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Interrelation of moral and labour education in national pedagogics of Dagestan

In the article it is proved the actuality of the problem of labour education of children as a prominent aspect of moral education; works of leading pedagogues in this field are analyzed. The problem of voluntary work in Dagestan is separately examined.

Key words: moral education, labour education, voluntary work.

When it is the question of education of the growing up person, in national pedagogics this is understood, mainly, as a formation of moral basis of the person. Education of the person in national pedagogics begins in the early childhood, infancy, from the cradle.

One of the principles of national pedagogics is the early beginning of serious education of children [1, 3].

From the centuries-old empirics people has taken out one of the most valuable conclusions concerning formation of the person: if biological, material needs of the person during each period of his development declare themselves and are to be satisfied, moral needs demand developing by education, humanization of individual, his transformation into the person.

Careful attitude to spiritual heritage of people by itself acts as a factor of consolidation, development of spirituality of the society. Ethnocultural values of people are oriented on formation among rising generations of the most valuable moral and ethical qualities, character traits: honoring of parents, respect for people, feelings of honour and self-respect, diligence, careful attitude to the nature, etc.

Preservation and development of successive connections between generations of people are carried out by means of continuous transfer of ethnocultural values to rising generations. This is a necessary condition of cultural progress of society providence.

In the Law of the Russian Federation "On education" one of the major principles of the state policy in the field of education proclaims "protection and development by the education system of national cultures, regional cultural traditions and features in conditions of the multinational state".

The importance of careful attitude to traditional national culture, its value in moral education of citizens and rallying of friendship of people of the country was emphasized by V.V. Putin in the performance at session of the State Council on December, 26th, 2006 "On the state support of traditional national culture in Russia".

Importance of thoughtful research and use of national experience of rising generations education with a view of decision of modern questions of the moral mature person formation, the worker, the citizen does not cause doubts neither among scientists-ethnopedagogues, nor among outstanding figures of modern Russian culture [4, 5, 6].



In Russian education establishments in 90th years of the last century there appear the culturological subjects based on spiritual heritage of people, aiming to integrate in teaching and educational process an ethnocultural component of education, what was apprehended with deep satisfaction by pedagogical and parental public and pupils.

In national education work and morals are the concepts inseparably linked with each other; their integrative influence as the leading factors of socialization of the person stands on the first place.

The Dagestan national labour and moral traditions which were formed in ancient times by virtue of vital needs of people, up to the present saved in themselves the leading humanistic ideas: solidarity, mutual aid, readiness for voluntary disinterested work for the good of the society, family, person.

Thus, proceeding from the severe conditions of the nature and geographical environment, people in mountains have developed their traditions, moral laws, obligatory to performance by each member of society in labour activity and in any life situations. They formed a mountain way of life: open, benevolent, strong rallied in a uniform ethnos, which interests are close and clear to everyone who entered into micro-society of an aul.

The work carried out according to national traditions is free-willed and free of charge. Its purpose is participation in affairs in favor of whole rural society or rendering work assistance to a family at construction of a house, harvesting and other labour-consuming works. Obviously, this noble custom appeared during the ancient times when our ancestors grew roots in mountains; it was required an association of forces of many people.

Times changed, and the custom continued to exist, as the need for it was saved. Value of the custom consists not only in work assistance rendering. The main thing in it is rallying of people in a micro-society, mutual aid as a condition of common well-being providing.

During the Soviet period of life of Dagestan people voluntary gratuitous work was widely used at construction of buildings of schools, hospitals; at erection of bridges, roads building and for other social needs.

Educational value of the actions of voluntary free of charge work is great. In it is brightly revealed the high sense of such important pedagogical concept as "work and a moral duty of the person".

According to old tradition in voluntary work of adults the youth, teenagers, children for whom it is of great importance in the sense of moral development take an active feasible part.

Accustoming of schoolboys to traditional voluntary work, as a rule, occurs without participation and the organization of labour process by school.

Ideas of traditional voluntary work in favor of society in the certain measure got into labour activity of schoolboys. The real contribution to the business necessary to the society by the work glorifies a growing person in his own eyes that promotes his



civil life self-determination. The prestige of honest work in society was supported at a height by that to the workers, peasants, scientists, writers, teachers, doctors and representatives of other professions there gave a rank of the Hero of Socialist Work for outstanding successes in the field of labour activity.

Deep stratification of society on the rich and poor, roughest infringements of social justice, extortionate privatization taken away property created by persistent work, the fabulous unearned incomes of so-called oligarchs and other social "innovations" stroked the most severe blow on labour education of rising generations, deprived it of the moral beginnings. Work in society has gradually ceased to be "a point of honour, heroism, valour".

Market attitudes which have abolished the humanism of work and other moral standards in labour sphere were the capitalization of attitudes in labour sphere.

The strongest, deeply influencing on the person formation factor is life surrounding a child in family and society, social mutual relations, social attitude to cultural and moral values. Society and its school are communicating vessels.

The entire positive and negative in society immediately gets into a school. It also concerns the hardest social illness, corruption. Transition into the market element has even more aggravated the position of the part of families living below poverty. Market relations supersede humanistic values from life: mutual aid, solidarity, mercy, compassion, moral and material support of the person by the person. At market relations the highly moral voluntary gratuitous work is out of the question. The monopoly of market relations threatens society with inspirituality. On dehumanized destructive influence of market relations on education of the person academician G.N. Volkov writes: "At traditional culture of education there is an idea of disinterested work self-esteem that is very important in conditions of the robber market when it is offered not to do a step free of charge. Not all is soled and not all is bought. Free of charge work can be useful by knowledge, skills gained in activity, certain personal qualities" [2].

Traditional gratuitous work is one of the major humanistic factors of formation of the person in ethnic system of Dagestan and other North Caucasian people. It reflects the most valuable experience of moral and labour formation of the person, being purpose of civil, originally democratic society.

The Literature

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