



A.A. Ivashov¹, A.S. Tuleubekov², N. Takashi³, A.B. Doskozhanova⁴

¹*Almaty University of Power Engineering and Telecommunications,
Almaty, Kazakhstan*

²*Al-Farabi Kazakh National University, Almaty, Kazakhstan*

³*University of Tsukuba, Japan, Tokyo*

⁴*International Information Technologies University,
Almaty, Kazakhstan*

(E-mail: Arhimed_1980@mail.com), (E-mail: a.tuleubekov@gmail.com), (E-mail: s.ninomiya@gmail.com), (E-mail: a.doskozhanova1985@gmail.com)

History of Pedagogical ideas in the System of Education of Military Youth in Kazakhstan

The history of pedagogical ideas is very important in the education of the younger generation. Many eminent thinkers and educators have developed concepts that put the ideas of goodness, respect and fortitude at the forefront. Among them are both Western and Eastern philosophers and public figures. In this article, the authors propose to consider several pedagogical concepts, in the framework of which issues of the philosophy of education and education are addressed. The article is aimed at studying some philosophical and pedagogical ideas for their introduction into the conversion and moral education of military youth.

Key words: history of pedagogy, education, military business, philosophy of education, youth

Introduction

Education is a unique social phenomenon. It is unique in that it serves the social, cultural, scientific progress of all mankind. In the center of the phenomenon «education» there is a person. The high degree of social and economic change, the increased pace of life, the factor of transience of time, the increased flow of difficult contradictions make special demands on modern man. Man must and can follow the laws of his habitat without violating them, moreover - improving both his own world and the surrounding - nature, social peace, immediate surroundings... The concept of «education» literally means the formation of an image, a pattern, connected with the assimilation of values of science, culture, morality. By the formation, by the consciousness of oneself man also changes the world, creating it according to human standards. The condition for the implementation of education is the realization of one's choice [1]. Thus, the concept of «education» has two meanings: the first - «image creation», the second - «image identification», and these two processes are opposite to each other. In the first case, a person from outside is given a certain image to follow. The second deals with revealing the true, personal image of the person, his inner personality



Methodological basis

The authors used dialectical and comparative methods to describe historical influence of the world pedagogical systems in the formation of ideology of military youth.

Main body

Systematic cognition and study of educational activities begins from antiquity. Socrates, for example, played a significant role in the formation of education. He engaged his disciples in an obligatory dialogue, asking them seemingly simple questions, many of which concerned the nature of the human soul, virtue, the basic destiny of man, and so on. At the same time, that the education of man went along the way of creation of erudite, cultural, moral, and active subject.

The disciple of Socrates Plato understood the study of scientific disciplines as a way of formation of personality and moral perfection in man. In general, Plato is an original thinker, who laid down the fundamental directions of the classical type of European philosophy, the phenomenon of basic philosophical education in European culture. Plato is considered the first classical mentor, in the academic sense of the word, and the founder of the academic component in the development of the philosophical tradition, the very name of which dates back to its Academy. Plato taught for the rest of his life, and the Academy became a spiritual center of his time. He has come to the ideal of free and universal knowledge, learning and constant thirst for knowledge. Many ideas of education, dominating in the future, are taken from the works of Plato «The Republic» and «The Laws».

Plato said that some of the students need to reliably teach the craft, «...for our shoes were well sewn, and the crops were well groomed» [2]. This idea is realized in the modern English education system: after four years of schooling in England, some students go to vocational schools, while others prepare for university education. The most important, in our opinion, is Plato's thoughts on the education of the civic qualities of pupils contributing to the service of the fatherland. Plato believed that the main task of any state is to care for the education of its citizens, he equalized civic and virtues saying that “Wickedness can never know either virtue or itself, while the virtue of human nature, having been brought up in good time, will acquire knowledge about itself and about vice. Such a person, it seems to me, and becomes wise...” [Plato, 2008]. In his «The Republic» Plato insisted on absolute humanization of all spheres of human life to drastically improve his education and upbringing. Thus, Plato is the founder of the development of a huge complex of educational concepts, the author of many theories of human upbringing.

Aristotle – the student of Plato – associated education with the practical orientation of man in the world, with the acquisition of specific professional knowledge and skills since “in general the skilled man is the best at his particular task” [Aristotle, 2010]. In addition, Aristotle believed that the needs and good



goals of the state should be above the individual's own rights: a good citizen not only demands that the state protect its rights, but also seeks to contribute to the general well-being. In other words, Aristotle advised to abandon paternalistic attitude to the state and to perform his civic duty with dignity. He wrote that society should inculcate good values in young people, instilling them in activities designed to promote appropriate virtues, and only when young people can be entrusted with the analysis of moral problems, good habits and developed positive qualities will become the ground for discussion and search of truth. Aristotle devoted the morning hours to scientific studies with his closest disciples, then lectured to all who wanted to listen to him. That is why Aristotle asked that man should have that function to which he has more inclinations. "When one has to elect a general should elect a man of military skill" [3].

A French thinker Michel Montaigne considered the teacher to be the main figure of the educational process, and the level and quality of educational tasks – directly dependent on his pedagogical skills and human qualities. Montaigne believed that the teacher should not force the disciple of knowledge, referring to the authorities and his own experience [4]. Montaigne formulated some of the rules, tasks and principles required by the teacher: The educator enlightens his disciples, but does not require them to behave in the same way; it is important to condescend to the attraction of the child; the benefit of knowledge should be judged not by the memory of the pet, but by his life, because the true mirror of our way of thinking is our life; teach the young man not so much knowledge of historical facts as the ability to judge them» [Montaigne, 2013]. Montaigne distinguishes the concepts of «responsibility» and «citizenship» and defines them as the feelings acquired by a person in a social environment, only free and independent natures develop these qualities, and education should try to nurture them. The French educator believed that citizenship was based on responsibility, but much larger and broader than the latter. The works of the great illuminator were distinguished by the preaching of a truly humanistic morality, were directed against superstition and scholastics, fanaticism, and cruelty of secular and spiritual authorities.

Jan Amos Komensky – author of the book «Great didactics» – for the first time touched upon the issue of purposeful organization of education of qualities necessary for high moral personality. He considered man to be the highest, most perfect, and most superb creation [5]. Komensky demanded harmonious development of human abilities, awakening, and strengthening the student's independence and initiative, humane treatment of students. He proved the need for visual learning and the futility of mechanical memorization to the memory of something incomprehensible. At the same time, in determining the purpose of education, Komensky clearly discerns the influence of religious ideology: he talks about the preparation of man for eternal life. In the teaching method, he considered order and naturalness to be the most important. Hence the basic requirements for learning: it should be started as early as possible; the educational material should correspond to the age of the students. Komensky believed that the highest of



creations should have the supreme purpose of serving society and the welfare of humans. This requires that the educational process be organized in such a way that the individual can reach the highest level of education. Knowledge, virtue, and piety, according to Komensky, are acquired through teaching and activity, and this must be implemented in schools so that they become «people's workshops».

Komensky emphasized that the upbringing of morality is of paramount importance, and he defines 16 rules of art to develop it:

- 1) Virtues must be introduced to youth by all without exception;
- 2) to cardinal virtues are wisdom, Moderation, courage and justice;
- 3) The wisdom of the young man must be drawn from the right teacher's instructions;
- 4) Moderation must be observed throughout the whole period of study;
- 5) Courage must be learned by restraining his misguided passions and impulses;
- 6) Justice can be maintained without lies and deceit, and the worthy qualities of others must be recognized;
- 7) There must be noble candor and endurance in work;
- 8) Candor is achieved by communicating with noble people and fulfilling their mandates;
- 9) The work habit is reinforced when the tasks are serious and intriguing;
- 10) The sense of justice is nurtured through virtue;
- 11) The consolidation of all virtues must begin with childhood;
- 12) Virtues must be taught by example;
- 13) Examples of decent life of parents, teachers, friends are especially important;
- 14) examples should be accompanied by sayings of the wise;
- 15) should be protected children from bad influence of spoiled people;
- 16) in the process of education need discipline [4].

Komensky was convinced that the academic studies would go smoothly when everyone dedicated himself to what nature had appointed him to do. The doctrine of Komensky is valuable also because he put forward the idea of continuity of education, the first stage of which should begin in the «mother school».

In his book «Mother School, or about caring upbringing of youth in the first six years» he detailed upbringing in the family. His main thesis is that children are the most precious gift of God and an unparalleled treasure, so they must be treated with the greatest care [6]. Under the Komensky system, after pre-school and school education, a person must be educated in academies – higher schools for young people from 18 to 24 years of age, and then in mature schools.

Komensky's idea of purposeful organization of education and training was later substantiated by J. Locke, who considered the main pragmatic orientation of teaching and education. At the same time the pupil had to feel keenly his civic responsibility: all the work and all the art of education should be directed to equip the soul with virtue, to consolidate it in it [7]. Locke stressed that moral norms and rules of conduct should not be external, they should be transformed into deep personal qualities of man, only then can they ensure his virtues. In the treatise



«Thoughts on Upbringing» Locke defines the main requirement for the mentor: «His own behavior in no case should be at variance with his prescriptions unless he wishes to spoil the child. It is pointless for an educator to speak of the control of passions if he gives free will to any of his own passions; and his efforts to eradicate in his pupil the defect or unworthy trait which he admits in himself will be fruitless. Bad examples are undoubtedly stronger than good rules, and therefore he must always carefully protect his pupil from the influence of bad examples» [8]. Locke's theory is since there are no innate ideas and principles - neither theoretical nor practical (moral), including the idea of God, and all human knowledge stems from experience. Locke saw the source of our knowledge exclusively in the external (sensation) and the inner experience (perception of the inner phenomena).

A French philosopher Jean-Jacques Rousseau developed a method of creating life situations, the main purpose of which is to achieve harmony between the natural and the civilian in man. He believed that the natural beginnings of man in the conditions of public life is very much at risk, and the social environment shapes the civilian nature of man. Rousseau put forward three factors of education - nature, people, and society. Nature, Rousseau wrote, develops human abilities and feelings, people teach how to use them, and social cognition enriches human experience. The main task of the educator is to harmonize the action of these factors [9]. Many of Rousseau's ideas contributed to the development of the concepts of «free education» and pedocentrism in education, and on the philosophy of pedagogy Rousseau reflects more than one generation of professional educators. Based on the principles of sensualism, Rousseau professes an obvious pedagogical optimism, with his educationism based on the presumption of respect for the child's personality, harmony and labor education. The ban on total and other violence over the natural process of maturing the mind, the orientation to learning independent thinking – laid the foundation of a large-scale reform of pedagogy of the 18th–19th centuries.

Kazakh pedagogy was influenced by cultural events that took place in different epochs, during the spiritual expansion of Arab and Russian civilizations. Al-Farabi, for example, did not consider ethics and education theory as separate scientific disciplines. Following Aristotle, al-Farabi defined happiness as the most important category of education, and education and morality as the means to achieve it.

Al-Farabi divides all virtues into reasonable (wisdom, intelligence, wit) and moral (justice, moderation, generosity, etc.). And both can be instilled, brought up, which is why the importance of education and learning is great. According to al-Farabi, a man must have a perfect understanding and representation of the essence of things, and moreover, he must be restrained and persistent in the process of mastering the sciences, must by his nature love truth and its champions, justice and its adherents, not to be capricious and selfish in their desires, not to be greedy in food, drink, naturally despise passions, dirhams and dinars and all that is like that. He must respect the pride in what is condemned by the people, be well-behaved, easily obey the good and justice, and have difficulty succumbing to evil and



injustice, have great prudence [10]. The system of social, moral, and civic values established by al-Farabi is an integral part of the contemporary culture of education.

Oriental thinker Muhammad Haydar Dughlát showed special interest to the issues of teacher-student relations, to the content of education and so on. d. All these problems are outlined in his work «Tarikh-i Rashidi», considered today one of the fundamental sources of the history of the Kazakh people. Dughlát stressed: It is not the knowledge itself that is important, but the practical implementation of it in practice, the acquisition of skills to carry out the tasks given to the boys by the senior mentors: If our young men do not serve, they will not become well-bred people. But if young men serve the elders, their eyes and soul will get used to this kind of work and their peculiarities. And they will feel confident. With that confidence, they will have faith in the eyes and soul of the people, and their dignity will be the reason for the power to govern the world. If this service will be performed by a person without knowledge and skill, he will not be able to give corresponding instructions to others, will not see shortcomings in their performance and ways of their correction» [11].

Dughlát created a whole moral system and noted 10 conditions that must be observed by a sound ruler as a trustee of ordinary people, as well as mentors, teachers of any level:

1) when deciding any case of the subject it is necessary to present yourself in his place, and that which he would not consider acceptable to himself should not be considered acceptable to another person;

2) the best work for himself should be considered the satisfaction of human needs;

3) should not accustom yourself to gourmet food and luxury clothing;

4) always speak softly, avoid austerity for no reason, do not be burdened by the proximity of the interlocutor and do not be ashamed of conversations with the weak and the poor;

5) to please someone not to show weakness in their decisions, to prevent hypocrisy, not to compromise the truth;

6) one must not be reckless with regard to the danger threatening the country, not miss opportunities to exercise justice, not to make lax decisions according to the soul's wishes;

7) one must have a propensity to communicate and converse with enlightened people;

8) do not be arrogant and haughty to scare people away from you, but with kindness and compassion to seek their love;

9) do not remain indifferent to the facts of tyranny and abuse of people;

10) it is necessary to be insightful and anticipate the consequences of decisions made [12].

In our view, the systems of both al-Farabi and Dulati in the field of education are very much in sync with each other, creating an ideal to which the individual who has chosen to pursue the education and upbringing of people should aspire.



Conclusion

So, we looked briefly at some ideas from the history of pedagogy. The current state of the education system in Kazakhstan is characterized by many innovations, among which the introduction of innovative technologies into the educational process and a change in the forms of educational activity take the most important places. However, existing educational reform programmes are still concerned with the development of knowledge and skills, while the human being is essentially a tool for the economy. Such tasks are justified from the point of view of the state interest, but there is also interest common human, personal and pedagogical. This dimension is clearly lacking in modern education. Democratization, humanization, fundamentality, computerization, and integration are the main ways in which modern education is being reformed in Kazakhstan and abroad.

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А.А. Ивашов, А.С. Тілеубеков, Н. Такаши, А.Б. Доскожанова

Қазақстандағы жастарды тәрбиелеу жүйесіндегі әскери педагогикалық идеялардың тарихы

Өскелең ұрпақты тәрбиелеуде әскери педагогикалық идеялар тарихының маңызы өте зор. Көптеген көрнекті ойшылдар мен педагогтар өз концепцияларында мейірімділік, сыйластық, қайсарлық идеяларын бірінші орынға қойған. Олардың қатарында батыстың да, шығыстың да философтары, қоғам қайраткерлері бар. Бұл мақалада авторлар бірнеше педагогикалық тұжырымдамаларды қарастыруды ұсынады, олардың шеңберінде тәрбие мен білім беру философиясының мәселелері көтеріледі. Мақаланың мақсаты – жастарды әскери құндылықтарға, адамгершілікке тәрбиелеуде оларды жүзеге асырудың кейбір философиялық-педагогикалық идеяларын зерттеу.

Кілт сөздер: педагогика тарихы, білім, әскери іс, білім философиясы, жастар

Ивашов А.А., Тулеубеков А.С., Такаши Н., Доскожанова А.Б.

История педагогических идей в системе воспитания военной молодежи в Казахстане

История педагогических идей очень важна в воспитании молодого поколения. Многие выдающиеся мыслители и педагоги создали свои концепции, в которых идеи добра, уважения и силы духа ставятся на первый план. Среди них как западные, так и восточные философы, и общественные деятели. В данной статье авторы предлагают рассмотреть несколько педагогических концепций, в рамках которых затрагиваются вопросы философии воспитания и образования. Целью статьи является изучение некоторых философско-педагогических идей для их внедрения в образование и нравственное воспитание военной молодежи.

Ключевые слова: история педагогики, образование, военные дело, философия образования, молодежь

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Ивашов Арслан Амантаевич	философия ғылымдарының кандидаты, Алматы энергетика және телекоммуникация университетінің доценті, Алматы, Қазақстан
Ивашов Арслан Амантаевич	кандидат философских наук, доцент Алматинского университета энергетики и телекоммуникаций, Алматы, Казахстан
Ivashov Arslan	candidate of Philosophical Sciences, associate Professor of Almaty University of Energy and Telecommunications, Almaty, Kazakhstan

Тілеубеков Асыл Серикович	философия ғылымдарының кандидаты, Әл-Фараби атындағы Қазақ ұлттық университетінің доценті, Алматы, Қазақстан
Тулеубеков Асыл Серикович	кандидат философских наук, доцент Казахского национального университета имени аль-Фараби, Алматы, Казахстан
Tuleubekov Assyl	candidate of Sciences in Philosophy, associate Professor at al-Farabi Kazakh National University, Almaty, Kazakhstan

Такаши Ниномия	phD, Цукуба университетінің қауымдастырылған профессоры, Токио, Жапония
Такаши Ниномия	phD, ассоциированный профессор университета Цукубы, Токио, Япония
Takashi Ninomiya	phD, associate Professor University of Tsukuba, Tokyo, Japan

Доскожанова Айжан Беріккановна	философия ғылымдарының кандидаты, Халықаралық ақпараттық технологиялар университетінің қауымдастырылған профессоры, Алматы, Қазақстан
Доскожанова Айжан Беріккановна	кандидат философских наук, ассоциированный профессор Международного университета информационных технологий, Алматы, Казахстан
Doskozhanova Aizhan	candidate of Sciences in Philosophy, associate Professor at International Information Technology University, Almaty, Kazakhstan