

Concentrated Expression of Pedagogical Thought Contained in the Kyrgyz Heroic Epic “Manas”

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Abstract

In the proposed research paper, we have made an attempt to generalize and present the pedagogical ideas contained in the epic «Manas» according to the version of the storyteller Sagynbai Orozbakov. The above-mentioned greatest spiritual heritage, as a means of traditional folk education since ancient times, has contributed to the formation of high ideals, the best human qualities and traits among young people. The problem of education in the epic «Manas» is taken from the very life of the people, being a reflection of the pedagogical views and aspirations of the Kyrgyz people for a better future. The ideas of the epic are on the interconnected and holistic development of intelligence, morality, aesthetic, ecological culture and readiness for work of the individual. Traditional rituals and thoughts about human upbringing are a spiritual treasure and are highly relevant in the modern period. Empirical knowledge and folk educational ideas of the Kyrgyz people, reflected in the content of the epic, folk rituals, customs and traditions, as well as the nomadic and semi-nomadic lifestyle of their ancestors, were effective means of social education for both the younger generation and the entire people.

Keywords: Value, Human, Epic, Peace, Muslim, Faith, Curse

1. Research Methods

method of analysis of scientific and theoretical material and scientific sources, content analysis of text; structural analysis of text; conceptual analysis, etc. In the process of revising the content of the above-mentioned epic, we have identified the following pedagogical ideas (to put it concisely, succinctly) The epic «Manas» as a folklore composition is one of the sources of versatile education of children in the pedagogical culture of the Kyrgyz people, its pedagogical potential in the current era of globalization is considered a huge spiritual value. The results of analysis of research and theoretical literature related to the study of the encyclopaedic nature of the treasury of Kyrgyz folk pedagogy in the plot and content structure of the epic «Manas» have shown that one of the most important means justified by the historical pedagogical knowledge and experience of the Kyrgyz is the epic «Manas», that was named «the pinnacle of the Kyrgyz spirit» by Ch. Automaton. The epic «Manas» as a means of folk traditional education since ancient times has contributed to the subsequent generations of fostering heroism and patriotism, love and friendship among young people, formation of humanity, increase of their intelligence and aesthetic taste, as well as nurturing their emotional feelings. The problem of education in the epic «Manas» is taken from the life of

the people, it is a reflection of the pedagogical views of the people, a derivative of the concepts of good and evil, heroism and cowardice, justice and arrogance [1].

The idea of the epic on the interrelated and holistic development of intelligence, morality, ecological culture and readiness for work of the individual is to justify that traditional rituals and thoughts about personal development are the core directions of the national pedagogical system, to identify the need and possibilities of multidisciplinary educational ideas of the epic «Manas» in the education of youth, which was confirmed by the fact that the struggle for freedom of the Fatherland, liberation of the land and the people from overseas invaders, the unification of Kyrgyz tribes into a single state, the call for reconciliation of disparate khans, true friendship, humanism, etc., motives of upbringing, traditional manifestations of harmonious upbringing in the epic, genuine personal qualities of heroes, serving as a role model, the system of images in the work represent an opportunity to stimulate and motivate modern youth to reflect on their behaviour, on high standards of civic duty [2-5].

The idea of the pedagogical reasonableness of folk educators and the effectiveness of their methods of education as a «pedagogical phenomenon» in the epic «Manas». To educate Manas, who assumes the responsibility to protect civilians from the aggression of external invaders and the strife of internal enemies, Bakai, Koshoi, Akbalta, Azhybai, Oshpur, Zhamgyrchy, Koketei and other folk teachers use the methods of traditional pedagogical culture: preaching, persuasion, visibility, example, punishment, reward, blessing, testament, etc. They teach him and the soldiers to work, to achieve mental and physical maturity, to love and protect nature, their land [5-8].

The pedagogical ideas of the epic have spread massively among the Kyrgyz people and served to educate many generations; the work imbued with ancient mythological views, representations of the people; deepening the pedagogical significance of the epic under the influence of Islamic religion; reflection of empirical folk knowledge in various fields, description of military knowledge of the population, tactics, techniques; techniques and technologies of education of a real warrior and patriot; a diverse and effective presentation of methods and means of educating children by folk educators in the epic, despite the frequent description of combat battles, in general, anti-war ideas are transmitted in the epic, ideas of statehood and national ideology take place, affecting subsequent generations; increasing literary and aesthetic linguistic wealth, artistic taste of the younger generation listening to the epic, Manas and other heroes of the epic are a worthy example for posterity, currently, most of the Kyrgyz people have the heroes of the epic «Manas» living in their hearts; all representatives of the nation consider «Manas» to be the sacred heritage of their fathers; the transition of the epic into other forms of art and contribution to the spiritual and moral education of people, etc. The role and significance of empirical knowledge and folk educational ideas of the Kyrgyz in the content of the epic as a phenomenon in the life of the population, pedagogical culture. It was revealed that folk rituals, customs and traditions of the nomadic and semi-nomadic lifestyle of the ancestors were an effective means of social education of youth and the people [4,5].

The national values described in the epic have served to unite the masses of the people, to create people's democratic state. National values that have deep educational significance at the present time: patriotism, hard work, devoted love for the people, the land, humanism, friendship and the idea of love are represented in the epic on a phenomenal scale and at an impressive level. Therefore, the paraphrases generically characterizing the epic as «the treasure of folk pedagogy», «the pansophy of national pedagogy» and «encyclopaedia of folk pedagogy» correspond to the content and essence of the work, and the ability to use its pedagogical ideas is an important factor in the constant preservation of our individuality, national identity. The possibilities of using the encyclopaedic phenomenon of folk knowledge in the epic as an experience of traditional life education currently need to be skilfully transformed and integrated into the study of school subjects. In this context, it goes without saying that

the activity of identifying, comparing and applying the folk knowledge of the epic is conditioned by the competence of teachers to holistically implement methods of analysing literary pedagogical content, principles of teaching and upbringing through a work of art. This activity is associated with a comprehensive analysis of the text, interpretation, listening and analysis of the works of storytellers and their effective use in discovering of folk pedagogical ideas [8-10].

2. Practical Recommendations

Pedagogical ideas embedded in the epic can be widely used in school practice, in higher educational institutions and other educational institutions: the rituals of the Kyrgyz people, the role of parent-child relations, heroic traditions of wartime, diplomatic, friendly relations between distant and neighbouring peoples. We are emphasizing the importance and necessity of empirical knowledge and folk beliefs of the Kyrgyz people, identified on the basis of the epic, their place in the life of the population and the upbringing of the younger generation [1,2].

It is advisable in the process of education to work comprehensively to convey the meaning of the sacred concepts of «Homeland», «Fatherland», «Native land» to the minds and hearts of the younger generation and every member of society; to form a consciousness that is always ready to protect the country and the people, to appreciate and respect as sacred grace every piece of land passed on by the ancestors to the descendants living on the land of Ala-Too, about the need to study the secrets of military affairs in order to preserve borders, because the independence of the state begins with the protection of its outskirts. We are pointing out the need to publish in small volumes texts (lines) related to the system and directions of education in the pedagogical content of the epic, and the importance of self-study by students, students, parents, readers, preparation for printing and submission to educational institutions of methodological guidelines and textbooks based on research materials [3,4].

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