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TRANSMISSION MECHANISMS OF TOI-CULTURAL AT THE CURRENT STAGE OF SOCIETY DEVELOPMENT

In this study, «toi» in traditional Kazakh culture is considered one of the directions for preserving and spreading national values and customs, as well as maintaining and spreading national values, customs, and social norms in modern social development. Being at the junction of intangible cultural heritage and developing modern experience, «toi» serves not only as a holiday, but also as a means of spiritual and educational, makes a significant contribution to the formation of the Kazakh identity. Despite the changes in its development and the traditional Kazakh culture, «toi» remains a vital transmission channel from generation to generation. Within this framework, asaba is the primary cultural mediator responsible for forming and preserving wedding traditions.

The study highlights the role of asaba as a cultural agent (regulatory intermediary) who contributes to adapting and preserving wedding culture in modern conditions.

The purpose of the scientific article is to determine the role of «toi» as a phenomenon of Kazakh culture in spiritual and educational upbringing and the formation of Kazakh identity.

The authors used qualitative research to achieve their research goals and the «snowball» method to select respondents.

The study was conducted in Shymkent, and the respondents were event management agency specialists, organisers, and toastmasters.

The study reveals that «toi» culture and the associated etiquette are declining, while various forms of entertainment are increasing. This suggests that «toi» culture and its etiquette tend to decline from day to day, and there is also an increase in various types of entertainment. In addition, the importance of «toi» as a means of transmitting traditional Kazakh culture from generation to generation and the need to develop standardised concepts such as «asaba ethics» and «toi code» are emphasised.

The study results show a high demand for asaba's services: it was found that many families are willing to pay a significant amount for a professional driver, who can significantly influence the successful, interesting holding of the event.

A small number of participants in this study revealed several limitations, as the empirical part of this scientific study was conducted in Shymkent. However, since «toi» is a dynamically developing cultural phenomenon and has a number of limitations, the empirical part of this scientific study was conducted in Shymkent.

However, since «toi» is a dynamically developing cultural phenomenon with multiple limitations, and the empirical part of this scientific study was conducted in Shymkent, further research is planned to explore its role in the National Cultural Continuum.

Key words: types of «toi», modern «toi» culture, ethics of the presenter, traditional Kazakh culture, modern toy.

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Қоғам дамуының қазіргі кезеңіндегі той мәдениетін тарату механизмдері

Бұл зерттеуде дәстүрлі қазақ мәдениетіндегі «тойдың» қазіргі қоғамдық даму контекстінде ұлттық құндылықтарды, әдет-ғұрыптар мен әлеуметтік нормаларды сақтау мен таратудың бір бағыты ретінде қарастырылады. «Той» материалдық емес мәдени мұра мен дамып келе жатқан заманауи тәжірибелердің тоғысында бола отырып, ол тек мереке ғана емес, сонымен бірге рухани және білім беру тәрбиесінің құралы ретінде қызмет етеді, қазақтың бірегейлігін қалыптастыруға айтарлықтай үлес қосады. Оның даму тарихындағы өзгерістеріне қарамастан, дәстүрлі қазақ мәдениетінде той ұрпақтан-ұрпаққа берудің маңызды арнасы болып қала береді. Осы шеңберде

шеңберде асаба той дәстүрлерін қалыптастыруға және сақтауға жауапты негізгі мәдени делдал ретінде әрекет етеді. Зерттеу асабаның қазіргі жағдайда той мәдениетін бейімдеуге және сақтауға ықпал ететін мәдени агент (реттеуші делдал) ретіндегі рөлін көрсетеді.

Ғылыми мақаланың мақсаты «той» қазақ мәдениетінің феномені ретіндегі рухани-ағартушылық тәрбие мен қазақ болмысын қалыптастырудағы рөлін анықтау.

Авторлар зерттеу мақсаттарына жету үшін сапалы зерттеу әдісін қолданды және респонденттерді таңдау үшін «қарлы кесек» әдісін қолданды.

Зерттеу Шымкент қаласында жүргізілді, ал респонденттер іс-шараларды ұйымдастыру агенттіктерінің мамандары, ұйымдастырушылар және тамада болды. Зерттеуде көрсеткендей, той мәдениеті және онымен байланысты этикет күннен күнге құлдырау үрдісінде, сонымен қатар ойын-сауықтың әртүрлі түрлерінің өсуі байқалады. Сонымен қатар, дәстүрлі қазақ мәдениетін ұрпақтан-ұрпаққа жеткізу құралы ретінде «той» маңыздылығы мен «асаба этикасы» және «той кодексі» сияқты стандартталған тұжырымдамаларды әзірлеу қажеттілігі атап өтіледі.

Зерттеу нәтижелерінде асаба қызметтеріне жоғары сұранысты көрсетеді: көптеген отбасылар іс-шараның сәтті, қызықты өтуіне айтарлықтай әсер ете алатын кәсіби жүргізуші үшін қомақты сома төлеуге дайындығы анықталды.

Аталмыш зерттеудің қатысушыларының санының аздығын оның бірқатар шектеулерін айқындады, себебі бұл ғылыми зерттеудің эмпирикалық бөлімі Шымкент қаласында жүргізілді, бірақ, «той» – динамикалық тұрғыдан қарқынды дамып келе жатқан мәдени құбылыс болғандықтан және оның ұлттық мәдени континуумдағы рөлі ретінде терең түсіну үшін одан әрі зерттеулер жүргізу жоспарлануда.

Түйін сөздер: той түрлері, қазіргі заманғы той мәдениеті, асаба этикасы, дәстүрлі қазақ мәдениеті, заманауи той.

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Механизмы трансляции той-культуры на современном этапе развития общества

В данном исследовании «той» в традиционной казахской культуре рассматривается как одно из направлений сохранения и распространения национальных ценностей, обычаев и социальных норм в контексте современного общественного развития. Находясь на стыке нематериального культурного наследия и развивающегося современного опыта, «той» служит не только праздником, но и средством духовного и образовательного воспитания, вносит значительный вклад в формирование казахской идентичности. Несмотря на изменения в истории его развития, в традиционной казахской культуре «той» остается важным каналом передачи из поколения в поколение. В этих рамках асаба выступает в качестве основного культурного посредника, ответственного за формирование и сохранение свадебных традиций. Исследование подчеркивает роль асабы как культурного агента (регулирующего посредника), который способствует адаптации и сохранению свадебной культуры в современных условиях.

Цель научной статьи определить роль «той» как феномена казахской культуры в Духовно-просветительском воспитании и формировании казахской идентичности.

Авторы использовали качественный метод исследования для достижения своих исследовательских целей и использовали метод «снежного кома» для выбора респондентов.

Исследование проводилось в Шымкенте, а респондентами были специалисты агентств по организации мероприятий, организаторы и тамада. Исследование показывает, что свадебная культура и связанный с ней этикет имеют тенденцию падать изо дня в день, а также наблюдается рост различных видов развлечений. Кроме того, подчеркивается важность «той» как средства передачи традиционной казахской культуры из поколения в поколение и необходимость разработки стандартизированных концепций, таких как «этика асабы» и «той кодекс».

Результаты исследования показывают высокий спрос на услуги асаба: было обнаружено, что многие семьи готовы заплатить значительную сумму за профессионального водителя, который может существенно повлиять на успешное, интересное проведение мероприятия.

Небольшое количество участников данного исследования выявило ряд его ограничений, так как эмпирическая часть данного научного исследования проводилась в г. Шымкент, но, поскольку «той» – динамично развивающееся культурное явление и его роль в Национальном культурном континууме, планируется проведение дальнейших исследований.

Ключевые слова: виды той, современная той-культура, этика ведущего, традиционная казахская культура, современный той.

Introduction

National culture is a concept that includes the historical, social, and cultural characteristics of a particular nation or ethnic group. It contains language, art, traditions, customs, religion, and other cultural aspects. National culture forms the nation's identity and ensures the preservation and transmission of its historical and cultural heritage from generation to generation. National culture is an integral part of the common culture of all peoples of Kazakhstan. National culture is considered the driving force for the development of the spiritual life of the state. The problem of preserving and developing the national culture and its material and spiritual values is becoming relevant today. We are committed to preserving every national culture, contributing to its development, and creating a worthy part of the multinational Kazakh culture. On the other hand, traditional culture is a system of political, social, economic and cultural relations formed based on tradition in a social or ethnic environment. Based on this system, historical continuity in social or ethnic societies is realised, and the identity of any nation is preserved. Since culture, in its broad sense, is a way of life from one generation to the next, the system of Customs and traditions that carry out this continuation, inheritance forms the basis of culture. In ancient times, when there was no writing or drawing, culture bowed to superstitions, divination, beliefs, and traditional concepts. Traditions and Customs, sorted out based on centuries-old daily practice, were the only way to leave and continue a cultural legacy. From the superstitions and Customs at a time when civil society had not yet formed, one can trace the archetype of modern national culture. As a rule, traditional culture is not subject to the flow of time and the temptations of the Times. The younger generation does not want to change cultural traditions, but traditions firmly established in the social environment create a sense of timelessness in the quality of people. Thus, official rituals and ethical trends are strictly observed and accepted as law. The traditional culture of each nation is characterised by religious beliefs, worldviews, interests, everyday characteristics, and political, and economic relations with other countries, which it adheres to during its historical development, and it is based on cultural relations. As a result of the integration of traditional cultures with each other, an individual nation may develop a traditional culture or disappear from other cultures.

Research materials and methods

This research aims to determine the role of the *toi* as a phenomenon of Kazakh culture in spiritual education and the formation of Kazakh identity. Consequently, the objectives of the study are to focus on the phenomena of Kazakh culture and reveal their essence; to overview the stages of the formation of the *toi* culture and identification; to analyse its forming factors; and to analyse the mechanism of distribution of the *toi* culture in modern society.

The study's novelty lies in its identification of the *toi* culture's mechanism of distribution in modern society.

The authors used the qualitative research method to achieve the set research goals and the "snowball" technique to select respondents for the current study: specialists of event organisation agencies, event organisers and *asaba*, who conduct tours/holidays, events. Participation in this study is voluntary. At any time, the respondent may refuse to participate in the study or withdraw from it and not participate further. Information about participation in the study is confidential. When publishing the study results, it is guaranteed that the respondent's name is not indicated. The research was conducted in Shymkent city.

The research questions aimed at identifying the basic mechanisms of National culture transmission in modern society. Kazakh *toi* culture is the basis of our traditions. A *toi* is a treasure of the people. Our nation's culture and traditions were promoted at the celebration, which has long occupied an important place in our people's cultural life. Unfortunately, in recent times, the culture and manners of *toi* have declined, and there are more and more forms of entertainment, as we can see from the videos that are widely distributed on social networks, as well as from everyday life. From this point of view, the intelligentsia thinks that the concepts of "Asaba ethics", and "*toi* standard" should be formed. Also, *toi* culture's role in transmitting traditional Kazakh culture from generation to generation is a special, cultural heritage. Identifying and analysing the main mechanisms and factors affecting its development and formation as a cultural phenomenon will guarantee the viability of traditional cultural heritage.

Literature review

The holiday phenomenon has long attracted the attention of cultural historians, ethnographers,

anthropologists, and philosophers. Despite this shared interest, each scholar has approached the subject from a distinct disciplinary and conceptual perspective. Consequently, the objects of analysis, key characteristics, classifications, and definitions of holidays vary significantly across studies. Holidays have constituted an essential element of culture since antiquity, functioning as collective expressions of societal values, worldviews, and emotional experiences. In historical and contemporary contexts, the holiday embodies multiple dimensions: it may be perceived as a ritual, a commemorative date, a psychological state, a social tradition, a form of entertainment, or an emblematic feature of modern culture (I.V. Guzhova, 2006).

The holiday, being one of the oldest forms of human culture, has been studied multiple times; however, a comprehensive theoretical framework for this phenomenon has yet to be established. As one of the most stable components of cultural space, the holiday is also highly susceptible to societal changes. Over time, society evolves, values shift, and the forms of meaning and their representation transform. The genesis of the holiday is directly related to several changes in lifestyle: the transition to a sedentary way of living, a shift in management styles, and the emergence of social stratification (V. N. Popova, 2017).

In her study, *Nomad Society and Features of Wedding Customs of the Kazakhs*, A. Abenova emphasises that the customs and traditions of the Kazakh people are extensively documented in the works of the prominent scholar A.I. Levshin, and detailed accounts of Kazakh wedding rituals can also be found in the writings of N.I. Krasovsky, P.E. Makovetsky, and N.I. Grodecki. In addition to rich ethnographic descriptions of wedding practices, the broader socio-cultural life of the steppe population is explored in the research of D.Ya. Samokvasov, S.B. Bronevsky, L.F. Balluzek, L.P. Meyer, G. Zagryazhsky, I. Kozlov, and N. Izraztsov. Furthermore, various aspects of Kazakh daily life, matrimonial traditions, and religious values are reflected in the works of notable figures from the region, such as I. Altynsarin, Ch. Valikhanov, and Sh. M. Ibragimov (A. Abenova, 2017).

M.M. Bakhtin characterises festive events as one of the most fundamental expressions of human culture (Bakhtin, 1990–1). Festive culture, at any historical stage, presents a valuable area for scholarly inquiry due to its dynamic nature and capacity for transformation in response to shifting socio-cultural

contexts. Within the cultural studies framework, the concept of “holiday” can be examined through the historical and ethnographic diversity of its manifestations and by identifying its universal features.

Scholars such as E. Durkheim and M. Eliade have underscored the distinctive nature of the holiday as a cultural phenomenon. Thinkers including Bakhtin, Eliade, O. Paz, and H. Cox interpret the holiday as a temporal space wherein established norms and values are temporarily suspended—a moment when culture challenges its own sanctioned order (R. Finaeva 2020-2).

The Culture of Kazakhs remained nomadic until the twentieth century, but over thousands of years, it has developed into a complex and interesting culture like those of other peoples. Nomadic Kazakhs have developed their way of thinking and social organization, synthesising East and West cognitive forms. As a result of this mixing most developed traditions, rites and customs (R.K. Sadikova 2014-3).

The national customs of the Kazakh people are rooted in the pagan cultural traditions of the Great Steppe. During the modern global process, each nation strives to preserve its traditional culture, adapt it to scientific and technological innovations, and combine it with universal human values (‘Dastyrlı madeniet’ 2005-4). A. Erlanqyzy (Ayaulym Erlanqyzy 2021-5) notes that traditions and customs are the great fabric of National Education. Modernisation should not be based on significant historical experience and national traditions, but on the ability to turn traditions into important prerequisites for successful modernisation. By tradition, another nation can recognise another. It is one of the characteristics that inspires the nation and expresses its inner and outer appearance. Our traditions are a valuable, socio-cultural heritage formed over the centuries. Tleugabylova Kairo Samigulovna in her scientific article «Kazakh National Culture and Traditions» mentioned that the richest culture of the Kazakh people has preserved many traditions and customs, which absorbed the spiritual values of their ancestors. Historical events and religious worldviews had a great influence on their formation. Many traditions and customs are rooted in Tengrianism, pagan ideas about the structure of the world that existed before the adoption of Islam (Tleugabylova Kairo Samigulovna 2021-6). In Kazakh culture, a connection has been formed between customs and traditions that combine and complement each other, permeating all stages of human life: the birth of a child, the period of pregnancy and childbirth, a wedding, the post-

wedding period, marriage, parenting at different stages of development, hospitality customs, features of receiving guests, arranging holidays and commemorations, cellars. It is especially important to note the traditional and respectful attitude towards the older generation, honouring wisdom, and revering ancestors. Thus, the holiday has been an integral element of culture since ancient times. It has always been a significant event for society and everyone as a unique form of emotional and symbolic expression of their values and worldviews.

The issues of cultural transmission are always relevant for any society since the success of transmitting to the next generations the cultural foundations and values on which society rests depends on the preservation of this society (people, its components) of its own identity and the continuation of its existence in new conditions. For the transmission of culture during the development of civilization, several mechanisms have been developed, among which rites, ritual, tradition, myth, folklore, religion and others stand out as the most traditional (Shinkarenko V.D. 2015-7). Anthropologists Dinara Adildenova and Zarina Adambussinova, studying the *toi* industry, define the modern understanding of the “*toi*”, it encompasses much more than the traditional celebration of certain stages of a person’s life (birth, first steps, reaching school age and marriage), but also jubilees and other professional or family milestones (Dinara Abildenova 2023-8).

The process of adapting elements of tradition within contemporary culture is inherently multidimensional, encompassing both the reproduction of established ritual practices and their ongoing reconstruction in response to evolving cultural contexts. As noted by H.A. Argynbaev the identification of stable, enduring components within specific rites enables scholars to assert a degree of continuity within the ritual culture of the Kazakhs (H.A. Argynbaev, 1974).

Throughout the twentieth and into the twenty-first century, festive traditions have undergone substantial transformation compared to preceding historical periods. While socio-political upheavals have undoubtedly served as a primary catalyst for many of these changes, they do not fully account for the complexity of the holiday’s evolution across various historical and cultural epochs. In this regard, the connection between holidays and significant events—or the mythologised narratives surrounding them—becomes crucial for understanding the shifting nature of the festive calendar and its embedded meanings.

A central issue in this context concerns the origins and subsequent consolidation (or marginalisation) of specific holidays within the public consciousness. Equally important is these celebrations’ role in shaping collective perceptions of the socio-cultural and political order.

Results and discussion

Modern science differs from the science of the twentieth century, first, in methodology. If in the past the progressive development of ethnic societies was studied, today the study of multidimensional ethnocultural dynamics becomes relevant, which can be obtained as a result of field observations and try to interpret them. The author’s field materials were collected in the South Kazakhstan region, as the main elements of the ancient Kazakh culture were preserved in this region. Shymkent is unique in that it is, in fact, the only city in our country that has preserved its historical core. Also, this city is an ancient city with a young soul, the third metropolis of Kazakhstan, which has received the status of a millionaire, a city of national importance. This inspires the residents of the southernmost and greenest city in the country and obliges them to do a lot: cherish the memory of bygone times and strive for a better life on the crest of modern technologies and achievements. Shymkent is city of a true Kazakh cordiality and hospitality.

Toastmasters (*asaba*) and event organizers from Shymkent region were involved to conduct the study. The total number of respondents was 10.

Kazakh *toi* culture is the basis of our traditions. *Toi*-educational school. A *toi* is a treasure of the people. The culture and traditions of our nation were promoted at the celebration, which has long occupied an important place in the cultural life of our people. Unfortunately, in recent times, the culture and etiquette of *toi* have declined, and there is a variety of entertainment, we can see both in the videos that are widely distributed on social networks, and in everyday life. From this point of view, the intelligentsia is of the opinion that the concepts of “*Asaba* ethics”, “*toi* standard” should be formed. Also, the role of *toi* culture in the transfer of traditional Kazakh culture from generation to generation is a special cultural heritage. Identification and analysis of the main mechanisms and factors affecting the stages of its development and formation as a cultural phenomenon will guarantee the viability of traditional cultural heritage.

Table 1 – General information about respondents

Respondents	Gender	Background knowledge	Total experience
Asan, 33 years old	Male	High (related to culture)	About 10 years
Serik, 45 years old	Male	Medium special (not related to culture)	About 25 years
Yerlan, 55 years old	Male	High (not related to culture)	About 30 years
Zhomart, 30 years old	Male	Medium special	About 5 years
Berik, 45 years old	Male	High (not related to culture)	About 17 years
Yerbol, 51 years old	Male	Medium special (related to culture)	About 23 years
Nurlan, 40 years old	Male	High (related to culture)	About 22 years
Alibek, 43 years old	Male	High (not related to culture)	About 23 years
Ali, 34 years old	Male	High (related to culture)	About 13 years
Kuat, 33 years old	Male	High (not related to culture)	About 7 years
N=10			

The object of the study: toastmasters (asaba) and employees of toi organizing agencies.

Subject of research: the role of the toi in the formation and development of Kazakh culture.

The purpose of the study: to determine the role of the toi as a phenomenon of Kazakh culture in spiritual and educational education and the formation of Kazakh identity.

Research objectives:

- Focusing on the phenomena of Kazakh culture and revealing their essence.

- Overview of the stages of the formation of toi culture and identification, analysis of its forming factors.

- Analysis of the mechanism of distribution of wedding culture in modern society.

- Identify and analyse the best and most vulnerable aspects of the wedding culture.

During the study, it was found that most Toastmasters (asaba) do not have special education and are not registered anywhere as event organisers. In most cases, the profession of toastmaster is a secondary job for local people, and their main job, for example, may be a position in the civil service or in other government institutions. As a rule, many toastmasters members do not register as individual entrepreneurs. However, this also applies to other local businessmen who are associated with the toi industry. Most of them are innate talents, singers, poets. The main person at the wedding is the toastmasters (asaba). It depends on him how the celebration will take place. In order to fit into the schedule of a good toastmaster, some families postpone wedding dates. And they are ready to pay as much as he asks: from 250 thousand to about 1 000 000 tenge are the ser-

vices of a toastmaster (asaba) who will undertake to hold a wedding evening. And the difference in price, as toi business professionals told us, does not mean that those owners who pay less will get something of lower quality for their money.

I have been working for 17-18 years. I think it was primarily passed down from my father because my father, my father's brothers and sisters sang, and they proceeded to different events.

The demand for my event management service does not decrease yearly. I hold a celebration only in Kazakh. While conducting events, I try not to mix words languages at all. There is a high demand for toastmasters (asaba) who are educated, passionate about novelty, responsible, and usually the role of their appearance is vital in toi industry. (Serik, 45 years old)

I believe that my main profession is "directing mass events", that is, "working with the masses is my main duty". I have been leading people's family holidays for more than 20 years. I did not open an event center. That is, toastmaster (asaba) is not my main source of work.

Since I promote the main traditions and customs of the Kazakh people, I often get requests from this side. I had no idea at the beginning that I wanted to be a special "toastmaster (asaba)". In the 2000s, I came to my workplace and told me: "I see that you are conducting various events, the "kyz uzatu" is engaged to my daughter, how to conduct and organize it. Consequently, asked me to conduct that event. "My first step to my career started from writing a scenario for family holidays. Came with a great search, there was no social network at that time. (Nurlan, 40 years old)

“Kazakhtyn toi bitpesin” (“Let the Kazakh toi not to end”) – this phrase has become one of the favorite mottos of contemporaries, who most often do not think about the fact that, guided by stupid vanity and an unwise desire to flaunt in front of relatives, they condemn themselves to chronic lack of money. Nowadays, wedding is the one of the often-

celebrated holidays in the country. Family traditions have many unique features in terms of naming their descendants, in the status of a person by their age, as well as in the principles of parenting. Family relations were based on a special hierarchy, and great attention was paid to family ties, belonging to a certain clan or clan.

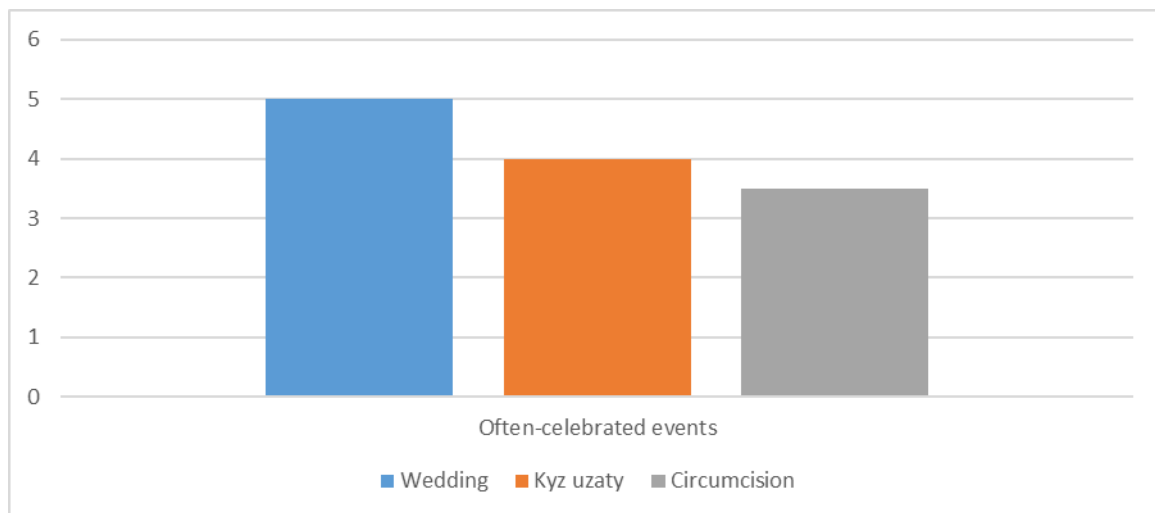


Figure 1 – Often-celebrated events

As I said above, I often go to “kyz uzatu”, but now the first place is the wedding, followed by the kyz uzatu, and then the circumcision. (Zhomart, 30 years old)

The events/holidays re very similar to each other. But I am more in demand wedding, that is why I think that the most celebrated family holiday is wedding. It is the final stage of Kazakh wedding ceremonies. Following the completion of the matchmaking ceremony kudalyk and before the conclusion of an official marriage (neke kiu), the bride’s relatives arrange the wedding (seeing off the bride) either at home (as in the old days), or in a cafe or restaurant a day or a longer period of time before the wedding. (Berik, 45 years old)

Nowadays, Kazakhs have a lot of tois, but they all go the same way, even the guests of the celebration say the same words – it gets boring. In many

ways, the secret of an unforgettable toi lies in the competent selection of the host. It is he who can unite all the people who came to the celebration. Also, its important function for a wedding is to create a general mood of celebration. A professional toastmaster (asaba) will correctly allocate the time of the banquet, will not let the guests get bored, will find a “golden mean” between the table gatherings and the activity of the guests, will entertain those present with toasts and jokes. A good toastmaster (asaba) makes the event bright and memorable, and a bad one can spoil it. Therefore, his choice should be approached as responsibly as possible. The holiday scenario must meet the client’s needs. Absolutely all the details of the holiday are discussed with the toastmaster (asaba), up to the purchase of gifts for contests. The presenter must sign a commitment that he will not drink alcohol throughout the holiday.

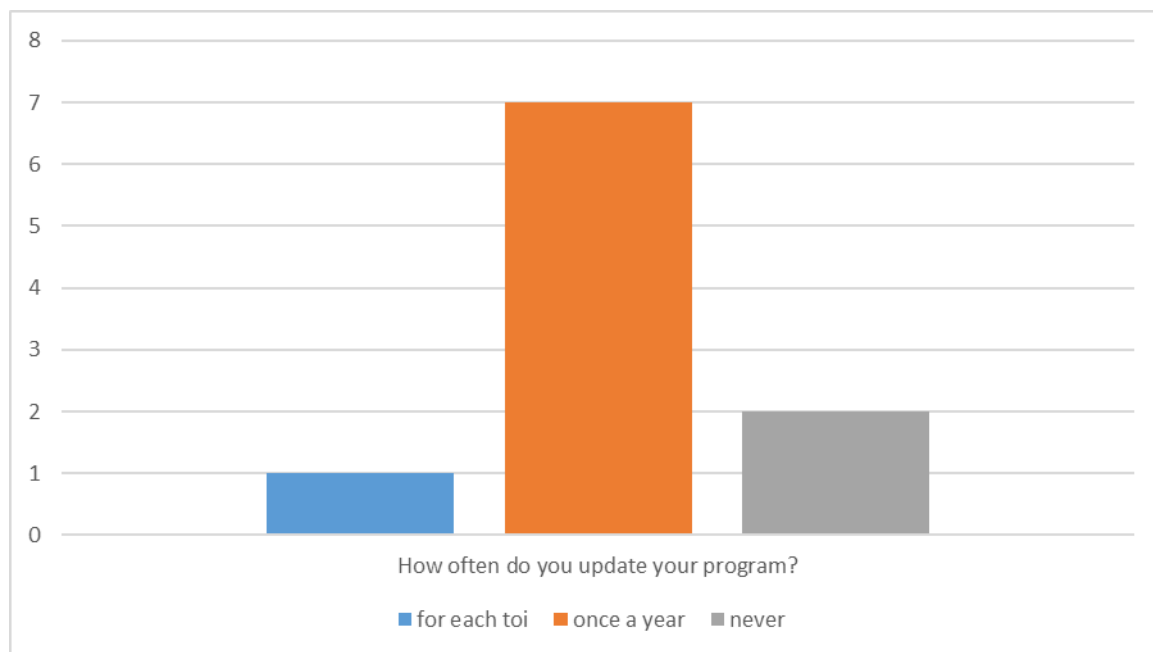


Figure 2 – Updated degree of toi program

In drawing up a wedding plan, I definitely resort to the help of qualified specialists. I get more details through social media: also, I revise materials, poems and books by Bekzhan Turys Mukhamedzhan Tazabek Zhursun Erman, Kenzhebay Shal. (Ali, 34 years old)

I have studied fiction, aphorisms of sages, writings about Kazakh writers and poets, as well as traditions, and I am still doing this. My main teachers are Gulzhakan Zhylykybay and Dametken Khamzakyzy, Nasipkhanym Kamalovna. I'll go through it, and I'll get only the material that comes to my taste. (Nurlan, 40 years old)

Conclusion

As Kazakhstan is a multinational, multicultural country. People were mixed on its vast territory, and the interpenetration of different cultures took place. Kazakhstan has developed its own special culture. In the 21st century, the interest of folklore researchers has focused on identifying the types of holidays and rituals, their genesis and transformation in a changed socio-cultural situation, and the role of traditional rites and holidays (in their modern interpretation) in the upbringing of the younger generation. As you know, in all societies, many rituals occur in a festive atmosphere (in the necessary conditions of

social life). So, holidays are considered the most important element of tradition and in this capacity play the role of a stabiliser of society, preserving and transmitting socially significant information from generation to generation. Participation in the holidays introduces people to society's accepted norms and values. Because the holiday is a mechanism of social integration.

Discussing the modern Kazakh toi phenomenon often includes the revival of old and forgotten Kazakh traditions. People who practice certain rituals usually interpret them as a return to their origins.

Toi is one manifestation of an ethnocultural and social phenomenon in Kazakh society. Philosophers associate a large number of toi with the Kazakhs' great love of life. However, in recent years, the appearance of the national custom has changed beyond recognition. Modern toi, having lost their former content and attractiveness, have taken on an unhealthy competitive character.

So, through literature analysis and field interviews with professional *asaba*, the research revealed that *toi* is not merely a festive event but a vital cultural institution that preserves national values, traditions, and ethical norms. Despite modern influences and commercialisation, *toi* plays a significant role in uniting communities and transmitting spiritual heritage across generations.

However, the findings also indicate challenges such as losing traditional formats and the emergence of superficial entertainment. Addressing these issues requires greater cultural awareness among event organisers and the community and promoting culturally conscious *asaba* training.

Going forward, further studies could examine regional differences in *toi* practices or the involvement of youth in sustaining these traditions. As Kazakhstan continues to evolve, preserving and enriching the *toi* will remain essential for strengthening national identity and cultural continuity.

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