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# **Kazakh national pedagogy in the upbringing of boys**

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## **Abstract**

This article is paid special attention to the problems of national pedagogy, traditions of family upbringing, and the specifics of the upbringing of boys on the basis of the Kazakh national pedagogy via theoretical analysis of scientific and pedagogical literature. As a result, the Kazakh national pedagogy in combination with modern, new traditions serves to the nationwide upbringing and education of the young generation. In conclusion, the national pedagogy which does not lose the importance eventually should be considered the integral link of the upbringing system.

**Keywords:** Upbringing, Generation, Traditions, Pedagogy, Kazakh.

## La pedagogía nacional kazaja en la educación de los niños

### Resumen

Este artículo presta especial atención a los problemas de la pedagogía nacional, las tradiciones de la educación familiar y los detalles de la educación de los niños sobre la base de la pedagogía nacional kazaja a través del análisis teórico de la literatura científica y pedagógica. Como resultado, la pedagogía nacional kazaja en combinación con tradiciones nuevas y modernas sirve para la educación y educación nacional de la generación joven. En conclusión, la pedagogía nacional que no pierde importancia finalmente debe considerarse el vínculo integral del sistema de educación.

**Palabras clave:** Educación, Generación, Tradiciones, Pedagogía, Kazajo.

### 1. INTRODUCTION

At the present stage of development, the present generation of people endures the deep crisis which influences not only policy, economy, ecology, but also the moral sphere of the person.

The stability and viability of any state are determined, first of all, by the moral and spiritual levels of its population. It is obvious that in the XX century in society there was a sharp degradation of morals, and it rapidly continues also in this century. We can observe everywhere the breach of moral values, norms and the bans in many

spheres of life. Modern society loses the generally accepted cultural traditions, served as a moral basis; the respect for centuries-old traditions, for family values falls; there is the degradation of family as major social institutes.

Deformation of the culture and manifestation of spiritual bankruptcy in society make actual the idea of upbringing, formation and personal development of the patriot-citizen. Society is faced with a task about upbringing of civil activity of the younger generation, about formation of resistant conviction in relevance of the century developed national traditions, norms and values. Therefore, it is necessary to bring up younger generation on the basis of national traditions, national pedagogy (BOGOMOLOVA, 2000).

One of the defining components of upbringing in national pedagogy is the transfer of the national traditions and customs in the process of interaction of generations, that is, everything which was created in the process of historical development – spiritual heritage of the people. Closely connected with customs and tradition, the unique culture and mentality of the people, exactly such pedagogy is the most important basis of its spiritual life. It is necessary to know the past of the people, its history, to learn its centuries-old traditional upbringing system in order to understand the present and foresee the future. Without taking into account the national peculiarities, methods of traditional upbringing of children in family, it is impossible to bring up the true citizen, the Son of the people loving the Homeland, the land of

the fathers, traditions of the ancestors. The vital and civil principles of the person are most accurately determined if he deeply penetrates the core of the socio-cultural experience accumulated by previous generations.

The national pedagogy covers all sides of upbringing: spiritual and moral, patriotic, intellectual, labor, physical, ecological, esthetic, etc.; the elements of national pedagogy penetrate all aspects of life of each person of society, mutually supplement each other, thereby promote to formation of harmoniously developed personality, upbringing of the modern young man, worthy citizen, patriot of own country (OZHEGOV & SHVEDOVA, 2006).

As a rule, rejection, negative perception develops due to the lack of ideas about valuable norms of upbringing, about the traditional pedagogical culture of the people and restriction of national pedagogy in time frames of the past. The national pedagogy is not the past, but it is accumulation of the past, the present, and the future. Thus, the positive experience, which historically developed and checked by time, makes the gold fund of national pedagogy.

## **2. METHODOLOGY**

From ancient to modern times, the phenomenon of the person is a subject of consideration and studying of such sciences as anatomy,

physiology, medicine. At the same time, it must be kept in mind that the person is a product not only natural, but also social development. The person was and remains a unique ingenious creation of nature. The person – is the living being having the gift of thinking and the speech, ability to create tools and to use them in the process of social activities.

The person is a unity of biological and social in their dialectic interrelation. Formation of the person, his establishment in the natural and social environment is the result of its development. The concept development is difficult and ambiguous. There should be considered the definitions are given on the concept development. So, VORONIN gives the following definition to development: it is changing in the inner world, image of the person as a result of external influences and his own activity; activities for achievement of such result; the process and result of quantitative and qualitative changes in the person (HASIBUAN ET AL., 2019).

URUNBASAROVA (1999) gives the following definition of the term development: it is the objective process of internal consecutive quantitative and qualitative change of the physical, physiological, mental, social, spiritual strengths of the person.

According to BEZRUKOVA (2000): development – is the objective process of gradual and consecutive change of physical, mental and spiritual strengths of the person, proceeding as progressive

and positive deepening, complication and expansion of his potential vital forces, as their disclosure and realization.

Having considered the meaning of the concept development, it is possible to give a more extensive definition of this concept. Development – is a specific process of changes where the result of which is emergence new, forward process of ascension from the lowest to the highest, from simple to difficult, accumulation of quantitative changes and transition of them to qualitative (RUDOVA, 2000).

As far as both the person and process of its development are difficult phenomena, there is a necessity to understand essence of development of the person. There is a close interrelation between upbringing and development. Upbringing is, first of all, behavior of the person, also process of increase of the person and achievement of bigger perfection in relation to himself and the living generations. Respectively, good breeding is a qualitative characteristic of education level and upbringing of the person which reflects high education, intelligence, moral perfection and ethics of behavior.

Upbringing prepares the younger generation for life in society, arms with knowledge, abilities, and skills of behavior necessary for this purpose. Purpose of upbringing – is consisted of transformation of a being of Homo Sapiens into the person cultural, moral, Homo Ethos.

Sense of upbringing – is strengthening of continuity of generations for century humanistic traditions of the people, finally – understanding of belonging to their own roots.

The upbringing of younger generation for this time undergoes serious crisis. The biggest danger, waylaying modern society today, – is not in the collapse of the economy, not in the change of political system, but in the destruction of the personality. Nowadays material values dominate over spiritual, therefore the conceptions about morality, kindness, mercy, honor, conscience, justice, civility and patriotism are distorted at the younger generation.

Spiritual personal development, in the process of upbringing, depends on the level of development of society, the nature of the public relations dominating in it, on compliance of content and methods of upbringing to the purposes and tasks which society sets for him. The more stoutly upbringing covers and organizes the diverse effective relations of the growing personality to the surrounding natural and public environment, the all-round development of the personality proceeds more successfully.

Nowadays modern society sharply endures the crisis of spiritual and moral ideals. It is necessary to take care seriously about spiritual and moral upbringing of younger generation in order not to allow moral degradation of society. One of the ways, promoting to upbringing of the full-fledged personality, loving the people and own



country, caring for its present and the future, is the appeal to traditions of national pedagogy where centuries-old valuable experience contains. The wisdom of the people in the field of upbringing was gradually formed in the concept national pedagogy.

The national pedagogy is the most ancient phenomenon of human culture. It has so many centuries how many years to the people. Selecting all best of experience of the people, fixing sparks of intellectual and moral wisdom of the people and transferring them from generation to generation, it conducted mankind on growth steps. In other words, the national pedagogy leans on a people's world view, on national philosophy. The national pedagogy penetrates all stages of human life: begins with the birth of the child and accompanies all his adulthood, selecting all the best, operates his behavior in society (MAGAUOVA, 2016).

The traditional national pedagogy developed in the millennia, and it was carefully stored and inherited by a great number of generations. Ignoring national bases of upbringing, the centuries-old wisdom which is saved up by many generations of ancestors, has already yielded the negative fruits. The whole generations of people already grew, and they are indifferent to history of the home ground, national traditions, and customs, the native language. The parents who deprived of the children of the native language, the historical past, traditions, and customs spiritually break up with them that in the subsequent development in them a complex of human and ethnic inferiority. The tendency of formation of negative auto-stereotypes

amplifies at an inferiority complex. The indifferent attitude towards century upbringing traditions, that is, towards popular wisdom, gave modern society to generate spiritual orphans.

Outstanding classic-teachers of the past paid to study of pedagogical views of the people and its pedagogical experience much attention. The great Czech pedagogue MARX & ENGELS (1955), on the basis of synthesis of experience of house upbringing in labor families, put forward and developed the idea of parent-school, which purpose – is to raise all families to the level of the best families, where upbringing is most put reasonably. The great pedagogue also considered national experience at justification of the principle of nature-conformity.

KUKUSHIN & STOLYARENKO (2000) in the works as Gertrude teaches the children, Book for mothers, Lingard and Gertrude gives pedagogical conclusions in the form of national pedagogy as result of communication of pedagogical experience of uneducated country family; as the embodiment of the dream of such school which would correspond to needs of the people. According to him, the national school has to scoop upbringing tools in the life of the nation.

The national pedagogy, studying pedagogical knowledge and experience of the people, is the basic and main object of the science of ethnopedagogy. Academician VOLKOV (2000), the founder of science of ethnopedagogy, names ethnopedagogy as pedagogy of

national life-saving. According to his definition, ethnopedagogy – is science about experience of the people masses on upbringing of younger generation, about their pedagogical views, science about pedagogy of the family, kin, tribe, nationality, nation.

We used methods of the theoretical analysis of scientific and pedagogical literature, the review of methodical literature at the research of the problem of boys' upbringing in the Kazakh national pedagogy. There were used the methods of the system analysis and generalization, complex studying of the condition of the upbringing of boys in the Kazakh national pedagogy.

### **3. RESULT**

Traditions of national pedagogy have the national uniqueness. We consider national pedagogy as a cumulative pedagogical knowledge and upbringing experience of the people in our research. The Kazakh people wanted to see a complex of social and ethical qualities in each child. The triad mind - kindness - diligence is the cornerstone of national pedagogy. Progressive thinkers and teachers of the past widely relied on national experience of upbringing, on all complex of national wisdom.

The rich spiritual heritage of Chokan Valikhanov, scientist-educator, was saturated with psychological and pedagogical

statements. Valikhanov called for revival of national spirit... In a number of his works, he carefully analyzed the peculiarities of life, traditions, customs, cultures, religions, geographical environment of these or those peoples. The scientist believed that the people psychology is embodied in folklore, and the poetry gives the richest material for conclusions, what think this or that nation, what its mores, customs, national character.

Recently, the questions of national pedagogy began to be considered more often at the solution of practical tasks, connected not only with traditions, customs of the Kazakh people, its culture, language problems, moral-cultural values. The most effective line of the Kazakh national pedagogy is its relation with life, with the practice of training and upbringing of the younger generation. Time and globalization introduce their amendments, but, nevertheless, many national customs and traditions in formation of the personality were kept and they are relevant to this day.

Each nation has a special national upbringing system. The Kazakh people – is one of the most ancient Turkic ethnoses which created a steady system of valuable relations. The history of development of the valuable relations is traced in historical monuments of architecture and writing in which the upbringing experience of many generations was concentrated, and it represents invaluable material for studying process on formation of pedagogical views of the people.

Throughout all its history, the people of the Great steppe scooped from its knowledge, necessary for upbringing of younger generation. The Kazakh people attached major importance to the spiritual-moral, patriotic, labor, physical upbringing. Today, the Kazakh national pedagogy in combination with modern, new traditions serves to the nationwide upbringing and education of the young generation.

#### **4. CONCLUSION**

Thus, in this article, we considered the problem on upbringing of boys on the basis of the application of the ideas of the Kazakh national pedagogy.

It was carried out the analysis of fundamental views of scientists-thinkers, teachers-classics, educators in the field of national pedagogy. The above-stated analysis allows us to draw a conclusion that authors agree in opinion:

- First, the national pedagogy which does not lose the importance eventually should be considered the integral link of the upbringing system;
- Secondly, the national pedagogy arose because of requirements of continuity for transferring to the younger

generation of the experience accumulated by the previous generation in various spheres of vital activity;

- Thirdly, methods, ways, forms and upbringing tools of the Kazakh national pedagogy orient boys on humanistic world outlook and style of behavior.

Traditions and ceremonies of the Kazakh people were formed throughout long centuries under the influence of the nomadic way of life. Today, young people are increasingly interested in their past and it is a natural process: people have to know the history of their ancestors and that place where life, to remember and transfer to descendants their traditions. Reliance on the tradition of national pedagogy always gives positive results.

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