

THE SYSTEM OF EDUCATION IN KAZAKH FAMILY

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Abstract

This study is devoted to education at Kazakh nation's family and best ideas connected with Kazakh traditions. However, society's rising in the developing process at Kazakh families, and we see, that it is in great demand nowadays too.

Family - is the main support and the main source of education. The first lessons of education a child receives in a family where the whole process forms the basis of morality and humanism education rights. Tradition and high ideals, passed down from generation to generation, grafted and grow it in the family. Tradition of love and respect for others, leading to mutual understanding between people, too, are formed only in a healthy family.

Since the family education has a significant impact on the growth and development of the individual, his study has a special place in the sociological, psychological and educational research. In this regard, there are the following definition of "family." For example, in a philosophical dictionary R.N.Nurgalieva as follows: "Family - kind of social union, the union of spouses and family relations, where coexist men and women, parents and children, brothers and sisters and other blood relatives, leading a joint household". In turn, J. Koyanbay in his pedagogical works writes: "Family - a group of relatives living together, marriage relation whatsoever either by blood (parents, children, etc.)". The family is a team that opens the way of life for the child, through which the child discovers the realities of the world and gets a first impression of the existence in it, so he formed the first knowledge, habits, behavior and outlook.

Key words: family, tradition, shanirak, methods and rules of education

Introduction

Kazakh people led a nomadic life. Constantly moving cause certain difficulties, so people could not save anything but spiritual wealth. Kazakhs did not build tall buildings, they are not particularly interested in material values, and therefore on other people's wealth, they looked without envy. And do not engage in war for the sake of not trying to take away by force. Many foreign scientists take an active interest in such a simple way of life of the Kazakhs and carry out various studies. Our people, who preferred material wealth spiritual values possessed deep philosophical outlook. And all his material possessions consisted in a yurt and necessary household items that can be transported at any time as you like and wherever you go, and cattle, which is always followed with nomadic.

The structure of the yurt corresponds exactly to the laws of motion and position of celestial bodies. Shanyrak located at the top of the yurt, and similar to the arch or dome displays sunrise, its rays fall on all parts of the world. Seven everyday objects inside the yurt can be described as a planet. Each pole coming from shanyrak seems like a ray of sunshine. A circular connection poles, resembles a circular path of motion of celestial bodies. In the middle of the yurt is a fire, over which hangs a cauldron, like the burning sun circling around the planet. The skeleton of the yurt is very strong, made of tree branches, which are found on almost the entire territory of Kazakhstan, so create a yurt is not difficult. The yurt is covered with felt, made from the finest sheep wool. A house in the summer protects against heat and rain, and in winter from the cold and wind.

Ability to make some of the yurt eventually become useless and their change. However shanyrak almost eternal and does not require replacement. Smoke coming through the ceiling, paints it black. Therefore, this part of the yurts, passed on from generation to generation, and called: *kara Shanyrak* - Black shanyrak. If someone enters the tent, even in passing, he had to sit down, honoring shanyrak. Hence, too, went tradition taste food from the table hosts.

Literature Review

Focus on the impact of life of the Kazakhs in the education of the younger generation in their work places Oteyboydak Tileukabylyuly. The nature of the Kazakh tribes he classifies as follows: "Several houses are one village, and even more houses - the big village, and several large villages form a family, etc., several genera - this tribe, several tribes - an alliance of several unions formed ulus, several ulus - this is strange." This conclusion confirms that since ancient times Kazakhs were one people, living in peace and harmony.

Kazakh people wandered through the endless steppes, but its traditions and rituals in fact not very different from the traditions and customs of sedentary peoples, because even in spite of constant travel, villages, clans, and tribes were together in close association. For the same reason preserved and, moreover, has developed an amazing unity of the Kazakh language.

In "From the beginnings to our present" Kazybek bey very deeply and widely opens psychological and pedagogical nature of the spiritual life, learning and education of the Kazakh people. He says: "We have the character - as in horses: we worked to overcome difficulties and bring to a conclusion the work which we like, and use the results for the benefit of all." This shows that the special educational value "big shanyrak", which does not occur in every nation and belongs only to the Kazakhs. In addition, Kazybek Beck, saying: "The House of ancestors - is a center of learning," emphasizes the special place the "big house" in the life of Kazakhs.

In 1924-1925 yy. in the county Aulieata was sent an expedition led by O. Zhandosova,

on the basis of which V.G. Sokolovsky in 1936 in Tashkent published a paper entitled "Kazakh Aul". The information presented in this paper was commented on in detail in the H.Argynbaeva "Kazakh family". V.G.Sokolovsky, after examining a large number of villages, comes to the conclusion that each of them is for the most part of the sons, grandsons and great-grandsons of one ancestor, i.e. 3-4 generations of descendants, and among them are living and those who was not yet on a separate residence.

Kazakh family often lived not only in the "husband-wife-children", it included older ancestors - grandparents, and already married sons, and sometimes - and married grandchildren and their descendants. Such cohabitation dictated not only by economic interests, we should take into account the ties of blood and moral principles. Such families gathered around one table together solved all family matters. This in turn allows to effectively organizing educational process. Such a way of life Kazakh family brought the children to communicate, tranquility, courtesy and responsiveness. And even those who have left to live alone do it under the guidance of his father and not left unattended, and if necessary, you can always ask for help and advice to parents. Major family issues are resolved head of the family. And these families were very close-knit and friendly, they cannot be destroyed just like that, they raised mutual support and unity.

In the book "What do Kazakh people?" Abu Ali Kaydar writes: "... how extensive was the offspring of the same family, so strong was the position of the family in the people, because to protect and bring justice to get up the whole family. Therefore, if it was necessary to raise the Kazakhs to any accomplishment were not more effective consent of Khan and the heads of the largest aid families. "This characteristic indicates how important it was to have a large, respected offspring. Therefore, the effectiveness of education in particular, is the number of descendants.

Akin Aktamberdy words: *If the father of six sons, that his heart was covered with gold happiness. And if only one child, that his heart is cold loneliness* - is an example of how difficult was the future of those who have had little offspring, in particular, only one child in the family. When it was such that the Kazakhs did not want to have many children? The people believed that the more children - the better well-being. In this family there was a division of responsibilities in the household, mutual cooperation, assistance to parents and, moreover, such a family had more authority and a casting vote in public affairs, which is precisely noticed in the following terms: *"There is a growing, growing, growing at Oraza son, together with his brothers grows and grows his flock, happiness, joy without end. Well, if there is no son, then where authority? No children - that misfortune unfortunate forever."*

Such expressions Kazakhs showed how difficult were the life of those who have not had a numerous progeny, because they do not have power and influence, did not have the weight in society. A prime example was always a family with a lot of relatives. According to the Kazakhs, solitude and uniqueness inherent only to God, so people should not be alone. The large number of spawned mutual aid, comfort and hope, and still strong support, so he, for having an extended family almost never yielded any skillful, but the lone speaker.

Methodology

Educational status and continuity of generations in the Kazakh family. Education in Kazakh family relied on parents which can be characterized as follows:

The position of respect for elders. Kazakh people have the most revered people were grandparents. They have been extraordinary respect, saying that: "The house where

there are old men, full of fame and fortune." Old and young master and understand the nature of their duties in the relationship with family members who have children. Such relationships are determined primarily by the concept of "mutual respect".

Model relationships between relatives are based on mutual respect of senior and junior, responsiveness, humility, courtesy, loyalty, devotion and sincerity. Formation of thinking and character of the young generation is directly related to the education received and examples drawn from the world around them. Therefore, since ancient times between the older and younger brothers and sisters preached peaceful relations, harmony, compassion and sincerity. For first dish tastes the most senior men sitting, if there is no sitting among adult males, then starts an older woman. Only then others can begin to eat.

Another important feature in the relationship between adults and children can be called constant readiness of young people to be of service, to help seniors. If the parents are older, then taking care of them is the direct responsibility of the children, and they, that is, parents, provided the maximum honor and respect. In Kazakh family formed the notion: what kind of upbringing you give your child, you get so much respect in their old age. People say about it: "What you sow, so shall you reap", "bothered in his youth, get the fruit in old age" and so on, and these proverbs and sayings found a broad response in the works of Kazakh scientists.

The tradition of respect and listen to the older covers also the etiquette of greeting, because the Kazakhs respectful attitude starts at the moment of greeting. Therefore, the people are from the childhood tradition polite respectful greetings. In turn, the manifestation of this greeting when meeting elder man or when you travel to other villages showed the education of the young man.

Kazakhs cannot cross the path of a senior, is a sign of disrespect. In addition, women tend not to cross the path of males regardless of age. This respect, children are taught from an early age.

Welcome value - is primarily a desire to know the human condition, to determine its existence, to express their feelings and wishes: ask each other about health and mood, learn how feels interlocutor, to enjoy his existence and to express their sincere wishes.

We are irrespective of whether familiar hello, first welcomes younger. And we, in turn, supporting our national spirit and tradition, going back to the origins of folk have at home, in kindergarten, secondary and higher education institutions to revive the tradition of polite greetings older younger, visiting places where a large number of people going, etc.

Another way of proper education of the people is based on the rules on *public education*.

Has seen a lot in his life dear old took an active part in the upbringing of the younger generation, both at home and abroad, they were able to be patrons, to teach the mind to reason, because it has a deep, comprehensive wisdom of the people. Therefore, in the Kazakh village in the child's upbringing was attended by all adults. If they saw a rough, defiant behavior, had the right to stop it, scold or explain that you cannot do so.

Regulations on the goodness and kindness of education. Friendliness and respectful of the Kazakh people are in the first place being in his hospitality. Therefore, all the best in the house offered.

In the understanding of the people all the happiness, wealth and abundance in the house come together with the guests. Therefore, on a visit went as by special invitation, and without an invitation.

Kazakh people have any traveler could freely go to the village and to be a guest. The reason for this is as follows. A.Seydimbet scientist in the "Kazakh world" writes about the "undivided inheritance". The word "enshi" in Turkic languages passes as "inchu" the principal value which can be transmitted by the word "legacy, a legacy." In the explanatory dictionary of Kazakh language states: "Enshi - cattle and goods generated by the parents of children that go to a separate residence."

"Undivided inheritance" - a special dinner in honor of the arriving guest. A certain part of the inheritance allocated to either keep the child's parents is considered "undivided heritage" belonging to the guest, so it provides a feast at the meeting guests. It was the unquestioned tradition of the Kazakh society. That is, this tradition has emerged in the form of moral and ethical standard. Weary travelers were completely sure whether they own "undivided property" in any home, they met on the road, so freely stepped over the threshold and enjoyed the hospitality of the hosts.

In family education Kazakh people always take into account the peculiarities of age and personality of the child. This folk wisdom can be seen in the following terms: *"Up to five years of caring for a child as king, from five to thirteen - are forced to work as much as possible, and with thirteen - treat him as an equal and share the experience."*

The reason - after thirteen years of a child is considered a "master of thirteen, who has the right to stand out from his father's house," and from a physiological point of view, it is not much different from adults, so it was necessary considering his opinion and prepare for adult life. Here we see that in the Kazakh family education is also guided by the provisions of the *attention to the child's age characteristics*.

Thus, considering the age of characteristics, Kazakhs sympathetic to the whims and spoiled child of five, saying: *"When typed mind to reason - will cease."*

In family education for young children have always been treated very warmly and affectionately. Outlook of the people are not allowed to use methods of corporal punishment, bringing pain. On this occasion I. Bukin and R. Karuta, speaking of the love of children at the Kazakh people, wrote: "The Kyrgyz people from a young age do not punish children. Even when children become teenagers they were not beaten and soothing words "Get away from me!)"

In the Kazakh people very well developed observation. When using proverbs, songs and beliefs in raising a child to consider not only the direct meaning of the words, but also their sacred meaning *for fostering observation*.

The position on the relationship of family education and religion. Kazakh people brought up in children the notion of conscience, which is the basis of national traditions and developed during the life of the Kazakhs. For any activity they approached very carefully, being sure that all their actions are controlled by Allah. Purity of conscience does not allow going astray, even when no one has seen or heard. Therefore, do not hang on the door lock and not be armed. Being a moral, each answered to his conscience and everyone knows what is under the watchful eye of Allah.

When several generations of one family living, the older generation is directly involved in the life of grandchildren, i.e. young families receive support and guidance in raising children and organizing family life. In the same way the tradition of family education handed down from generation to generation. People say: "Where there is old - there is wealth", because it is to listen to them in the organization of the training of future generations, they train young family traditions and the requirements for the care of children. And after that, when the young were fully prepared to separate from all family life, they are released into adulthood.

"A good word - half the battle," but along with a kind word, the responsibility of parents and educators is to develop a child's modesty, politeness and courtesy.

Therefore, warning the child from engaging in certain actions necessary to explain to explain the reasons for such a ban that prevents re-commit such an act and force him to turn to the path of good deeds. Otherwise, not realizing the value of misconduct, the child will forget about it and do something like that again.

So we decided that would be the ability to make some restrictions to clarify the meaning and instruction on family education. This is not only indicated the ban itself, but its meaning and educational value. For example, *the prohibition does not cross the path* of the senior has the basis for two reasons: firstly, the intersection of the path is a sign of bad manners older and disrespectful, because to miss older - which means to give him respect. Therefore, these words are spoken to first educate the children respect for elders. And secondly, to cross the road older - which means to take away his fortune along the way. So he would be offended and grieved at this offense expressing their discontent. And get blagslovenie older youth plays a very important role. Therefore, such an action could result in failure of both sides.

At the same time, another ban was *not based on the arm*. It was considered impolite, and it was led by all that somehow, in connection with the death of a loved one, people wept, leaning on the arm. Therefore, it was a bad omen. The Kazakhs have the expression "a good word - half of luck." And because some actions were characterized as negative because they lead to failure, in consequence of which they are subject locked.

Thus adults controlled way of life of young people requiring it correctly formed on the basis of the ancient traditions of behavior.

Do not close your face, it will be bad. We all know that a person usually close deceased. So - this is a bad omen. If you come into the house to see a man lying with his face covered - you frightened at least will feel anxiety. It will look ridiculous, cause discomfort. Therefore, understanding person will not cover his face lying or sleeping person.

Secondly, a person sleeping uncomfortable closed, it prevents normal breathing. Therefore, it is also the education of the children of right living and hygiene.

Do not shoot the swans. After swan - the sacred bird. If a man killed a swan, he was sure to make amends by bringing a sacrifice to God. If you do not make a sacrifice can be self-fulfilling prophecy. At the same time the swan was a symbol of love, because this bird cannot live alone. Considering that shoot swans is a bad omen, we educate the younger generation in the love of beauty, understanding the value of nature, the desire to preserve and protect it.

G.A.Akpanbek Kazakhstan scientist concludes that "all the signs have a scientific basis," and proves it by scientific methods. For example, recall the expression that the best of the most respected people passed us. Saying, "Let it be like him! » People put babies briefly to the place where sat batyrs, Bies, or holy men. It tried to follow in the footsteps of holy men and sages. If the path of life met a very bad man, they said "stay away from him," "Do not step on his tracks." What grounds are these tokens and prohibitions? How can affect a person's life or violation of these prohibitions lack of faith in omens? And how do people know about it? To all these questions is given a scientific basis.

One can cite here a very important example of "Do not try to defend the unjust man, hoping for lushee." The Prophet said: "... only one who communicates with good people appears good inclinations and habits."

In terms of the Kazakh people, we have isolated the concept of the emergence of happiness, luck and prosperity in the family with the arrival / arrival. Therefore, the Kazakhs and went to visit on the invitation, and without an invitation. Relationships of the guests also had educational value.

Traditions behavior at the table is also a very serious school education. We can assert this because it is here particularly pronounced tradition of respect for the senior and junior process model relationships and educating older younger.

The family education at the Kazakh people accustomed to the child justice, humanism, to the attentive to what parents say and know how to implement a child's mind all the good and the good they had. One of the means of education became a song or a song recitative - *terme*. Kazakh *terme* had a very profound educational and didactic sense, which spoke of the sanctity of the family hearth, to learn the rules and the foundations of a new family education and living together, the coexistence of older and younger, their rights and responsibilities in the family and society.

Results

Kazakh people have activities such as good-neighborly relations; the correct choice of friends, hospitality, etc., in the organization of family education performed the role of *social factors*. As relatives and neighbors, they build certain relationships of both home and abroad, visiting each other and assigning the appropriate gifts and goodies. To environment has a positive impact on education of the child, the parents taken this into account when purchasing homes. In this case, the most frequently mentioned sayings: "not acquired the house and the neighbors" or "Grow daughter - give the place where good neighbors grow son - to make sure that he had good neighbors." At the same time the organization of the social environment of the child the most important factor is the proper organization of his free time. Our great ancestor Abay on this occasion said: "*Full of stomach and idleness impoverish the human spirit*", and a great scholar Yu.Balasagunsky wrote: "*Look, do not let the child dally, from this it will create all sorts of excesses.*"

Everything else, the greatest responsibility in the Kazakh family fell on the first-born, because he was a senior and is therefore an example for the younger children, opening their way in life, as Kazakhs say: "*From the spring, MDM drinking older brother, will drink and younger brother* ", "*The younger brother is growing, putting clothes after his older brother and young sister - what is left of the older.* And they grow, looking at his brothers and senior setter. "Characterized the relationship between older and younger brothers and sisters, for whom one is an example for others - an object of concern and care.

Education in Kazakh family begins with the selection of the future husband / wife. Guy looks for a girl who was not his relative up to the seventh generation, because the Kazakhs were a healthy lifestyle and avoid mixing of blood. Therefore, when choosing the girl watched her ancestry back to the seventh generation - parents, grandparents, great-grandparents, and so on, so that they are not relatives' guy.

Adil Beck Kaba in his article "Pure whether your blood, my brother?" It shows that each genus allowed marrying only those who had no family ties for nearly 500 years. During those 500 years, so the blood cleanses, that it had no familial genetic linkages, and if remained - it is only in the form of particular features.

Despite this, he spoke of the need to avoid inbreeding for the following reasons. Firstly, it is the genetic component. Modern scientists say that many modern diseases (blindness, mental retardation, heart problems, kidney, bone structure and blood vessels) were given from generation to generation genetically. If the race will interfere with the blood of other genera, it is likely that these genetic defects will dissolve and disappear completely, that is, "donors" - representatives of other genera, the blood will change for the better and will serve its renewal.

Second, *the medical component*. Marriage of close relatives is often accompanied by the birth of sick children. And the only way here - to marry a girl that has no family relationship with a guy.

Third, *the unity, integrity of the nation, that is, its original features*. This unity is confirmed by the fact that no people are not aware of their ancestors so historically deep - down to generations who lived 500 years ago. And among other Turkic peoples Kazakhs distinguished by their desire to preserve the purity of blood. For example, the Turks, Uyghurs, Uzbeks, Tatars and other nations are frequent cases when a marriage come pretty close relatives. A careful preservation of the purity of the blood belongs only to the Kazakhs. In this case, the Kazakhs believe all members of his people brothers and sisters. Regardless of distance, if from afar come to them representative of the same kind, he was greeted as a mother. That is, it unites people, preserving and strengthening national unity.

Thus, the family of the Kazakhs begins with the selection of the bride. Among the main objectives of family education Kazakhs most valuable was the preservation and promotion of health, as stated the following: "The first wealth - it's great, the second - a good wife, and the third - prosperity".

Our ancestors, constantly remembering that for healthy offspring need to take a girl from a healthy, educated and respectable family, searched among the girls of respectable families, in particular through the daughter-in-law or.

Kazakh people rely heavily on Sharia and raised children, preparing them for the time when they themselves will not be. They take into account the demands that present them to the descendants of the future. On this occasion, the Kazakh educator M.Zhumabaev in their pedagogical writings about parenting parents gave the following advice: "Parents should not educate children completely similar to their own, they should be more far-sighted, because their children will live in a greater or less than the time in which they live now". In essence, this fact in no way inferior to scientific findings on education following generations according to educational requirements presented in the hadith, on the contrary, the basis of the scientific opinion fully confirms what lies at the heart of Islam.

The organization of family education begins with choosing a baby name. Kazakhs believe in omens, therefore attaches particular importance to choosing a baby name.

Hence it can be concluded that the child's name subsequently affect his fate, so give your child a beautiful name - is an honorable duty of parents. However, Kazakhs, there are cases where children are given bold, rude names. This is to ensure that the ability to make some special cases, children are not jinxed.

In the Kazakh people raise children began still in the womb.

Discussion

According to research ethno pedagogical Kazakh scientists' family education is moving in the following areas: education in the mother's womb; education in the cradle; education of girls; education of boys; education-law; education of men.

Traditions and culture of family relations in the Kazakh people are based on direct communication with their rights and obligations, buyout clearly define various proverbs, prevailing among the people. They relate to the duties of parents to the family, to educational process, their relationship with each other. For example, "*women exists that like a man, and like people,*" says the best thing about the woman originates in the family, "stay away from the woman who thinks for three days in advance, and the man, thinks no buyout three years ahead ", which requires mandatory security men of his family. A "three days" for a woman says about the organization of all necessary in the coming days. The authority of the men in the family often provides his mind and income, that is, how to better meet the needs of the family man, so high his position. Otherwise, it falls to the author. Kazakh wisdom has taken into account and this case: "A woman looks at a man, and a man - on the floor." So, in order not to "look at the floor," *the man should think of every three years in advance, and do not forget about their responsibilities.*

Saving the authority of men in the family and is associated with a woman. Mutual understanding and mutual assistance in matters enables good woman fix her man. Therefore say: "*Woman - home decoration, man - decoration Steppe*" when a man goes into the steppe of prey and the woman properly dispose mined. As a continuation of this thought: "*A good wife - a prosperity and bad - this is war.*" That is so clever wife will dispose mined that the family will always have wealth, and prosperity will only increase, while stupid, short-sighted wife family lead to poverty. And in such a family of course start squabbling and scandals generated shortage and lack even the basic necessities.

Thus, the "*Smart man consulted with the people, clever wife - a man*" - as we see in family affairs wife should always consult with her husband, and then there will be order in the family and good attitude.

Despite the fact that some parents of children in family education can notice the difference in the formation of children, due to the peculiarities of their character, "variegation animal outside, and a man - inside", then there seems to be similar in children connection on various factors formed quite differently. In addition, the expression "*Do not rejoice that the good from the bad was born, and do not worry, that was born from a good bad.*" In fact they still attract to its core, "tells us that the child is in character or behavior in one way or another will be a continuation of their parents. Such provisions prevailing at Kazakhs indicate that the people understood the impact of one of the internal factors - heredity and the formation of a child's life. Such an outlook characterizes the importance of generic features in the formation of the child: "It is better to take a decent looking away than beautiful to see."

At the same time, the difference in the formation of children affected by another factor - the environment and the environment: "*Sometimes that is born from a bad one is so good, that will not believe; and sometimes that is born from good so bad - even not worth a jigger*».

Education plays a main role in shaping child. The result of education - this is often the result of efforts of various parties, which say: "A good teacher and good principles." Who did you learn? What did you learn? Such issues have evaluated the child and draw appropriate conclusions. The Kazakhs characteristics such as "lack of civility" and "ignorance" were some of the negative findings, strongly influencing the attitude to the child, to the man.

No wonder people say: "If you have an older brother - there is support if there is a younger brother - breathe easy", "When the elder says - does not interfere with the younger, and when the older sister - the youngest is not interjects," "Junior grows, looking at his brother and sister - looking at her sister». Model relationships between relatives are based on mutual respect of senior and junior, responsiveness, humility, courtesy, loyalty, devotion and sincerity. Formation of thinking and character of the young generation is directly related to the education received and examples drawn from the world around them. Therefore, since ancient times between the older and younger brothers and sisters preached peaceful relations, harmony, compassion and sincerity. Thus in any situation Kazakh family remained educational institution formed from a child of a citizen of its time.

Conclusions

To investigate the previous traditions of Kazakh family education and the regularity

at

education of generation, and giving the following conclusion:

- the basis of Kazakh family traditions were connected and formulated with nature.

Because, the meaning of education and content were formulated with nature regularities

and we see that their existence activity value with the meaning;

- Kazakh family education composed with the intendance of humanitarian affairs and common sense. Because, kazakh's say "be polite, generous and kind" this words

meaning

is the relationship with the environment, to get more;

- in all Kazakh families educational traditions we find the connection between generations.

According to this, every family's member knows his\her role and it needs relationship

between the members of family. So, from like these relationship between family members

we can see good relationship and respect to each other;

- only in Turkic nations follow the tradition not to marry till seven grandfathers, it means

that not to marry seven generation. So, it is the beginning of education tradition in the

process of selection of bride, it gives the opportunity of right choosing;

- in Kazakh nation's educational traditions connected with right and age feature of the

child and the needs, the methods of bringing up the generation.

To follow to these instructions, to develop nowadays Kazakh family education we give the

following offers:

- to preserve the meaning and the content of education in family traditions, to develop it to

nowadays way, to use it in the education and give the opportunity to preserve humane

values;

- in the process of world educational system and the integration of family traditions to

complete the meaning of national tradition, also, to develop it. Because, only that we can preserve the national education of generation's content;
- present education of generation at state educational institutions with the teaching of technologies and content may be world, in family the education must be national.
Only that, family education has the peculiarities of national and it will be the modern.

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