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The passport to success – as a reference point in the future

Now in Kyrgyzstan the education modernization is progressing in which construction of a new system of patriotic education of youth is necessary. With disintegration of Soviet Union in the Kyrgyz Republic the system of civil and patriotic education has fallen. Conditions today in Kyrgyzstan are adverse to form patriotic consciousness focused on high civil ideals at rising generation. There are a number of factors which contradict civic-patriotic education and limit its effect:

- nowadays the Kyrgyz Republic worries spiritual crisis and after disintegration of communistic values new values have not been developed and generated;
- concepts of general welfare and social justice are thoroughly discredited, what was “bad” during the Soviet period - at the moment it is “good and correct”;
- searches of general national idea which could help to meet spiritual crisis and to consolidate a society, have not brought desirable results;
- there was a decline of public morals which cannot be stopped without priority attention of the state to the rising generation education. It became obvious that education has no that special value which it has got in traditional pedagogies namely it is not directed on spiritually-moral development of the person in the course of education;
- the broken up uniform pioneer organization they tried to replace with children's organizations like "Seitek", «Semetei», based on precepts Manas-the Great Kyrgyz hero. But having appeared in the new market environment, the above mentioned organizations could not influence effectively the education of children and youth.
- the high level of social differentiation of people, destruction of the collectivist beginnings and behavior models, alienation of people from civil ideals and public values is observed in the society.

The noted factors do not favor to development of civic-patriotic consciousness. The change of a moral and psychological climate in the country can only stop these processes in a positive side. It all specifies an urgency of civic-patriotic education.

For the first time the word "patriot" appeared in the French revolution in 1789-1793. The fighters for national business and the defenders of the country called themselves – patriots, in a counterbalance to the traitors and the native-land-traitors from a camp of monarchists.

More modern concepts of "patriotism" connect consciousness of the person with emotions on displays of influences of an environment in the birthplace of the given individual, his education, his childish and youthful impressions, and his formation as a human being. Patriotism urged to give a new impulse to spiritual improvement of the people and formation of a uniform civil society in Kyrgyzstan.

Patriotism is a love to the Native land, fidelity to the Fatherland, aspiration to serve its interests and readiness, up to self-sacrifice, to its protection.

Patriotism is one of the steady characteristics of the person; it is expressed in its outlook, moral ideals and norms of behaviours. Besides, it represents the significant part of public consciousness shown in collective moods, feelings, and estimations in the relation to his people,

his way of life, history, culture, the state and system of basic values. Patriotism is shown in acts and in activities of the person, it is always concrete and directed on real objects, arising from love to its small Native land, outgrowing in nation-wide patriotic consciousness.

Patriotism is a moral basis of viability of the state and represents itself as an important internal mobilizing resource of development of a society, an active civic stand, readiness to service to Fatherland.

Patriotism can be individual, group and mass. It inseparably linked with internationalism (ideology and the policy proclaiming equality and a generality of interests of the social groups belonging to the various nations) [1]; it is alien to nationalism (the hypertrophied form of national consciousness proclaiming ideas of national exclusiveness, isolation and the superiority) [1]: to separatism (movement for branch of a part of the state and creation of new state education or for granting of a part of the country of an autonomy) [2] and to cosmopolitanism (the theory and the ideology proving refusal of national traditions and culture, denying state and national sovereignty for the sake of unity of mankind) [3].

The concept "civilization" has some definitions. For example, civilization is: an antithesis of antipolicy, an active and conscious inclusiveness in affairs of political community; psychological sensation of a person as a citizen, the full member of political community; ability and readiness to act in a role of the citizen; the higher virtue of the free and full participant of political community; adherence to interests of political community, more often the state, readiness to go on a victim for the sake of these interests [4].

Patriotism and citizenship include the interconnected set of moral feelings and lines of behavior: love to the Native land, loyalty in the relation to a political system; following and multiplication of traditions of the people; the careful relation to historical monuments and customs of a native land; attachment and love to native places; aspiration to strengthening of honor and advantage of the Native land, readiness and ability to protect it; military bravery, courage and selflessness; intolerance to racial and national hostility; respect to customs of culture of other countries and the people, aspiration for cooperation with them [5].

In the beginning of the XX century in the western pedagogy the problem of civil education was definitively allocated into independent educational problem, the term «civil education» was fixed. The idea that the effective state educational institutes - the labour school and army should improve the citizen as a part of the social whole is the basis of the concepts of civil education developed by V.Rain, F.Paulsen, G.Kershenshteiner.

Realization of civil education confirmed by G.Kershenshteiner, can deduce the majority of the population earlier blindly submitting to the state on a way of its conscious support and will be the best protection against danger of tyranny of the majority, domination of common people and party tyranny.

In the activities of the «Concept of civil education» G.Kershenshteiner [6] concretized the maintenance of civil education: this is consecutive schooling of children and teenagers to diligent job for the state blessing. The major quality of the citizen as the German teacher underlined is comprehension of his work as necessary for the state, and, hence, demanding carefulness and responsibility.

The idea of civil education developed in Russia in the tideway of world pedagogical thought, but at the same time it was distinguished by qualitative variety which was defined by specificity of development of the amateur beginnings in a life of the Russian peasantry that is the majority of the population of the country.

Unlike the Western Europe where city self-management resisted state absolutism, in Russia the communal and the territorial self-government opposed the seigniorial, and then the

aristocracy of noble family, but thus it always supported the strong central power and played the important role in strengthening of the Russian statehood.

In «the Explanatory dictionary of live great Russian language» V.I.Dalja given two meanings of concept "citizen": «the city dweller (gorodskoi jitel’), the town-resident (gorojanin)», and «a member of a community or the people consisting under one general management». And civilization reveals as «a status of a civil community; concept and the degree of education necessary for drawing up of a civil society». So, the concept «a civil society» was used in Russia, but, unlike its western concept mainly legal treatment had the strongly pronounced moral maintenance.

So, in the characteristic of "civil valours» which Dal has defined as «peace and peace building; honour, love and the truth», is traced specificity of understanding of citizenship in Russia, consisting in accent on spiritually - the moral uniting beginnings, morals priority over the right. In official pedagogies and school of pre-revolutionary Russia the religious and monarchic paradigm of civil education which was based on a principle of moral-orthodox obligation was dominating. For the post-revolutionary period continuity interruption in development of the theory of civil education is characteristic. The statement of the state of dictatorship of proletariat, education of "the new person» and creation of new proletarian culture in the first post-revolutionary years was set as its aim.

The idea of unity apprehended by the Soviet pedagogy from the previous period of development of the theory of civil education in split into conflicting classes in the country corresponded not with the people, but with the proletariat of the country and the world. The citizen in the first years of the Soviet power was characterized as a self-denying fighter for a communism victory in the country and on a global scale.

According to the Constitution of Russian Federation of 1918 all working population of the country belonged to citizens, but from the point of view of ideologically-moral qualities practical participation in the decision of the problems facing the state as such could not be for all. To resolve this contradiction civil education had been called. The following purposes were put forward: to prepare the rising generation to accept the functions of the subject of democracy, the owner of the state and the worker, to make school the tool of spiritual clearing that the child could study in it «being the owner of a life and its creator» (N.K.Krupsky). During this period civil education arises in the Kyrgyz Republic too based on communistic ideals.

The beginning of collectivization of agriculture and the proclaimed approach of socialism on all fronts have designated transition by the new period in the country life connected with growth of a personality cult, reduction of the amateur beginnings in a society life. For development of civil education during the period of 1928 and March 1953 the return to education of trust of citizens to the state and unconditional acceptance of dominating official values and norms, orientation to self-sacrifice by them is characteristic. The concept of "civic education» was absorbed by the concept «communistic education», the concept "civic" was absent in dictionaries and reference books.

The origin of idea of civil education on democratic principles and the reference to idea of the labour polytechnical school which is capable to form the citizen most successfully are characteristic for the "thaw" period. In V.A.Suhomlinskij's works the problem of spiritual bases of civil education again had been put, and it is said that civilization is formed on the basis of development of simple norms of morals - honour. Humanity, diligence.

The period of 1985-1993 is the crisis of civil education in the Kyrgyz Republic. It is connected with radical and quite often groundless fragile of all earlier created thesis declaration about self-value of the person in his separation from a civil liability.

Since 1993 formation of a lawful state and a civil society has been progressing in the Kyrgyz Republic. At this stage civilization definition has been fixed as integrative quality of the person allowing the person to feel himself legally, socially, morally and politically capable, the purpose of civil education has become a formation of youth as the subject of democracy, i.e. the pedagogical thought at new level has returned to the thesis of 1920 about the citizen as the subject of democracy.

Nowadays the concept "patriotism" is coming back to Kyrgyzstan. Ideals of patriotic consciousness - service to the Native land, fidelity to the Fatherland and readiness for civic duty performance are carried to reference points of a social and educational policy, patriotism education value as bases of consolidation of a society and state strengthening is recognized. The organization of the state system of civic-patriotic education is put in a basis of a policy of patriotic consciousness formation of citizens.

For the sake of justice it is necessary to notice that the patriotic youth education plays the main role a civil society. The project «Development of vital skills of pupils of residential establishments» of Jasa.kg, the International Youth Fund financed by USAID, and realized by the Public Fund «Institute of Childhood».

The training program «the Passport to success» began its realization in 2012. The program includes such most vital topics such as: Understanding of emotions; Criticism and effective reaction to it; Ability to listen; Personal values; Norms of hygiene; Self-trust; Plans for the future; Solving conflict situations; Issues of healthy way of life; Elements of Success at job; Social designing. The geography of realization of the training is extensive - it covers Chui, Osh and Jalal - Abad areas of Kyrgyzstan. The training program will be carried out in Osh oblast - the Orphans School named after Razzakova in the Myrza-Ake, in Jalal-Abad oblast – Oktyabr Orphans School named after J. Bokonbaeva, in Chui oblast – Panfilov Orphan School named after Tilebalieva, a general educational boarding school named after Makarenko, Family and Children Help Center «Kelechek», Voенно-Antonovski children's home, Sokuluk Boarding School for children with heavy infringements of speech, Chui-Tokmak boarding school for children who have remained without parents' care, the Chui boarding school for children from needy families. During April and May of 2012 the pupils of residential establishments of the mentioned regions will receive the detailed information which undoubtedly will render big help in their further life and by all means will raise patriotic feelings at the same time self-respect and respect towards others.

The beginning of the XXI century for the Kyrgyz Republic is the time of a civil society and a lawful state, transition to market economy, recognitions of the person, his rights and freedom.

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