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Scientific and theoretical study of national traditions as a social institution

Abstract. *The article considers that traditions, customs and customs, along with the indication of the types of social relations in society, the cultural level of society, are an institutionally important factor in the organization and existence of people in society, forming the basis of educational requirements.*

A social institution is a rational organization of a system of social roles and statuses through the regulation of people's activities, standardization and control of social relations and social laws and social norms, and the establishment of needs in the social environment.

The most important function of traditions is to regulate stability in the conditions of prosperity and changing relations between people. Without stability, there will be no development. Therefore, without tradition, it is impossible to form, develop, and change social relations.

Between the various elements of social communication, there may be a relationship between the case, the contradiction, and the struggle of the group. The whole spiritual world of a person arises only in his relationships with people

Keywords: *national traditions, social institution, relations, social roles and statuses, customs, folk education, stability, prosperity.*

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Introduction

In the implementation of the policy of «becoming one of the 50 competitive civilized countries» among civilized countries, the social role of the big school ship - the national custom-is great-to popularize some traditions of our people, to widely use them in public life, to appreciate

the cultural and spiritual values of generations. Traditions and customs, along with the indication of the types of social relations in society, the cultural level of society, form the basis of educational requirements, are the most important institutional factor of the organization and existence of people in society. The most important function of traditions is to regulate stability in the

conditions of prosperity and changing relations between people. Without stability, there will be no development. Therefore, without tradition, it is impossible to form, develop, and change social relations. By regulating stability, tradition creates the most important foundation of social existence. Social relations are not only preserved at each new stage of historical development, but also change and update. Thus, through traditions, there is a revival, there are modern and future types of relations of old types of relations. According to the French sociologist E. Durkheim, sociology has a specific social essence, only it needs to deeply explore the relevant relations, their consciousness. E. Durkheim relates social facts to the original understanding (imagination). The collective concept includes moral, in other words, customs, traditions, rules of behavior, etc., of various types of human life. Well, they live objectively. E. Durkheim considered society as a special substance, explaining it by comparing it with the peculiarities of group consciousness and group behavior. The group thinks, feels, takes action. Well, the behavior of this group is different from the thoughts and actions of each individual member. E. Durkheim applies this postulate to the whole society. Social facts are independent of the individual (person), as well as natural phenomena, but, nevertheless, they involuntarily affect a person, requiring him to be in a single order in society [3, p. 27]. Here the tradition of the concept of social relations is formed.

The main part

M. Weber also made a great contribution to the development of political sociology. Based on his concept of social activity, he divided political power into three types: 1) charismatic; 2) traditionalist; 3) bureaucratic. Charismatic dominance-that is, based on trust in a leader with a blind sense. Traditionalism is a form of domination based on traditions and customs; and bureaucracy is a form of domination that formally performs its duties to the detriment of the interests of persons, citizens who are in official service. Hence the ugly concept of «bureaucracy». Bureaucracy-an indifferent formal attitude to the

essence of the case, delaying the case. On the other hand, this indicates a low professional level and moral qualities of bureaucrats, insufficient service experience [4, p. 52]. It follows that in the modern social environment there is a danger of forming a tradition of «bureaucracy» among scientists and officials, whose use of national customs is limited only by the idea that old age, its modernization, and implementation are insignificant. As time has shown, the relationship between charismatic power and bureaucratic power has begun to disappear, and although some traditional and bureaucratic relationships in it still change their external form, the relationship to internal social power still persists.

P.A. Sorokin developed a major concept of sociology and explained the prospects for changes in the world. He had two concepts about it. The first of them is the socio-cultural dynamics, the second is the integral type of society [5, p. 27]. The first concept was seen as the development of cultural types, regardless of whether there was any historical change. Well, each cultural type here appears as a single whole as a unique phenomenon. The German philosopher Hegel in his work «The Philosophy of Law» gave a deep and comprehensive view of social relations. The basic principles of social communication come from the views of Plato, Aristotle, Hegel, Feuerbach and other early thinkers and philosophers. These concepts were further developed by Marx and Engels. The relationship that is initially formed in the course of historical development consists in the fact that people every day re-reproduce their existence, begin to produce other people and constantly grow: this is a relationship between spouses, between parents and children-a family. This family, in which the former was the only social relation, subsequently becomes a subordinate relation, when ever-increasing needs create new social relations, and an ever-increasing population creates new needs. [6, p. 26] When the question of the nature of the new world and the future guidelines for the development of the world is raised, many well-known and authoritative sociologists analyze globalization. This is the most discussed, but at the same time still the most poorly studied,

complex phenomenon at the turn of the century, in which all the secret facets are not revealed. The process of integration into all spheres of social life, including national relations, is conditioned by historical objective regularity, the need for social predictive work on the implementation of material and spiritual ideas between peoples on the basis of the division of labor.

It is gratifying that the country, keeping pace with the process of globalization, is rapidly developing new technological breakthroughs and innovative changes in accordance with the requirements of the labor force and the world markets of goods. Nevertheless, we perform the functions of a social institution, combining models of local goods with national ornaments, creating world tastes, creating social needs, increasing demand through the exchange of the results of material and spiritual production, planning social forecasting, activating the dialogue of Eastern and Western civilizations, exercising social control and supervision.

The development of social relations is one of the main problems of the sociological sciences. For a more complete manifestation of it and a deeper understanding of its essence, it is necessary to conduct a comparative analysis. A system in which the factors of social communication are not homogeneous in comparison with natural ones, but are themselves internally regulated. The law of social communication is determined by objectively repeated permanent and causal relationships between mass actions, as well as social phenomena, processes, and diverse spheres of public life carried out through the activities of people. In the opinion K. Marx and F. Engels: «social communication is the highest stage of the development of dialectical contradictions in society, which is characterized by the reversal of trends in the communication of the interests of the social community and individuals. The appearance, thinking, and spiritual communication of people here are still directly derived from their material activities. The same should be said about spiritual production, expressed in the language of politics, law, morality, religion, metaphysics, etc. People are the creators of their ideas, ideas, etc.»[6, p. 19].

Social common law is divided into individual special law, as well as the laws of development and existence by virtue of their function, when the system of laws is the «skeleton» of society, in this « skeleton «the» body « of the social organism lives and changes. Although the law of social communication reflects the main direction of the development of the social system, it cannot «anticipate» accidents and anomalies. The objectivity of the social law lies in the fact that it does not obey the will of people. Thanks to the knowledge of the law of social communication, a person can consciously use it for the benefit of himself. It represents the relationship, closeness, opposite, place in society of different groups, classes to each other. When determining social relations, the social characteristics of national-elite groups, etc., which are born depending on their place in the system of social relations, are also taken into account. Social relations are divided into low-level and single-level. For example, if certain groups are at the same level of the hierarchy, then the distinguishing features between them are one-level social relations, and the features of groups at different social levels are low-level social relations. Social relations are also related to the concepts of power, status, and prestige. In a patriarchal-traditional society, where diverse socio-economic systems and social institutions differ from each other in the nature and implementation of the social roles of social communication, one can see the subordination of social relations between castes, estates to certain rules, a strict order of social communication in the army.

For example, if in order to reveal the development of a country from social relations, one can compare its current state with the situation of another country in which it lives, then, on the other hand, one can compare it with the past of the country itself. But it is advisable to make such comparisons intellectually, on the basis of deep analysis. Without it, sometimes, although the outward appearance of one side of another country seems like an «achievement», it has a causal historical fate that is unique to that country. Therefore, without departing from the same features, the mutual alignment of different

external manifestations does not help to correctly understand how the country under study is developing. The development of social relations in a complex form is closer to the scientific concepts of «lifestyle», «justice». Experimental methods of studying the influence of social adaptation of the system of motivation and orientation of the inner spiritual structure of the individual on the conditions of social communication. Peculiar independent, specific relations that arise in connection with the position of social subjects in society and their role in public life, expressing their relationship, activity, relatively defined. One of the socio-cultural factors that influence social communication is tradition. Tradition, being one of the channels of social communication in modern society, contributes to the influence of people on each other through customs, compliance with their social norms, and the formation of their behavior in the public environment. A significant contribution to the socialization of a person, accumulating cultural and ethical values, is one of the facets of social life.

The founder of sociological science, the French sociologist O. Comte divided sociology into two sections: social statics and social dynamics. The first examines the structure and structural elements of society, and the second studies the regularities of the conditions of existence of the social system. Within the framework of social statics, O. Comte examines the main types of basic social institutions: the family, the state, and religion. Indicates their role in strengthening their function in society and solidarity between people, indicates that social institutions-social norms-will play a role in public activity and the formation of social unity [9, p.19].

The English sociologist Herbert Spencer first proposed the term «social institution» in sociological science. He noted that, in his opinion, institutions play an important role in regulating and arranging the life of society and influencing people's behavior. He described and analyzed six types of social institutions: industrial, professional, political, ritual, religious, and family [10, p. 59].

The concept of «Institute» in Latin (*institutum*) means installation, arrangement [11]. According to the English sociologist E. Giddens, the social institution is considered as a fundamental model of human life. Social institutes provide a person's life with its vitality, while preserving the values and norms of social life. Being the main models of social activity, it strictly observes a certain order in any period, obeys certain rules, like the skeleton of society [12, p. 263]. The well-known sociologist Peter Berger and Thomas Luckman expressed the following idea about the social institution: «to monitor the behavior of people, to perform social roles even in everyday situations» [13, p. 124]. Among the numerous works of the American sociologist Talcott Parsons, his doctrine of social action and structural-functional, which attracted our attention. Each action that we need has a certain self-organizing system of actions, its symbols (symbols). They: the dependence of activity on social laws, social norms, language, symbols and values in accordance with a certain normative provision is the definition of the theory of social institution. Sociologists at the present stage support the ideas of well-known classical sociologists and express their opinions. In particular, according to the conclusion of the Russian sociologist S. S. Frolov, the social institute, along with the observance of social norms, unites social values and satisfies social needs [14, p. 143]. Whereas the Russian A. I. Kravchenko calls social institutions-institutions that can meet the fundamental needs of society [15, p. 27]. Kazakh sociologists, supporting the fundamental sociological ideas, draw the following conclusions: a social institution means any order, formalization of public relations and relations that ensure the stability of the social system [16, p.73]. Summarizing the above theoretical considerations, we will focus on the following conclusions:

A social institution is a rational organization of a system of social roles and statuses through the regulation of people's activities, standardization and control of social relations and social laws and social norms, and the establishment of needs in the social environment. Between the various elements of social communication, there may be a

relationship between the case, the contradiction, and the struggle of the group. The whole spiritual world of a person arises only in his relationships with people. In the process of communication, not only the person's personality was improved, but also the influence of humanistic rituals on the formation of his consciousness («zharkoldau», «asar», «yenshiberu», «yerulyk»), but also moral and ethical relations met the requirements of social norms: «salute», «salute», «do not step over the elder», «do not highlight words». In Kazakhstan, which is one of the fifty best world civilizations in demand by the time, therefore, the study of the cultural, historical, social heritage and spiritual values of our people is an urgent issue on the agenda. The theoretical analysis of the fact that the national tradition as a social institution, being social norms and laws of positive attitude, monitors its implementation through social control and regulation is investigated.

If we consider the definitions of the concept of tradition, then «tradition» is a custom, a custom. Tradition is the transmission from generation to generation or «abandonment», «legacy». The properties and properties of giving, leaving-give rise to a complex social phenomenon-the concept of «tradition» [16, p. 64]. It is not known at what time folk customs were formed, but the customs of each nation are unique, unique and original in their own way. Customs, customs, behavior, traditions are recognized as historical social, cultural, every day, professional, ritual, moral and spiritual actions that pass from the people to the child, continuing and developing [1, p. 74] the history of mankind has changed many times, there were many different revolutions, socio-economic upheavals, instead of one formation, another formation came, one state collapsed, and in its place stood a new state. The everyday identity, traditions and customs of the people are still not violated and retain their unique flavor.

A custom is a custom that has been accumulated over the centuries in accordance with the faith and beliefs of each nation, people, and the peculiarities of its national structure, and formed as the basis for the rites generated by life itself. It was based on the law of life, society for the nation, based on consciousness, value, education,

life rule, created for the people by spiritual wealth, value, value, morality. Together with the strict implementation of these requirements and rules, the people punished those who did not respect them, did not observe them, on the basis of the same people's law. Therefore, customs and traditions for the Kazakhs are an immutable law. For example: toy, nauryzkozhe, kyzuzatu, kanasy, shashu, yerulyk, etc. Its use and popularization [1, p. 75]. The Kazakh way of life, the image of art, history, cultural heritage, its instructive, moral, humane folk activity can also be a principle and a means of social communication. The national tradition, absorbing the traditions, customs and customs of the peoples that make up this nation, develops with its inherent specificity and becomes the basis, the moral and ethical essence of this nation. This is the essence of its national tradition. At the same time, its, i.e., a national tradition can be compared to a solid foundation that ensures that the foundation of a large structure is eroded by water, winds, withstands hurricane blows and does not fall apart. After all, if in order for any nation to withstand the hurricanes of time, not to fall into the abyss of the trends of periodical politics, but to preserve national unity, national integrity, it is necessary to have a national tradition that determines the characteristics of the nation's nationality in the conditions of modern globalizing politics. «I don't know,» he said. The mass restoration of the past and the traditional spiritual and ideological foundations of the nation is accompanied by the process of mass perception of advanced Western civilizational values and modern innovations. The custom was created at an early age, when the people recognized, recognized, had legal force, defined the knowledge, concepts, ethics, customs, traditions that have developed throughout the life of the Kazakh people. He strove, strove to preserve and develop in his national realities and character, the memory and good deeds of his ancestors. That's what we say [1, p. 75].

At the present stage, the people form public views through state social values, master advanced examples of national culture, revive national traditions, prevent negative phenomena in the public environment, during the period

of transformation. Thus, there are two grounds for the formation of a national custom: good habits largely become a custom, that is, a means of life, and they are formed as a national ethic. This is the cultural basis in the spiritual life of the people. The ethics formed by the people become a national treasure and a tradition. That is, ethics is a cultural feature of the people, legally enters into life, and its non-compliance is considered lawlessness, the confrontation of life. Such violations of the law are recognized as guilt, accusation, or crime. Thus, the tradition becomes a ritual. «I don't know,» he said. The peak of traditions, which has become a national consciousness, is called ritual-consciousness [17, p. 35]. It is clear that the behavior, worldview, and psychology of each person are not similar to each other. The originality of the behavior, psychology of each nation, the difference from any other nation, the diversity of its national traditions are amazing and interesting.

Among the Turkic-speaking tribes that inhabited the ancient Kazakh land, religious beliefs, customs, beliefs were preserved, which over time underwent some changes and acquired a new meaning, which indicates the continuity of the modern spiritual reality of the Kazakh people, selected from these tribes, with those distant, backward times. Before today's religions were formed and they became a social ideological consciousness, people depended on different beliefs. Their emergence, development and development caused the inability of the first people to comprehend and mentally digest the amazing secrets of nature, to understand what forces occur in it phenomena. Thunder, a flash of lightning in the sky, a blast from the banks of rivers, lakes, storms, raging natural disasters, earthquakes, fiery mountains, natural disasters- all this caused people to believe in the existence of supernatural forces from the environment. On the basis of these beliefs, various religions, religious concepts, and interpretations have emerged. Their embodiment, distribution, and possession of the minds of people were not realized immediately, but went a long way. They were formed as a belief system, worshipped the Sun, the Moon, fire, water until they were

established in the minds of people, treated them as Tengri, worshipped, wept and wept. However, they did not know the essence of the negative ideas about Tengri. That is why we came to understand the mysterious forces of nature as living, to the traditions of endowing them with human qualities.

Tradition is a national custom. Tradition is a symbol of culture. The richness of traditions is the richness of culture. This is a spiritual wealth that is imbued with the life of the country. For example, respect for parents, elders, Baigazy, korypkel, suisin, kade, shalygi, salemberu, atkamingyzu, etc. belong to the traditions. Surprisingly, the Kazakh people are very rich in traditions and customs. Custom, rite, gesture, superstition, prohibition, skill, yes, all these are considered tributaries and branches of this rite [1, p. 74] in the customs of the Kazakh people, there is a tradition to especially appreciate and celebrate the birth of a child with joy. Even the care of the baby was done before it was born. For example, in the most critical periods, when it was considered that it was impossible to lift weights for a woman with heavy legs, find her favorite places, give her soup, monitor the care, monitor the care of the baby, direct intervention of parents in the upbringing of the child, lubrication and lubrication of the body-care for a young family, so that the housing of young animals did not shake, adults intervened, gave advice and advice. In the social environment, customs and traditions that preserve the humanity of a person, and conduct social control over him.

Conclusion

We associate morality, decency, humanity, purity, and moral qualities with religion. However, as you know, the Kazakhs, strongly converted to religion, did not succumb to fanaticism, especially since Islam came to the Kazakh land late, so the Kazakhs, becoming Kazakhs, had in their minds, worldview, nobility of personality, in the blood of national customs. In times of enmity, as in some countries, in other countries there was no cruelty, cruelty, cruelty, cruelty, cruelty. As if in

our national traditions someone is not suffering, but lies in the depths of the ritual of prosperity. For example, «Amengerlik» - according to the old custom of our people, when a husband dies, his widow marries one of the brothers by choice. Not letting a widow go to another person has several social meanings and meanings. First, neither a woman nor her children are inseparable from birth, they are brought up together in the community of the family, the country. In life, in everyday life, does not experience difficulties. Secondly, the widow's departure was great. [1, p. 78] during this ceremony, it was considered a remnant of feudalism, a relic of the old, but we could not help but know its social value and essence, politics at that time was, is and will be. In our research work, we were convinced that the custom is not found among the neighboring Uzbeks, Kirghiz. Do you have the custom «Amengerlik» in the questionnaire, what is this custom?» 95% of citizens of Uzbek nationality

living in Kazakhstan have hearing, but find it difficult to say what kind of custom it is. The essence of emigration is not in marriage, but in the right of the child to socialize in the father's generation. On the other hand, there is enough research in sociological science to prove customs that control the regulation of order through social control, parental etiquette, which can not exceed the natural law, if the child does not lie, does not die of kinship, kinship, on the other hand, does not catch the eye of an orphan-widow, the child does not regret. This is not the problem of the woman who comes first, but a custom born from watching the child's upbringing. Recently, more and more children are paying attention to themselves. At the present stage, we proceed from the fact that the reason for the maladaptation of behavior among children is the failure to perform the functions of social control of the environment and the discrepancy between the social statuses and social roles of parents, schools and the public.

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Ұлттық дәстүрді әлеуметтік институт ретінде ғылыми-теориялық тұрғыдан зерттеу

Аңдатпа. Мақалада дәстүр, әдет-ғұрып пен салт-сана қоғамдағы әлеуметтік қатынастар түрлерін, қоғамның мәдени деңгейін көрсетумен қатар, тәлімдік-тәрбие талаптарының негізін құрайтын, адамдардың қоғамдасып өмір сүруінің және ұйымдасуының институциональды маңызды факторы екендігі қарастырылған.

Әлеуметтік институт - бұл адамдардың қызметін реттеу, әлеуметтік қатынастарды, әлеуметтік заңдар мен әлеуметтік нормаларды стандарттау және бақылау, әлеуметтік ортаға қажеттіліктерді белгілеу арқылы әлеуметтік рөлдер мен мәртебелер жүйесін ұтымды ұйымдастыру.

Дәстүрлердің маңызды функциясы-өркендеу мен адамдар арасындағы қатынастардың өзгеруі жағдайындағы тұрақтылықты реттеу. Тұрақтылық болмаса, даму болмайды. Сондықтан дәстүрсіз қоғамдық қатынастарды қалыптастыру, дамыту және өзгерту мүмкін емес.

Нәтижесінде, әлеуметтік коммуникацияның әртүрлі элементтері арасында, іс, қарама-қайшылық және топтың күресі арасында, байланыс болуы мүмкін. Адамның бүкіл рухани әлемі оның адамдармен қарым-қатынасында ғана пайда болады.

Түйін сөздер: ұлттық дәстүрлер, әлеуметтік институт, қатынастар, әлеуметтік рөлдер мен мәртебелер, әдет-ғұрып, ұлттық тәрбие, тұрақтылық, өркендеу.

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Научно-теоретическое изучение национальной традиции как социального института

Аннотация. В статье утверждается, что традиции, обычаи и обычай, наряду с указанием видов социальных отношений в обществе, культурного уровня общества, являются институционально важным

фактором организации и существования людей в обществе, составляющим основу воспитательно-образовательных требований.

Социальный институт - это рациональная организация системы социальных ролей и статусов посредством регулирования деятельности людей, стандартизации и контроля социальных отношений, социальных законов и социальных норм, установления потребностей в социальной среде.

Важнейшей функцией традиций является регулирование стабильности в условиях процветания и изменения отношений между людьми. Без стабильности не будет развития. Поэтому без традиции невозможно формирование, развитие и изменение общественных отношений.

Между различными элементами социальной коммуникации может существовать связь, а именно: между делом, противоречием и борьбой группы. Весь духовный мир человека возникает только в его взаимоотношениях с людьми.

Ключевые слова: национальные традиции, социальный институт, отношения, социальные роли и статусы, обычаи, народное воспитание, стабильность, процветание

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