

THE CREATION OF GENERAL HUMANITY'S VALUES IN KAZAKH FAMILY

Kuandyk ORAZBEKULY

The professor, dean of the university named after Kozha Akhmet Yassawi, an academician of the Regional management academy, an owner of the medal for "Special Labour", Turkestan city, Kazakhstan.

Bekzhigit SERDALI

The professor, dean of the university named after Kozha Akhmet Yassawi, an corresponding member of academy of the Russian Academy of Natural History, an owner of the awards for "Primus Inter Pares", Turkestan city, Kazakhstan.

Abstract: The theory of national peculiarities of family upbringing in preparing the young generation to the future family life is described in the given article. The national and general humanity's problems are supposed as the basic theme, and have the common and special peculiarities in the culture, literature, art and ethno-pedagogic sphere. In general, they make closer one country with another, one nation with another, and its unusual feature is that they have a very special peculiarity. This fact attracts the attention of the philosophers, writers and artists from the ancient time. The ideological aims and interests pay a great wish to such problem, directed to the human, general humanity's values.

Keywords: family, humanity, spirituality, tradition, ritual

The national life's conditions and general humanity's problems nowadays wonder the scientists, who investigate about ethno-pedagogic sphere of different nations. Thus the discussion in comparing the national features of pedagogies with modern nation's and with historical stages' life is turned into the customs. If we won't investigate the history, and its developing periods of the nation deeply, we can't define ourselves exactly. It's odd thing to tell about the future step due to the truth of life nowadays as a nation. Therefore, we pay a great attention to this problem.

Making a step to separate the national and general humanity's problems in the ethnic pedagogics of Kazakh people, we tried to investigate deeply the common philosophical and methodical bases of these problems [4, 124].

The main reason is we can't put the national and general humanity's problems against each other. On the contrary, they are discussed in the dialectical narrow union, also they deeply research

the basic meanings, and as a result, we define its “national”, “unusual” senses from making an exact analysis at the beginning.

Every history tries to keep its national peculiarities, its external image, its living standard during its development. Also, they input their labour to the general humanity’s culture, especially, to the pedagogical culture that is one reasonable part in the ethnic pedagogics.

To investigate the ethnic system of every nation’s behavior, to define its national customs, forms, means and methods, afterwards, to use it in the necessary circle of nation’s community create an opportunity to learn the bases of general humanity’s moral values of nation’s developing generations about the pedagogies more clearly, which is the main discussion at present time.

To research the above-mentioned ideas underline the flexible sides of behavior customs that influence to the life of separate people and all nations in an objective way.

Therefore, an academician Volkov V.G. investigates exactly, saying: “An activity is stronger than the logics of action from the results that influence to the psychology of traditional pupils”.

The customs and traditions of people are an important element of the culture, they are kept, transferring from generation to generation, it helps to act with the purpose, using the mental values of person, so the customs and traditions are turned into the main standards of the behavior, the capability of people [3, 308].

Last years, the problems as people’s wishes to educate and teach the youth, to use the customs and traditions are increased more and more. It is defined by their great role in the society, by the aims and interests in forming the moral-ethnic standards.

The general humanity’s interaction is belonging immediately to the historical situations of every nation’s development. If at one definite time, every tradition won’t be special widely exactly in one nation, and won’t have such peculiarity in another nation, so will not show the national features’ correspondence or diversity. The relations’ development is defined by the social-economical situations’ variety of people’s development. E.g. there was a tradition to pay for the bride with a stock in all nations, but, it was destroyed as an unusual sign, because it wasn’t suitable for the high social-economical development in some nations (German and Jewish people), however in some nations (North Caucasus, the separate nations of Central Asia), this tradition is kept up-to-date.

Every nation made an arsenal of their behavior means. In most cases, they have something in common, but they have also some differences.

The general humanity’s value of behavior means of all nations is discovered by their human ideas.

For example, Kazakh and Kyrgyz people were moved for ages, lived with the same living standard, and were in the same family relations. According to this, the same world-look to the

behavior of young generation, the same cognitive-explanation about the duties and rights of men and women are appeared. Their ethnic pedagogics (we don't tell about their common genesis) are developed on the basis of the ancient religious beliefs, of the general spiritual human traditions. A person accustomed his/her character to the God, as he/she thought that it was an apotheosis of truth and fair and the highest measure of shame. He/she revealed the fact to approve and understand the entire world and the world-cognition.

The scientific labors of the historians and ethnographers (Kovolsky M.M., Chursin G.F. and so on) prove that the youth of Kazakh people kept entirely the traditions that have some relations to the future family behavior till the October revolution. The ambassador of every nation could find the traditions, superstitious beliefs and other things that are closer for them from their society. So, to marry a daughter or marry off a son, which is the common in the most of Turkish people, and some separated peculiarities of other as such, traditions don't decrease the meaning of interaction till nowadays. E.g. to drink the water of marriage from one dish, to carry the married ring, to bless the new-married people with the saint words of their parents or in case of their absence, of the elder person, the traditions that means the relative relations and so on.

Kazakh people's correspondence with the nearer ancient Kyrgyz, Uzbek people during historical period, their geographical situation, religion, spiritual community, the closest language sphere brought to the common human peculiarities' creation in the traditions. After degradation of Soviet Union, every country got its independence [2, 9]. The development as an independent Republic, the variety of territory's Laws, the lessen of free communication, their visit, the appearance of the national segregation in the separated countries, also other reasons influence negatively to the traditions that have the same life for ages. That's why, this is another question of discussion.

The future family behavior plays a great among the youth in the national and general humanity's problems in the ethnic pedagogics of nations, especially, of Kazakh people. It becomes richer with the actions of joining people, not separating them; therefore, it owns a sense in the first conditions and factors of the behavior of the nations' special features during the general development of human civilization.

So, in such case, there will be one question. How can the above-mentioned nations that confirmed their territories be interacted with each other in national and in general humanity's way or in the dialectical union of family behavior?

Telling about the Kazakh people, especially, the national character, feature of the individual, concerning Kazakh people, saying about the hospitality, freedom, and hard-working and other things, we can't accustom these peculiarities only to one nation, they are also belong to the other nations and populations that live in the Republic.

The general humanity's role of the national behavior was taken into account in appreciating the ethno-pedagogical importance of Kazakh people during the social development in the Soviet period. And without it, the national feature is appeared in its contents during historical development and lost the values that were absorbed to the fact above. After losing the general humanity's meaning, the national feature is limited with the living degree of the definite ethnos; it was converted into the complex of ethnographical exotics, customs, traditions and superstitious beliefs. It was valued as the special nationalism and as the ethnical varieties, which lost the general humanity's meaning of people in the Soviet society [1, 98].

The national culture of Kazakh people during the re-development became more important from the side of the general humanity's positions in using and analyzing the educating influence of pedagogies due to the problems of creating the human features in the young family. Because it defines the general democratic and the total human elements of spiritual culture of the nations and countries. In appreciating the spiritual culture of Kazakhstan people, such axiological slogan gives an opportunity to suppose their spiritual life's sense in an objective way and to separate the interaction of the customs and traditions clearly.

In the past, there were a lot of good customs in the life of Kazakh people: friendship and an interacted aid, hospitality, a sense of conscience and honour, to respect the parents, women, all elder society, all of these are taken into the main account. Also, the humility, betrayal and a battle against the compassion were took part in the society.

In its human Law – to respect an elder person was the most important part in all nations. In general, there is a reason to respect an elder person. E.g. it's one thing to say hello to the elder man or to give a seat in the transport, but it's another thing to ask an advice from the elder in front of all people and folk, to listen to his words and to show your modesty is the second question. Such respect to the elder is not only the simple the general humanity's behavior of the character, but also is the special social normative direction to the separate nations.

The youth of “cultural people” are the most suitable examples for the modern young people, who don't respect our elder people better, who don't pay attention to the words as: “to respect an elder person”, who don't respect their parents, and an ancient tradition of Kazakh people of respecting an elder is the best slogan in our new age of modern life. The attention of parents for their children is the most obligatory Law.

To incline for the elder, to respect them – is the variable tradition of different people. This is the norm of character that has a great rich score in Kazakh people from ancient times.

So to respect the parents, to show an honour for the elder people – is the most important ethic feeling that was inspired to the blood of Kazakh people. A lot of scientists recognized this fact and it was awarded with the highest moral price [5, 74].

To show an honour for the elder people is the main living motto of Kazakh people. An honour was looked in all edges of our life clearly. The wise words as: “An honour for the elder, a respect for the younger” weren’t said without a reason. This analyzes the total one system of the relations among the elder and young people: to show a respect for the elder of any ages, to stand up in front of him/her, to give him/her a seat, not to sit down without his/her permission. Don’t start a conversation first in front of him/her, don’t interrupt his/her words, to listen their opinions, to answer to the questions correctly and clearly with their permission, and other things that are still used as the great progress of our nation from ancient times.

From ancient periods to respect an elder, to listen those till the end are absorbed to the young generation deeply. Don’t speak loudly to the wise words of traditional ethics, don’t laugh without a reason, don’t spoil the words of elder people, don’t interrupt them, and other educated things are set in our customs.

By the words of an academic Volkov G.N. “Ethnic pedagogics” – is not only the science and art, but also it’s a religion. The forms and methods of self-system of the behavior are confirmed in the national traditions, folklores.

One part of the humanism in the family behavior – the interacted helping traditions plays a great role. There is an ancient tradition in Kazakh tradition, which is called as: “Asar”. When one family suffers, without ending the total work, all people take care, helping it, thus “team spirit” helps to decide all problems. This is the special kind of people’s relationships.

References

1. Altynsarin Y. Exclusive compositions. Edition for Kaz.SSR. – Almaty: 1955. – 187 p.
2. Grebenuk O.S., Grebenuk M.I. The general bases of pedagogies. – M. Vlado press. 2004. – 17 p.
3. Komensky Ya. A. Elective pedagogical compositions. – M. 1982. – 501 p.
4. Nazarbaev N.A. Constructive ten years. – Almaty: Atamura, 2003. – 240 p.
5. Ushinsky K.D. Labor in its psychological and educated meaning. Exclusive pedagog.comp. in 2 volumes. Vol.1 – M.: Pedagogies, 1974. – 144 p.

ВОЗНИКНОВЕНИЕ ОБЩИХ ЦЕННОСТЕЙ ЧЕЛОВЕЧЕСТВА В КАЗАХСКОЙ СЕМЬЕ

Куандык Оразбекулы, к.п.н., доцент Международного казахско-турецкого университета
имени Х.А.Ясави

Бекжигит Сердали, к.филол.н., доцент Международного казахско-турецкого университета
имени Х.А.Ясави

Аннотация: В данной статье рассматривается теория национальных особенностей семейного воспитания в подготовке молодого поколения к будущей семейной жизни. Национальные и общие проблемы человечества должны иметь общие и специальные особенности в сфере культуры, литературы, искусства и этнопедагогики. Они делают ближе одну страну с другой, одного народа с другим, и его необычной особенностью является то, что они имеют крайне специфическую особенность. Этот факт привлекает внимание философов, писателей и художников с давних времен. Идеологические цели и интересы привлекают большие желание с такой проблемой, направлены на человека, общих ценностей человечества. Эти и другие особенности национальных особенностей изложены в статье.

Ключевые слова: семья, гуманность, духовность, традиция, обряд.