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NAURYZ AS A MEANS OF SPIRITUAL AND MORAL EDUCATION AND THE FORMATION OF NATIONAL IDENTITY

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The article interprets Nauryz in a philosophical dimension as a phenomenon that reveals the deep foundations of cultural existence and the mechanisms of national identity formation in the context of modern socio-cultural transformation. The Nauryz is interpreted not only as a historically established tradition, but as a special form of symbolic thinking, which embodies the archetypal renaissance, the cyclical nature of time and the harmonization of human existence with the cosmic order. Special attention is paid to the educational potential of Nauryz, which contributes to the development of civic consciousness, patriotism, respect for cultural diversity, the preservation of historical memory, and the strengthening of national identity. In this context, Nauryz emerges as a form of representation of collective consciousness, capable of actualizing the value foundations of society and ensuring the continuity of spiritual experience. Its symbolic structure is revealed as a space for dialogue between past and present, tradition and modernity, and individual and collective principles. Particular attention is given to how the meaning of the holiday has changed in the context of modernization where historical heritage is reconsidered beyond ideological interpretations. Nauryz is seen as an important cultural and spiritual symbol that helps preserve national identity in the fragmented modern world. In this sense, it connects personal self-awareness with collective historical memory. Methodologically, the research is based on an interdisciplinary synthesis integrating the approaches of cultural anthropology, hermeneutics, philosophy of culture and theory of identity. In conclusion, the need for philosophical reflection and institutional support for Nauryz as a symbol of cultural sovereignty, a form of spiritual self-representation and the basis for constructing an integral national consciousness in the face of global challenges is emphasized.

Keywords: Nauryz, national identity, cultural memory, spiritual and moral education, ideology, traditions, symbolism, modernization of consciousness, ethnopedagogy, cultural heritage.

НАУРЫЗ РУХАНИ-АДАМГЕРШІЛІК ТӘРБИЕ МЕН ҰЛТТЫҚ БІРЕГЕЙЛІКТІ ҚАЛЫПТАСТЫРУ ҚҰРАЛЫ РЕТІНДЕ

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Мақалада Наурыз мерекесі мәдени өмірдің терең негіздерін және қазіргі заманғы әлеуметтік-мәдени трансформация контекстінде ұлттық бірегейліктің қалыптасу механизмдерін ашатын құбылыс ретінде философиялық тұрғыдан қарастырылады. Мереке тек тарихи қалыптасқан дәстүр ретінде ғана емес, сонымен қатар қайта жаңғыруын, уақыттың циклдік сипатын және адам өмірінің ғарыштық тәртіппен үйлесімділігін бейнелейтін символикалық ойлаудың ерекше түрі ретінде түсіндіріледі. Азаматтықты, патриотизмді дамытуға, мәдени әртүрлілікті құрметтеуге, тарихи жадыны сақтауға және ұлттық сананы нығайтуға ықпал ететін наурыздың тәрбиелік әлеуетіне ерекше назар аударылады. Осы тұрғыда Наурыз қоғамның құндылық негіздерін жүзеге асыруға және рухани тәжірибенің сабақтастығын қамтамасыз етуге қабілетті ұжымдық сананың көрінісі ретінде пайда болады. Оның символдық құрылымы өткен мен қазіргі, дәстүр мен модернизм, жеке және ұжымдық принцип арасындағы диалог кеңістігі ретінде ашылады. Қазіргі жаңғыру

жағдайында мереке мағыналарының трансформациясына ерекше көңіл бөлінеді, мұнда тарихи мұра идеологиялық шектеулерсіз философиялық тұрғыдан қайта қаралады. Наурыз экзистенциалды және мәдени бағдар ретінде қарастырылып, қазіргі әлемнің ыдырауы жағдайында тұлғаның тұтастығын қалпына келтіруге ықпал етеді. Осылайша, ол жеке санадан ұжымдық тарихи жадқа дейінгі әлеуметтік шындықтың әртүрлі деңгейлері арасында делдалдық қызметін атқарады. Әдіснамалық тұрғыдан зерттеу мәдени антропология, герменевтика, мәдениет философиясы және бірегейлік теориясының тәсілдерін біріктіретін пәнаралық синтезге сүйенеді. Қорытындыда Наурызды мәдени егемендіктің символы, рухани өзін-өзі көрсету формасы және жаһандық сын-қатерлер жағдайында тұтас ұлттық сананы құрудың негізі ретінде философиялық рефлексия мен институционалдық қолдаудың қажеттілігі атап өтіледі.

Түйінді сөздер: Наурыз, ұлттық болмыс, мәдени жады, рухани-адамгершілік тәрбие, идеология, салт-дәстүр, символизм, сананы жаңғырту, этнопедагогика, мәдени мұра.

НАУРЫЗ КАК СРЕДСТВО ДУХОВНО-ПРАВСТВЕННОГО ВОСПИТАНИЯ И ФОРМИРОВАНИЯ НАЦИОНАЛЬНОЙ ИДЕНТИЧНОСТИ

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В статье Наурыз осмысливается в философском измерении как феномен, раскрывающий глубинные основания культурного бытия и механизмов формирования национальной идентичности в условиях современной социокультурной трансформации. Праздник интерпретируется не только как исторически сложившаяся традиция, но как особая форма символического мышления, в которой воплощается архетипика возрождения, цикличности времени и гармонизации человеческого существования с космическим порядком. Особое внимание уделяется воспитательному потенциалу Наурыза, способствующему развитию гражданской ответственности, патриотизма, уважения к культурному многообразию, сохранению исторической памяти и укреплению национального самосознания. В этом контексте Наурыз предстает как форма репрезентации коллективного сознания, способная актуализировать ценностные основания общества и обеспечивать преемственность духовного опыта. Его символическая структура раскрывается как пространство диалога между прошлым и настоящим, традицией и модерностью, индивидуальным и коллективным началом. Особое внимание уделяется трансформации смыслов праздника в условиях модернизации, где происходит философское переосмысление исторического наследия вне идеологических редуций. Наурыз рассматривается как экзистенциальный и культурный ориентир, способствующий восстановлению целостности идентичности в условиях фрагментации современного мира. В этом аспекте он выполняет функцию медиатора между различными уровнями социальной реальности – от индивидуального самосознания до коллективной исторической памяти. Методологически исследование опирается на междисциплинарный синтез, интегрирующий подходы культурной антропологии, герменевтики, философии культуры и теории идентичности. В заключении подчеркивается необходимость философской рефлексии и институциональной поддержки Наурыза как символа культурного суверенитета, формы духовной саморепрезентации и основания для конструирования целостного национального сознания в условиях глобальных вызовов.

Ключевые слова: Наурыз, национальная идентичность, культурная память, духовно-нравственное воспитание, идеология, традиции, символизм, модернизация сознания, этнопедагогика, культурное наследие.

Introduction. The current stage of Kazakhstan's historical development can be understood as a space of active philosophical reflection on the foundations of spiritual existence, cultural continuity and national identity. In the context of globalization and accelerated socio-cultural transformations, it is of particular importance to turn to tradition not only as a historical heritage, but also as an ontological and axiological resource capable of ensuring the integrity of public consciousness. In this context, there is an increasing need for a philosophical rethinking of symbolic forms of culture, which embody the deep structures of collective experience.

The Nauryz holiday is considered in this study as a phenomenon of cultural philosophy, which has the status of a universal symbol representing archetypal ideas about time, renewal and harmony. It goes beyond the framework of calendar and ritual practice, acting as a special form of symbolic representation of the world, in which cosmological, ethical and anthropological foundations of the traditional worldview are synthesized. Nauryz embodies the idea of cyclical existence, restoring balance and affirming values aimed at harmonizing relations between man, society and nature.

In its philosophical dimension, Nauryz emerges as a cultural text that enshrines key semantic constants: renewal as an ontological principle, justice as the normative foundation of social order, and unity as a form of collective existence. These semantic structures, rooted in cultural memory, transmit values and form stable patterns of identification, ensuring continuity between generations and the reproduction of cultural integrity.

The rethinking of Nauryz in the post-Soviet period can be interpreted as a process of philosophical actualization of tradition in the context of modernization. The return of the holiday to public space testifies not only to cultural restoration but also to the desire to reconstruct the symbolic order lost as a result of the ideological transformations of the past. In this context, Nauryz functions as a mediator between historical memory and contemporary consciousness, enabling dialogue between tradition and modernity.

Despite a significant amount of research, Nauryz has not been sufficiently understood as an integral spiritual and ideological phenomenon within the framework of cultural philosophy. The predominance of ethnographic and historical approaches limits the understanding of it as a complex symbolic system that includes communicative, axiological and existential dimensions. In this regard, there is a need to develop an interdisciplinary philosophical approach that can reveal it as a mechanism of symbolic integration and a form of collective self-reflection.

The purpose of this study is a philosophical analysis of the spiritual and ideological potential of Nauryz as a form of representation and construction of national identity. Special attention is paid to identifying its symbolic structures, interpreting cultural codes, and analyzing its functions in the formation of historical memory and collective consciousness. Nauryz is considered as a dynamic system of meanings that is being transformed in the conditions of modern socio-cultural reality and at the same time retains its value basis.

The objectives of the study are:

1. to examine the historical and cultural development of Nauryz and identify the main stages of transformation of its social, spiritual, and symbolic functions;
2. to identify and interpret the symbolic structures and cultural codes of Nauryz associated with renewal, continuity, unity, harmony, and national identity;
3. to analyze the transformation of the meaning and functions of Nauryz in the post-Soviet period and in the context of modern socio-cultural transformation.

Methodology and research methods. The methodological basis of the research is a philosophically oriented interdisciplinary approach that combines the philosophy of culture, philosophy of history, social philosophy and ethnophilosophy in their interrelation with the humanities and social sciences. Nauryz is considered as a symbolic form reflecting the value and ideological foundations of society and acting as a mechanism for the formation of national identity.

The work uses the hermeneutic method (normative documents, ethnographic descriptions and scientific works are analyzed, which have shown that *bata* is not only a ceremonial element, but also a mechanism for the intergenerational transmission of normative ideas), the civilizational approach (the historical and cultural studies of Nauryz are examined), the historical and genetic method (historical documents and legislation were analyzed, which made it possible to identify the main stages in the evolution of Nauryz's functions: from a calendar-ritual function to functions related to cultural consolidation, the preservation of traditions, and the formation of national identity), as well as the ethnophilosophical approach, which allows to identify the features of a national worldview embodied in tradition.

Additionally, comparative analysis and discourse analysis are used to compare different interpretations of Nauryz and study its representation in the modern public consciousness. This approach allows us to reveal Nauryz as an integral spiritual and ideological phenomenon and an important resource for symbolic integration of society.

Results and discussion. The historiography of the holiday Nauryz reflects complex perceptions: from ancient agrarian rituals and medieval chronicles to ethnographic descriptions, Soviet restrictions, and a modern revival. Today, Nauryz is considered not only a traditional holiday but also a symbol of cultural unity among the peoples of Central Asia, making its study particularly significant for historians and cultural scholars.

Nauryz is one of the oldest calendar holidays of the peoples of Central Asia, symbolizing the beginning of spring and the renewal of nature. Its origins date back to Zoroastrian tradition and ancient agrarian cults. Throughout history, Nauryz has been both revered and forgotten, and its study has become an important part of historical and cultural studies.

Written sources mentioning the celebration of Nauryz date back to medieval authors: al-Biruni [1], Firdousi [2], and [3] mentioned spring rituals associated with renewal and sun worship. For many nomadic peoples, this holiday was an important milestone in the calendar cycle.

In the 18th and 19th centuries, Russian travelers, Orientalists and ethnographers P.P. Rychkov, V.V. Radlov, N.A. Aristov [4], etc. described in detail the traditions of Nauryz among the Kazakhs, Kirghiz and other Turkic peoples. Their works became the foundation for a scientific understanding of the holiday in imperial historiography.

During the Soviet period, the attitude towards it was ambiguous: from a complete ban to partial restoration. After the establishment of Soviet power in Central Asia and Kazakhstan, traditional holidays began to be seen as "religious remnants" or "bourgeois customs." Nauryz, associated with agrarian cults and ancient ideological practices, was banned already in the 20 – 30s of the twentieth century [5]. The main reasons were the policy of atheization and the struggle against religious traditions; the desire to replace national holidays with a single "proletarian calendar" (May 1, November 7, etc.); the desire to form a "new Soviet man" without relying on ethnic cultural codes. However, ethnographers continued to record folk traditions associated with spring rituals. An analysis of the fate of Nauryz in Soviet times allows us to better understand the processes of interaction between traditional culture and the ideological policy of the state.

Despite official prohibitions, Nauryz continued to exist in everyday life. In villages and villages, people continued to celebrate it with their family and neighbors. The celebration was not as large as it had been before but the main traditions were still preserved. People cooked Nauryz-kozhe, families gathered together, and elders gave their blessings to the younger generation. Small celebrations were held in yurts and homes where guests shared food and treats. In some regions, especially in southern Kazakhstan, people continued the tradition of Korisu, exchanging greetings and good wishes for the new year. Teachers in rural schools also told children about the traditions of Nauryz, even though the holiday was not officially recognized at that time. The holiday was preserved as part of the oral tradition and folk memory.

Since the late 1950s, there has been a gradual return of interest in Nauryz in science. Ethnographic expeditions of the 1940s and 1950s recorded certain elements of Nauryz among the Kazakhs, Kyrgyz and other peoples (information about songs, rituals, ritual dishes (for example, "nauryz kozhe"). The publications emphasized the cultural value of the holiday as an element of intangible heritage. Thus, the holiday survived a period of repression due to its cultural resilience and importance for community solidarity.

Since the middle of the 20th century, a gradual softening of attitudes towards national traditions began. In the 1960s and 1970s, ethnographic studies were conducted in Kazakhstan, Uzbekistan, and Tajikistan [6], where Nauryz was considered an element of folk culture rather than a religious rite.

In the 1980s, especially during the period of perestroika, interest in Nauryz increased. He gradually began to be perceived as a symbol of national revival and cultural identity. In 1988, Nauryz was officially resumed in Almaty as a mass celebration.

Uzbekali Zhanibekov, who served as the ideological secretary of the Central Committee of Kazakhstan, contributed to the restoration of the holiday. He informed the first Secretary of the Central Committee, Gennady Kolbin, of the importance of Nauryz and received permission to celebrate it.

So, Nauryz returned to the life of the Kazakh people, and for the first time it was celebrated in 1988, but not in March, but at the end of April. That year, Nauryz was allowed to be celebrated only within one district of Almaty, Zhambyl district of Almaty region and in Shieli of Kyzylorda region. Nauryz was celebrated for the first time in the village of Uzynagash, and Uzbekali Zhanibekov described this event in his book Echo: "In 1988, at the initiative of the public, for the first time after a long break since 1926, the Nauryz Meiramy holiday was held in the Almaty region and in the city of Almaty. The procession was attended by characters from the Kazakh epic and folk tales – Aldar-Kose, Zhirenshe with the beautiful Karashash, Myster-kempir, Daukara with Qanbaq-shal, the cunning Tazsha-bala (characters from fairy tales) and others. After a theatrical performance with their participation, people of 36 nationalities living in the area showed their skills in performing folk dances, songs, needlework, and cooking national dishes. Sporting events, especially horse racing, have been a great success. A fair for the sale of mass-market goods was organized in the town of Nauryz. Its central square was filled with leaders of social competition, parents with many children, and centenarians" [7], – Uzbekali Zhanibekov wrote.

The celebration was organized at the expense of the city Department of Culture, and the enthusiasm of the organizers was supported by volunteers, including students and youth who actively participated in the preparation.

Nauryz was first decided to be held in the then capital, Almaty, so that other regions could take up this initiative. The holiday aroused great interest, and in 1989 it began to be celebrated throughout the Republic, and since 1990, neighboring countries have begun to adopt the celebration.

During the Soviet period, Nauryz went through a difficult path: from complete prohibition and oblivion to partial restoration and rebirth on the eve of the collapse of the USSR. Despite the ideological limitations, the holiday remained in the national memory, which testifies to its deep spiritual and cultural significance.

Thus, the history of Nauryz in the Soviet era illustrates the contradiction between the unifying policy of the state and the sustainability of traditional culture, which eventually proved capable of revival.

Modern perception of Nauryz holiday.

The perception of Nauryz has changed significantly in recent decades. In the late Soviet period (1988-1991), the holiday was revived as part of the "perestroika" national renaissance, but remained secondary compared to official Soviet celebrations.

With the independence of Kazakhstan, Kyrgyzstan, Uzbekistan and other Central Asian countries, Nauryz was restored as a public holiday. From that moment on, the study of his story became particularly relevant.

Modern historians and cultural Sh.N. Nagymov [8], Zh.O. Artykbayev [9] consider Nauryz not only as an ethnographic phenomenon, but also as an important marker of national identity, a symbol of cultural continuity. Much attention is paid to the comparative analysis of holiday traditions among different peoples of the region.

Nauryz officially became a public holiday on March 15, 1991, after the President of the Kazakh SSR signed the decree "On the National Spring Holiday – Nauryz Meiramy" [10]. March 22, the day of the spring equinox, was declared an official holiday called "Nauryz Meiramy." After this decision, Nauryz began to be widely celebrated across Kazakhstan. The modern form of the holiday differs significantly from how it was celebrated in the past. Nowadays Nauryz is not just theatrical performances, traditional yurts, and the preparation of Nauryz Kozhe, the main traditional dish of the holiday that symbolizes prosperity, unity, and abundance, it is also charity events, folk sports games, planting trees, caring for green spaces, and cleaning parks, streets, and public areas. Today, Nauryz Meiramy is considered a holiday of spring, unity, and labor. It is celebrated by all ethnic groups living in multinational Kazakhstan. Although the holiday has become more modern, it still preserves many ancient traditions.

In 2001, Nauryz was officially added to the list of public holidays in Kazakhstan. Since 2009, it has been celebrated for three consecutive days.

An important step in the international recognition of Nauryz took place in 2009 when UNESCO included it in the List of the Intangible Cultural Heritage of Humanity [11].

In 2010, during the 64th session of the United Nations General Assembly, March 21 was officially declared the International Day of Nauryz. Since 2010, the holiday has officially been celebrated for three days in Kazakhstan.

In 2021, President Kassym-Zhomart Tokayev proposed to expand the celebration from March 14 to March 24, adding National Dress Day and the tradition of «Korisu» (means «to meet» or «to see each other»). The main meaning is the joy of meeting loved ones after a long winter, strengthening family ties, and expressing respect for elders.).

Year after year, this holiday acquires more and more importance, acquires a deep meaning and is saturated with new content. Since 2024, the ten-day celebration period has been officially named «Nauryznama».

Nauryznama is a concept for celebrating Nauryz meiramy, which includes a ten-day decade from March 14 to March 23. Each day is dedicated to a separate theme reflecting the traditions and cultural heritage of Kazakhstan. The first day of the ten-day celebration of Nauryz Meiramy is called "Korisu kuni – Amal merekesi," or the Day of Meetings. This holiday is filled with warmth, kindness, care for one another, and a tribute to the elders.

According to long-standing Kazakh traditions, March 14 marked the beginning of the new year. A week prior to the vernal equinox, Kazakhs traditionally counted their livestock. Happy that the long winter had ended, people visited relatives and neighbors, shared news, spoke about losses and offsprings, and began preparing for the celebration of Nauryz.

March 15 is called "Kaiyrymdylyk kuni" – Kindness Day. This day is dedicated to such important values as social responsibility, charity, mercy, and good neighborly relations. Throughout the country, many charity events and social initiatives are organized. Many people participate in these events, including business leaders, sponsors, volunteers, and state organizations.

March 16 is "Madeniyet jane ulttiq salt-dastur kuni" – the Day of Culture and National Traditions. This day focuses on supporting culture, art, and national values. Across the country, different cultural events are organized to help preserve and promote Kazakh customs and traditions. These include festivals, fairs, competitions, and exhibitions featuring the works of Kazakhstani authors and artists.

March 17 is celebrated as "Shanyraq kuni" – Shanyrak Day. This day is devoted to family values such as love, respect, trust, kindness, mutual support, and understanding. It also highlights the importance of motherhood and continuing family traditions. During the celebrations, wedding ceremonies take place across the country. Young couples dressed in traditional clothing receive blessings and warm wishes from respected elders and mothers with many children. Children are given special attention on this day as well. Families with newborn babies receive memorable gifts called "Nauryz-bazarlyk."

March 18 is celebrated as "Ulttyk kiyim kuni" – National Dress Day. This day encourages people to express their identity through traditional clothing and highlights the cultural diversity and richness of Kazakhstan. Fashion designers and artists present their collections during special contests, exhibitions, and fashion shows dedicated to national dress.

March 19 is known as "Janaru kuni" – Renewal Day. The holiday symbolizes a new beginning for both the country and its people. As part of the Nauryznama celebrations, tree-planting campaigns are organized throughout Kazakhstan, symbolizing renewal throughout all aspects of life.

March 20 is "Ulttiq sport kuni" – National Sports Day. Traditional sports are considered an important part of Kazakhstan's cultural heritage. The custom of organizing sports competitions during holidays has existed since ancient times. Today, interest in traditional games is growing rapidly across the country. National sports such as Baige, Kokpar, Audaryspaq, Jambay Atu, Tenge ilu, and falconry (Qusbegilik) are becoming popular again. Intellectual and skill-based games like Togyzkumalak, Asyq atu, and Sadak Tartu are also actively promoted and preserved.

March 21 is celebrated as “Yntymaq kuni” – Day of Solidarity. This holiday reflects the long-standing traditions and culture of the Kazakh people, bringing together the diversity of national heritage and the unity of society. It encourages people to live in peace and harmony, treat one another with respect, and support each other in building a fair, stable, and prosperous Kazakhstan.

March 22 is known as “Jyl Basy” – the Beginning of the Year. This day symbolizes the start of a new period rooted in national traditions and cultural values. Across the country, ethnographic villages and cultural spaces are organized where people can learn more about Kazakh customs and traditions and feel a connection with earlier generations. On this day, winners of competitions for the best holiday decorations and beautifully decorated streets are also announced.

March 23 is called “Tazaru Kuni” – Purification Day. This day represents renewal through both internal and external. In various parts of the country, initiatives are being carried out to clean up the environment and plant trees, reflecting the growing importance of environmental culture in society.

The ten-day celebration of Nauryz was introduced to help preserve and promote national traditions, strengthen unity among the people, and encourage a deeper appreciation of Kazakhstan's cultural heritage.

The main objectives of the new Nauryz Meiramy celebration concept are: meaningful and creative updating of the celebration agenda; increasing the role of Nauryz in consolidating society and strengthening national identity; filling its content with new ideological meanings; creating new holiday traditions with social and socially useful potential.

This is an example of how traditions are not only preserved, but also reinterpreted in new conditions. This idea has found a wide response among the citizens of the country. People began to better understand and appreciate the ancient traditions of their people, perceiving Nauryz as an important part of their heritage, dating back to the origins of their ancestral culture.

Traditions of Celebrating Nauryz in Different Regions of Kazakhstan.

In western Kazakhstan, Nauryz was traditionally known as Amal-meiramy, Korisu-ait, or Korisu-kun, literally the word Korisu meaning “to see each other” or “meeting.”

This spring festival, which began on March 14 and lasted about three days, was an important event for the nomadic Kazakhs. After long winter migrations, on this day they visited neighboring villages to make sure of each other's well-being, learn the latest news and strengthen social ties. The celebration was accompanied by ritual greetings, including handshakes and hugs, as well as traditional games and wishes, especially for the older generation, for example: «Jasyn kutty bolsyn!» (May your age be blessed!) and «Jasyna jas kosylyp, gumyryn uzak bolgay!» (May youth be added to your age, and may your life be long!). The basic principles of Amal are respect for elders, caring for the younger, supporting the weak and helping the poor. On this day, it is customary to forget resentments and enmity, making it a day of brotherhood, modesty and charity. Before the revival of the holiday in modern Kazakhstan, March 21 was not celebrated as Nauryz. Today, Korisu kuni is regaining popularity throughout the country, and Amal meiramy is actively celebrated by Kazakhs in the Syrdarya, Kostanay and Torgai regions, as well as in the Russian Astrakhan, Saratov, Samara and Orenburg regions.

Historically, Kazakhs in Northern and Central Kazakhstan called Nauryz “Ulystyn uly kuni” which can be translated as “The Great Day of the People.” This name existed even before the Soviet period. Northern Kazakhstan has long been a multicultural region, and this diversity influenced the celebration of Nauryz. Alongside traditional Kazakh customs and rituals, elements of Russian, Tatar, and Ukrainian cultures could also be seen during the festivities.

In Eastern Kazakhstan, the holiday was commonly called Nauryz. People celebrated it with purification rituals, horse races known as baige, and other traditional activities connected with the arrival of spring.

In Zhetysu and Southern Kazakhstan, Nauryz was especially known for its hospitality and generous festive meals. One of the main wishes people shared was “Ak mol bolsyn!” meaning “May there be plenty of milk (dairy)!” In some areas of Zhetysu, there was also a tradition called “Ak dastarkan,” where the festive table was filled mainly with dairy products. Since spring arrives earlier in this region, people could also serve winter koumiss, known as qysqy koumiss, during the celebration.

Although Nauryz is celebrated differently across the regions of Kazakhstan, everywhere it remains a symbol of spring, renewal, unity, and prosperity.

Conclusion. Nauryz in the philosophical context appears as one of the oldest symbolic phenomena rooted in the cultural memory of the peoples of Eurasia and representing the universal foundations of human existence. Its origins, dating back to the Zoroastrian and agrarian traditions, testify to the formation of a special type of worldview in which the vernal equinox is interpreted as a moment of cosmic balance, transition and renewal. In this dimension, Nauryz is not just a calendar event, but an ontological model of the cyclical nature of time and the restoration of harmony in the world order.

The sacred content of the holiday is revealed through the prism of fundamental philosophical categories – life and death, renewal and continuity, man and the cosmos. Nauryz can be interpreted as a form of symbolic reproduction of these categories, in which the collective consciousness actualizes the ideas of justice, harmony and integrity of being. Its ritual-symbolic structure acts as a way of ordering social and existential reality, consolidating value orientations that ensure the stability of the cultural system.

In the context of globalization, Nauryz is gaining special importance as a form of cultural self-reflection and resistance to unification. It functions as a symbolic resource that allows society to preserve its identity by appealing to the deep foundations of tradition. At the same time, Nauryz acts as a space of intercultural dialogue, where differences are not leveled, but integrated into a single system of values based on the principles of mutual recognition and harmony.

The rethinking of Nauryz in the post-Soviet period can be considered as a philosophical process of reconstruction of the symbolic order. Its institutionalization and inclusion in the state cultural policy indicate the desire to form an integral national narrative in which tradition acts not as an archaic remnant, but as an actual source of meanings. In this context, Nauryz becomes a mediator between historical memory and modernity, ensuring the continuity of cultural experience.

Modern forms of celebration demonstrate the transformation of Nauryz towards its integration into the space of mass culture, while preserving its deep symbolic content. The phenomenon of «Nauryznama», which presupposes a thematic differentiation of the days of celebration, can be interpreted as an attempt to rationalize and actualize the tradition, its adaptation to new social conditions without losing the value core. This indicates the dynamic nature of cultural forms capable of self-regulation and renewal.

Thus, Nauryz can be understood as a complex cultural phenomenon that combines philosophical, social, and moral meanings. It helps unite people, preserve and pass on important values, and strengthen collective identity. The spiritual significance of the holiday is reflected in its role in supporting moral principles and promoting harmony in society. At the same time, its ideological role can be seen in the formation of a shared cultural space and the strengthening of national identity. In the context of modern transformation of society, Nauryz can be understood as a universal resource for spiritual rebirth, cultural continuity and social consolidation.

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СОЦИОКУЛЬТУРНАЯ КОМПЕТЕНТНОСТЬ СТУДЕНТОВ КАК ВАЖНЫЙ РЕЗУЛЬТАТ ПОЛИЯЗЫКОВОГО ОБРАЗОВАНИЯ

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В исследовании дано теоретическое и методическое обоснование процесса развития социокультурной компетентности студентов на занятиях полиязыкового цикла. Теоретическое обоснование работы заключается в характеристике содержания процесса развития социокультурной компетентности студентов на основе теоретического, содержательного, технологического и результативного блоков, определении сущности понятия «социокультурная компетентность». Теоретический блок включает цель, задачи процесса, методологические подходы: системный, деятельностный, личностно-ориентированный, социокультурный, эпистемический, субъектный, гуманистический; дидактические принципы: осознанности, учета родного языка, наглядности, коммуникативной направленности обучения, ситуативности, аутентичности преподаваемого материала, диалога культур, контрастивности. Содержательный блок процесса развития социокультурной компетентности студентов раскрывается на основе мотивационного, познавательного, операционно-процессуального и личностного компонентов. В этой связи рассматриваются критерии, показатели их проявления и уровни развития социокультурной компе-