



Magomedova B.I.

National etiquette - a prominent aspect of moral education

In the article it is proved the actuality of the problem of the etiquette culture formation as a prominent aspect of moral education; works of leading pedagogues of this field are analyzed. Ethnopedagogical works on the culture of Dagestan are separately examined.

Key words: moral education, etiquette culture, traditional etiquette.

Since the ancient times, in education of the growing person known thinkers, pedagogues, philosophers on the first place put forward not knowledge and skill, but his accustoming to cultural and moral values which were developed by mankind and which confirmed the validity, reliability in life of many generations.

Moral education in the Dagestan national pedagogics is observed as a basis of socialization of the person. In languages of Dagestan people except for the term "tarbiya", borrowed from the Arabian language, in the sense of education the word-combination "insane avun", literally: "making the person", "humanization" is quite often used, that emphasizes a priority of moral, spiritual essence of the person.

The etiquette culture of children formation, i.e. their training in norms, rules of dialogue and behaviour is a prominent aspect of moral education. Dialogue and behaviour can be etiquette only if they are based on humanistic ideas, requirements of national traditions, customs [2].

During ancient times people has understood and highly estimated a role and value of purposefully organized, humane dialogue between separate people and whole ethnoses. Each people in the macro- and micro-society, and also in mutual relations with the neighbor people aspired to be guided by high principles of humanism: solidarity, mutual aid, openness, display of readiness for creation of good.

As the important contribution of Dagestan people to universal civilization the scientists substantially consider the experience of unconflict, peaceful, good-neighbourhood residing during millennium on one territory of the ethnoses related to various cultures, language families, faiths.

The traditional national etiquette of Dagestan people has the original basis incorporated even in days of existence on East Caucasus of the state establishment the Caucasian Albania [5].

Our ancestors, the Caucasus albanians: gels, legs, caspians, gargars, etc., in the beginning of the 1-st millenium A.D. have created not only the writing, but also humane traditions ordering the respectful attitude to the person.

Ancient Greek historian and geographer Strabon lived on a boundary of the 1-st century B.C. and the 1-st century A.D. as the major defining feature of spiritual and moral culture of the Caucasus albanians marked respect and attention for old people, not only relatives, but also strangers. As we know, respect for an old age of which our



modern society, unfortunately, cannot brag, is one of the main parameters of original culture [1].

Traditional etiquette of Dagestan people, despite of its importance in formation of moral culture of rising generations is one of the less examined problems of national pedagogics.

Works of outstanding pedagogues, J.-J. Russo, I.G. Pestalocci, J.A. Komensky, K.D. Ushinsky, contain very high estimation of the Word as the major factor of national education.

V.A. Suhomlinsky paid great attention to the questions of formation of norms of humane behavior and dialogue among children. Humane, benevolent dialogue with people, in opinion of the outstanding pedagogue, is the major aspect of moral formation of the person. In the pedagogical works, "Lectures for parents", "Reading-book on ethics", "Letters to the son" he reveals a role of culture of dialogue in self-disclosing of personality.

G.N. Volkov in the work "Ethnopedagogics" [3] writes: "The word is the greatest of human spiritual treasures... Verbal means of influence on feelings, consciousness, behavior of the person are diverse in national pedagogics". The outstanding scientist ethnopedagogue confirms that spirituality is connected, first of all, with the word, language, speech. National speech etiquette as the speech organized with a view of moral influence on the listener, communicator, has the unique value.

Questions of etiquette culture found reflection in ethnopedagogical works of S.A. Mirzoev, in particular in the work "National pedagogics of Dagestan" and in the textbook for the 4-th form "Culture and traditions of people of Dagestan" where to national greetings, well wishes, applied in various conditions, the significant place was devoted [4].

Alienation of rising generations from language and spiritual roots of native people, taken place during the Soviet times, has led to marginalization of a part of the population, to undesirable deformations in its behavior and culture.

Existence of any people is closely connected with its national language, moral culture which are the no replaced factors of spiritual reproduction of people in its new generations. And now the ethnocultural component of the contents of education at national school is not acquired by pupils in that measure which corresponds to its social and pedagogical importance.

Though in modern educational process on the first place there is the formation of spiritual, moral qualities of a person, instead of mastering of the sum of knowledge, at times formal, impracticable, on places heads of different levels of educational system more likely follow the letter, instead of spirit, purposes and contents of these documents.

The law of the Russian Federation "On education" before national school puts the task coordinated with the world educational practice: integration of personality into national and universal culture.

Globalization processes, spiritual and cultural integration of people considerably raise a role of function of dialogue not only in multinational and polycultural society,



but also in realization of spiritual and cultural, economic, scientific and other connections in the scale of world community of people.

Pupils' mastering of humanistic cultural values of native people and their actualization in live activity is the important precondition of their successful mastering of universal cultural values.

Status of moral-ethical education and level of culture of dialogue of a significant part of school and student's youth, unfortunately, is impossible to name corresponding to requirements of a society. Especially the great negative shifts have occurred in behavioral culture of girls, students among whom there were not generated needs, skills of norms of traditional normative ethics use. Many of them, even students of high schools, are not acquainted with such valuable moral qualities of national character of the Dagestan woman, as modesty, modesty, self-dignity and honour, respect for the adult, etc. by which the Dagestan women have always differed.

Clearly, today the considerable part of youth is under influence of anticulture, inspirituality propagandized by the present TV and gutter press, instead of wise precepts of national pedagogics, which G.N. Volkov has named the "pedagogics of national rescue".

The greatest and valuable riches which was left to us by our ancestors, are cultural spiritual and moral traditions, customs, norms of humane behavior and dialogue, our labour and religious holidays, rich folklore, moral codes, i.e. by means of what it is brought up the present, highly appreciating the honour and the dignity, person benevolently relating with people. This heritage is not subject to time, it should be completely demanded by the Dagestan school.

The Literature

1. Agaev A.G., Magomedov P.M. Dagestanskoe unity: history and modernity. – Makhachkala: Dagouchpedguiz, 1995. – P. 40-43.
2. Vassiltsova Z.P. Wise precepts of popular pedagogics. – M.: Pedagogics, 1988. – P. 65-79.
3. Volkov G.N. Ethnopedagogics. – M.: Academy, 1999. – 168 p.
4. Mirzoev Ш.А. National pedagogics. – Makhachkala, 1984. – 112 p.
5. Saidov T.G. Folk traditions make a man. – Makhachkala, 1994. – 138 p.