



# The Main Peculiarities Of Upbringing A Child In Kazakh Family

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## ARTICLE INFO

## ABSTRACT

The article examines the problem of the formation of the Kazakh family over several centuries. The concept of family and its relationship with increasing changes in society are described and analysed. There are shown the traditions of family upbringing, national values and everyday needs in the history of the Kazakh people. The basic principles of traditional family upbringing of the Kazakh people and the factors influencing it are formed, educational means and methods are given. The role of parents and older people in upbringing is shown, family responsibilities are indicated, considered in connection with changes in society.

**Keywords:** family, upbringing, tradition, Kazakh people, generation, national values, principles of upbringing.

## INTRODUCTION

The family is the main support and the main source of upbringing. A child receives his first upbringing lessons in the family, where the basis of the entire process of upbringing a person's morality and humanism is formed. Traditions and high ideals, passed down from generation to generation are instilled and grown in the family. Traditions of love and respect for others, leading to mutual understanding between people are also formed only in a healthy family (Agarkova, Mezentseva, 2010).

In Kazakh family problems was investigated in the works of the following scientists as Zh.Sarybekova, L.Ibraimova etc. (Ibraimova et al., 2016).

Ex-President of the Republic of Kazakhstan N.A.Nazarbayev paid special attention to the upbringing and role of women in the "Kazakhstan-2050" Strategy: "What our country will be like in the future directly depends on what we bring up in our children today (Nazarbayev, 2013).

Since family upbringing has a serious impact on the growth and development of the individual, its study occupies a special place in sociological, psychological and pedagogical research. In this regard, there are the some definitions of the concept "family". For example, Zh.Koyanbaev writes in his pedagogical works: "A family is a group of relatives living together, related by marriage or blood ties (parents, children, etc.)" (Koyanbaev et al., 1995). The family is a collective that opens the path of life for a child, through which the child discovers the realities of the world around him and receives his first impressions of existence in it, in this way his first knowledge, habits, behaviour and worldview are formed.

In his time, the great Kazakh teacher M.Zhumabaev wrote: "The relationship between the teacher and the child should be very close. They should not perceive each other as strangers. For a child, a teacher should become a friend who can understand his sadness, share his joy, whom he is ready to share his secrets with. Only then the child will not hide his thoughts. This means there will be no place for such negative qualities as deception"(Zhumabaev, 1992).

As the current President of the Republic of Kazakhstan K.K.Tokayev said: Upbringing is the basis of qualitative education, which leads the generation to high ideals. It charges a person's soul with goodness and fills it with valuable human qualities. And the present time is the era of the creative generation in a changing world. The generation that grew up on national values will be great. Generations form the quality of a nation. And it is important to bring up a creative person who has the qualities of dignity, honor, loyalty, patriotism, responsibility, decency, kindness and brotherhood, love for family, respect for elders, and honor for younger ones. For the successful development of the country, bringing up an educated and loyal generation that loves

its people and values the interests of the state is one of the most actual tasks that must be constantly kept in mind (Tokayev, 2023).

## **MATERIALS AND RESEARCH METHODS**

The subject of the work is the study of the characteristics of upbringing children in a Kazakh family. The research method was the analysis of regulatory documents of the Republic of Kazakhstan, scientific literature, in particular, the works of psychologists and teachers.

The goal of this work is to bring up a generation that has absorbed universal and national values.

Upbringing in a Kazakh family was based on certain status, which can be characterized as follows:

Status on respect for elders. Among the Kazakh people, the most revered people were grandfathers and grandmothers. They were shown extraordinary respect, saying: "The house where there are old people is full of fame and wealth."

Kazakhs have a tradition of giving their first child to be brought up by their grandparents. Grandparents took part in bringing up all children. Grandfather's authority was unquestionable, everyone obeyed him. His word was law for everyone living together. If he was away, then the grandmother or father could have such role.

Old people and young people master and understand the essence of their responsibilities in the process of relationships with relatives who have children. Such relationships are defined primarily by the concept of "mutual respect."

If we talk about the role of the mother in upbringing, it is the main one, especially in bringing up her daughter. There is a proverb: "Choose your wife by looking at her mother." If a mother is a good housewife, she instills these good manners in her daughter.

In Kazakh society, every young man who respected old age could not sit before older took his place. This is clearly remarkable when people sit down at table. In addition, according to etiquette, if one of the elders spoke, young people could not interrupt him. It's not for nothing that people say: "If you have an older brother, you have support, if you have a younger brother, you can breathe easily." Exemplary relationships between relatives are formed on the basis of mutual respect between elders and younger ones, responsiveness, modesty, courtesy, fidelity, devotion and sincerity. The formation of the thinking and character of the younger generation is directly related to the upbringing they received and the examples taken from the world around them. Therefore, since ancient times, peaceful relations, harmony, responsiveness and cordiality have been preached in relations between older and younger brothers and sisters. At table the eldest of the sitting men tastes the dish first; if there are no adult men among those sitting, then the eldest woman starts. Only after this young people can start eating.

Another important feature in the relationship between adults (old people) and children is the constant readiness of young people to provide a service and help elders. If the parents are elderly, then taking care of them is the direct responsibility of the children, and that is, the parents were given maximum honor and respect. In the Kazakh family there is a concept: what kind of education you give to a child, such kind of respect you will receive in old age. People say about this: "As you sow, you shall mow", "Work hard in your youth, you will receive fruits in old age", etc., and these proverbs and sayings found a wide response in the works of Kazakh scientists.

The tradition of respecting and listening to elders also covers greeting etiquette, because among Kazakhs, respect began already at the moment of greeting. Therefore, from childhood, people instill the tradition of polite, respectful greetings. In turn, the manifestation of such a greeting when meeting an elder or when traveling to other villages showed the young man's good manners.

You cannot cross the path of an elder; this is a sign of disrespect. In addition, women try not to cross the path of male representatives, regardless of age. Children are taught this attitude from a very early age.

The meaning of a greeting is, first of all, the desire to find out the state of a person, determine his existence, express to him your feelings and wishes: ask each other about health and mood, find out how the interlocutor feels, rejoice at his existence and express your sincere wishes. In Central Asia, among related Turkic peoples, the greeting is expressed, as in Muslim countries, with the word "Assalaumagaleikum," which means "Peace be with you!" The response is "Uagaleykumassalam", which translates as "Peace be with you too!" Next comes an official question about life, health, affairs, etc.

Among the Kazakhs, when two people meet each other, the younger one greets first. And we, in turn, supporting our national spirit and traditions, returning to folk origins, must revive the traditions of politely greeting elders with younger ones at home, in kindergarten, secondary and higher educational institutions, when visiting places where large numbers of people gather, etc.

Another important component of the greeting is the appropriate response to the greeting, when the elders answer the younger ones: "May your journey in life be long, son!" and other wishes expressing spiritual closeness, showing agreement and peace. An indifferent greeting, giving only the tips of the fingers, a pompous, dissatisfied appearance - all this is an indicator of disrespect; such people are popularly considered ill-mannered and impolite.

Another way of correct upbringing among the people is carried out on the basis of the provisions on the people's education.

The respected elders, who had seen a lot in their lifetime, took an active part in upbringing the younger generation both at home and outside; they knew how to be patrons and teach reason, because they possessed the deep, all-encompassing wisdom of the people. Therefore, in the Kazakh village, all adults took part in upbringing a child. If they saw rude, impudent behaviour, they had the right to stop it, scold it, or explain that this should not be done.

### **REGULATIONS ON VIRTUE AND BENEVOLENCE OF UPBRINGING**

The kindness and respect of the Kazakh people is primarily manifested in their hospitality. Therefore, all the best in the house was offered to the guest.

In the understanding of the people, all happiness, wealth, and abundance come to the house with the guests. Therefore, people visited both by special invitation and without an invitation.

Among the Kazakh people, any traveler could freely enter the village and be a guest. The reason for this is the following. Well-known scientist A.Seydimbet in his work "Kazakh World" writes about the "undivided inheritance". The Kazakh word "enshi" in the Kazakh language can be translated as the word "inheritance, legacy." The explanatory dictionary of the Kazakh language states: "Enshi – livestock and property allocated by parents to children who are going to live separately" (Seydimbet, 1997).

The undivided inheritance is a special dinner in honor of the arriving guest. A certain part of the inheritance allocated or left by the parents to the child is considered an "undivided inheritance" belonging to the guest, and therefore was provided in the form of a treat when welcoming guests. This has become an unquestioned tradition of Kazakh society. That is, this tradition was formed in the form of a moral and ethical standard. Tired travelers were completely confident in the presence of their "undivided property" in any house they met along the way, so they freely crossed the threshold and enjoyed the hospitality of the owners.

In family upbringing, the Kazakh people have always taken into account the characteristics of the child's age and individuality. This folk wisdom can be seen in the following expression: "Until the age of five, look after your child like a king, from five to thirteen, make him work as much as possible, and from thirteen, treat him as an equal and share your experience."

The reason is that after thirteen years a child is considered "a thirteen-year-old master who has the right to leave his father's house," and from a physiological point of view he is not very different from adults, so it was necessary to take his opinion into account and prepare him for adult life. Here we see that Kazakh family upbringing was also guided by the provision of attention to the age characteristics of the child.

In family upbringing, young children have always been treated very warmly and affectionately. The worldview of the people did not allow the use of methods of corporal punishment, which brought pain. Even when the children became teenagers, they were not beaten, but calmed down with the words "You'll get it from me!"

Thus, taking into account age characteristics, the Kazakhs were sympathetic to the whims and spoilage of a child under five years old, saying: "When he gets smart, he will stop."

Relationships with children in the family reflect the state of mind and the very essence of the parents. Fathers tried not to even say words that could offend their daughters. Kazakhs have a concept that if a father raises his hand against his daughter, she will be unhappy. It was completely unacceptable to raise your voice and scold a child in the presence of guests or strangers.

When several generations lived as one family, the older generation was directly involved in the lives of their grandchildren, that is, young families received support and guidance in upbringing children and organizing family life. In the same way, family education traditions were passed on from generation to generation.

People say: "Where there are old people, there is wealth," because it was they who were listened to in the process of organizing the education of future generations, and it was they who taught young families the traditions and requirements of child care. And after that, when the young people were completely ready for a family life separate from everyone else, they were released into adulthood.

### **METHODS AND MEANS OF UPBRINGING IN A KAZAKH FAMILY**

"A kind word is a half job," but along with a kind word, the responsibility of parents and educators is to form modesty, politeness and courtesy in the child.

Therefore, when warning a child against committing certain actions, it is necessary to explain the reasons for such a prohibition, which will prevent the repeated commission of such an act and force him to turn to the path of good deeds. Otherwise, not understanding the meaning of the committed offenses, the child will forget about them and do something similar again.

Therefore, we decided that it would be correct to explain the meaning of some prohibitions and instructions regarding family upbringing. Here not only the prohibition itself is indicated, but also its meaning, as well as its educational significance. For example, the prohibition not to cross the path of an elder has two reasons: firstly, crossing the path of an elder is a sign of bad manners and discourtesy, because to let the elder go means to show him respect.

Therefore, these words are spoken in order, first of all, to instill in children respect for elders. And secondly, to cross the path of an elder means to take away his luck along the way. Therefore, he may be offended and have a hard time experiencing such an offense by the younger one, expressing his dissatisfaction. And receiving the blessing of an elder played a very important role for young people. Therefore, such an act could ultimately lead to failure on both sides.

Thus, adults controlled the life path of young people, demanding from them correct behaviour, formed on the basis of ancient traditions.

In the concepts of the Kazakh people, we have already highlighted the concept of the appearance of happiness, good luck and prosperity in the family with the arrival of guests. Therefore, people visited the Kazakhs both by invitation and without invitation. Relationships with guests also had educational significance.

Traditions of behaviour at the table are also a very serious school of education. We can say this because it is here that the traditions of respect for elders by younger ones and the process of exemplary attitude and upbringing by elders towards younger ones are especially clearly manifested. A lamb was always cut for the guest, large pieces of meat were placed on a large dish, and placed in front of the guests one by one.

The old people were given the head, the son-in-law was given the humeral bone and brisket, the children were given the ears, legs, kidneys, and the daughters-in-law were given the tongue, jaw, etc. There is another important educational tradition here - the elders allocate part of their treat and pass it on to the children to try. In the family upbringing of the Kazakh people, the child was taught to justice, humanism, to be attentive to what parents say, and they also knew how to introduce into the child's mind all the good and good that they had. One of the means of upbringing was a song or a *terme* (a recitative song). Kazakh *terme* had a very deep educational and edifying meaning, which spoke about the sanctity of the family hearth, which told the rules and foundations of the formation of a new family and cohabitation, the coexistence of elders and juniors, their rights and duties in the family and society.

"If you are young, alive and wealthy, don't do empty things! The ruler of your body is your soul, so do not accustom it to crooked paths! You should work for the good of the people, and not for the good of bad people." Here the instruction is given not to waste time in vain, to avoid negative behaviour and lies, to work for your people, and not for the benefit of someone else's selfish interests.

In Kazakh families, as in families of other neighbouring ethnic groups, children are instilled with a love of work from a very early age. In the process of labour education, children began to understand the importance of work and the need to work, and a conscientious attitude towards work was formed.

### **EDUCATION SYSTEM IN A KAZAKH FAMILY**

Upbringing in a Kazakh family began with the choice of a future spouse. The lad is looking for a girl who is not his relative up to the seventh generation, because the Kazakhs led a healthy lifestyle and did not allow mixing of blood. Therefore, when choosing a girl, they looked at her pedigree up to the seventh generation - fathers, grandfathers, great-grandfathers, etc., so that they were not relatives of the lad.

Also, in many families, relics were carefully preserved, which were passed down from generation to generation, from father to son, etc. Thus, from childhood, the child was brought up to honor and respect his ancestors and his family: "As long as those who knew the father are alive, the memory is alive about him", "Ignorance of one's ancestry up to the seventh generation is a sign of orphanhood" (zhurnal, 2017) etc.

Consanguineous marriages should be avoided for the following reasons (informburo, 2012):

Firstly, the genetic component. Modern scientists say that many modern diseases (blindness, mental retardation, problems with the heart, kidneys, bone structure and blood vessels) are transmitted from generation to generation genetically. If the clan mixes blood with representatives of other clans, then there is a high probability that these genetic defects will dissolve and completely disappear, that is, "donors" - representatives of other clans, will change the blood for the better and serve to renew it.

Secondly, the medical component. The marriage of close relatives is very often accompanied by the birth of sick children. And the only way here is to marry a girl who has no family ties with the lad.

Thirdly, the unity and integrity of the nation, that is, its unique characteristics. This unity is confirmed by the fact that no people know their ancestors so deeply historically - right down to the generations that lived 500 years ago. And among other Turkic peoples, the Kazakhs stand out for their desire to preserve the purity of their blood.

For example, among Turks, Uighurs, Uzbeks, Tatars and other peoples, there are quite frequent cases when fairly close relatives marry. And careful preservation of blood purity is characteristic only for Kazakhs. At the same time, Kazakhs consider all representatives of their people to be brothers and sisters. Regardless of the distance, if a representative of the same clan arrives from afar, he is greeted as if he were family. That is, it unites the people, preserving and strengthening the unity of the nation.

Here you can hear the question of whether representatives of the same clan can marry if their ancestors up to the seventh generation had no family ties. For this purpose, there were country elders who could count all relatives up to the seventh generation and provide evidence that a boy and a girl could get married. Permission was given after a count was carried out with the calling of Allah as a witness, after it was announced in front of all representatives of the clan from which clan the bride could be taken, after which the mare was slaughtered and thus the official permit came into force.

In many families, relics were carefully kept, which were passed on from generation to generation, from father to son, etc. Thus, from childhood, the child was raised to honor and respect his ancestors and his family: "As long as those who knew the father are alive, the memory of him", "Ignorance of one's ancestry up to the seventh generation is a sign of orphanhood" (Turmanzhanov, 1980) etc.



Thus, the creation of a family among the Kazakhs began with the choice of a bride. Among the main tasks of family upbringing among the Kazakhs, the most valuable was the preservation and strengthening of health, which was stated as follows: "The first wealth is health, the second is a good wife, and the third is prosperity." According to ethnopedagogical research by Kazakh scientists, family upbringing moves in the following directions: upbringing in the womb; upbringing in the cradle; upbringing girls; upbringing boys; upbringing a daughter-in-law; upbringing a man.

Let's look at the main traditions of upbringing a child:

### UPBRINGING IN THE WOMB OF A MOTHER

Kazakh teacher, Professor S.Gabbasov developed a unique theory and methodology for intrauterine child upbringing (Gabbasov, 2002), this upbringing begins during a woman's pregnancy, when special care is shown. A woman is found or prepared her favorite dish during pregnancy, they are not allowed to lift heavy things, they try to cheer up in one way or another, and they create various living conditions.

Due to such care, the child in the womb grows and develops healthy and is born in a timely manner, without any complications, which has been known to traditional medicine for a very long time. If a child receives proper upbringing in the womb, he grows up smart, beautiful and becomes a good person in the future. Therefore, girls and expectant mothers need to pay special attention to such upbringing.

Moreover, the Kazakhs have developed traditions that cover the period until the moment when the child is born. One of them is the celebration and distribution of gifts on the occasion of pregnancy. Previously, in order to find out if a young wife was pregnant, daughters-in-law would prepare different dishes and place them in front of her. By observing carefully, they found out whether her taste had changed. If a young wife began to eat this or that dish with pleasure, one could conclude that she was pregnant.

Well, the daughters-in-law, having learned about her pregnancy, demanded gifts from their mother-in-law for the good news. In the same way, other signs and traditions have developed in connection with pregnancy. For example, everyone was sure that while in the womb, an invisible mutual understanding develops between the child and the mother, and all the features of existence are transmitted from the mother to the child. At the same time, wanting the child to be born beautiful, the expectant mother swam in the lake in the light of the moon.

### UPBRINGING IN THE CRADLE

The main upbringing of a child begins from the cradle. The great Kazakh writer M.Auezov stated: "If we want to become a people, we must start from the cradle," that is, he focused on the importance of family upbringing from infancy (Auezov, 1969). 4-5 days after the birth of the child, he finally the umbilical cord fell off and he was placed in a cradle. While in the cradle, the child received the first direction in life, because in the process of rocking him to sleep, the parents expressed all their wishes, hopes, and sang songs of love and happiness to him.

Mothers, sitting at the cradle, in the form of lullabies, told about the events happening around them, about their attitude towards them, about their worldview, about the meaning of life, about their joys and sorrows, dreams and aspirations.

The psychological essence of a person is formed before the age of five, so children understood the need to listen to songs and stories at a very early age. The Soviet teacher V.A.Sukhomlinsky said: "Until the age of five, you diligently ensure that the tree blooms, and after five years of work and care you will receive the fruits." Therefore, bringing up children by constantly singing various songs and legends to them came from the confidence that in this way their consciousness would understand and accept all the wishes and hopes that their parents had for them (Sukhomlinsky, 2014).

In the family upbringing of Kazakhs, concepts such as **honor, conscience, and shame** were often used. If children did something wrong, they were called to order and said: "Shame on you!" It was explained to the children that his shameless actions affected the honor of not only his parents, but also all his relatives, and thus the idea that the banner of honor must be carried very high was firmly rooted in the minds of the children.

The expression "shame is worse than death" preached the idea of preserving one's honor without wasting time on trifles. This was especially important in relation to girls, because girls were watched very critically and meticulously. The saying "My wealth is a gift from the soul, and my soul is a gift from my conscience" only confirms the ideas mentioned above.

The whole village praised the good boy, but the whole village condemned the bad boy, but they did not forget to influence his correction. "Smart", "proper", "absent-minded", "ill-mannered", "memorious" and "forgetful" - this is how children in the village were characterized. This was also a tradition formed over centuries. In addition, in upbringing boys, edifications, proverbs and sayings, stories about good and bad people with a detailed explanation of their good and bad sides were often used.

Such stories with comments were not necessarily told to exactly the child who fit the description, they were told more objectively, for everyone, but smart children learned the lesson: "If it's not you, then compare, then you will master science," said Abai, which became basis for upbringing a good person. In addition, songs and legends gave examples of justice, courage, generosity, which taught morality and citizenship (Kunanbaev, 1993).

The Kazakhs paid special attention to the organization of family upbringing of girls very seriously, because "a woman swings the cradle with one hand, and the whole world with the other," which means that a good

woman's upbringing was organized accordingly. When Kazakhs said "girl," they meant beauty, integrity, and everything beautiful that surrounded them. Everything that was associated with anything good and kind was related to the concept of "girl".

For example, "A girl is the beauty of the people, a flower is the beauty of the earth", "Character like a girl", "It's interesting in the house where the girl lives", thus bringing up girls occupied a special place in family life. Kazakh girls never covered their faces, girls and boys played together and had equal rights, women participated in receiving guests and had the right to vote in deciding serious issues.

The main value of the Kazakh people was health. "The first wealth is health, the second is a good wife, and the third is prosperity." Therefore, a healthy lifestyle has always remained in the foreground, as a result of which many traditions in family education were aimed at developing a healthy body and spirit of the child.

Health was seen as the relationship and combination of the health of the soul and the health of the body. The health of the soul was determined by healthy thoughts, which clearly defined the beliefs and worldview of the Kazakhs. The main source of the formation of healthy human thoughts were proverbs, sayings, and the edifications of great people. Kazakhs have always tried to think and speak well, to avoid negative thoughts and wishes.

This idea is also supported by representatives of other nations. For example, Johann Joachim Becher, in his writings about what is good for a child, writes: "If you have melancholy, start working, this is the best way to combat melancholy. So that your soul does not become discouraged, start working: nothing saves you from despondency better than work. Even if everything is fine, still work: nothing will teach you anything better than work," that is, only work saves a person from negative thoughts and helps him achieve his dream.

The Kazakh people, confident that the basis of family upbringing is work, from childhood taught the child various types of work activities, paying special attention to the physiological and psychological characteristics of the child. As we said above: "Until the age of five, look after your child like a king, from five to thirteen, make him work as much as possible, and from thirteen, treat him as an equal and share your experience," so until the child is five years old, or to some other extent pampered, while engaged in the formation of skills that in the future would become the basis for the development of his physical and mental qualities.

Grandfathers and grandmothers told their grandchildren various fairy tales, revealing their sharpness of thought and rich imagination, but the main goal remained the formation of an exemplary personality and its motivation for active work.

Grandmothers and grandfathers tried to instill in their children various types of art and labour; no matter what they did, the children repeated after them. At the same time, the old people tirelessly repeated various proverbs, sayings, catchphrases, phraseological and other phrases from oral literature. Grandparents played a very important role in the upbringing and, in general, in the life path of such great people as Abai, Ybyrai, Shokan, Mukhtar and others.

## CONCLUSION

So summing up our work, it should be noted that despite certain restrictions, the Kazakhs never sought to bring up children completely like themselves; they wanted their descendants to be more far-sighted, because "they would live in a time different from the present."

In bringing up their children the grandfathers and grandmothers play an important role. They have much free time and devote their lives to their grandchildren. In the evenings they go to bed listening to their stories and created fairy tales by themselves, what makes their grandchildren imitate the heroes from their story.

And the main quantity of Kazakh people is that they don't let their children to marry their relatives. The practice shows that in such families the child is usually born healthy.

Thus, in any situation, the Kazakh family remained an educational institution that molded the child into a citizen of his time.

A young child is like a young branch that is going to be in blossom. If you don't keep the young branch clean and don't water it in time, there are two ways of growth. It is clear that if you make a young child rich in spiritual values and rich in traditions, it will grow up well-educated.

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