

# Historical Roots Of Youth Education In The Spirit Of Friendship And Humanism In Folk Pedagogy

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**Annotation:** This article provides information about the historical roots of the Karakalpak folk pedagogy in the education of young people in the spirit of friendship and philanthropy. A peculiar feature of the methods of direct pedagogical influence on youth and intensive methods of education is revealed.

**Key words:** ethnopedagogy, tolerance, folk culture, altruism, seven ancestors, traditions of exogamy, seventh generation, tribal-clan, camels, cut the motley rope

Based on a clear definition of the role of ethnopedagogical education in the socialization of a person in the world, a number of scientific studies are being carried out to improve didactic mechanisms for the effective selection of traditions and authentic materials in the systematization of educational material. Especially in the context of multicultural education, the development of ethnopedagogical technologies for educating interethnic tolerance among students, the development of effective methods for preparing students for public life through an axiological approach and the formation of a value attitude to progressive traditions are of great importance. Also, when forming the quality of friendship and humanity among students, it is required to ensure the mutual harmonization of traditional and reflexive approaches, the improvement of pedagogical technologies of education for friendship and humanity.

In our country, special attention is paid to the formation of personal and cultural competencies of young students, the improvement of pedagogical mechanisms for introducing the Concept of continuous spiritual education into practice. And also, it is very important to improve the pedagogical system for the effective use of national traditions in the spiritual and moral education of young people. The Action Strategy for the Further Development of the Republic of Uzbekistan establishes such important tasks as “Educating physically healthy, mentally and intellectually developed, independent, loyal to the Motherland, with a firm outlook on life, deepening democratic reforms and increasing their social activity in the development of civil society”. This, in turn, requires identifying the didactic potential of the traditions of educating young people in the spirit of friendship and humanity based on Karakalpak folk traditions, improving the pedagogical mechanism for educating students in the spirit of friendship and humanity through Karakalpak national pedagogy.

Opinions were confirmed on the study of folk culture, ethnography and folklore by folklorists, ethnographers, teachers - researchers in the way of life (everyday life), culture and traditions of the people. The scientific works were carried out by the laboratory of ethnopedagogy under the guidance of academician Zh. Bazarbaev on Karakalpak folk pedagogy and its scientific significance are analyzed.

In the formation of the Karakalpak people as a separate nation in the XIV-XV centuries, the formation and development of the educational ideas of the people was at a significant level. This can be seen from the cultural heritage of the era of the Golden Horde and the Nogais. The main

educational means of folk pedagogy are oral folk art, traditions, customs, rituals, folk games. Oral folk art is one of the oldest branches of culture, its roots go back to ancient history.

In Karakalpak folk pedagogy, the source of the content of the upbringing of friendship, humanity is expressed in the stable traditions and behaviors of the Karakalpak people, in the emotional perception of the environment, in values, needs and tastes. The way of life of the Karakalpak family is characterized by such qualities as modesty, simplicity, sincerity, tolerance, diligence.

Folk pedagogy sets such goals as the formation of concepts and ideas in the field of human qualities (tolerance, responsibility, altruism), the development of moral feelings and beliefs, the education of humanity among young people, which are an integral component, a characteristic of educating young people in the spirit of friendship and humanism.

A peculiar feature of the methods of direct pedagogical influence on youth and intensive methods of education (addiction, interpretation, prohibition, advice, encouragement) is revealed. In educating young people in the spirit of humanism, on the basis of the teacher-student system, each generation is given a specific task - to make a certain contribution to the formation of the spirit of humanism. Through the didactic possibilities of education: fairy tales, epics, sayings of folk games influenced the minds of young people.

In folk pedagogy, the development of the theory of the laws of friendship and humanity and their justification are not provided. However, adults were able to form in the minds of their children the relationship of friendship, intimacy, obedience, camaraderie, practically explaining, teaching them wisdom and nurturing relationships with their peers and minors around them. In particular, it is recommended that the child develop a sense of friendship and camaraderie slowly, dividing the amount of knowledge that needs to be mastered in the process into parts. Especially, in the distribution of children according to purposeful work, taking into account growth, behavior, physical development, the process of communicating with people, attitudes towards friendship and solidarity, synchronous methods were used.

The life of the Karakalpak people, the methods and means of education were studied by such scientists as U. Aleuov, K. Allambergenov, T. Atamuratov, K. Ayimbetov, R. Ballieva, A. Bekimbetova, A. Bekmuratov, M. Davletiyarov, H. Esbergenov, S. Kamalov. Their works provide information that in ancient times the Karakalpak people were a nomadic tribe, their way of life was closely connected with animal husbandry, fishing, hunting, which in turn directly influenced the education of the young generation of moral qualities and spiritual values.

Another of the folk traditions created by the ancestors was that a person is obliged to know what kind of family he represents, to know his seven generations of ancestors. There is a folk saying about this: "Not knowing your seven ancestors is a consequence of orphanhood". The child must learn from his parents at least about his seven ancestors and the covenants that they left. It is also mandatory to follow the tradition of exogamy (marriage between people of the same clan is impossible), only after the seventh generation people are considered strangers to each other and can marry, but among the Karakalpaks to this day it is forbidden to create a family by representatives of the same clan, regardless of the proximity or distance of their relationship, that the Karakalpaks follow the rules of "tribal-clan" exogamy, and not exogamy of generations. It is also indicated that, according to Karakalpak folk traditions, marriage between children of sisters and between children of brothers and sisters is allowed.

Among the people, the upbringing of young people in the spirit of friendship and humanism reflects the upbringing of uncles on the mother's side of nephews to humor, establishing relationships with people, the contribution of mothers to strengthening friendship and harmony between the children of sisters ("At the two-legged the children of the sisters are friendly, and the four-legged ones, camels are friendly"). Such an educational tradition is reflected in the dialogue between Edige and Kara tiyin Alip from the dastan "Edige". This task is also mentioned in the scientific works of the folklorist K. Allambergenov.

In the education of humanity among young people, relations in the family, between related groups (keep a certain distance in relations with the husband's relatives, do not give their names

out of respect, etc.) played an important role, also for young people they choose “мурындық ата-ана” (approximately corresponds to the “godparents”), so that they show the young the right way.

The ideal of a perfect person with high spiritual qualities is depicted through the images of positive heroes of the folk epic. The events of the heroes in the epics are described and evaluated from the point of view of their compliance with the spiritual and moral standards of life. In particular, in the epics “Alpamys”, “Forty Girls”, folk traditions that educate young people in the spirit of friendship, good relations between friends, friendly ties are explained to young people as examples. An example of this is an episode in the Alpamys epic, where Bayburi and Baysari, in order to strengthen friendship, each of them tie a rope bandage to their neck. Traditionally, it was the custom to cut the rope and end the friendship if the parties got into an argument. This custom found its expression in the phrase “Cut the motley rope”.

Religious education also played an important role in shaping the spirit of friendship and humanity among the youth. The word “ихуатун” in Islamic teachings meant “friendship, brotherhood, cooperation.” The original meaning of this word was “friendly relations between siblings”.

Islamic teachings emphasize the traditions of educating youth in the spirit of humanism: creating an environment for moral education and training based on love, kindness, mutual understanding, educating youth in the spirit of humanism. In particular, it reflects the information that one cannot consider a friend a thief, doubting him without knowing the truth, insulting a friend is a great sin, as well as gender education, emphasizing a person’s best friend is a spouse, a parent. Feelings of friendship, the ideas of humanism are inextricably linked with each other, which are deeply analyzed in the Karakalpak folk pedagogy.

Friendship is trust, understanding, forgiveness, as a phenomenon that has developed in the process of centuries-old social interaction between people. People who are connected by friendship are called friends. Friendship is studied in sociology, social psychology, ethics and philosophy. Friendship has been studied on various scientific theories, including social exchange theory, justice theory, relationship dialectics, and attachment theory.

Humanity is an abstract concept that reflects the formation of social norms of positive behavior of people (categories such as promise, honor, shame, conscience) and mutual respect of people, demonstrates a positive attitude towards the family, homeland, society and directs it towards a specific goal.

The feeling of friendship is also an integral component of the category of humanism. Thus, in shaping the spirit of friendship and humanism among young people, the formation of ideas about a person and personality, the development of the concepts of kindness, generosity, kindness to people, care and courage, using modern and convenient methods for the minds of young people, is of great importance.

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