

Taking Into Account Age-Related Characteristics In Education As The Basic Principle Of Age-Related Pedagogy And Psychology (On The Example Of The Kyrgyz Folk Heroic Epic «Manas»)



Koldoshev Misirali^{1*}, Bylykova Makhabat Maksatovna², Dzhoozbekova Zinagul Rysbaevna³, Begmatov Student Iskenderovich⁴

^{1*}Doctor of Pedagogical Sciences, Acting Professor, Osh State University, city of Osh, Kyrgyz Republic. misiraly@mail.ru

²Candidate of Pedagogical Sciences, Associate Professor, Osh State University, city of Osh, Kyrgyz Republic

³Candidate of Pedagogical Sciences, Senior Lecturer of the Department of General, Psychology of Osh State University,

⁴Senior Lecturer, Department of Pedagogy, Osh State University

Abstract

In the proposed research article, we are considering certain moments of the Kyrgyz heroic epic «Manas» related to Manas's childhood, as well as other episodes concerning the heroes – close associates of Manas, and their educational influence on the younger generation, the effect of warning, taking into account age characteristics. The analysis of actions in acute combat situations and methods of education in relation to these actions, carried out in the article, gives us grounds to draw some conclusions about the traditional strategy in the education of Kyrgyz people.

Key words: epic, childhood, age feature, content of education, traditional upbringing, hero's companions, developmental psychology.

Introduction

The epic «Manas» as the greatest creation of the word art, created by the genius of the people, passing through various obstacles and difficulties, overcoming a difficult, long historical path, without losing its pristine freshness and charm, reaches our days and is perceived by us as a real fact, as a real phenomenon of our time.

Achieving the effectiveness of educational work presupposes the mandatory guidance of educators on the principle of taking into account the age and individual pedagogical and psychological characteristics of students.

Of undoubted interest are the educational actions of national teachers (that is, fathers and mothers) on the heroes of the epic, taking into account their age specifics.

Research methods: analysis, text synthesis, abstraction, concretization, generalization, conceptual analysis, hermeneutic interpretation, and others.

Main content

The life situations faced by Manas's childhood give teachers a certain «food» for thought and reflection. Prominent Kyrgyz academic and teacher Sovetbek Baigaziev characterizes the attitude of parents towards the eight-year-old Manas as follows: - his father, Zhakyp, was very sad, grieved for a long time without having children, and therefore often

caressed, patted on the head, cherished, nurtured and treated with care, gave his son the right instruction at every opportunity, trying to bring him up right:

He was caressed by his mother,

His father carried him on his back [1, p. 47].

For our ancestors, the peculiarity of perception was that the child was surrounded by maternal and paternal love and their attention until he reached the age of 7-8. When Manas turned 8 years old, he suddenly revealed special behavioural traits such as playfulness and naughtiness, which had not been particularly noticed before.

For example, on some days, without asking anyone, he disappears; another time, he washes himself all day in the morning; you look, in other cases, he does not even wash his hands for a whole month.

In the epic the violent nature of Manas as a child is characterized as follows:

Sometimes he rushes about,

Like a man possessed, who cannot be tied.

To that what is considered a sacred kubba,

Having fun, he shoots as if at a target.

Whatever comes into his mind,

Until he accomplishes, he won't calm down.

If he runs into guys, he'll pile them up,

If he sees a sacred tree, he will cut it down [1, p. 273].

There were various negative chatters and gossips about Zhakyp-bai¹ among people. Kyrgyz people have traditionally had their father as the head of the family since ancient times. Children were considered the mirror of the family, that is, the level of their diligence, behaviour, morality, intelligence, habits and characterological features.

Based on this, we note that the child's character traits had to comply with certain «standards», norms and stereotypes accepted and established in this society. Consequently, various kinds of negative conversations among the population about Zhakyp-bai actually cast a shadow on the human honour and dignity of the father; therefore, one can understand his pain and suffering.

At the same time, if you approach a child from a psychological and physiological point of view, it is also real that nature itself has endowed him with such a surprisingly rare nature. In this regard, it is impossible not to agree with S. Baigaziev's opinion that a rare boy in whatever era, wherever he was born, cannot be squeezed into the usual framework, stereotypes and canons accepted by the people, since Manas is a rarely born phenomenon of nature. If you delve deeper, it turns out that Manas's strong playfulness and mischief are explained not so much by the special affection of his parents, but rather by his bubbling and boiling inner energy, which is difficult to control and retain due to his age characteristics. «Manas, that he's such a boy», even he himself does not comprehend [1, p. 8-9].

Is there a way out of this situation? In our opinion, Zhakyp-bai, who had a lot of life experience, managed to find the right way. About his decision to raise a child, he shared with his wife: «Listen, as far as I notice, our baby seems to have a little mind, walks intoxicated with our wealth, does not obey properly. Enough to caress him, let's send him to jailoo (summer pasture) and give him into the hands of the shepherd Oshpur, so that he understands life, distinguishes where wealth comes from, learns to talk to people, in a word, daily workdays, let him strengthen». The wife, Chiyirly, considered her husband's opinion appropriate, and agreed. They asked Manas to see them. Zhakyp began to explain to his son in simple, accessible language about his intention; that he was getting old and did not have the same strength and energy; every year it was becoming more and more difficult to keep his back; now, just the time has come for you to work and help us as much as possible; if you help the shepherd of Oshpur, he will reward your work with the allocation

of lambs, which is very important for us. Then Manas asked his father a few questions, and agreed, encouraging his father: «As your son, I must obey, I am not afraid to herd sheep, do not worry about me, I ask you to take care of yourselves».

In this situation, two special qualities of Manas are visibly revealed: firstly, reverent respect for parents; secondly, the presence of sufficient intelligence, which the father had some doubts about until that moment.

Upon arrival at Oshpur's, Zhakyp-bai decided to have a secret conversation with him without the presence of his son: «I brought a boy to you so that he would tend your sheep. When necessary, leave him hungry, sometimes let him be full; if he is stubborn, disobeying, you can use force, force, let him get stronger».

Thus, Zhakyp created such conditions for his son that, being away from home, where there are no parents nearby, life itself, its factors, will naturally bring him up.

It's been a while. Manas was returning home from the shepherd of Oshpur. On the way, there were pastures very close by, where the horses of Zhakyp were grazing. Suddenly, Kalmaks appeared from somewhere with the obvious bad intention of stealing Zhakyp's horses from the pasture (although Zhakyp paid a certain fee for the use of their pastures). They were very picky, capricious, indignant towards Zhakyp, made sure that if they heard any unpleasant, rude words from Zhakyp's mouth, they were ready to beat him right there. The situation has become very aggravated. The Kalmaks began to twitch at Zhakyp from different sides and this surprised Manas very much (he asked himself the question: what did my father do to make the Kalmaks jerk at him so sharply and noisily?). Manas saw his father's condition and felt sorry for him. The impudence of the Kalmaks greatly upset little Manas; in order not to lose the honour and dignity of his father, Manas got into a fight with them. He hit their leader, whose name was Kurtok, powerfully with a noose in the head, and he instantly died. After seeing all this, they were confused in an instant, scared and did not know what to do. Sometime later, they decided to grab the boy (Manas), drag him to their village to bring him to «sanity» and show him what it means to «get into a fight and resist the Kalmaks»; and then get all the Kalmaks together and send them to steal all the wealth of Zhakyp. That was their goal in attacking Manas!

The Manas fight looks like this:
Young Manas, without delay,

¹ bai (*from Turkish bay - (tribal) chief, leader*) - a big landowner, a wealthy cattle owner

He got into a fight.
Whoever gets whipped will fall backwards,
Whoever gets hit will fall flat,
Although the Kalmaks fought with him,
But, apparently, they will not survive [1, p. 293].

In this desperate fight, at about the age of eleven, Manas demonstrated his fearlessness, mighty strength and feat. The Kalmaks realized that Manas would not leave them alive; they began to run to their village in a hurry and in a race. Greatly embittered and very upset by their bad, inhuman attitude, Manas rode after them and tried to catch up with them. When he arrived very close to their place of residence, to their village, Zhakyp, assuming that they could harm his son's life or even easily kill him, shouted loudly for Manas to stop his horse. Upon hearing his father's voice, Manas immediately stopped, and his father followed him. Bai Zhakyp turned to his son, as if asking and begging him to cool down, come to his senses, since there was no one to help him at the moment; he said: «Your glorious people, your land, Turkestan, are far away now, and besides, you are still very young».

He thus saved his son from trouble:
Until your calf muscles get stronger,
The time has not come for heroic deeds,
You have not matured yet,
The time has not come to rush [into battle] [1, p. 293].
«And therefore, open your eyes wider, they will easily «eat» both me and you; the time will come, if God gives you health, and I will utter prayers to God to keep you safe, you will avenge them for me. By killing their leader, you put me in a very difficult position»:

Let's turn back,
Let's look at the Kalmaks -
What will the wicked do,
«If they wish, we will give a ransom for the dead» [1, p. 294].

And then, Zhakyp turned his horse back. Despite such a largely uncertain and unpredictable situation, the boy Manas obeyed his father, did not get too excited and did not start a dispute with his father, which, in our opinion, is equivalent to respect for his father and reverence for him, and also a manifestation of reverence for his glory, in which moral and intellectual growth is evident!

Kokcho, who had good physical strength (a close associate of Manas), before starting a fight in single combat with a ferocious enemy, his father Aidarkan, having given the same arguments that we have given with regard to Manas, blocked Kokcho's way so that he would stop and refuse his intention. Aidarkan, in

an anxious and very worried tone, convinced his son that his bones and muscles had not strengthened properly, that he had not yet matured, therefore, he was not yet ready for such fights, where, God forbid, he could lose his life or be crippled for life.

Young Kokcho at that time really exaggerated his capabilities and strength a little, longed for a fight, believed that the enemy had belittled him, and insulted the honour and dignity of his people; but after the father brought convincing arguments, he came to his senses and stopped.

To obey the father, his instructions, to fulfil his requirements, for Kazakhs and the Kyrgyz have always been considered an unshakable rule; to honour the words of the father is the measure of the upbringing of the son, because according to family traditions, the son was considered a mirror image of the father. And, conversely, for the bad behaviour of the son, the father was blamed first of all, that is, attributed to the father's error in relation to the upbringing of the son.

In the well-known commemoration of Khan Koketai in the Karkyra valley, his nineteen-year-old son Bokmurun, who was very obsessed with the honour of his father and his people, and in order not to drop their honour, decides to fight one-on-one (single combat) with the most formidable khan of the Kalmaks, Konurbai, a Chinese military commander who intended to defeat the Kyrgyz troops and thereby capture their lands.

Bokmurun steadfastly insisted that he was not at all afraid of Konurbai, and even if it was written in his fate that he would be destined to fall by the hand of Konurbai, so be it, and asked Koshoi himself to bless him, to which Koshoi replied that Konurbai was very experienced; until now he had no equal in such fights. Koshoi advised him to think again and not go out to fight: «If you are conquered, it will mean an indirect defeat of the entire Kyrgyz people»:

Bokmurun decided to fight.
The brave Koshoi, seeing his determination,
Said to him: «Give it up».

Further:

Don't get excited, my child, don't come out,
In front of an evil boar,
Don't drop your honour! [1, p. 476-477].

But, Bokmurun was emotionally overcome by feelings, a strong desire to fight with the famous Konurbai himself. In addition, he somehow believed in his strength and appreciated his capabilities, sitting on a famous steed named Maaniker, bravely declares that there is no one to go against him; to which his abake² Koshoi, positively nodding his head, as if agreeing, gives his blessing:

² *Abake* - a respectful address to an older man – from *aba/ava* – uncle; the eldest of the older brothers.

Courageous Koshoi, your abake,
Has given his blessing [1, p. 478].
The fight was very acute with varying success,
delayed in time; in the end, Bokmurun prevails, that
is, conquers.
In the description of the horse races held in honour
of Koketai at his wake we read that the oldest of the
boys riding horses was fourteen years old, and the
youngest was ten. Most of them were eleven and
twelve years old. The lightness of the rider and his
fast riding is like a competition with the wind and
birds flying in the sky.
It is noted that the boys who reached the finish line
on their horses, without straying from a difficult,
sometimes impassable and winding path, are really
distinguished by a sharp mind [1, p. 1288].
The boy who rode on [that] horse,
He was distinguished by a tenacious mind [3, p. 462].
Manas, before marrying a girl named Karabork,
whom he would have as a gift, until he reached the
age of twenty-two, did not even look after the girls
and did not particularly have an eye on them.

Conclusion

The above contents gave us a reason to draw the
following conclusions:

- the epic consistently takes into account childhood,
subsequent age and individual characteristics, as
well as the influence on the upbringing of the hero
Manas;
- from the content of the epic, it is possible to identify
correct ideas about an adequate use of traditional
parenting methods, such as storytelling and
narration, advice, guidance, discussion, maternal
love, listening to the father, understanding and
support, tempering, respect, approval, consent,
persuasion, public opinion, trust, the effect of
warning, testament, sanjira (genealogy), praise and
glorification, punishment, expression of discontent,
blessing, oath and swear, make promises, fulfilment
of promises, informed decision and action, and
others, depending on the age specifics of the
characters;
- the texts from the epic we have reviewed give us an
understanding of the general features and
peculiarities of the upbringing of the Kyrgyz people.

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