



THE ROLE OF MORAL TRADITIONS AND NORMS OF EDUCATION IN VALUABLE SYSTEM OF SOCIETY

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Abstract

This article confirms that the Kazakh people have been accumulating and developing progressive traditions from century to century, from year to year, observing the customs of their ancestors in educating the younger generation spiritually rich. Considering it discusses moral and political, moral and economic, moral and business, moral and pragmatic, hygienic and other relations.

The concept of «ethical tradition» includes not only moral values but also a set of core components associated with the development of ethical and moral qualities that characterize it against the backdrop of life events. Here it is pertinent to note that it is very important to assess personality according to his deeds. Each person has the vision of the concept of «value», which is not formed by itself it is made on the basis of norms, concepts, moral relations, transmitted from generation to generation through the historical experience. Monitoring of normative behavior of personality is not a reckless submission standards, it examines the various forms of behavior within a framework. Personality does not simply follow moral standards; on the contrary, it is active and inquisitive in mastering and applying them in practice.

Key words: moral education, moral norms, ethical traditions, rational-logical tradition, personality, behavior, family authority.

Introduction

Considering use of typical norms in the pedagogical purposes of development of the personality, we need to pay close attention to moral and ethical traditions by means of which students carry out the direct activity.

Moral signs or practical norms first of

all can be referred to separate progressive norms and to norms-standards.

Description of ethical traditions should be considered from the point of view of their content and determine methods of socio-psychological mechanisms of traditions.

Methods

This research is the observing method. G. A. Ball offers the following types of norms: a) norms-standards (indicating the specific socio-directed, assigned to the subject requirements); b) norms-ideals (showing long-term goals); c) individual progressive norms (defining new requirements) [1, p.47].

Results

The content of moral and ethical traditions is not limited to only one description of human behavior and actions however they analyze his appropriate feelings and thoughts.

It is necessary to note that the characteristic property inherent morality as a socio-psychological phenomenon, found in all spheres of life, for example: it is impossible to consider humanity only within morally norm it is capable to raise to the highest ethical concepts and values. A. G. Vlaskin in the moral tradition highlights:

1. Tradition of revolutionary content;
2. Moral traditions associated with elementary moral norms. These traditions are designed to ensure the preservation of order in society and cause a respectful relation to man [2, p.19-29].

S. M. Kovalev divides moral attitude into three groups: patriotism, the communist outlook on work, humanism [3, p. 71].

F. Sultanova refers the following categories to norms, rules of carrying out the person: conscience, humanity, patriotism, mutual aid [4, p. 133]. Some authors think that it is impossible to capture all parties of the human relations in principle as moral or ethics as the object of research, doesn't give in to the rectilinear, unilateral analysis.

In their opinion, there are moral and political, moral and economic, moral and business, moral and pragmatic, hygienic

and other relations.

The concept of «ethical tradition» includes not only moral values but also a set of core components associated with the development of ethical and moral qualities that characterize it against the backdrop of life events. Here it is pertinent to note that it is very important to assess personality according to his deeds. Each person has the vision of the concept of «value», which is not formed by itself it is made on the basis of norms, concepts, moral relations, transmitted from generation to generation through the historical experience. Monitoring of normative behavior of personality is not a reckless submission standards, it examines the various forms of behavior within a framework. Personality does not simply follow moral standards; on the contrary, it is active and inquisitive in mastering and applying them in practice.

Discussion

In everyday life, from viewpoint of spiritual, social, personal and overall development, moral values are of great importance. Values, morals and ethics are inextricably tied together. To differentiate, values are what we learn from childhood inhabit from society and surrounding. They are power behind any action. Moral values are meant for making quest to find higher self in an easier way. Ethics on the other hand are how we actually behave in face of difficult situations that test our moral caliber. Quality of our lives is not determined by happenstance of genetics or by influence of environment and is not dependent on personality or social acclaim. On contrary, the intrinsic value of lives we lead reflects the strength of a single trait- Our personal character.

Level of implementation of standard and valuable system of society can

become an indicator of a standard reference point of the personality.

Value is the essence of moral relations, defined as follows: they indicate interest in the achievements of people show targeted installation formed on the basis of these achievements.

If the subject sincerely interested the person and pushes him on certain actions, value is shown as the behavior regulator.

We consider that on a studied problem the definition given by M.Semenova is the most acceptable. It determines value, as «the object of social reality meeting only in relationship of people and important in practice and cognitive activity of the person». Also, she expresses opinion that «if in the public relations constant production values are combined with public behavior of the person then there is a correction of the whole system». The tool of these elements is: outlook, ideas, focus, motives, belief, traditions, etc. [5, p. 34].

To understand the category «value» a man must undergo several stages: the process of maturation, the transition from simple to complex, the approach to the ideal.

In general, the development of morality can be judged by the degree of realization of moral norms and requirements in life.

A. D. Zossimovsky comments above, «one who has attained a high level career without “specific” support can be called a moral man» [6, p. 35].

In circumstances where there is a process of improving morality, becoming the basis of the moral consciousness of the person can serve as a limitless world of spiritual values.

In philosophy some types of values are considered:

- a) mankind and the person – the supreme value;
- b) nature, work and other values of a

material world;

c) family, science, state and other values of the social world;

d) scientific knowledge, norms, view, ideal and other cultural values;

e) truth, lie, care, love, friendship, moderation and other moral values [7, p. 23].

Moral values have standard imperative character. Using of moral standards including in the form of an ideal, positively influence development of behavior of the person [7, p. 10].

The importance of values is manifested in the interest of the achievements of humanity and show purposes, established on the basis of these achievements.

In the educational system of human morality moral and ethical traditions are the basis.

A.M. Leonov, based on «the theory of values» in moral education at seniors, systematizes moral and ethical traditions on the following types:

- traditions of kindness and honor in relation to itself;
- traditions of philanthropy to the person and mankind;
- traditions of love to work and nature;
- traditions of a generic in relation to a family, to a genus, society;
- traditions of love in relation to the Motherland, the people [8].

The author does not incidentally similar selection of types of moral and ethical traditions, it presents to the researcher opportunity to give the comprehensive analysis of a studied problem.

The basis of moral education through ethical tradition is the method of disclosure of the spiritual and ethical values, which makes it possible to form a coherent moral personality, unique to him to reveal the quality of his character and help to select the most effective method for this.

According to researchers, the moral and ethical traditions can be divided into two types:

1. Tradition of rational-logical form;
2. Traditions of traditional (ritual) form [2, p.19-29]. Here we are not talking about the moral purposes of society synchronization with the myths, rites, etc.

Rational-logical tradition is manifested in the formation of interest groups and social development of moral rules, in other words, it is the disclosure of the above rules.

In the traditions that take the shape of a ritual or practice goals of society act in an irrational form the basis of its action is an example that has been adopted last generation.

The main function of the moral and ethical traditions is the regulation and direction of human behavior (at work, in relationships). This function can manifest as integrative, and in the form of identity formation.

Moral and ethical traditions are a form differing constant, unchanging and operating functions for the transfer of moral culture. This is especially true to the traditions (customs); here the principles of human behavior and compliance in daily life are almost the same.

In the tradition of rational-logical type principles and norms of human behavior are moral regardless of the situations they are universal. Their value lies in the fact that they have a creative shade and quickly adapt to the moral requirements of the day. Moral and ethical tradition has particular importance, since, as a basis for the development of moral qualities, it embodies morality in practice.

The above types of moral and ethical traditions suggest that they consist of a set of moral qualities. For example, the tradition of respect for human rights

means respect for elders, care for senior junior shaping a person humane views.

The traditions connected with honor, conscience cultivate the qualities directed on maintenance of authority of a family and a genus, and also learn to be proud of the work and society. Communal traditions impart love to family, relatives; the traditions connected with the nature bring up respect for the Homeland, the state, the house.

«These types of moral and ethical traditions are considered to be the beginning for the education of morality, basic direction to something, because they are “integral”, however contain unobstructed views».

Consequently, it is impossible to understand the role of the moral and ethical traditions of morality in education, without knowing the moral foundations of society, moral and ethical values of tradition, the prospects of the state. Ethical tradition directly related to the interests and directions of social groups in society [8].

Thus, we systematized views on moral and ethical traditions, we specify that the moral and ethical traditions are the moral rules and regulations imposed moral consciousness and manifested in the content of moral relations.

Moral and ethical traditions are reflected in the psychological experience the rich heritage of the people, art, national crafts, so it is important to understand that education through moral and ethical traditions - a complex, time-consuming process. It is aimed at achieving the goal, showing integrity of moral acts action. Ethical traditions are the main regulatory mechanism of society, which focus on creating specific educational model. The younger generation through the moral and ethical traditions does not only improve

their knowledge about the people and society, but using traditions in daily life, in their characteristic forms of the nation stereotypes of behavior and actions.

Society is made of people from different backgrounds, regarding culture, education, social and economic backgrounds. Individuals in society have personal goals, and at times may not be in line with the communal goals. For individuals with different ambitions, interests, and goals to live with one another peacefully, moral values, ethical values, proper etiquette, manners, civility, acceptable courtesy and respect for one another is key (Bybee 78). Moral and ethical values guide a person to differentiate what is good and wrong, and provides an acceptable code of behaviors that all members of a particular society, such as the American people are supposed to follow so as to live in peace and harmony. On the other hand, civility, proper etiquette, manners, courtesy, and respect, allow people to live with one another as brothers and in love, and they define a good human being. However, every society has different sets of etiquette, manners, courtesy codes, ethical and moral values that are acceptable to its people, and at times might not be acceptable in other societies. Nonetheless, there are those behaviors and values that are universally acceptable in every community and society in the world.

Educational power of moral and ethical tradition is that fulfilling the requirements of moral norms and rules; we thus maintain customs and traditions of society raise the level of education.

Thus, the analysis of the scientific literature shows that scientists have tried to comprehensively examine the moral and ethical traditions, as a separate object of study. Taking them as a basis, we propose the following classification of the moral

and ethical traditions of Kazakh people:

- tradition of honor and dignity of the Kazakh people (to itself , to the person 's nationality, to other nationalities, a man to himself, the views of people of different sexes to each other, etc.);

- traditions of Kazakh people (family relationships, relationships older to younger, labor, hospitality, charity, etc.);

- tradition of national consciousness (the ratio of the nation's spiritual and cultural achievements, their native language, knowledge, science and the arts, customs and traditions, to the differences between nationalities, to the development of international relations) .

The value of this classification is that it is manifested in the harmony of knowledge and moral feelings in unity and systematic moral conduct. For example, a) the tradition of honor and dignity of the Kazakh people brings respect and reverence for other peoples, develops a sense of trust in each other; b) conduct traditions of Kazakh people are taught to respect their elders, to help younger, determining the value of work, they form a relationship to the land, nature, tools, and most importantly, work, and this, in turn, teaches a person to care, neatness, politeness, decency, worship, resourcefulness, efficiency; c) the tradition of national identity help to learn to enjoy the achievements of the nation, to see the differences between nationalities correctly understand international relations.

All this shows that the Kazakh national ethical traditions have great potential in the education of morality among students. Considering the problem of moral education of students is first necessary to clarify what the moral qualities of the person, as they characterized as well to highlight and examine the qualities which are important in the professional work of the teacher. Moral qualities of personality

are a sign of permanence to the relationship to other people, the staff, and the community, to himself. They occupy the main place among the spiritual qualities of the person. Moral attributes of personality, its ideological and intellectual qualities are interrelated. In the modern school to the main moral grounds include: children love, responsibility, restraint, objectivity, diligence, honesty, professional perfection, patriotism, internationalism, commitment, etc.

Conclusion

Formation of future teachers of morality occurs through moral education and their participation in various practical activities.

Moral education of students is organized, controlled process. Management of development of morality among students of higher educational institutions is the careful selection of used forms, methods and means of education. They contribute to a significant increase

in the level of moral education students. This enables us to determine the readiness of vocational teaching future teachers, and taking into account the goals and objectives of a modern society, to identify a clear moral image.

The question of morality education, being the object of social control has a specific system. It lies in the structural unity of the components that provide pedagogical influence on the personality and morality, morality Parenting requires sampling of complex systems problems and challenging activities.

Implementation of the system of education of future teachers of morality helps to increase the effectiveness of various educational works. The last should comply with the objectives and content of education morals. More precisely, morality should form citizenship, humanistic views of future teachers.

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РОЛЬ МОРАЛЬНО-ЭТИЧЕСКИХ ТРАДИЦИИ И НОРМ ВОСПИТАНИЯ В ЦЕННОСТНОЙ СИСТЕМЕ ОБЩЕСТВА

Аннотация.

Казахский народ из века в век, из года в год накапливал и развивал прогрессивные традиции, соблюдая обычаи предков, воспитывая молодое поколение бескорыстным, духовно богатым. В условиях социально-политического обновления общества одно из важных мест занимает проблема воспитания нравственных качеств человека. Одним из решающих факторов в осуществлении этой задачи является семья, ибо она обитель, откуда человек вступает в общественную жизнь. И все это основывалось на народной педагогике.

Проблема нравственного воспитания в период модернизации системы образования, нацеленного на формирование нового образовательного пространства, позволяет обеспечить духовно-нравственное становление подрастающего поколения, самостоятельный выбор в пользу гуманистических идеалов. Поэтому отношение современных студентов к общественному взаимодействию и общению, проявлению личностных качеств, отвечающих нормам и требованиям общественной морали. Система общественных отношений, содержащая в себе всю систему морально-этических отношений в обществе, приводятся показатели нравственной культуры с опорой на универсальные нравственные принципы. Приводятся градации совокупных значений морали, выделяются различные направления нравственного становления, его стадии и свойства. Необходимо четко определить содержание, цели и задачи воспитания на народных традициях в соответствии с возрастными и психологическими особенностями каждой возрастной группы молодого поколения, учитывая индивидуальные способности, интересы и наклонности.

В настоящее время ведется работа по отбору содержания, форм, методов и приемов обучения, исследуется вопрос выявления роли и значения народной педагогики и формировании всесторонне и гармонически развитой личности.

Ключевые слова: нравственное воспитание, нравственные нормы, этические традиции, рационально-логическая традиция, личность, поведение, авторитет семьи.

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ҚОҒАМНЫҢ БАҒАЛЫ ЖҮЙЕСІНДЕГІ МОРАЛЬДЫҚ-ЭТИКАЛЫҚ ДӘСТҮРЛЕР МЕН ТӘРБИЕ НОРМАЛАРЫНЫҢ РӨЛІ

Аңдатпа.

Қазіргі қоғамның басты мәселелерінің бірі жас ұрпақтан жан-жақты дамыған, рухани бай, адамгершілігі мол тұлға қалыптастыру болып табылады. Осы орайда бабаларымыздың ғасырлар бойы ұрпағына мұра еткен тұрмыстық ғұрпы, салт-дәстүрі, өнер-білім үлгісі сияқты игі қасиеттеріне аса назар аударылуы қажет.

Тәрбие міндеттерін жүзеге асыра отырып, студенттердің бойында жеке адамның сапалары болатын сенімді және қоғамдық бағыттағы дәлелді ортаны тәрбиелеу ғана емес, сонымен бірге оларды тиісінше моральдық этикаға тәрбиелеу маңызды. Моральдық этикалық тәрбиесі оқу-тәрбие үрдісінің барлық саласында, білім беру саласында, еңбек ету барысында, қоршаған ортада жүзеге асырылады. Моральдық этикаға тәрбиелеудің тиімді тәсілдеріне қазақ халық педагогика элементтері де жатады. Моральдық этика – адамның қоғамдағы мінез-құлқы болғандықтан, бір жағы адамның мінез-құлқына байланысты нормалар жүйесінен, екінші жағы құнды рухани ішкі жан дүние сапаларынан тұрады. Әрбір қоғам өзінің даму процесінде моральдық этика категорияларына, оның мазмұнына көптеген өзгерістер енгізіп отырған. Егер адамгершілік нормалары істің мазмұнын айқындайтын, адамның не істеу керектігін белгілейтін болса, моральдық этика адамгершілік талаптарының мінез-құлықта нақты қандай жағдайда жүзеге асырылатынын, бұл нормалар қандай шамадан шектелгенін, күнделікті өмір

ережелеріне айналғанын ашып көрсетеді. Қазақ халқының моральдық этикалық тәрбиесі туған жерге, отбасына, үлкен кішілерге, қоғамға қатынасынан көрініс береді.

Олай болса, бүгінгі күннің басты талабы – ұлттық менталитетімізге лайық жан - жақты жетілген, өнегелі, парасатты ұлт азаматын, рухани адамгершілігі қалыптасқан, халықтың салт – дәстүрін бойына сіңірген ұрпақ тәрбиелеу үшін, халықтық педагогиканы моральдық-этикалық тәрбие жұмысына негіздеу қажет.

Трек сөздер: адамгершілік нормалары, этикалық дәстүрлер, ұтымды-логикалық дәстүр, жеке тұлға, мінез-құлық, отбасылық билік.

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