everyday culture. Since family celebrations are a concentrated form of everyday culture, their educational role is especially significant. During these celebrations, national identity is acquired not as an abstract concept, but through concrete actions and lived experience [18].

Nowadays, there is a clear need to define ethno-pedagogical orientations for organizing family celebrations. These orientations should be based not on opposing tradition and modern culture, but on their balanced integration. Representatives of the Kazakhstani ethno-pedagogical school emphasize that the national content of education begins not with form, but with meaning.

The first orientation is the preservation of intergenerational interaction. The active involvement of adults in celebrations and their central role in conveying educational messages is a key condition for ethno-pedagogical continuity.

The second orientation involves explaining the meaning of ritual actions. For children, rituals should be presented not only as external activities, but also as meaningful learning experiences that carry clear educational value.

The third orientation concerns the language environment. The use of the native language during celebrations is an important indicator of ethno-pedagogical education. As noted by K. Zharykbayev and S. Kaliev, the method of learning through example plays a decisive role in ethno-pedagogy [19]. Therefore, in the organization of celebrations, the personal behavior, communication style, and cultural conduct of parents and other adults become the main educational tools.

The integration of traditional ethno-pedagogical values into contemporary festive culture is both possible and necessary. This integration should be based on conscious selection rather than

cultural isolation. In other words, it is important not to completely reject Western or global elements, but to subordinate them to the national educational core.

At present, society of Kazakhstan is showing a growing interest in reviving traditional culture. The promotion of national traditions in new formats is widely visible on social media and cultural platforms. With appropriate pedagogical guidance, this process can become an effective tool for renewing and strengthening ethno-pedagogical values.

In the long term, the combination of traditional content with modern forms in family celebrations marks a new stage in the development of ethno-pedagogy. Under these conditions, a celebration functions not as a museum-like example of national upbringing, but as a living and evolving cultural experience.

Thus, the preservation of ethno-pedagogical values in conditions of cultural interaction is both pedagogically possible and necessary. Family celebrations, as the main setting for this process, remain an important mechanism for maintaining national identity, ensuring intergenerational continuity, and supporting the spiritual development of the individual.

Conclusion

The study made it possible to examine the transformation of Kazakh family celebrations in contemporary society from both pedagogical and ethno-pedagogical perspectives. The findings show that although family celebrations continue to function as a traditional educational institution, their content and form are undergoing deep structural changes.

First, the study confirms that the transformation of Kazakh family celebrations has a culturally hybrid character. Traditional ethno-pedagogical content now coexists with Western cultural models, elements of mass culture, and media influence. This process has not led to the complete disappearance of celebrations, but rather to their transition into hybrid forms. However, this hybridity is not always balanced: in some cases, tradition is preserved only as an external symbol, while its educational value becomes weaker.

Second, the study revealed changes in the pedagogical meanings of contemporary family celebrations. While in traditional Kazakh society celebrations served as a main channel of intergenerational education, in modern conditions they increasingly perform recreational, demonstrative, and consumer-oriented functions. Processes of commercialization and standardization weaken the coherence of educational content and encourage children and young people to perceive celebrations as ready-made cultural products rather than as spiritual and cultural experiences.

Third, the research highlights the importance of ethno-pedagogy in the context of cultural hybridity. Under contemporary conditions, ethno-pedagogy should not be viewed as a tool for mechanically repeating the past, but as a scientific and methodological framework that allows for a conscious understanding of cultural change and the preservation of traditional educational values in new forms. From an ethno-pedagogical perspective, the organization of family celebrations can serve as an effective mechanism for preserving the core of national education, including intergenerational continuity, moral values, and national identity.

Fourth, the study demonstrates the need to view family celebrations as a conscious pedagogical space. The role of the family is decisive in this process. It is within the family that the meaning of traditional rituals is explained and their educational content is internalized by different generations. From this perspective, ethno-pedagogical orientations should become practical tools of family education.

Based on the research findings, several promising directions for future studies can be identified. First, there is a need for empirical research on the transformation of Kazakh family celebrations using methods such as surveys, interviews, and case studies. Second, it is important to examine the actual impact of family celebrations on the value orientations of children and young people through pedagogical assessment tools. Third, the development of models for the effective integration of traditional ethno-pedagogical elements into contemporary festive culture represents a

significant area for further research. Fourth, a comparative analysis of celebratory experiences in urban and rural families can help identify regional features of ethno-pedagogical processes.

In conclusion, Kazakh family celebrations represent a phenomenon of national culture with deep educational potential that is both dynamic and evolving. Scholarly reflection on these celebrations from an ethno-pedagogical perspective is a key condition for ensuring the sustainability of national education in the context of contemporary cultural change.

BIBLIOGRAPHY

1. Жунусова А.А., Джангельдина Д.И., Ахметова Г.Б., Джангельдина Н.Н. Әлем халықтарының салт-дәстүрлері мен мәдениеті: жоғары оқу орындарының студенттеріне арналған оқулық. – Алматы: Дарын, 2025. – 465 б.
2. Аbugалиева Г.С. Этнопедагогические основы народных традиций в образовательной системе Казахстана // Проблемы современного педагогического образования. – 2023. – №81-2. – Р. 36-39.
3. Волков Г.Н. Этнопедагогика. – М.: Академия, 1999. – 168 с.
4. Қалиев С., Наурызбай Ж. Қазақ этнопедагогикасының теориясы мен практикасы. – Алматы: Рауан, 1998. – 256 б.
5. Наурызбай Ж. Этнопедагогика. – Алматы: Атамұра, 2010. – 320 б.
6. Арғынбаев Х.А. Қазақ отбасы: дәстүрлері мен қазіргі жағдайы. – Алматы: Ғылым, 1996. – 192 б.
7. Смағұлова Г. Қазақтың отбасылық салт-дәстүрлеріндегі тәрбиелік тағылым. – Алматы: Қазақ университеті, 2007. – 156 б.
8. Қоңыратбаев Ә. Қазақ фольклорының тарихы. – Алматы: Ана тілі, 1991. – 288 б.
9. Әбілқасымов К.А. Этнопедагогика: оқу құралы. – Алматы: Қазақ университеті, 2012. – 180 б.
10. Есім Ғ. Қазақ философиясы: тарихи және қазіргі заман. – Алматы: Ғылым, 2002. – 320 б.
11. Нысанбаев Ә.Н. Жаһандану және ұлттық мәдениет. – Алматы: Қазақ энциклопедиясы, 2006. – 240 б.
12. Нұржанов Б.Ғ. Мәдениет философиясы. – Алматы: Раритет, 2009. – 296 б.
13. Көшім Д. Қазіргі Қазақстандағы бұқаралық ақпарат құралдары және қоғамдық сана. – Алматы: Қазығұрт, 2013. – 224 б.
14. Ақатай С.Н. Қазақ мәдениетінің дүниетанымдық негіздері. – Алматы: Жазушы, 2001. – 272 б.
15. Есім Ғ. Хакім Абай. – Алматы: Атамұра, 1994. – 288 б.
16. Нұржанов Б.Ғ. Қазіргі мәдени процестер: философиялық талдау. – Алматы: Дәуір, 2012. – 312 б.
17. Қалиев С. Қазақтың халықтық тәрбиесінің негіздері. – Алматы: Санат, 1995. – 184 б.
18. Нұрғалиев Р. Қазақтың дәстүрлі мәдениеті және рухани құндылықтар. – Алматы: Жазушы, 2004. – 272 б.
19. Жарықбаев Қ.Б., Қалиев С. Қазақ тәлім-тәрбиесінің тарихы. – Алматы: Санат, 1995. – 352 б.

REFERENCES

1. Zhunusova A.A., Dzhangeldina D.I., Ahmetova G.B., Dzhangeldina N.N. Alem halyqtarynyn salt-dasturleri men madenieti: zhogary oqu oryndarynyn studentterine arналган оқулық [Customs, traditions and culture of the peoples of the world: a textbook for students of higher education institutions]. – Almaty: Daryn, 2025. – 465 b. [in Kazakh]
2. Abugalieva G.S. Etnopedagogicheskie osnovy narodnyh tradicii v obrazovatelnoi sisteme Kazakhstana [Ethnopedagogical foundations of folk traditions in the educational system of Kazakhstan] // Problemy sovremennogo pedagogicheskogo obrazovaniya. – 2023. – №81-2. – P. 36-39. [in Russian]
3. Volkov G.N. Etnopedagogika [Ethnopedagogy]. – M.: Akademia, 1999. – 168 s. [in Russian]
4. Qaliev S., Nauryzbai Zh. Qazaq etnopedagogikasyrynyn teoriasy men praktikasy [Theory and practice of Kazakh ethnopedagogy]. – Almaty: Rauan, 1998. – 256 b. [in Kazakh]
5. Nauryzbai Zh. Etnopedagogika [Ethnopedagogy]. – Almaty: Atamura, 2010. – 320 b. [in Kazakh]
6. Argynbaev H.A. Qazaq otbasy: dasturleri men qazirgi zhagdaui [Kazakh family: traditions and current situation]. – Almaty: Gylym, 1996. – 192 b. [in Kazakh]
7. Smagulova G. Qazaqtyn otbasylyq salt-dasturlerindegi tarbielik tagylym [Educational lessons in Kazakh family traditions]. – Almaty: Qazaq universiteti, 2007. – 156 b. [in Kazakh]

8. Qonyratbaev A. Qazaq folklorynyn tarihy [History of Kazakh folklore]. – Almaty: Ana tili, 1991. – 288 b. [in Kazakh]
9. Abilqasymova K.A. Etnopedagogika: oqu quraly [Ethnopedagogy: a training manual]. – Almaty: Qazaq universiteti, 2012. – 180 b. [in Kazakh]
10. Esim G. Qazaq filosofiasy: tarihi zhane qazirgi zaman [Kazakh philosophy: historical and contemporary]. – Almaty: Gylym, 2002. – 320 b. [in Kazakh]
11. Nysanbaev A.N. Zhahandanu zhane ulttyq madeniet [Globalization and national culture]. – Almaty: Qazaq enciklopediasy, 2006. – 240 b. [in Kazakh]
12. Nurzhanov B.G. Madeniet filosofiasy [Philosophy of culture]. – Almaty: Raritet, 2009. – 296 b. [in Kazakh]
13. Koshim D. Qazirgi Qazaqstandagy buqaralyq aqparat quraldary zhane qogamdyq sana [Mass media and public consciousness in modern Kazakhstan]. – Almaty: Qazygurt, 2013. – 224 b. [in Kazakh]
14. Aqatai S.N. Qazaq madenietinin dunietanymdyq negizderi [Worldview foundations of Kazakh]. – Almaty: Zhazushy, 2001. – 272 b. [in Kazakh]
15. Esim G. Hakim Abai [Hakim Abay]. – Almaty: Atamura, 1994. – 288 b. [in Kazakh]
16. Nurzhanov B.G. Qazirgi madeni procester: filosofialyq taldau [Contemporary cultural processes: a philosophical analysis]. – Almaty: Dauir, 2012. – 312 b. [in Kazakh]
17. Qaliev S. Qazaqtyn halyqtyq tarbiesinin negizderi [Fundamentals of Kazakh folk education]. – Almaty: Sanat, 1995. – 184 b. [in Kazakh]
18. Nuraaliev R. Qazaqtyn dasturli madenieti zhane ruhani qundylyqtar [Traditional Kazakh culture and spiritual values]. – Almaty: Zhazushy, 2004. – 272 b. [in Kazakh]
19. Zharyqbaev Q.B., Qaliev S. Qazaq talim-tarbiesinin tarihy [History of Kazakh education]. – Almaty: Sanat, 1995. – 352 b. [in Kazakh]

Қазіргі қазақ отбасылық мерекелерінің трансформациясы: педагогикалық талдау

Андатпа. Бұл зерттеу қазіргі мәдени өзгерістер жағдайында қазақ отбасылық мерекелердің трансформациясы педагогикалық және этнопедагогикалық тұрғыдан зерттеледі. Отбасылық мерекелер ұрпақтан-ұрпаққа құндылықтар мен тәрбиелік тәжірибені жеткізудің маңызды арнасы ретінде дәлелденеді. Зерттеу барысында дәстүрлі қазақ отбасылық мерекелердің этнопедагогикалық маңызды және олардың рухани-адамгершілік құндылықтарды қалыптастырудағы рөлі анықталады. Мақалада батыс мәдениетінің, бұқаралық ақпарат құралдарының, әлеуметтік желілер мен мәдениеттің қазақ отбасылық мерекелеріне ықпалы талданып, қазіргі мерекелік тәжірибеде қолданып жүрген форматтар, сценарийлер мен рәсімдер анықталады. Отбасылық мерекелердің коммерциялануы мен стандартталуы олардың тәрбиелік мазмұнының әлсіреуіне ықпал ететін факторлар ретінде қарастырылады. Мақалада отбасылық мерекелердегі мәдени гибридтену үрдісіне ерекше назар аударылып, оның педагогикалық тұрғыдан оң және теріс ықпалдары айқындалады. Этнопедагогикалық мәндердің трансформациялану және жойылу қаупі көрсетіліп, ұлттық бірегейлікті сақтауда отбасының рөлі негізделеді. Зерттеу нәтижелері қазіргі отбасылық мерекелерді саналы педагогикалық кеңістік ретінде қарастыру қажеттігін дәлелдейді.

Кілт сөздер: қазақ отбасылық мерекелері, жаһандану, трансформация, мәдени-тынығу, педагогика, мәдени гибридтілік.

Трансформация современных казахских семейных праздников: педагогический подход

Аннотация. В данной статье авторы рассматривают влияние культурных изменений в обществе на трансформацию казахских семейных праздников с позиции педагогики и этнопедагогики. Авторы анализируют семейные праздники как механизм передачи культурных ценностей и воспитательного опыта. Анализируется влияние западной культуры, средств массовой информации, социальных сетей и массовой культуры на современные казахские семейные праздники, выявляются заимствованные форматы, сценарии и символы, вошедшие в праздничную практику. Причину ослабления воспитательного потенциала семейных праздников авторы видят в их коммерциализации и стандартизации. Особое внимание уделяется процессам культурной

гибридизации в семейных праздниках, выявляются их положительные и отрицательные последствия с педагогической точки зрения. Раскрыты риски трансформации и размывания этнопедагогических смыслов, а также обоснована роль семьи в сохранении национальной идентичности. Результаты исследования подтверждают необходимость осмысления современных семейных праздников как осознанного педагогического пространства.

Ключевые слова: казахские семейные праздники, глобализация, трансформация, досуг, педагогика, культурная гибридность.

Information about the authors

Nazanova G.Zh. – PhD Doctoral Student, M. Auezov South Kazakhstan Research University, e-mail: nazanova.gaukhar@mail.ru, Kazakhstan, Shymkent.

Kadyraliyeva A.M. – The Corresponding Author, PhD, M. Auezov South Kazakhstan Research University, e-mail: Kadyraliyeva.altynay@mail.ru, Kazakhstan, Shymkent.

Ilyasov M.D. – Professor, M. Auezov South Kazakhstan Research University, e-mail: ilyas.muz@mail.ru, Kazakhstan, Shymkent.

Авторлар туралы мәлімет

Назанова Г.Ж. – PhD докторант, М. Әуезов атындағы Оңтүстік Қазақстан зерттеу университеті, e-mail: nazanova.gaukhar@mail.ru, Қазақстан, Шымкент қ.

Кадыралиева А.М. – корреспондент-автор, PhD, М. Әуезов атындағы Оңтүстік Қазақстан зерттеу университеті, e-mail: Kadyraliyeva.altynay@mail.ru, Қазақстан, Шымкент қ.

Ильясов М.Д. – профессор, М. Әуезов атындағы Оңтүстік Қазақстан зерттеу университеті, e-mail: ilyas.muz@mail.ru, Қазақстан, Шымкент қ.

Сведения об авторах

Назанова Г.Ж. – PhD докторант, Южно-Казахстанский исследовательский университет имени М. Ауэзова, e-mail: nazanova.gaukhar@mail.ru, Казахстан, г. Шымкент.

Кадыралиева А.М. – автор-корреспондент, PhD, Южно-Казахстанский исследовательский университет имени М. Ауэзова, e-mail: Kadyraliyeva.altynay@mail.ru, Казахстан, г. Шымкент.

Ильясов М.Д. – профессор, Южно-Казахстанский исследовательский университет имени М. Ауэзова, e-mail: ilyas.muz@mail.ru, Казахстан, г. Шымкент.