

Moral traditions and norms of education

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Abstract

This article 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.

1. 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 pupils 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.

2. 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].

3. Findings

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, p71].

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.

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.

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.

4. 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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