

The National Ideal of “Perfect Man”

The representation of the perfect person

The images of ideal person in Kazakh society

Means and methods of “Ideal Person”

upbringing in national pedagogy

In the oral tradition of all peoples heroes are characterized by many features that are evidence of the wealth of human nature.

National dignity requires a sense of responsibility for the dignity of the people compiled over the centuries. Consequently, the national dignity requires to be a worthy son of his people and to earn the respect of other nations.

Formation of the perfect man - the leitmotif/basic principle of public education.

Labor created man. Desire to improve the instruments of labor has prompted an internal self-improvement.

Improving individual appeared due to two of the greatest acquisitions of the human race - heredity and culture (material and spiritual).

Perfect man as a collection of ethno-social-typed individual and psychologically, as full subject of the ethnic group knows: language, history, philosophy, culture, custom, tradition, norms, rules, etiquette, national holidays, literature, and etc.

able to: prepare national dishes, sing, play national instruments, etc .;

values: the national culture, language tradition, culinary arts/kitchen, ornamental, arts, crafts, literature, etc .;

creates: the progressive traditions, customs, culture, art, rituals, etc. .;

communicates: respecting national etiquette and ethno-social role.

Thus, he/she is a full member of his society, the subject of their ethnic group.

- **Ethnic character of the perfect man.**

Russians highlighting their perfect person with his/her main features such as: 'intelligent and beautiful', 'lovely maiden' and 'good fellow', 'small and smart'.

Towards Kazakhs' attitude batyrs, famous akyns, biys (judges), public speakers and other respected people were always specific. Every parent wanted their child to be like a famous person.

- Ethnic character of the perfect man should be regarded as a total, synthetic understanding of the purpose of public education.

Differences between concept of national ideal personality and the ideal education is extended with modern society. Physical education takes a great importance in the development and formation of personality, strengthening its health and power, developing proper condition and sanitary culture.

Therefore, we must bear in mind this proverb “in a healthy body - healthy mind”

- Moral principles also play very large role in the development and formation of personality.

However, the spiritual growth of person have the great importance bringing them to the treasures of literature and art, formulate their high aesthetic feelings and qualities. Of course, all this requires aesthetic education.

Formation of positive personality traits is understood from here: firstly, a person should support his internal forces opposing his negative qualities in order to overcome his vices. If a person does not have the forces to overcome the vices qualities in this case, virtues-the positive qualities can be lost, died, disappeared.

These virtues and their vices are as follows:

first - the mind, overshadows it his irritation, anger;

second - friendship, destroys it jealousy;

the third - the conscience (rightness), it destroys greed;

the fourth - a good education, it destroys bad environment;

fifth - modesty, it hurts immorality;

the sixth - kindness, it interferes with self-love

Seven - happiness, it destroys jealousy.

- Content of moral and aesthetic education in the national pedagogy of Kazakh people is based on the provisions of the National Ethics. Man on the representation of the Kazakhs have to be smart and strong, agile, workable and endurant (patient), able to overcome all the difficulties of labor and military life. He must be courageous and in the desired moment must show his willpower, contempt for death and military heroism, the intransigence towards the enemy, deeply read and perform the covenants of friendship, have a sense of self-esteem and be able to appreciate beauty, own self-esteem and pride, will not allow anyone to insult the honor of the family, clan.

Man – earner, feeder and host. His authority in the family is undeniable/uncontested. The good son is a monument to his father obliges parents to be a model, especially for his son. With great reproach were the words "You put the name of your father, family, clan into a shame". Old men-aksakal do not ask the name of the young man, they ask the name of his father or grandfather in order to judge which the clan he is from.

- Justify the name of the Zhigit - the young man must not be only brave, but also generous, kind but ruthless to enemies. Zhigit has a high mission - to be a defender of his nation. People love their zhigits and needed them as the land in the long-awaited rain. “If zhigit born brings happiness for the village, if it rains brings happiness for the earth”
- People always think about of upbringing, which are directed to improve the individual. Therefore, once the child was born, the newborn boy is expressed such wishes: be a good person, be happy, be healthy, be wealthy etc.

K.A. Yasawi in his book “Diwani Kikhmet” describes what an ideal person should be like, teaching the nation to live a righteous, pure and honest life and to love Allah. .

K.A. Yasawi indicates four stages of becoming Ideal Man.

- “Shariat” (the rule of law on the rules of behaviour and the obligations of Muslims).
- “Tarikhat” If a person knows himself better, he will pray to God
- “Hakhikat” To discovering the true things, develop himself
- “Magripat” Finds answer to all secrets of the world. Fulfill the God’s requirements and meeting with the Creator face to face.

Keykaus in his book “Kabusname”

There are three good qualities which distinguishes person from others.

“Jawanmarttilik” you must guard your eyes from evil, your tongue to utter evil words, your hands from doing evil deeds“

"Generosity" basis of three things: fulfill what you've promised, not to do harm to justice; remember the charity. Other qualities are in the last stages

The scholar Kenkaus gives the following advice: *“If you are a human, then you have both friend and enemy. Be careful to react correctly to criticism and correct your faults. Thinking about yourself, do not leave the correct path, do not do evil to the one who sometimes speaks truly of the fact that a bitter word is pleasant and a pleasant word is like poison.*

Means of educating the ideal person

In Zh.Balasaguni epos ‘Kutadgu bilik’, *“Do not indulge a child too much, but let him experience order and demands made of him. The child who is restricted by demands grows up to be talented.”* (1950 byte).

The excessive indulgence of children will be a trial for parents: *“Whoever indulges his children will suffer later, like being cut when still alive”* (1220 byte)

“Children raised in strictness have a kind soul. They are the joy of their parents” (1215 byte).

Good intentions and deeds will turn into positive character traits and the habit of a well-bred individual. This is described in Al-Farabi's work: 'On the way to happiness'

If the attitude is too strict, the student will develop a feeling of fear, and will come to hate those senior to him, not trusting them. And because the relationship between them is unavoidable, duplicity develops in children. But if relationships are too soft, the children in a family become indifferent to the demands of adults and to the matter of respect. Thus, Al-Farabi considers that all demands should be reasonable. Only reasonable demands can form a basis for the formation of correct character.

The image of the Zhigit

- Appearance: height - tall, thoughts – deep, vision - sharp-sighted, black eyebrows, wide forehead, hands – powerful, body – strong, speech - truthful, language – eloquent, strong soul etc.
- Quality and properties: skillful as an eagle, fearsome as a lion, strong like a tiger, strong as a wolf, scary as a leopard, sensitive like a horse, careful like a magpie
- Abilities and predispositions: **leader zhigit** who is able to rule the country; **wise zhigit** who can solve the dispute; **brave zhigit** - the public defender and the sword to the enemy; **cavalier zhigit** - sits on the Tulpar of horses.

- **Six qualities of zhigit:** mindfulness , skillful, courage, strength, mobility (energy&power), knowledge.
- **Three beautiful traits of zhigit:** _____, _____, _____
- **Three inseparable friends of zhigit:** _____, _____, _____

Tasks and questions for the Seminar

1. Perfect man as the goal of public education
2. Ethnic character of a perfect man.
3. Ways of bringing up the perfect man in national pedagogy
4. Discuss the options about Kemel adam which are written in etnopedagogical books.
5. Images of perfect “zhigit” and “girl” in Kazakh society
6. The problems of Kemel adam in globalization epoch.
7. Describe the perfect heroes in tales of different nations
8. Disclose the names of prominent historical figures as perfect person with their personal characteristics respective national ideal’s
9. Keykaus’s view points on a perfect person in «Kabusname»
10. Alfarabi’s 12 peculiarities to be a perfect person
11. Trilogy of V.A. Suhomlinsky: “I give my heart to my children”, “Birth of a citizen”, “Letters to my son”.

Project Works

1. Educational value of traditions, customs and ceremonies
2. Value of the program “Cultural heritage”.
3. Methodological position at research of culture of ethnoses.
4. Write a report on S. Kaliyev’s book “Traditions and ceremonies of Kazakh people”.
5. Types and methods of making up Kemel adam’s personality.
6. Abay Kunanbayev’s opinion on Kemel adam
7. Opinions of Kemel adam in foreign literature
8. Experience, which is gathered in Kazakh ethnopedagogical of Kemel adam’s personality

• List of used literature

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2. Al Farabi. In social and ethical tractats. - Almaty:Gylym. 1975. - 5- 28 p.
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6. Yasavi Kozha Akhmet. Divanu hikmet. - Almaty, 1993.C. - 260
7. Ualihanov Sh. The collection of essays. - Almaty, 1961. 5 - том.- 89 p.
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10. Kudaiberdiyev Sh. Essays: Songs, novels, Kara soz. // Was made by M.Zharmuhammeduly, S.Dauitov. - Almaty: Zhazuwy, 1988. - 560 p.
11. Zhumabayev M. Pedagogic . - Almaty: Ana-tili, 1992. - 160 p.
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14. Auezov M. The minds of different time. – Almaty, 1965. C.18
15. Atemova K.T. Al Farabi’s idea of «Ideal person» in family upbringing conditions. //Materials of scientific-methodical conference. «Actual problems of modern education». – Voronezh, 2009. 20 January.