



**THE EDUCATIONAL VALUE OF TRADITIONS OF TEACHING
YOUNG PEOPLE TO MAINTAIN HEALTH IN KARAKALPAK
FOLK PEDAGOGY**

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ABSTRACT

Health in a broad sense is the mental state, emotional, psychological and physiological process of a person's life, which creates the most favorable conditions for his personality, talent and ability to flourish, to realize his integral connection with the outside world. Human health depends on many factors. One of the main ones is the harmony of human life and natural and social environment. Today, one of the most important conditions in the social life of society is human health.

One of the important components of youth well-being, the driving force of their lives, personal growth, success both in the professional sphere and in everyday life is closely related to their health. Today, among young people, unfortunately, the morbidity rate is high, and attention to recreation and sports outside of physical education and studies is very low. All this is complicated by a sedentary lifestyle, staying at home for a long time and bad habits. It is known that health depends on external conditions, lifestyle, individual responsible attitude of young people to health care. Each person's path to a healthy lifestyle is realized by strengthening and maintaining health, understanding it as the most important value of life, and personal responsibility towards oneself[4].

The past, history, and traditions of the Karakalpak people are expressed in epics, proverbs, folk tales, and folk songs from the sources of folk pedagogy. Folk pedagogy is an integral part of the art of every nation, it includes people's thoughts and aspirations and reflects their worldview, ideas about personality, family, youth education. The role of folk pedagogy in the application of folk health traditions to the educational process of young people, which is analyzed within the framework of our scientific research, is considered special[1].

Treatment methods formed in the experiences of the Karakalpak people, some traditions formed in their life experiences form a value system that is still important today. Including mother and child health care. The people of Karakalpak have long respected the health of mother and child, the role of the girl child and woman in the family. Having understood from his experiments that a healthy child is born from a healthy mother, he took special care of



pregnant women and paid attention to not lowering their spirits. That is why, as a result of people's experiences, the educational phrase " Кеўли жаманнан жаман бала туўылады " was embodied[3].

When the pregnant women have their first fetus, they have their mothers as counselors and educators. Our people called such mothers "киндик шеше" (midwives). "Киндик шеше" (midwife) explained to women the secrets of pregnancy, what foods to eat for the health of the child, how to start labor, what to do after the baby is born, all these are natural situations. Pregnant women are protected from hard work in everyday life.

"Киндик шеше" (midwife) women also participated in taking care of the small baby that was born. From birth, our people bathed the baby thoroughly with salt water during the "қырқынан шығару" (period of chill) and then applied "пискен сары май" (butter from milk and curd) to the fingers of his hands, stretched his joints by stroking his body, as a result of which the baby's body was refreshed. In carrying out such actions, our people intended for the healthy and well-rounded development of the future generation. Currently, when the birth process is carried out on the basis of modern medicine, the recommendations of midwives regarding the health of the mother and the child are important. For example, the rites of cradling and christening a child are considered educational.

In order to raise the future generation in a healthy way, the Karakalpak people have paid great attention to child education since ancient times. The child was brought up by his mother until he was three years old. He used to educate his children with good words since they were babies. In the folk oral literature of Karakalpak, such poetic sources are called "аялау поэзиясы", which are recited from the moment the baby is born[2].

"Аялау поэзиясы" did not aim at "erkeletio" (petting), "аялап-әлпешлеўди" (caring), "марапатлаўды" (encouragement) in child education, but to grow up as a healthy human being with a sense of humanity. Even today, such practices have been completely preserved among the people, and the "Alla" songs, which have become the basis of the people's health care, are an example. In such "аялау поэзиясы" of the Karakalpak people, the love, wishes and dreams of parents for their children are mentioned.

Our people have always paid great attention to body beauty, proper nutrition and physical activity while leading a healthy life. Our people's adherence to health traditions is reflected in popular sayings such as "Ден саўлық-терең байлық", "Аўырыу астан", "Дени саўдың - тәни саў", "Ас адамның арқауы", "Сынықтан басқаның бәри жуғады". The health of young people is the property of the whole society. Health is the main guarantee and condition for a full, happy life. Health is a necessary condition of human life, a quality indicator that ensures a healthy state of the body. The identity of health care traditions formed in people's life experience improves the reproductive health of everyone in society, family, and everyday life.

The attitude of young people to folk health traditions is carried out as a result of certain pedagogical influence. Among the students of the higher education system, the traditions of folk health were studied within the disciplines of "Folk pedagogy", "Health, manners - ethics", "Physical education", "Medicinal plants of folk medicine". Students will have the opportunity to promote the knowledge, skills and abilities they have acquired in the training to others. For the first time, the traditions of health care, formed in the experiences of the Karakalpak



people, are being scientifically analyzed from a pedagogical point of view. In the scientific research work carried out within the framework of teaching young people to maintain health in Karakalpak folk pedagogy, the traditions of Karakalpak people's health care were clarified in the process of pedagogical education from the point of view of medicine and spiritual culture.

The people of Karakalpak followed the laws of seed breeding in order to leave a healthy offspring, taking into account the climatic conditions and the national culture. One of the ancient customs and traditions of the Karakalpak people is "жети атасын билиў" (knowledge of seven ancestors), which was formed in the experiences of our ancestors and is continued in today's medicine.

The people of Karakalpak used to live as "урыў" (seed) and "қәўим" (people). Each "урыў" considered the members of his tribe to be relatives by birth, and building a family with each other and having godparents were prohibited. The value of "жети атасын билиў" (knowledge of seven ancestors)" is a unique system of distribution of a person's surname by the father in the traditional culture of the Karakalpak people. In ancient times, it was the duty of every person to know his ancestors, up to seven ancestors, and descendants were considered children of one generation.

At the root of such ethnic characteristics of the Karakalpak people is, firstly, that the people do not forget their family tree in difficult times, and secondly, it is a unique tradition that regulates the continuation of healthy generations. Such folk traditions were associated with concern for healthy offspring in the future. Such prohibitions helped to prevent the birth of physically unhealthy, mentally retarded and disabled children. So, since ancient times, Karakalpak people have been able to understand well what is right or wrong for the health of children, youth, parents and the whole society. Today, in some cases, we observe cases where marriages between relatives lead to serious consequences in the lives of their children. The main reason for this is that young people know little or do not pay attention to "жети атасын" ("seven ancestors") in their education[3].

In scientific studies in the field of medicine, it has been proven that the result of marriage with relatives leads to negative consequences. Consanguineous marriage increases the risk of hereditary and congenital diseases. Therefore, in order for the children, who will be the support of the future generation, to come into the world healthy, to reach adulthood, it is appropriate for our youth to follow the health care traditions proven in the history of the Karakalpak people in their daily lives.

The educational experience accumulated over the centuries, combined with empirical knowledge tested in practice, forms the core of folk pedagogy. The people of Karakalpak followed the proper diet with natural products depending on the seasonal changes. The basis of this can be seen in educational proverbs such as "үш ай қабағым, үш ай шабағым, үш ай саўыным, үш ай қаўыным". Such expressions reflect the composition of nature's blessings depending on the seasons and the positive effect of strengthening health.

Because the "үш ай қабағым" in it corresponds to the autumn season: September, October, November, "үш ай шабағым": the winter months of December, January, February, "үш ай саўыным": March, April, May, spring months, "үш ай қаўыным": it is said about the months of June, July, August, and based on folk experiences, it has been proven that the



composition of seasonally distributed products is rich in vitamins useful for health. Accordingly, our people consumed more dairy products in the summer, and in the winter they were fed with foods rich in meat products. Among the meat dishes, fish and fish dishes are the most important[5].

The people of Karakalpak did not consume goat and cow's milk raw, but boiled it as food. The reason is that our people have realized the possibility of disease spreading in raw cow and goat milk. Today, this disease is called "brucellosis" (infectious allergic disease transmitted by animals) in scientific medicine. Dairy products prepared by our people are divided into several types: buttermilk, yogurt, cottage cheese, milk. These are considered liquid type of dairy foods. Nutrient products called "килегей", "қаймақ", "пал қаймақ" are prepared from milk. "Килегей" is called "slivki" in Russian, and the thick crust on the surface of the cooked milk is explained as "пал қаймақ".

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