

WEDDING TRADITIONS OF KAZAKH PEOPLE

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ABSTRACT

In this article, the authors widely disclose various customs and traditions of the Kazakh people related to marriage. Kazakh wedding is probably one of the most interesting, eventful, colorful and most important ceremonies in life. The purpose of the work is to reveal the content of the main historically established traditions and customs of the Kazakh people and to show their modern embodiment. The paper is dedicated to the discussion of ancient traditions and rituals of Kazakh people which have a great importance for the traditional Kazakh society.

The authors gave detailed analysis to the pre-wedding (kyz aittyru, syrğa salu, kudalyk, korzhyn, kuyryk-bauyr, kalym), wedding (kyz uzatu, korimdik, neke kiu, uylenu toi, toi bastar, betashar) and post-wedding (esik ashar,) ceremonies and ritual songs (kyz synsu, zhar-zhar,) of the Kazakh people. The wedding is a complex of rituals and formed by centuries of educational traditions. While dwelling in detail on each of them, the authors describe their educational value from the modern scientific point of view.

Key words: wedding ceremonies, syrğa salu, kudalyk, kyz uzatu, uylenu toi.

Introduction

If we want to be a nation with a unique place on the global map of the 21st century, we should implement one more project - Modern Kazakh Culture in the Global World. We need the world to know about us not only because of oil resources and major foreign policy initiatives, but because of our cultural achievements as well. First, we need a targeted approach in order to make our domestic culture better known in the six UN languages: English, Russian, Chinese, Spanish, Arabic, and French. For the first time our culture will be known in all continents and in all main languages. (First President of the Republic of Kazakhstan - Elbasy Nursultan Nazarbayev).

This issue is especially relevant for nationalities that have been deprived of the natural right to realize self-development opportunities for a long time and have received it in the course of natural or unexpected turns of history. Among them is a young, gifted Kazakh nation, which is in a phase of development and passionately looking for its way into the world, its way into a civilized community of peoples, striving to realize the cherished dream of many generations. For 260 years, the Kazakh people were part of the great Russian Empire, 75 of them under Soviet rule, almost in a state of continuous discrimination as an independent ethnic group, having lost national self-significance.

Practice shows that, on the one hand, most of our contemporaries have a poor understanding of the cultural history of their people, and on the other hand, there is widespread interest in the revival of folk customs, holidays and rituals. This contradiction allows us to talk about the need for theoretical processing and practical support of the traditions that was bequeathed to us by our ancestors. After all, the traditional culture of the Kazakhs is a system of continuity between the

past and the present. Therefore, it is important not only to revive and recreate traditions, but also to introduce a new generation to the vast system of cultural values of the people and the family.

Kazakhs are a nomadic people of the steppe. The blue Turks were their ancestors. For comfortable transportation along the boundless expanses - from the Altay Mountains to the banks of Caspian and black seas - they tamed wild horses that grazed on these territories in large numbers. (Kenzheakhmetuly, 2018)

Tradition is an ancient custom and norm that has been passed down from generation to generation. In Latin tradition, this word means to pass on or give away. Tradition is passed on from generation to generation and is one of the regulators of social relations. (Ausekova, 2020).

Traditional Kazakh culture is the quintessence and reflection of a special nomadic type of economy. Nomadic civilization is an example of a favorable coexistence between nature and man. An eco-friendly lifestyle was a reflection of the internal attitude towards maintaining harmony between man and nature. At the same time, the Kazakhs managed to create a special socio-normative culture based on deep spiritual traditions that widely regulated social relations. The genus origin was the fundamental principle of the individual's self-identification and linked him by inseparable blood ties with the community and the territory of residence as a continuation of his social and natural existence. (Altayev, Imanbayeva, 2021).

The morals and thinking of people change, the time dictates its own conditions, but the traditions and customs of peoples are not forgotten. Even in our modern world, there will always be people who continue to honor and observe the customs of their ancestors. The Kazakh people are no exception. We have always had and still have our own well-established traditions and customs of wedding ceremonies.

Kazakh wedding traditions are a huge series of rituals that begin with matchmaking and do not end even after the wedding. Also, there are a lot of unwritten rules and customs. And, of course, one of the most important events in the life of any Kazakh. In the past, there have been early marriages. There were also unions concluded between families even before the birth of future spouses. Sometimes the bride was abducted if her parents were against the wedding.

Today in Kazakhstan, some wedding traditions have lost their force. Stealing a bride is now criminally punishable, and early marriages are also prohibited.

In Kazakhstan there is a three language policy: Kazakh, as the official state language; Russian, as the language of interethnic communication; and English as the language of international economic integration (Cohen, 2008).

Customs and traditions are a kind of culture's core and Kazakh culture is no exception. Rich, bright, smart customs and traditions are not just a certain system of values of society, but the focus of morality, intellect, ethnic memory, because most of the customs we inherited from those who lived on the territory of modern Kazakhstan long before the Kazakh statehood. Islam had a great influence on Kazakh culture. At the moment, many of the customs that are organically woven into our daily life have Muslim roots (Khazbulatov, Shaigozova, 2020).

The customs and traditions of Kazakhs are extremely extensive and interesting. It is impossible to describe all of them in a few pages, so we will focus only on wedding ceremony.

Research methods: theoretical analysis of literature on the topic, observations, surveys, conversations, study and generalization of experience.

DATA, ANALYSIS, AND RESULTS

Traditions and customs related to marriage

Marriages arranged by parents have been a common phenomenon for the Kazakhs since the earliest times. Hanks claims that the marriages had traditionally been arranged before the couple

reached adolescence (Hanks, 2005). The contemporary situation in the discourse of marriage may be different nowadays, but the Kazakh people attempt to follow what they perceive as the old pattern of marriage, which considerably changed throughout the history.

Consolidating ethnocentricity can be revealed in the desire of the people to take their own place in the history of mankind, to manifest themselves beyond the limits of the specifically national. “Every nation is obliged to reveal its national essence to the world. If a nation has nothing to give to the world, it should be regarded as a national crime that is never forgiven by human history. The nation is obliged to make the best that it has available to everyone ... overcoming its own narrow interests, to send an invitation to the whole world to take part in its spiritual culture,” wrote the outstanding figure of India Rabindranath Tagore.

According to the Kazakhs, marriage between relatives up to the seventh generation is prohibited, such a taboo helps to prevent consanguineous mixing and, as a result, has a favorable effect on the health of future offspring. In addition, in the old days there was a judgment that early marriages help to keep young people from obscene acts, and are also prerequisites for the birth of healthy children. Therefore, girls were married at the age of 13-14. However, today, the tradition of early marriages is not practiced in Kazakhstan.

The culture of Turkic-speaking nations of the planet is rich and diverse, but in the course of the development of civilization each nation has its own views of life (Yesenova, 2004), own mentality (Akatayev, 1993), own traditions and morale (Tursunov, 2004b), customs, rituals, own language, own written language, etc (Tursunov, 2001; Kenzheakhmetuly, 2002).

The uniqueness of Kazakh culture is largely based on two “pillars”: the laws of hospitality and respect for elders. Whoever knocks on the door, no matter how he looks, he will find in the Kazakh yurt not only shelter and food, but also friends who can share spiritual generosity and warmth. (Khazbulatov, Shaigozova, 2020)

As M.Auezov said: “The Kazakh people, as a tragic wanderer who roamed the steppes for centuries, wandered in search of creating a national state, where a peaceful and happy life could be realized. Only at the end of the twentieth century the Kazakh people finally gained national independence, the opportunity to become the creator of his own destiny, to realize the dream suffered by many generations into life.

Kazakhstan as one of the countries of former Soviet bloc was forced to undergo the expansionist policy of the Russian Empire, “barbarian Soviet treatment and ethnocide” (Seidimbek, 2001), forced decentralization, collectivization, artificial starvation, and many more.

Pre-wedding ceremonies

A wedding is the most beautiful and important holiday in a person’s life. A guy and a girl have come of age and found their place in life - that’s the meaning of this solemn event. The people say: “The motherland begins with the family, the family is the foundation of society.” Different nations have their own customs and traditions of weddings.

The Kazakh people have also always had their own traditions and customs of wedding ceremonies established from century to century. Since ancient times, Kazakhs have led a nomadic lifestyle and, in order to protect young people from a debauched lifestyle, to accustom them to responsibility, obedience, which they could receive in family life, parents married their sons when they were 14-15 years old, and girls married at the age of 13-14 years. Of course, the modern Kazakh wedding does not practice marriage at such a young age, but other traditions and customs have come down to our days unchanged. So, for example, even today it is impossible to marry relatives up to the seventh generation, and for this you need to know your pedigree very well. Also,

according to the rules of marriage, a woman should not be older than a man by more than eight years, and a man should not be older than a woman by 25 years. No permission is given for an unequal marriage.

Kazakhstan has always observed a ban on marriage between members of the same family who have a kinship relationship at least up to the seventh generation. Therefore, many Kazakhs know their ancestry up to the seventh ancestor.

Kyz aittyru (look for a bride)

In the old days, the young man's parents were looking for a bride for him in advance. Often families who know and respect each other well agreed to become matchmakers even before the birth of children. This agreement was called *bel kuda* - matchmaking before birth. Sometimes children could be married from the cradle - *besik kuda*.

Also, parents could look for a bride for a young son.

It happened like this: a man from the groom's side came to the house where they liked the girl, in order to find out what kind of girl (as it is known, the relationship of the Kazakhs is taken into account up to the seventh generation), whether she has been engaged to someone else since childhood, whether families are suitable for each other by status.

Sometimes a man who married his son to the daughter of a matchmaker himself gives his daughter for the son of his matchmaker. They are called *karsy kuda* (mutual matchmaker). People who have continued their matchmaking, that is, who have become matchmakers twice, are called *suyek zhangyrtu*, which means that the family has continued, strengthened.

Marriages between families could also be carried out. For example, if the family already has an older daughter-in-law from a certain family, then a daughter-in-law from the same family as the older daughter-in-law can be found for the younger son. This is called *kuda zhangyrtu*, that is, strengthening or procreation.

If both parties are satisfied with all the proper conditions, then the groom's side asks for permission for *syrga salu* (put on earrings) and *kudalyk*. And then follow-up actions are discussed according to traditions. All this refers to the custom of *kyz aittiru*, which means that this girl is already someone's betrothed.

Kudalyk (Matchmaking)

The process of matchmaking is the most interesting and unusual of all pre-wedding traditions. A certain day has long been appointed for matchmaking. The groom's relatives come to the house of the future bride, who pay a ransom in order to get into the house. If the bride's relatives are satisfied with the ransom, then guests are invited to the room where the matchmaking takes place. According to an ancient tradition, the most respected woman of the bride's family warms the groom's face with her hands warmed from the hearth. So, the heat of the bride's house is transferred to the groom so that the new family is also warm and cosy.

After a series of ceremonies with national songs, matchmakers are invited to the room where the bride's relatives are already waiting for them. All this time, the bride does not go out to the guests, but waits for the time when she will be invited to the viewing. For a girl, this is the most exciting moment, because very often the young people were not familiar. After the bride and groom get acquainted, and the native young men appreciated the beauty of the girl, all together go to the table, where they are already waiting for the cooked *besbarmak* (five fingers). It is a main kazakh traditional food, which is eaten with five fingers.

Matchmaking is the most important and obligatory part of the marriage ceremony.

Choosing matchmakers is also a special ritual. Their list is discussed with the whole family, this is an important event and an important mission, everyone is responsible for the matchmaking

ceremony. On both sides, the delegation is headed by the oldest in the family-related group, who are called *bas kuda* (main matchmaker).

Matchmakers gather at kudalyk and agree on all the nuances of the wedding: date, venue, number of invited guests, etc. Matchmakers give each other *a kiit* (valuable gifts). Gifts vary in status and degree of kinship. The most expensive and valuable gifts are received by the parents of the bride and groom. Less valuable gifts are received by the rest of the kudalyk participants. It can be cattle, expensive fur coats, suits, jewelry.

Another type of gift distribution is *korzhyn* (bag) or *kalta* (pocket).

Korzhyn is a square bag embroidered with an ornament. They put sweets, fruits, jewelry in it. Looking into modern korzhyn, you can find, elite chocolate and branded cosmetics. Gifts from korzhyn are distributed to women, participants of the evening with wishes that their children get married safely, get married with the same celebration.

If the contract is successful and all issues on the wedding are resolved, the matchmakers are served a special dish *kuyryk bauyr* (pieces of cooked fat and liver, cut into small pieces or layers) as a sign of the successful holding of kudalyk. The liver of the Kazakhs has a special significance, as it is associated with blood, kinship. Kazakhs can even call a non-native person “bauyr”. This means that this person is very dear, as a friend, as a brother.

Modern Kazakhs have become more practical and matchmaking now includes several more rituals. One of them is *syrga salu* - a kind of “ringing” of the bride. The groom’s mother or a respected relative of the family puts earrings on the future daughter-in-law, thereby consolidating her new status. In addition, the groom’s side gives the bride’s close relatives gold. Usually these are rings, earrings, brooches, necklaces, watches.

In many regions of Kazakhstan, the custom of giving *kalyn mal* - *kalym* for a bride has been preserved. *Kalym* is paid with money, expensive jewelry, cattle.

Wedding expenses for Kazakh wedding

Kalym for the bride has also lost its significance in the modern world. The significance of the *kalym* was taken over by the agreement on helping young people to create their family nest. Each of the parties discusses what is given to the young for the wedding and what kind of financial assistance, for the newlyweds, can provide. In the best case it can be an apartment, a car, a cottage, furniture, money for a down payment on mortgage lending. The modern world dictates its own rules for giving gifts to the young. As a rule, kitchen utensils, dishes, bedding, and other household trifles - go as a dowry from the bride’s relatives.

The custom in the past to give 47 heads of cattle for a bride (small *kalym*) has transformed into a beautiful and witty modern custom of putting 47 small items (pieces of fabrics, sweets, dried fruits, guest parts of meat, etc.) in a *korzhun* (a special bag decorated with coins, rings, beads, ribbons) with gifts. After all that, the agreement between the matchmakers is fixed by an oath rite. To do this, the water is poured into the bowl, both sides dip their fingers into the bowl and swear that they will not violate the matchmaking agreements. After these rituals, the elders recite the Koran in front of the bowl and follow the blessing. This custom among the Kazakhs is called the “cup of blessing”. Now both sides become legitimate matchmakers, close relatives. This was followed by entertainment and games: smearing the matchmakers’ faces with flour. Today, this custom is carried out purely symbolically and, sometimes, is limited to the words of blessing (*bata*). Matchmakers are necessarily treated to *kuyryk baur*, a dish symbolizing the establishment of family relations.

Women from the bride’s side take an active part in the matchmaking ceremony, who sprinkle the matchmakers with *shashu*, which includes sweets, coins, cookies, etc., with grain, arrange

various tests for them, demanding a ransom from them. And the bride's parents also present gifts to matchmakers - kiit, which completes the matchmaking ceremony.

It is on this day you can hear old Kazakh songs for the wedding, which are filled with the custom of matchmaking. The most expected day is ahead - a wedding, before which traditions are necessarily observed, including girlish gatherings, seeing off the girl - kyz uzatu toi, and, of course, the groom's wedding - zhigit toi.

Kyz Uzatu (seeing the bride off)

Before the main wedding, the bride's side should arrange a kyz uzatu. Previously, matchmakers came for the girl in the number of 5-7 people (an odd number), or even more. Among them are bas kuda (the main matchmaker), kudalar (matchmakers) and a friend of the groom (a witness here). Matchmakers usually arrived in the evening. From the moment of their arrival begin the games, songs, amusements, laid down according to the tradition of kade (gifts, presents). The girl's close relatives officially invited matchmakers to visit that day.

Nowadays, kyz uzatu is usually held in a restaurant. The groom comes first and waits for the bride with a bouquet of flowers. The bride enters, the groom presents her with a bouquet. The oldest and most respected reads the *bata* (blessing) and the wedding begins.

On the bride's departure, the ritual song zhar-zhar is performed - an instruction to a girl leaving for another family.

Zhar-zhar is traditionally performed after the completion of all the entertainment related to the girl's wires, just before her departure. However, now zhar-zhar is sung not only on the bride's departure, but also directly at weddings and has the character of a theatrical performance.

At the end of kyz uzatu toy, the bride passes the main ceremony of this day *ak zhol* (a bright road). The girl must walk along a white fabric path. The guests become a semicircle or in two lines, the bride walks around the guests, as if saying goodbye to them. Her main task is never to look back into the past, to look only forward. At the end of ak zhol, the groom and his mother are waiting for her, who puts a white scarf on the bride, and the groom takes her in his arms and takes her to his house, also without looking back. Those who could not come to the celebration of kyz uzatu are given a sarkyt share from dastarkhan.

The Kazakh national wedding dress of the bride - wedding dress, saukele - remained traditional. Saukele is the main symbolic head-dress of a Kazakh girl. The girl who put on a saukele on a kyz uzatu - says goodbye to a girlish, carefree and free life, under the roof of her father's house.

Dressing up the bride in a Kazakh wedding suit, parents conduct a Kazakh wedding ceremony - dressing saukele. The groom's relatives give the bride's parents *baigazy* (a ransom for saukele) - money, valuables, expensive gifts. This is a forgotten tradition, but in some families on kyz uzatu toi, it is carried out.

After the bride was put on a saukele, another Kazakh wedding ceremony follows *korimdik* (gifts): guests and invitees, for the beauty of the bride, stateliness and for the opportunity to see her in an elegant wedding suit (it is believed that the guests saw the bride for the first time), a korimdik is given, in the form of gifts or money.

On the day of kyz uzatu toi, it is obligatory to perform the *neke kiu* rite - a marriage ceremony according to the religious canons of Islam. Without the blessing of the mosque and without the recitation of the prayer-blessing by the mullah, the marriage is considered invalid. The national Kazakh mentality does not accept "cohabitation" without the ritual of neke kiu - this is considered a sin.

Kazakh wedding, or young people specially visit a mosque on the day of *kysz uzatu toi*. It is conducted by a certain minister of the mosque, or the oldest and most respected member of the family clan in the family, who preaches and knows perfectly the religious canons of Islam. When carrying out a *neke kiu*, there are relatives on the groom's side and on the bride's side. The witnesses of the newlyweds must be of the Muslim faith. In the old days, this Kazakh religious rite was held only after paying the *kalym*.

A cup of water is put before Mullah, covered with a handkerchief. Mullah in mosque reads prayers, and then he asks in the presence of the witnesses about agreement of groom and bride to marry. There are only closest relatives of the groom and bride in this ceremony. At the evening around 6-7 p.m., the cortege arrives to the rented restaurant where the rest guests are.

Kysz synsu is a ceremonial, farewell song performed by the bride, the song is the cry of a girl who is forever taken to another house, to other lands. In this song, the bride says goodbye to her close relatives, expresses gratitude for her upbringing, for a happy childhood. At modern weddings, this song can be sung by bridesmaids or a guest singer.

Uylenu toi. Wedding on the groom's side

Uylenu toi follows approximately the same scenario as *kysz uzatu*. The same richly and hospitably covered *dastarkhan* (laid table) with *besbarmak*, with abundant meat treats, sweets, desserts and other delicacies.

When *asaba* (the host, toastmaster) announces the beginning of the feast, the bride enters. The bride is wearing a beautifully embroidered cape or a white handkerchief. The bride is supported on both sides by the elbows of the brothers' wives. The bride's face should not be visible.

Betashar

Betashar is the Kazakh peoples' traditional folklore heritage, rooted in ancient times. The tradition of *betashar* (meaning «opening the face of a new bride») is one of the important traditions of wedding ceremonies of the Kazakh people. *Betashar* is a vivid tradition in all regions of the Kazakh land, passing from one generation to the next. This ceremony is performed by a cheerful, silver-tongued, respectable and young poet. A song accompanying the ceremony of removing shawl from the bride's face is the most significant part of the *betashar*. The *betashar* ritual is a tradition maintained within the family with great enthusiasm. The most important goal of the *betashar* tradition is to guide the new bride to get used to new family life by the introducing new family members and the ease of getting used to a new family life, with the help of the song «*betashar*». Presentation of *betashar* is an extremely solemn and very picturesque event. After *betashar*, the ritual as a part of which the new daughter-in-law serves tea to all of the relatives starts. (Kartaeva, Kalniyaz, 2017).

One of the ends of this scarf is tied to *dombra* (Kazakh national instrument with two strings), on which an improviser singer (*zhyrshy*) begins to perform *betashar*, simultaneously introducing the bride to her husband's parents and relatives. The bride greets each of them with a bow, and they, in turn, put money in a special dish for the show (*korimdik*). *Zhyrshy* is also gifted with money.

Before *betashar*, the bride's face is covered with a special white handkerchief. Her daughters-in-law (*zhengeler*) take her to the hall, holding her on both sides by the arms. At the end of the ceremony, *zhyrshy* opens the bride's face, which is the logical conclusion of the ceremony. Now the wedding begins.

Post wedding ceremonies

Kelin shai (tea from the hands of the daughter-in-law)

What should a kelin (daughter-in-law) be ready for?

The wife stays in her husband's house, and now she is a full-fledged member of the newfound family. The guests left, and the daughter-in-law had new responsibilities. According to the established tradition, kelin must pass the final obstacle course - to make kelin shai, that is, to give tea to her husband's relatives and honorary matchmakers. Kelin demonstrates her skills to her husband's relatives.

The most skillful kelin have a photographic memory, so they will never confuse the bowl, and even guess any predilection of the participant of the feast. New kelin guests are presented with money or jewelry.

Kazakh wedding traditions are different - each region is famous for its originality, which generates a variety of norms. Nevertheless, most of the listed traditions and rituals have survived to the present day and are practiced everywhere.

Toi bastar

According to the national wedding customs of the Kazakhs, toi bastar is a caravan of gifts. Young people and beautiful girls who take out beautifully decorated gifts look very impressive.

If in the old days, gifts were placed on a dish and covered with a beautiful handkerchief and served on the table, how many tables were set with treats - so many dishes were served from toi bastar. And the honor of taking a dish and a handkerchief belonged to the one at the table who would sing a beautiful song. Now these are special gift packages - korzhyn or dorba (bag). They are very beautiful, original, made of velvet or other expensive fabric, in the form of a kiiz ui, camel, wedding national dolls, of various colors and shapes.

With gifts, in toi bastar, everyone fantasizes in their own way. These can be: personalized calendars of newlyweds, refrigerator magnets, small figurines, figurines of people, animals, birds, themed figurines, ties, cufflinks, skullcaps, scarves, combs, caskets. Fantasy is not limited in any way, but everything is within the bounds of decency. Giving small pleasant gifts to the guests, according to the national wedding customs of the Kazakhs, is a sign of gratitude and appreciation that the guests came and shared their joy and happiness with the newlyweds, celebrated together with the young the holiday of creating their family.

You can organize toi bastar as a surprise for wedding guests. You can put toi bastar on the wedding tables when the guests come out to watch the festive fireworks in honor of the newlyweds, for example. But in most cases, it is beautiful and pompous - toi bastar is carried out by a "caravan", beautifully marching through the hall of the restaurant, special young people, most often waiters take out gifts of toi bastar and carry it to all banquet tables. A real toy, and not only a wedding, but also on the occasion of some anniversary, according to the national customs of the Kazakhs, can not do without toi bastar.

Esik ashar (post-wedding invitations and visits of new relatives to each other)

Esik ashar begins with an invitation from the parents of the bride's son-in-law and daughter with matchmakers. All close relatives of the bride consider it their duty to invite the son-in-law and his parents to visit. The return invitation is drawn up by the groom's parents and his closest relatives. Guest visits from house to house can last up to six months.

Thus, a modern Kazakh wedding is a wonderful interweaving of ancient beautiful traditions and customs. Not much has changed since ancient times. Until now, the main color for the bride's dress is considered red, and not the usual white for us. Buying a wedding dress is on the shoulders of the groom, and the bride can see him only on the wedding day. The more tremulous is the

expectation of the moment when the groom's daughter-in-law, who brought the wedding outfit, will knock on the girl's house. According to tradition, the bride should compose a farewell song on the night before the wedding, in which she should express all her love for her family and readiness to start a new life. It is believed that a girl should marry with joy and gratitude, so tears at a Kazakh wedding are a rare phenomenon.

An elaborate scenario of a Kazakh wedding is also important. The toastmaster must clearly follow the script, because the sequence of congratulations, wedding toasts and customs is very important at a Kazakh wedding. In no case should it be allowed that the guests, the older ones, made a toast later than the younger ones. This is considered an insult and unacceptable at any Kazakh celebration. Any wedding is full of events, customs and rituals. The Kazakh wedding is no exception, the traditions of which honor the elders, instruct the young and create an atmosphere of respect and love.

Discussion and conclusion

Traditions and customs exist among the peoples of the whole world. They reflected the way of life of the people, their habits, national characteristics.

Traditions are historical in nature, they arose and were formed in the process of labor and social activity of people, taking shape not at the will of individuals and groups, but had an objective basis. Traditions emerged as a natural phenomenon of social development and played an important role in organizing the efforts of the clan and tribe in the fight against the forces of nature, in the formation of the best features of the human personality.

Over a long history, the inhabitants of the steppe expanses have accumulated a wealth of experience, developed peculiar customs and traditions, rules, norms and principles of human behavior.

Socio-economic, geographical conditions of Kazakhstan (nomadic life, boundless steppe expanses, continental climate, the predominance of cattle farms, etc.) influenced the formation of the mental warehouse of Kazakhs, the development of a certain shade in the nature of the nomads' perception of the world, in the way of thinking. Historical and cultural processes directly related to the socio-economic development of the population created the basis of a unified national culture, which was based on the best traditions of the culture of the ancient tribes of the Kazakh steppes.

Traditions are historically stable and the most generalized norms and principles of people's social relations, passed down from generation to generation and protected by the power of public opinion.

Customs are also generally accepted rules and norms historically formed in the process of evolution that regulate the behavior of people in a certain area of public life.

The traditions and customs of the Kazakh people related to economic activity, family tribal way of life, upbringing and education of children, veneration of elders, etc. have come down to our days. Our goal is to bring them to the next generations. There is an Indian proverb "Show me how you bring up your children, and I'll tell you what's on your mind".

Today, the issue of preserving and developing the cultural characteristics of peoples, their customs and traditions is acute. In the age of scientific and technological achievements, everything "ethnic" and "ethno-cultural" is disappearing and may disappear forever, then we will lose the vital connection with the cultural wealth of previous generations. Where the loss of traditions is most acutely felt, there is a disharmony of man with nature, society and even with himself. Almost every culture existing in any social system is involved in the global process of urbanization with all its positive and negative consequences. The study, preservation and development of the

traditional festive and ceremonial culture of the Kazakh ethnic group is of great scientific and practical interest.

Most of the Kazakh customs and traditions considered by us are associated with joyful events in the life of a Kazakh, are part of a toy holiday. Holidays have always been and still remain an important means of forming and affirming community, contribute to the socialization of a person. Modern festive and ceremonial culture, be it a wedding, the birth of a child, sports, etc. - today it is impossible within one family, today it is more theatrical performances. Modern traditions and rituals constantly absorb the experience of the arts and use its means, and sometimes combine different types of artistic culture.

By its essence and significance, the holiday is a complex socio-pedagogical system that allows solving simultaneously a number of interrelated socio-pedagogical tasks: to form a materialistic worldview, to cultivate high moral feelings - patriotism and internationalism, collectivism and humanism, respect for elders, to develop a high aesthetic taste, to instill respect to the law, to the norms of morality, to affirm a healthy lifestyle, to increase the culture of leisure, to have an interesting and meaningful rest.

Festive rituals have become a truly integral element of public life today. Modern wedding toi with built-up scenarios of presentation of traditions and customs, transmit historical experience to new generations, form public opinion on topical issues of life, satisfy the primary social needs of people - moral, aesthetic and cultural. But first of all, every such event, like thousands of years ago, is communication, recreation and entertainment, a sense of community and self-affirmation. Through a collective emotional attitude to the details of the event, traditions, a person finds active forms of self-expression and self-affirmation.

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