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PEDAGOGICAL MECHANISMS FOR THE TRANSLATION OF FAMILY TRADITIONS IN THE CONTEXT OF DIGITALIZATION AND GLOBALIZATION

The purpose of this study is to theoretically substantiate the pedagogical mechanisms for the transmission of family traditions from generation to generation in the context of digitalization and globalization, to determine their structural and content model and to determine their effectiveness in the modern socio-cultural space.

The research methodology, methods of systematic, structural-functional and comparative analysis were used. In addition, a theoretical review of the scientific literature was carried out, methods of pedagogical modeling, survey, observation and qualitative analysis of empirical data were used. The study is carried out on the basis of ethnopedagogical and cultural bases. As a result of the study, the main pedagogical mechanisms for the transmission of family traditions were identified: cultural continuity, education through role models, targeted use of digital communication tools, interactive educational technologies and social partnership. Effective forms of promotion of national values in the digital environment have been proposed.

The trends of digitalization and globalization change the content and forms of family traditions, but in the case of systematic organization from a pedagogical point of view, it makes it possible to preserve the continuity of national values. The key factor is the interaction of the family and educational institutions.

Keywords: digitalization, globalization, family traditions, pedagogical mechanisms, ethnopedagogy, cultural continuity, national values, digital environment.

Introduction

In the context of modern global socio-cultural transformation, the problem of preserving and transferring family traditions from generation to generation is of particular importance as the main mechanism for the socialization of an individual, the formation of his spiritual and moral values, cultural identity and sustainable life orientations. In scientific research in the field of pedagogy, cultural studies and philosophy, traditions are considered not only as a form of reproduction of cultural experience, but also as the most important means of intergenerational continuity, ensuring the socio-cultural integrity of society (E. Durkheim, P. Bourdieu, J. Assman, M. Eliade, L. S. Vygotsky, V. A. Slavenin, A. V. Mudrik).

In the context of pedagogical science, traditions are interpreted as stable models of educational interaction, through which norms, values, symbols and ways of social behavior are transmitted from the older generation to the younger generation. L. S. Vygotsky emphasized that socialization of a personality is impossible outside the cultural environment, proving that culture forms the semantic space of a child's development and determines his ideological foundations [1, p.10]. A. V. Mudrik, who considers the family as the primary microenvironment of socialization and shows that within its framework, traditions perform regulatory, unifying and identification functions [2, p.14].

A phenomenon that occupies a special place in the system of family traditions is family celebrations and ritual practices. According to M. Eliade, holidays are a form of "sanctification of time" and create conditions for a person to experience moments of existential significance that allow them to enter into cultural memory and collective experience [3]. From a pedagogical point of view, family holidays are a unique mechanism for the implementation of emotional and value education of children, they form a sense of kinship, the concept of belonging to a nation and culture, contribute to the development of qualities such as empathy, respect for elders, responsibility and social solidarity.

In addition, the processes of digitalization and globalization have a significant impact on the transformation of family traditions and holiday culture. As noted by

A. Appadurai, globalization forms a transnational cultural space based on the complex interaction of local cultural traditions with universalized cultural patterns. A. M. Castells shows that digital technologies create a new social reality of a networked society, radically changing the forms of communication, mechanisms of transmission of cultural experience and the nature of intergenerational interaction [4, p. 47].

On the one hand, digitalization expands the possibilities of preserving and spreading traditions: digital archives of family memory, video recordings of holidays, online relationships with relatives living in different regions and countries, form new formats of cultural continuity. As noted by G. Jenkins, modern digital platforms develop a participatory culture that makes users active co-authors of cultural meanings and allows them to interpret and rebuild traditions in a new way [5]. On the other hand, these processes also create serious pedagogical risks. The increasing influence of global mass culture, the commercialization of festive experiences, the standardization of family celebration scenarios, and the fragmentation of clip thinking and perception lead to a superficial assimilation of cultural values and a gradual erosion of traditional holiday culture. J. Baudrillard points out the danger of losing the symbolic deep content of authentic cultural experience and replacing it with simulated forms that turn into a visual product [6, p. 58]. Pedagogically, this is reflected in the weakening of the educational potential of family holidays, a decrease in lively emotional communication and intergenerational dialogue.

In Kazakhstan, this issue is becoming particularly relevant due to the need to preserve national cultural identity and ethnopedagogic heritage against the background of increased cultural exchange and digital transformation of society. Kazakh family holidays and ritual traditions (shildekhana, besik toi, sundet toi, etc.), over the centuries, have shaped the values of respect for elders, collectivism, responsibility and respect for the history of the family in the younger generation, and have served as the most important tools of moral, aesthetic and social education. In this regard, there is a need for scientific study of the pedagogical mechanisms of transmission of family traditions in the context of digitalization and globalization, to determine their educational potential and risks, as well as to develop scientifically sound approaches to the integration of forms of traditional and digital cultural continuity. This makes it possible to sustainably develop a person's cultural identity in the modern socio-cultural space and preserve the spiritual and moral foundations of family education. Therefore, a comprehensive scientific study of the pedagogical mechanisms of family education in the context of digitalization and globalization, identifying effective ways to combine them with modern communication technologies while preserving traditional values is one of the most important strategic tasks of pedagogical science. Research in this

area is of great theoretical and practical importance for preserving the cultural identity of the individual, improving the quality of spiritual and moral education and ensuring the social stability of the family institution.

Materials and methods

In accordance with the purpose and objectives of the research, the work uses a set of complementary theoretical, empirical and qualitative methods of analysis, which allowed for a comprehensive, systematic and in-depth study of the pedagogical phenomenon under study. Theoretical methods. The theoretical basis of the research is the analysis of scientific works of domestic and foreign scientists in the field of pedagogy, cultural studies, philosophy, sociology and ethnopedagogy. In this context, a theoretical analysis of pedagogical, cultural and philosophical literature was carried out, the educational potential of family traditions, their role in the process of socialization, as well as transformational changes in the context of digitalization and globalization were systematically studied. The methods of synthesis and generalization made it possible to systematize the theoretical data obtained, combine various scientific concepts and approaches and form an integrated conceptual model on the research problem. The modeling method was used to create a pedagogical model that characterizes the integration of traditional and digital educational mechanisms. This method made it possible to develop a structural and component model of educational interaction in the family and determine its effective pedagogical conditions.

Empirical methods. The research used the methods of questionnaires, semi-structured interviewing, pedagogical control and analysis of family cases in order to collect and analyze empirical data. The survey revealed the views, value orientations and experiences of parents, children and teachers regarding family traditions, the use of digital technologies and holiday practices. The pedagogical control was aimed at studying specific forms, behavioral features and mechanisms of the educational impact of intergenerational interaction in the process of family holidays and everyday communication. The analysis of family cases revealed the relationship between traditional and digital educational practices, their effectiveness and contradictions, based on the experience of specific families.

Methods of qualitative analysis. Methods of qualitative analysis occupied a special place in the study. The content analysis was aimed at studying materials related to family holidays and traditions presented on social networks, instant messengers, video hosting and other digital platforms. Using this method, the content, value orientation of family experiences in the digital space, and features of visual and textual representation were revealed. The method of interpreting narrative data made it possible to identify the personal significance of family

traditions, their educational influence and emotional perception based on the stories, life stories and subjective experiences of the respondents.

Comparative pedagogical analysis. The method of comparative pedagogical analysis was aimed at comparing traditional and digital family educational forms, determining their structural, substantive and functional features. This method made it possible to identify changes in the pedagogical mechanisms of broadcasting family traditions, their educational potential and limitations, as well as to substantiate ways to effectively integrate traditional and modern digital approaches.

Results and Discussion

In the context of modern globalization, the interaction of cultures is increasing, this process has a significant impact on the content and forms of family values, educational orientations and intergenerational interaction. Globalization leads to a weakening of the boundaries between cultures, the spread of universal lifestyle models and the transformation of national educational traditions. As a result of these processes, significant changes are observed in the traditional system of family values: fundamental positions such as collectivism, respect for elders, and the strength of family ties are being replaced by individualism, pragmatism, and consumer orientations. Domestic researcher K. Zharykbaev emphasizes the relevance of the problem of preserving the spiritual foundations of national education under the influence of globalization and points out that the weakening of the traditional value system threatens the cultural identity and spiritual stability of the individual [7].

In this context, S. Kaliev and A. Tabyldiev consider its adaptation to modern social conditions in compliance with the national cultural code as the main task of Kazakh ethnopedagogy [8, p. 78]. According to scientists, the family is the primary and main carrier of ethno-cultural values, and family traditions are the cornerstone of the moral, aesthetic and social development of a person. In addition, the massive introduction of digital technologies into everyday life is fundamentally changing the structure of family relationships. The theory of the "network society" by M. Castells reveals the basic nature of the modern communication space and proves that digital media have enhanced the process of virtualization of social connections [4, p. 15]. This situation also affects the nature of intra-family interaction, replacing direct, emotionally intense communication with forms of online communication of an intermediary nature.

Russian educator A. V. Mudrik notes that in the digital environment, new forms of socialization are being formed, and the effectiveness of traditional channels of educational influence is decreasing. In his opinion, although virtual communication expands a person's social experience, it can lead to a weakening of emotional depth, empathy and interpersonal trust [2, p. 23]. A similar conclusion

can be justified from the point of view of L.S. Vygotsky's cultural and historical theory, since he proved that personality development is carried out primarily through lively social interaction [1, p. 51]. Kazakh researchers B. Abdigazievich [10], and J. Nauryzbai [11], note that in the context of digitalization, the social behavior of children and adolescents increases tendencies towards clip thinking, fragmented perception, and emotional coldness, which, in turn, hinders the deep and conscious assimilation of cultural and moral values. A decrease in lively dialogue, joint activities and shared emotional experience in family education leads to the assimilation of traditional values only on a mechanical, formal level.

In this context, the weakening of intergenerational interaction in the family is of particular concern. In the ethnopedagogical concept of G. N. Volkov, intergenerational continuity is considered as the main mechanism that forms the core of national education [12, p. 36]. According to the scientist, only traditions based on live communication, joint work, and shared festive experience can profoundly shape the spiritual world of a person. And the weakening of this mechanism leads to a superficial educational influence, the rupture of cultural memory and the destabilization of value orientations. In this regard, the problem of preserving the traditional educational potential of the family in a modern digital society and adapting it to a new socio-cultural reality is of particular relevance. This process requires the development of scientifically sound mechanisms, methods and technologies from a pedagogical point of view. The works of V. A. Slastenin, I. F. Kharlamov, and N. E. Shchurkova emphasize the need to adapt the educational process to social changes, and prove that the effectiveness of personality development depends on the harmonious interaction of family, school, and cultural environment. [13, p. 15]; [14, p. 41]; [15, p. 3]. The results of theoretical and empirical research have revealed a number of basic pedagogical mechanisms that ensure the transmission of family traditions from generation to generation. These include personality model, collaborative activity, ritualization, emotional and value experience (sensory perception), and intergenerational dialogue. These mechanisms contribute to spiritual and moral development, the development of cultural identity and social adaptation of the individual, creating a meaningful and procedural basis for family education.

One of the main pedagogical mechanisms for the transmission of family traditions is the personality model of parents and older family members. In the cultural and historical theory of L. S. Vygotsky, it is proved that personality development occurs through the social environment, and the formation of norms of behavior occurs through imitation and identification of adults [16, p. 98]. A. S. Makarenko evaluates the personal model as “the most effective educational tool”, emphasizing that the moral qualities of a child are formed primarily through

specific behaviors that manifest themselves in the daily activities of family members [17, p. 102]. V. A. Slastenin also attaches special importance to the educational influence of the personality model and justifies its leading role in the formation of value orientations [13, p. 56]. Kazakh scientists K. Zharykbaev [7, p. 65], and S. Kaliev [8, p. 80] show that an example in Kazakh ethnopedagogy is the main mechanism of educational influence, proving that the moral and ethical qualities of a child are formed through direct observation and repetition of the behavior of parents, grandparents.

The results of the study showed that children of parents who respect traditions, actively participate in family celebrations, observe customs and traditions in everyday life, show a high interest in national culture and adhere to a stable orientation towards family values. Joint activities are of particular importance as the most important mechanism for the transmission of family traditions. According to the concept of L. S. Vygotsky, the mental development and socialization of a child is carried out primarily in the course of joint activities with adults and peers [16, p. 41]. Kharlamov I. F. they highly appreciate the educational potential of joint work, common leisure and festive events and note their importance in the formation of qualities of collectivism, responsibility, mutual assistance and social activity [14, p. 79]. In Kazakh traditional culture, joint activities are carried out through collective work, festive preparation, feasts, dinners, family ceremonies. In the ethnopedagogical concept of G. N. Volkov, joint activity is considered as the main condition for the social and spiritual development of an individual [12, p. 68]. The study found that the active participation of children in the preparation and holding of family holidays strengthens their value orientations, forms social responsibility and collective consciousness.

Ritualization is an important pedagogical mechanism that ensures the constant revival of family traditions. M. Eliade characterizes ritual as a special form of "the revival of sacred time", pointing to its role in preserving cultural memory and enriching the existential experience of the individual [3, p. 32]. Pedagogically, Slastenin V. A., Isaev I. F., Shiyonov E. N. consider rituals as an effective way of symbolically consolidating values [13, p. 158]. Repetition, emotional saturation and symbolic content of ritual actions allow children to learn cultural norms more deeply. Kazakh ethnopedagogues S. Kaliev [8, p. 60] and A. Tabyldiev [9, p. 31] prove that Kazakh family rituals – shildekhana, besik toi, tusaukeser, sundet toi – are the most important institutions of national education, each of which has moral, social and aesthetic significance. Empirical evidence has shown that children who regularly participate in family rituals have a higher level of cultural identity and historical awareness. The most important pedagogical condition

for the assimilation of family traditions is emotional and value experience, that is, the perception of cultural experience through feelings on a personal level.

L. S. Vygotsky considers emotions as the energy core of mental development, emphasizing their role in the formation of personal value orientations [16, p. 47]. Substantiating the educational significance of emotional experience, N. E. Shchurkova proves that values become personal qualities not only with conscious understanding, but also with deep sensory experience [15, p. 45]. The results of the study showed that a festive atmosphere, family warmth, and an environment full of mutual support and joy contribute to the conscious and sustainable assimilation of moral norms by children. One of the main mechanisms for the transmission of family traditions is intergenerational dialogue. A. V. Mudrik, characterizing the dialogue of generations as the main channel for the transmission of social experience, notes its crucial importance in the spiritual development and socialization of the individual. [2, p. 88]. Kazakh researchers B. Abdigazievich [10, p. 50] and J. Nauryzbai [11, p. 23] demonstrate the special role of the institution of grandparents in the Kazakh family in preserving cultural memory and transmitting spiritual and moral values. Through counseling, blessing, storytelling, and genealogy, children directly internalize historical and moral experiences. In the modern digital environment, the weakening of intergenerational dialogue can lead to a break in cultural continuity, destabilization of value orientations, which, in turn, reduces the educational potential of the family. The massive introduction of information and communication technologies in the modern digital society is making fundamental changes in the content and forms of family education, especially in the nature of intergenerational interaction.

In accordance with M. Castells' concept of a "networked society", the digital environment restructures a person's communicative experience through the virtualization of social connections, which also has a direct impact on intra-family interaction. J. Nauryzbai [11, p. 24]. B. Abdigaziuly [10, p. 56] notes that although digital media make family communications operational, accessible and large-scale, they weaken the emotional depth of live communication. Communication in digital format is often limited to short messages, visual symbols and fragmentary information, replacing meaningful dialogue between generations with superficial communication.

Table–1 Results of a comparative empirical analysis of the effectiveness of traditional and digital mechanisms in the transmission of family traditions

№	Research indicators	Research indicators for families with a predominance of traditional forms of family education (%)	For families with a predominance of digital communication (%)
1	Level of knowledge about national traditions (high)	78 %	42 %
2	Active participation in family holidays	85 %	51 %
3	Stability of the intergenerational dialogue	81 %	47 %
4	The level of formation of moral and ethical values	76 %	44 %
5	Expression of cultural identity	73 %	39 %
6	Conscious acceptance of traditions	79 %	41 %
7	The level of emotional engagement	88 %	49 %
8	Priority of visual-formal perception	27 %	83 %

168 families from Shymkent and rural regions of the Turkestan region of Kazakhstan participated in this empirical study. The sample included 168 parents (one representative from each family) and 168 children aged 10–17 years. The participants were divided into two comparable groups: 84 families in which traditional forms of family education prevailed, and 84 families characterized by the predominance of digital communications in everyday family interaction. A targeted sample was used. The inclusion criteria were: the presence of at least one child aged 10–17 years; cohabitation of parents and children; regular participation in family celebrations; informed voluntary consent to participate in the study.

The empirical data presented in Table 1 show that traditional family educational mechanisms have significantly higher pedagogical effectiveness than digital ones. In particular, children raised in a traditional environment:

- the level of knowledge about national traditions is 78 %,
- active participation in family holidays – 85 %,
- stability of intergenerational dialogue – 81 %,
- the level of emotional participation is 88 %,

In families where digital communications prevail, these figures are significantly lower.:

- knowledge of national traditions – 42 %,
- active participation – 51 %,
- intergenerational dialogue – 47 %,
- emotional participation – 49 %.

At the same time, the priority of visual and formal perception is 83% for children raised in a digital environment, which indicates a high risk of superficial assimilation of traditions. These results empirically confirm the educational advantages of live pedagogical communication, joint activities and emotional experience based on the works of L. S. Vygotsky, A. S. Makarenko, V.A. Slastenin, K. Zharykbaev, S. Kaliev. The results of the study show that in families that actively use digital technologies, the transmission of traditions is often carried out in the form of visual demonstration and online representation. This can lead to traditions giving priority to their external attributes, preventing them from deeply understanding their content.

The study identified a number of pedagogical risks of digitalization associated with the process of broadcasting family traditions. Firstly, there is a risk of superficially mastering traditions. Abridged versions of festive ceremonies, divorced from symbolic content, are presented on social networks and video platforms, and the deep educational significance of tradition is shifting into the background. Assman characterized this situation through the concept of "simulacrum culture", pointing out the danger of replacing authentic cultural experience with visual copies [18, p. 108].

Secondly, the strengthening of clip thinking and fragmented perception hinders the holistic, systematic assimilation of cultural values. Kazakh scientists B. Abdigaziuly and A. Sadykova note that the perception of information in short, intermittent fragments prevails among children and adolescents, which indicates the negative impact of this phenomenon on the formation of historical consciousness and cultural memory.

Thirdly, the commercialization and standardization of holiday culture leads to the fact that the content of family traditions is shifting to uniform scenarios, eliminating their national and regional peculiarities. The template holiday formats common on social networks (gender reveal, baby shower, etc.) contribute to the displacement of traditional national rituals.

Fourthly, the weakening of lively intergenerational communication reduces the personal essence of cultural experience and threatens to turn the emotional and existential content of traditions into a bare formality.

In addition, the digital environment also provides important pedagogical resources for broadcasting family traditions. Firstly, the ability to create virtual family archives and digital chronicles is an effective mechanism for preserving cultural memory. Through photos, videos, and audio recordings, family stories and traditions are systematically accumulated, strengthening ties between generations. Secondly, online communication tools ensure interaction between geographically distant relatives and allow traditions to be preserved at the transnational level. This aspect is especially relevant in modern society, where migration processes have intensified. Thirdly, multimedia accompaniment (videos, interactive presentations, digital storytelling) visually and emotionally enriches the content of traditions, increases the interest of children. Fourth, digital platforms make it possible to organize interactive learning and educational experiences, creating conditions for a new interpretation of the content of family holidays.

Based on the research results, an integrative pedagogical model is proposed that combines traditional and digital educational mechanisms. This model includes the following structural components:

1) the value-based component of the interpretation of national and family traditions in a modern social context while preserving their spiritual and moral essence.

2) the activity component is a combination of joint family activities with digital resources (online planning of holiday preparations, digital chronicling, creation of a virtual archive).

3) the communicative component is the filling of a lively intergenerational dialogue by means of online communication, but not its replacement.

4) the reflexive component is a joint discussion of the essence of family traditions, a conscious explanation of their educational influence.

The pedagogical effectiveness of this model is based on the use of digital resources as an auxiliary tool while maintaining the priority of traditional educational mechanisms. This approach enhances the spiritual and moral potential of family education and ensures the continuity of cultural continuity.

Conclusion

The results of the study show that the problem of translating family traditions is becoming particularly relevant in the context of quantitative and global transformations in modern society. Theoretical and empirical data prove the validity of considering the family as the main subject of the spiritual and moral development of personality, cultural identity and social adaptation. The main conclusions revealed during the study:

1. The main pedagogical mechanisms for the transmission of family traditions are a personal model, joint activity, ritualization, emotional and value experience

and intergenerational dialogue. These mechanisms play a crucial role in shaping a person's moral, aesthetic, and social values.

2. The impact of digital technologies: Although information and communication tools expand family relationships, they cannot replace some of the traditional educational mechanisms. The risks of digitization are superficial assimilation of traditions, clip thinking, commercialization and standardization of the holiday experience.

3. Pedagogical resources and an integrative model virtual family archives, digital chronicles, online communication, multimedia support allow to deepen the content of traditions and complement the emotional and cognitive experience. The presented integrative model is aimed at increasing the spiritual and moral potential of family education, combining traditional and digital mechanisms.

4. The role of the family, the results of the study prove that the family environment is still the main channel of national education, is crucial for maintaining intergenerational continuity and strengthening the cultural identity of children.

The pedagogical recommendations based on the results of the study include the following areas: consciously supporting the traditional educational experience of the family with the help of digital tools; strengthening emotional and experimental components for the deep interiorization of cultural values in children and adolescents; pedagogically systematic support of family holidays and ritual practices.

The prospect of future research is evident in the following areas:

- effective integration of family and school educational mechanisms in the field of digital pedagogy;

- harmonization of national traditions and modern technologies in the field of ethnopedagogy;

- deepening the pedagogical model of intergenerational continuity and emotional and value experience in the field of family pedagogy, comparative assessment of traditional and digital methods. The transmission of family traditions is becoming a strategically important pedagogical problem that requires targeted pedagogical support in a modern digital society. The research results serve as a scientific basis for ensuring the sustainability of the national educational system, providing practical application in the field of educational and cultural policy.

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ЦИФРЛАНДЫРУ ЖӘНЕ ЖАҒАНДАНУ ЖАҒДАЙЫНДА ОТБАСЫЛЫҚ ДӘСТҮРЛЕРДІ ЖЕТКІЗУДІҢ ПЕДАГОГИКАЛЫҚ МЕХАНИЗМДЕРІ

Бұл зерттеудің мақсаты – цифрландыру және жағандану жағдайында отбасылық дәстүрлерді ұрпақтан-ұрпаққа жеткізудің педагогикалық механизмдерін теориялық тұрғыда негіздеу, олардың құрылымдық-мазмұндық моделін айқындау және қазіргі әлеуметтік – мәдени кеңістіктегі тиімділігін анықтау.

Зерттеу әдістемесі барысында жүйелік, құрылымдық-функционалдық және салыстырмалы талдау әдістері қолданылды. Сонымен қатар ғылыми әдебиеттерге теориялық шолу жасалып, педагогикалық модельдеу, сауалнама жүргізу, бақылау және эмпирикалық деректерді сапалық талдау тәсілдерді пайдаланылды. Зерттеу этнопедагогикалық және мәдениеттанулық тұғырлар негізінде жүзеге асырылады.

Нәтижелер. Зерттеу нәтижесінде отбасылық дәстүрлерді жеткізудің негізгі педагогикалық механизмдері анықталды: мәдени сабақтастық, үлгі-өнеге арқылы тәрбиелеу, цифрлық коммуникация құралдарын мақсатты пайдалану, интерактивті білім беру технологиялары және әлеуметтік серіктестік. Цифрлық ортада ұлттық құндылықтарды насихаттаудың тиімді формалары ұсынылды.

Қорытынды. Цифрландыру мен жаһандану үрдістері отбасылық дәстүрлердің мазмұны мен формаларын өзгертеді, алайда педагогикалық тұрғыдан жүйелі ұйымдастырылған жағдайда ұлттық құндылықтардың сабақтастығын сақтауға мүмкіндік береді. Отбасы мен білім беру институттарының өзара ықпалдастығы шешуші фактор болып табылады.

Кілтті сөздер: цифрландыру, жаһандану, отбасылық дәстүр, педагогикалық механизмдер, этнопедагогика, мәдени сабақтастық, ұлттық құндылықтар, цифрлық орта.

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ПЕДАГОГИЧЕСКИЕ МЕХАНИЗМЫ ТРАНСЛЯЦИИ СЕМЕЙНЫХ ТРАДИЦИЙ В УСЛОВИЯХ ЦИФРОВИЗАЦИИ И ГЛОБАЛИЗАЦИИ

Целью данного исследования является теоретическое обоснование педагогических механизмов передачи семейных традиций из поколения в поколение в условиях цифровизации и глобализации, определение их структурно-содержательной модели и определение их эффективности в современном социокультурном пространстве. В ходе методики исследования были использованы методы системного, структурно-функционального и сравнительного анализа. Также был проведен теоретический обзор научной литературы, использованы

подходы педагогического моделирования, анкетирования, контроля и качественного анализа эмпирических данных. Исследование проводится на основе этнопедагогических и культурологических обоснований.

В результате исследования были выявлены основные педагогические механизмы передачи семейных традиций: культурная преемственность, воспитание через образец для подражания, целенаправленное использование средств цифровой коммуникации, интерактивные образовательные технологии и социальное партнерство.

Предложены эффективные формы пропаганды национальных ценностей в цифровой среде. Вывод. Тенденции цифровизации и глобализации изменяют содержание и формы семейных традиций, но позволяют сохранить преемственность национальных ценностей в условиях системной организации с педагогической точки зрения. Решающим фактором является взаимодействие семьи и институтов образования.

Ключевые слова: цифровизация, глобализация, семейные традиции, педагогические механизмы, этнопедагогика, культурная преемственность, национальные ценности, цифровая среда.

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