

Basic Instructions in Educating Youth to Patriotism on the Basis of Karakalpak Folk Pedagogy

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Abstract: The article describes the essence of patriotic education, instructions for educating youth to patriotism based on the life experience of our people.

Keywords: Karakalpak folk pedagogy, patriotic education, spirituality and enlightenment, national education, values, education and upbringing.

The aim of education is to prepare youth for the future life, girls should be modest, and boys should be brave children, family traditions have a great influence on education, it should be implemented in public life and family conditions, its dependence on the social environment. It also teaches youth to value their parents and loved ones, to be moral, hardworking, humane, patriotic and fair, to love and serve their country, Motherland and people with all their hearts, not being afraid of difficulties, calls for the fight against enemies.

In order to educate youth in the spirit of patriotism, instill in their hearts feelings of decency, care, humility, humanism, patriotism, it is advisable to widely apply the above-mentioned traditions of Karakalpak folk pedagogy in the educational process. Then each person will feel a direct participation in the past, present and future of his people, will deeply understand that he is responsible for the fate of the Motherland. Being active in matters related to the life of people, the people is considered dependent on patriotism. Folk oral poetry, which is an integral part of our spiritual heritage inherited from our great ancestors, is an important educational tool in instilling in the rising young generation boundless love for the Motherland, growing national pride [1; 52]. Therefore, the original goal of Karakalpak folk pedagogy is to educate youth as “seven-faced, one-mysterious” people, comprehensively developed on the basis of folk education.

In our research, we present the following educational guidelines for the implementation of the patriotic education of youth based on the traditions of Karakalpak folk pedagogy.

Firstly, to educate a citizen who loves his country, homeland, people, and be a professional. Examples of Karakalpak folk pedagogy, such as «Ata jurt – altın besik», «Watan ot basınan baslanadı», «Jawğa janińdı berseń de, arıńdı berme», «Watan ushın otqa tús, arıń ushın jan ber», «Eldi súygen elge dos», «Er jigít eli ushın tuwıladı, eli ushın óledi» «Óneri joq kisiniń, mazası joq isiniń», «Ustalı el dúzeler» [2] call on youth to love their homeland, country and people.

There are people in the world who honor their profession, are proud of it and consider it the meaning of their lives. Loyalty to the profession comes from love for the motherland, love for the country. Our people have a wise saying “Ónerdi úyren de – jiyren”. A person who recognizes the profession as sacred and honors it will receive the respect and love of the country.

Secondly, the education of youth to industriousness, exactingness and responsibility. Representations for this are often found in Karakalpak folk songs, legends, epics, fairy tales, stories, fairy tales, proverbs and songs.

Work develops the mind of a person, determines his place in life and teaches respect for himself and others. These examples encourage young people to work, help each other, enjoy work, develop the quality of assessing their own and others' work.

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Thirdly, follow the rules of a healthy lifestyle. Our people always strive to live healthy. They paid special attention to the beauty of the body, saying: «Den sawlıq – tereñ baylıq», «Аwırıw astan», «Deni sawdıñ – táni saw» [2]

After the birth of a child, our people say that it is important to bathe him in salt water every day, rub with oil and stretch his legs for his healthy growth and use in life. Our ancestors, relying on the concept that “Sap denede – sap aqıl”, raised youth from childhood to be physically strong. Particular attention was paid to the importance of national games in the physical education of young people. Because of this, the study of national games and their use in everyday life play an important role in the physical development of young people and their education as patriots suitable for our time.

Fourthly, the education of youth to humanity, courage, brave.

Proverbs and sayings such as «Watan ot basınan baslanadı», «Jawğa janiñdı berseñde, arıñdı berme», «Watan ushın otqa tús, arıñ ushın jan ber», «Erdiñ sáni el bolar, Eldiñ sáni jer bolar, Jerdiñ sáni suw bolar», «Eldi süygen elge dos», «Jaqsı perzent – süyenish...», «Jaqsıdan bağ qaladı...» [83] and terms such as «Bir degende ne jaman», «Ata dárkar jigitke», «Jaqsı» «Jaqsı-jaman», «Maqtanba», «Jigit bolsañ» [3], etc., educate youth in virtue, patriotism, honesty, conscientiousness. For example:

«Shiyrin-shiyrin sóylemek,
Dananıñ iliminde jaqsı,
Bahası qımbat qanazat,
Márt jigit astında jaqsı,
Koñırawlı aq nayza,
Jumırı pitken bilegi,
Batırdıñ dástinde jaqsı» [3; 372].

So, the formation of the educational traditions of the nation is associated with socio-economic, historical changes in its society, the development of science and culture.

Fifthly, to educate youth to understand that the family is sacred and cherish it. Based on the phrase «Watan ot baslanadı», our people have always raised their children in respect for parents, adults and children.

The introduction of patriotic ideas into the minds of our youth begins primarily with the family. This process is carried out through the upbringing of the grandfather, the example of the father, the love of the mother. As a person realizes his identity, knowledge of his origin, the feeling of love for the Motherland takes root in his heart and develops [4; 109].

Family education is important for the comprehensive development of the younger generation. Discipline in the family, the environment and the interaction of family members are the main factors in raising a healthy generation.

Scientist-teacher A.K. Munavvarov “The family is the smallest unit of society. In this holy institution, the personality of the future matures. Old people often say: “If you sow wheat, you will get wheat; if you sow barley, you will get barley.” That is why our future depends on how we educate them today, what feelings and dreams we fill their hearts with” [5; 21].

Sixth, the education of youth. Our people have encouraged young people to study and get an education since ancient times. Our people say Bilim – tawsılmas kán, óner – ólmes miyras», «Bilegi kúshli birdi jıǵadı, bilimi kúshli mıñdı jıǵadı», «Aqıl kópke jetkizer, óner kókke jetkizer», «Oqıw – bilim bulaǵı, Bilim – ómir shıraǵı» [2] that the acquisition of knowledge and mastery of a profession is considered the criterion of subsistence, the beacon of life.

This was reflected in the song «Bir degende ne jaman», which is widely used among the Karakalpak folk song collections.



Bir degende ne jaman,
Bilimsiz ósken ul jaman,
Ekilenshi ne jaman,
Elewsiz ósken qız jaman.
Ysh degende ne jaman,
Úshkilsiz pishken ton jaman,
Tórt degende ne jaman,
Tórelesip barganda,
Tóreligin buzǵan biy jaman [3; 377]

So they call on young people to be knowledgeable, educated and intelligent.

When our ancestors sent their children to school, they said: «Eti siziki, syegi biziki» (Your flesh, our bones). This does not mean that you should kill your child, but give your child a good education by any means possible so that in the future he will grow up knowledgeable, moral, cultured and intelligent, and he will serve his cause. people through the knowledge gained. That is why it is necessary to promote and introduce into the minds of young people the traditions of educational content, reflected in the Karakalpak folk pedagogy.

Seventh, to teach young people that human life is closely connected with nature. The powerful source of all life is the sun, earth, air and water. Because of this, our ancestors strive to preserve nature throughout their lives and honor it as their mother.

Folk pedagogy connects these sources of life support with the homeland and country of birth. So, the views of our people on these sources are closely connected with the concept of patriotism.

The sun is a powerful source of life. Our ancestors worshiped the sun from time immemorial. According to historical sources, the ancient ancestors of the Karakalpaks, the brave queen of the Sak-Massagets Tomaris, told the Persian king Cyrus: "Bloodthirsty Cyrus!.. leave my land." I swear to the sun god if you don't. I will fill your eyes with blood..." [6:212] she swore in the name of the sun.

Land is the second source of livelihood. Karakalpaks say earth, mother - earth. «Jeri baydıń – eli bay», «Tuwǵan jer – altın besik», «Jerdı baqsan – jer seni baǵadı» [2] - people protect and respect the earth like a mother.

Our people have a proverb that says: "Er tuwǵan jerinde, iyt toyǵan jerinde» [2]. The place of birth of each person is more valuable than anything else.

The third source of livelihood is water. No living being can survive without water. 75% of the human body is water. Our people think water is special. «Suw – tirishilik deregi», «Suwdıń da sorawı bar», «Suwlı jer – nurlı jer», «Suw bar jerde ómir bar», «Bulaq kórseń, kózin ash», «Suwday taza, súttey aq bol» [2] - our ancestors have always advised us not to waste water.

The fourth source of livelihood is air. For this reason, our people urged to keep the air clean, saying: "Taza hawa – tánge dawa"

The preservation of these four sources of life support - the sun, earth, water and air - is the tradition and law of the life of our people. They are the golden treasure of folk pedagogy, formed for centuries in the chest of our people, they show a clear path in improving the patriotic education of young people and serve as a vivid example of spiritual strength.

The views on patriotic education in folk pedagogy are to scientifically illuminate patriotic education, formed through the sieve of history, and show the ways of its application in the modern educational process as the main problem of folk pedagogy.



Therefore, we all know that the fate of a person is connected with the fate of society. The current socio-political situation reminds people of the correct understanding of their responsibility to the state and the society in which they live, the people, the Motherland and the fate of human civilization as a whole. This shows the inferiority of the destruction of the old, the weakening of patriotic education, the deviation from the educational path of our ancestors. They are trying to prove the need for the formation of a “certain ethno-cultural” education system in updating the sacred conditions of tribal patriotism. First of all, it is necessary to reveal the meaning of ethno-social behavior, which is the “essence” of the internal patriotism of our people, and on what principles it is based.

In our opinion, not only young people, but everyone should be mentally prepared to participate in patriotic work in any situation. . Otherwise, it is unlikely that a person is ready to defend his Motherland, land and people, if he does not have a developed sense of patriotism and consciousness, no matter how well he wields weapons. In this regard, the role of patriotism inherited from the ancestors is special, therefore we consider it necessary to educate young people in patriotism by popularizing the heroism of national heroes based on the traditions of folk pedagogy, scientific and pedagogical literature, and historical works. and films.

The tradition of educating youth through the heroism of the Karakalpak people continues from century to century. Symbols of greatness, heroism and courage are in the blood of the Karakalpaks.

Tomaris, Spitamen, Shiroq, Edige, Nuraddin botir, Ormanbet biy, Er Shora botir, Er Qosay botir, Sasıq (Sas) biy, Jalahto’s botir, Maman biy, Aydos biy, Begis botir, Mirjiq botir, Ernazar Olako’z, Allayar Dosnazarov and others .who raised the banner of independence and defended the peace and unity of the nation. inscribed in history and serve as a role model for young people.

In particular, the heroism of Ernazar (Olako'z), who restored the Karakalpak statehood, should be regarded as an excellent example of the education of the sons and daughters of the Karakalpak people for patriotism, which makes up today's generation, Also, in the minds of today's youth, the heroism of many heroes who fought for the independence of the Karakalpak people and gave their lives resonates.

Therefore, the mention of national heroes and the organization of various events in their memory is of great importance in developing a sense of patriotism among young people. In many foreign countries, statues of national heroes are placed on avenues, streets, markets, and recreation centers. It is clear that the widespread use of such methods in the conditions of Uzbekistan will affect the development of patriotism among the younger youth. The reason why we present this opinion is to show the essence of patriotism in peaceful conditions. You can not look at it as a trifle in everyday life. The main form of patriotism today for our people is to communicate in their native language, to give their children a unique national education, to form a national worldview, to develop such feelings as respect and kindness, to bring people to the streets and quarters. naming heroes, respect for national culture, popularization of the cultural heritage of the Karakalpak people, etc. The most important of them is respect for representatives of other nationalities, being proud of their nation, and it is based on sincere love for Uzbekistan as “my country” by representatives of all nationalities living on the territory of our republic.

If we rely on the genealogy of our ancestors, we will see that our ancestors instilled true patriotism in their hearts. In their hearts, patriotic education was formed with mother's white milk, with the song that they heard in the cradle. It will not be a mistake to say that it was thanks to patriotic education that our people did not disappear in those oppressions and invasions that they experienced, and today they have preserved the nation called Karakalpak.

Therefore, today it is felt that Karakalpak folk pedagogy is an urgent problem that requires deeper study and is awaiting its solution in creating the pedagogical foundations for the development of patriotism among young people.

Based on the foregoing, today it is important that representatives of all nationalities of our republic unite in one team and cooperate in the construction of a new Uzbekistan. In the implementation of these issues, if we organize patriotic education in the conditions of Uzbekistan on the basis of folk



pedagogy and develop a sense of patriotism in the minds of young people on the basis of folk pedagogy, the development of a new Uzbekistan, widely promoted at the initiative of our esteemed President Sh.M. Mirziyoyev, will be realized.

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