



National Traditions as a Means to Upbringing Humanity in Teenagers

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The relevance of the research is proved due to the following. The educational sphere in Russia, that includes an upbringing component as well, is undergoing nowadays quality changes the cornerstone of which is the comprehension of universal values and a focus on the rational use of the experience that has been accumulated in the world education. The appeal in this context to the richest heritage of national upbringing traditions as the foundation for the solution of modern problems in humanistic upbringing of the youth is, in our opinion, urgent and relevant. In this regard the article aims to identify pedagogical conditions of teenagers' humanity upbringing with progressive national traditions in view. The leading research methods were systematization and generalization of historical-pedagogical facts and concepts, the analysis of actions results, teenagers' activity and behavior, study and synthesis of educational institutions experience in learners' humanity upbringing and the use of progressive national traditions in this process, diagnostic techniques, pedagogic experiment. In the article characteristics of teenagers' human development have been revealed; criteria of teenagers' humanity development have been singled out; pedagogical conditions necessary and sufficient for upbringing teenagers' humanity on progressive national traditions have been substantiated. The materials of this article may be useful to school teachers, guidance teachers, tutors, providers of education.

Keywords: national humanist traditions, humanity upbringing, teenagers' level of upbringing, teenager, criterion of development, pedagogical conditions

INTRODUCTION

Research relevance

Traditions and educational experience of senior generations in upbringing student youth have everywhere and at all times been of great importance. To preserve the progressive heritage of the past, to re-embody it in thoughts and affairs of the modern person, to develop it and to enrich in new values, to develop on this

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basis younger generation ability to continue its humanistic essence and content in new conditions - all this has exclusive value for a humane person upbringing, development of a civilized society, "a society in which acts of aggression, violence, intimidation, and force are absent http://everything.explained.at/Civil_society/. (Cit. in 2015). Traditions are historically developed and most generalized standards of behavior and principles of social relationships are transferred from generations to generation and kept by public opinion. They are manifested in all spheres of public life. In the material [Wisegeek.com](http://www.wisegeek.com/what-is-humanism.htm). "What is Humanism?" it is asserted that "traditional humanist education trained the mind by studying a variety of disciplines: languages, literature and art, mathematics, history and geography (<http://www.wisegeek.com/what-is-humanism.htm>. (Cit. in 2015). Diverse links and relationship of people in a society, their habits, actions, rules that have gained public recognition are reflected in them.

The knowledge and use of national traditions in the course of humanistic education of younger generation is especially important in the context of a multinational community which practically all large countries and societies are now. If you live in such community, it is necessary to know customs and traditions of its people, history, art culture, creativity, etc. "Ability of people to live in the polycultural and quickly changing world largely depends on education" (Nigmatov, 2013; Khuziakhmetov, Shafikova & Kapranova, 2015). Only polycultural education providing access to knowledge for all people of Earth is urged to play a certain role in the solution of this universal task: to help understand the world and understand another so as to better understand yourself (Kalimullin & Gabdulhakov, 2014; Yusupova, Podgorecki & Markova, 2015; Gromova & Alimbekov, 2015; Pavlova, 2012). "The understanding that multicultural education and the ability to create multicultural societies are mutually dependent is what has transformed multicultural education into a separate discipline - constituting the very heart of multicultural activity (Reingold, 2005). The purpose of this discipline is to create and facilitate "an equal educational opportunity for students from diverse racial, ethnic, social class, and cultural groups" (Cit. by Davidovitch, N. (2012). Taking into account what has been specified in this article, the humanistic content of national traditions is revealed, pedagogical conditions of these traditions use in teenagers' humanity development are brought out and substantiated, the singled out level of teenagers' knowledge of humanistic traditions and their manifestations is taken into consideration. We are sure that "every nation to carry and transmit their cultural values to future generations does it through education" (Mesut BULUT & Mehmet Emin, 2013)

MATERIALS AND METHODS

Research methods

In the course of the work the following research methods were used: the analysis of philosophical, scientific, pedagogical literature on a traditional humanistic issue, methods of observation and extrapolation, systematization and generalization of historical and pedagogical facts and concepts, the analysis of the results of acts, activity and behavior of student teenagers, study and synthesis of educational institutions experience in school children humanistic upbringing and in the use of progressive national traditions in this process, diagnostic techniques, pedagogical experiment. But the main pedagogical conditions and methods of national traditions use in school children humanity upbringing were their systematic enrichment with knowledge about national humanistic traditions as established interpersonal relationships complying with the interests of the society and the personality as well; ensuring school children participation in the activity based on national humanistic

traditions; development on this basis of corresponding traditions of school children collective as a certain system of established humanistic relationships; organic inclusion of national humanistic traditions in the united educational process organized by school, family and public.

We proceeded from that empirical construct that "an important method to study the personality of a school child is the comparison of child's progress and drawbacks not with the experience of other people (including peers), but with their personal experience, with what they were and what they have become" (Nigmatov, 2004).

Research experimental base

The experimental work was carried out in Dzhaliilsky, Kaleykinskaya, Kashirskoy, L. Kokushkinskoy and Shalinskoy comprehensive schools in the Republic of Tatarstan.

RESULTS

Substantiation of the pedagogical aspect of humanity

In the process of studying scientific and methodical literature on the subject we came to the conclusion that humanistic traditions arose with humankind. "The history of humanity is eventually the history of human communication" (Agosti, 1969). Throughout the whole history of human society representatives of various estates and segments of the population, various philosophical currents invested different contents in the concept "ideology". "However humanity as subconscious readiness to respect dignity and rights of each person was "invented" in the hoary antiquity by Greek, Indian, Chinese, European and other thinkers independently from each other" (Givishvili, 2009).

Important methodological value for the theory of education, in our opinion, has the analysis of psychology and pedagogical aspect of humanity, its manifestation as a personal quality. On the basis of the conducted analysis, there is substantiated the necessity to work out a certain concept reflecting characteristics of humanity manifestations in the person's behavior, activity, in communication with other people. This concept is perfectly considered in pedagogical literature under the name "humanity".

As an organic unity of ethical views, feelings and acts, as a certain established attitude of the personality towards other people that corresponds to their outlook it is characterized by two most essential signs. They are manifestations of respect for the personality dignity and care of the person. When we singled out only these two signs of humanity, we admitted that subordinate concepts should not be used to define the essence of this social –psychological quality in the process of analysis. In this case if the care of people as an essential feature of humanity has been brought out, it already assumes the availability of such personality qualities as sensitivity, responsiveness, sympathy, kindness, aspiration to mutual help. The manifestation of respect for the person's dignity already assumes understanding the value of a person as a personality, recognition of equality between people, consideration of people's opinion, their desires, mood, etc. Both specified signs in their organic unity make social-psychological content of humanity, playing a crucial role in the manifestation of humane relations between people.

Humanity as a personal quality of human society members reflects production and establishing on them other social relations intrinsic to this society. These relations also make an objective basis to develop people's mutual responsibility, mutual help and cooperation. Younger generation develops humanity under the influence of all aspects of public life. Humanistic traditions that every nation and small or large ethnic groups are rich in are a necessary component of this life. Many

people have thought and expressed humanist ideas over many centuries all over the world, contributing to a humanist tradition... Many of the great philosophers, scientists and moral thinkers were essentially humanist, because they did not accept traditional beliefs but thought for themselves and pushed human knowledge forwards (The Humanist Tradition. <https://humanism.org.uk/humanism/the-humanist-tradition/>).

Humanistic upbringing potential of national traditions

Unfortunately last decades testify that primordially national traditions are being lost. "Within urbanized Western culture it is clear that folk literature has been gradually displaced by books and newspapers, radio, and television. Persons interested in hearing authentic oral tales, traditions, or songs must make special efforts to discover them. These go on from generation to generation ..." (Folk Arts. http://cyberspacei.com/jesusi/inlight/art/folkarts.htm#_Toc503671548).

We know that moral, spiritual atmosphere in the society is rather difficult now. And after all it is a global problem. This phenomenon has the same roots, the same origin: it is inspirituality, lack of culture. The ideas of good, humanity, respectful attitude to the senior generation, careful attitude to wisdom and experience of ancestors were replaced with pedagogics of events "for children", the entertaining obligatory system of labor education promoted to develop in rural school students passivity, indifference to socio-political life of the society (Daniyarov, 2013; Sultanbek, 2013; Bimaganbetova, 2013; Beysenbaeva, 2013; Rymshash, 2013; Zhunusbekova, 2013; Ahmed, 2013).

The analysis of upbringing opportunities of folk customs and traditions shows that they carry out two general for them upbringing functions: they act as means to stabilize relations established in this society and reproduce these relations in the life of new generations. But they realize these two forms to accumulate and fix social experience in people's life in various ways: customs - by detailed instructions of these or those actions to people in specific situations; tradition - through the development of corresponding spiritual and moral relations and qualities. The custom rigidly fixes the action, its social need or ban; its aim is to realize this strictly regulated action. Traditions do not have a rigid link with specific actions in certain situations; spiritual qualities formed and fixed by them are necessary for many various actions. At the same time the realization of these actions corresponding to tradition acts as means aimed to develop certain spiritual qualities of the person. When arranging relationships in a children collective within an education system in general, the logic of traditions has to function, "because it is through education that we pass on the values and principles of one generation to the next" (Evolving Humanity through Education: DAY 77 <http://teachersjourneytolife.com/2014/03/28/evolving-humanity-through-education-day-77/>).

It is known that teenagers have a need to understand the abundance of events and impressions about them, human experiences, relationships. Therefore at this age when a school child finds it hard to deal with the system of complex relationships with the surrounding world there appears an objective basis to use traditions of the senior generations to develop such integrated quality as humanity.

But at the same time, as materials of mass study showed, even the availability of these general extending opportunities does not promote the development of the same level of teenagers' humanity.

The characteristic of criteria and teenagers' humanity development levels

The following served as criteria to determine the levels of teenagers' humanistic upbringing: 1) cognitive (its indicators: knowledge of national traditions of humane

relations), 2) motivational (its indicators: teenagers' conscious and empathized attitude towards people that is manifested in their respect of the human dignity and care of the personality. These indicators were determined according to teenager's attitude towards their mother, father and other family members; towards teachers, school service personnel and their schoolmates; towards familiar and unfamiliar surrounding people); 3) behavioural (its indicators: acts committed by teenagers that served as the smallest unit in the course of their behavior definition in our research - humane and inhumane).

The experimental data obtained during the research allowed to single out the following typical groups of teenagers according to the levels.

1 group - a high for this age level of humanity development – it is characterized by teenagers' conscious and empathized attitude towards people, towards the whole surrounding reality. Systematic humane actions are standard for their behavior; internal moral requirement to have humane relations with mates, relatives and in general with all people around is considered as an everyday occurrence by them. They are irreconcilable to any evil and manifestations of anti-humane acts.

The II group – average level of humanity development – it is characterized by inconsistent manifestation of teenagers' humane attitudes towards people: they are benevolent in relation to friends, relatives, acquaintances, but are sometimes rough, insensitive, irresponsiveness. They are not always ready to resist manifestations of evil.

The III group - low level of humanity development – teenagers' behaviour is characterized by mainly selective character of the studied quality manifestation. They are polite only with relatives, and in most cases it is connected with their egoistic desires. Positive actions are caused by personal sympathies, subjective attitudes towards the personality. Many national humanistic traditions are unknown to them, but even if they know them, they ignore them, they follow them occasionally. They are not only irreconcilable to the evil and anti-humane acts, but they are capable to commit them.

The stating stage

Mass studying of teenagers (there were 235 people recruited for the experiment) during the stating experiment, careful analysis and comparison of all obtained data allowed to distribute school children of this age according to the levels of humanist upbringing as follows: high level – 38 people, average – 174 persons, low level – 23 persons. The obtained data convincingly proved the necessity of systematic purposeful work with teenagers to upbring their humanistic features; that induced us to consider the level of these features development in the process of upbringing.

The forming stage

The explanation of the essence and value of these traditions in combination with practical work aimed to realize them in the life of the collective was the most significant condition of national traditions efficient use in upbringing of senior teenagers' humanity. As the data of mass studying, showed, teenagers in general know traditions of humane relations existing among people; they quite accurately represent the sense of such concepts as "kindness", "sensitivity", "responsiveness", "human dignity", etc. At the same time they often underestimate their importance in human life. For example, during the stating experiment 193 (82%) out of 235 studied teenagers markedly displayed that their humane behavior habits development is behind consciousness. These pupils more or less know how to behave in these or those situations, but act differently. Therefore, teenagers' moral education, their understanding of national humanistic traditions sense should be

combined with practical work aimed to develop own traditions of a children's collective on their basis.

Systematicity of national patriotic traditions use in teenagers' upbringing is another important condition stimulating the process of their humanity development. The experimental work showed that these traditions allow pupils to realize what thorny roads have people of senior generation passed to make their life happy, to promote the development of the feeling of deep respect for seniors, pride of their Homeland.

One of the conditions on which the efficiency of humanity upbringing in many respects depends is introducing of national humanistic traditions into various spheres of teenagers' activity. Humanity cannot be cultivated only by pupils' involvement in some separate events held incidentally. The whole school life should be saturated with national traditions of humane relations - manifestations of respect for seniors, a woman, collective, society, care about the younger, kindness, feelings of compassion, mutual aid, mutual assistance, etc. in such a way as to become school traditions.

The consideration of a humanity development level of a specific learner is also one of necessary conditions aimed to use national traditions in senior teenagers' humanity upbringing. It was realized against the background of teenagers' general features consideration upon their collective activity through the selection of duties corresponding to the near-term prospects of this quality development in this or that pupil. For example, teenagers with the low level of its development had such work which would demand the manifestation of humanity not only in relation to relatives, to friends, but to other members of the collective, surrounding people as well. While on this type of work with teenagers having average level of humanity development, we sought to involve them in based on national traditions activity which would demand consecutive manifestation of this quality in the course of performance of various instructions, etc.

The next condition is the unity of school, family and public efforts to develop teenagers' humanity on national traditions. In the course of the creative experiment this unity was realized by means of the following main pedagogical techniques: a) teacher's regular visits of learners' families, and vice versa, parents' visits to school; b) class and all-school meetings, parents and public activists' conferences; c) lectures arranged by parents and universities; d) public and parents' participation in arranging and holding traditional school events; e) school children participation in the search work to study the family tree, customs and traditions of senior generations, etc.

And after two years of the forming experiment the results were the following: high level – 84 persons, average – 147 people, low level – 4 persons.

Many researchers have proved that "traditional training methods for human resources have proven successful for many years" (Burley, 2014). The analysis of the obtained data allowed to draw a conclusion that the greatest shifts in teenagers' humanity development have been achieved in those schools where we managed to realize pedagogical conditions necessary and sufficient for teenagers' humanity development on the basis of national traditions wide use in their life.

DISCUSSIONS

Problems of polycultural society, humanity and traditions were studied by many scientists from the philosophical point of view (Agosti, 1969; Ax & Ponte, 2010; Givishvili, 2009), and from the point of view of social sciences (Davidovitch, 2012; David Geary, 2003; Stan van Hooft, 2011; Plekhanov, 1992; Morley, 2002; Edkins, 2003; Schüller, 2010) as well. These problems were certainly investigated by

teachers and psychologists (Burley, 2014; Clifton, 2011; Stephen, 2001; Steinberg, 2001; Nigmatov, 2004; Vul'fson, 2007), et al.

However, the analysis of scientific works devoted to the issue of student youth humanistic qualities development shows that such researches have become few in number; especially those that are based on the educational potential of national humanistic traditions.

CONCLUSION

The research results showed that the main pedagogical way to use national traditions in teenagers' humanity development is the formation of corresponding traditions of a school staff, gradual transformation of these humanistic traditions into corresponding school children relationships, into habitual forms of their behavior. This means may be effective only at the observance of a number of conditions necessary and sufficient in their aggregate to use national traditions in the best possible way to impact teenagers' humanity upbringing. As such set of conditions there were designated: the consideration of general upbringing objectives, requirements of the children collective, senior teenagers' age features and the level of their humanistic characteristics development; combination of explanation of national traditions essence and value with practical work aimed to realize them in life of teenagers' collective; systematicity of national humanistic traditions use in teenagers' upbringing; introducing of national humanistic traditions into various spheres of teenagers' activity; ensuring the unity of school, family and public efforts to establish national traditions in teenagers' life and behavior.

We believe that the conclusions obtained in the course of this research about methods, forms and pedagogical conditions aimed to use national traditions in humanity upbringing will be of quite serious help to the school staff and may form a certain basis for the subsequent researches in this area.

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