

Azerbaijani folk pedagogy as the main means of education

Tahira Hasanova Hasan¹

Nakhchivan Institute of Teachers Nakhchivan, Republic of Azerbaijan

E-mail: tahireh37@gmail.com

ORCID ID: <https://orcid.org/0000-0001-9092-2049>

The main aim of the article is to study Azerbaijani folk pedagogy as the main means of education. Thus, the role folk pedagogy in the field of education is actual. Actually, folk pedagogy is a school of education in the truest sense of the word. In these examples, the people's opinion, vision and idea are concentrated. The basis of these examples is the topic of education. The object of education is a person. Regardless of age and gender, every person needs education because a person is formed as a personality thanks to education. We should emphasize that folk pedagogy belongs not only to us, but to the whole nation. Wise people are the creators of folk pedagogy. Wise people observed life and development, came to concrete conclusions based on their experiences, and put forward interesting and educational ideas about it. These ideas were expressed in proverbs, sayings, fairy tales and epics, as well as played a leading role in the education of the growing generation. Therefore, all examples of oral folk literature created by people serve to educate a person and direct him/her to the path of spiritual perfection. Each example serves this purpose. To sum up, the issue of education has always been relevant, solutions to the issue have been implemented using folk pedagogy. Thus, folk pedagogy, as always, is of great importance in the upbringing of the young generation in a noble and gentle spirit.

Keywords: folk pedagogy, upbringing, examples of folklore, young generation, traditions, national values.

Introduction. As we know, our people have always valued the human factor and considered man to be the nobility of the earth. In this sense, the issue of human education was also on the agenda, and the factor of education was kept in mind. The goal of public pedagogy is to educate a perfect person. The path of a perfect person is through education.

Formulation of the problem. What is folk pedagogy? Folk pedagogy is presented as a collection of views, ideas, traditions of people on educational issues. What is said about folk pedagogy serves the full expression of the idea.

I would like to draw attention to an idea about folk pedagogy. It is noted that folk pedagogy is based on mother's birth, father's power, son's love, that is, the most sublime feelings.

Both opinions about public pedagogy are valid since the human spirit lives in folk pedagogy. People's thoughts and feelings, emotions, traditions are gathered there and then become a tool for people's education.

Literature review. Professor A. Hashimov and F. Sadigov defined folk pedagogy as follows: "Folk pedagogy is a treasure of wisdom that has reached us. With their brevity, imagery, deep socio-pedagogical content, literary-historical nuances, moral and ethical recommendations, and their admonishing spirit, they are the people's perfect book, life textbook" (Sadigov, 1998: 143).

The main part. When we say folk pedagogy, we remember the experience people have accumulated over the centuries. This experience is tested, collected and handed down from generation to generation. Thus, it reaches our time. Rules, norms of behavior, morals, ethical and aesthetic views of each nation are reflected there.

Those laws and rules have been preserved and lived in folklore examples and traditions created by people. Folklore examples were the most valuable examples for us. Our national values, history, and culture are preserved in these examples. Examples of folklore, being a product of the people's creativity, reflect the concept of the existence of a people (Badalova, 2009: 188).

We should mention that folk pedagogy belongs not only to us, but to the whole nation. Wise people are the creators of folk pedagogy. Wise people observed life and development, came to concrete conclusions based on their experiences, and put forward interesting and educational ideas about it. These ideas were expressed in proverbs, sayings, fairy tales and epics, and played a leading role in the education of the growing generation.

¹ Doctor of Philosophy in Pedagogy, Senior Lecturer of the Department of Pedagogy and Psychology at the Nakhchivan Institute of Teachers

That is, the object of folk pedagogy is a human, and its subject is education. Education and improvement of a person has been the main task of public pedagogy. That is why the main theme of folklore examples created by people is education. According to the basic mindset of the people, education is necessary for everyone. This includes children, women and men. Folk pedagogy serves to inculcate all positive qualities that can elevate human personality.

For the upbringing of the growing generation, we use Bakikhanov's exhortations and S.A. Shirvani's verse stories, the authors of which took advantage of folk pedagogy and wrote the works that brought to life such educational aspects. This suggests that folk pedagogy was created on the basis of life experience and passed on to future generations.

The customs, holidays, weddings and national values of each nation are reflected in folk pedagogy. This, in turn, forms the sources of folk pedagogy. Sources of folk pedagogy are grouped as follows:

- the family's experience in parenting;
- traditions;
- examples of folklore;
- material cultural monuments;
- folk sports;
- history and ethnographic materials (Badalova, 2009: 15).

Based on these sources, we can say that our people have always been highly demanding towards education, and have taken care of the growing generation's education.

Today's development in Azerbaijan requires that our national values and traditions be taught to the growing generation, they should be educated in the national spirit. Thus, the experience of our people from ancient times to the present, the spiritual and moral values of works reflecting oral folk creativity, the way of life of people should be instilled in the growing generations, and positive moral qualities should be brought up in them.

Our people have used various methods for educating the young generation, the first of which is reminders. As we know, admonitions were included in proverbs, they were used as a source of education. Therefore, our proverbs are valued as a school of education.

In N. Tusi's famous work "Moral Nasir", it is very well stated: "A child should be brought up with virtues that bring kindness and love, especially through explaining that affects the mind, consciousness, and understanding; not by giving money, by seduction, by things related to lineage..."

It is necessary to create hatred for bad habits and bad deeds in children. In the first moments of development, a child makes many mistakes, commits bad deeds, is often a liar, envious, thief, informer, perverse and stubborn, behaves foolishly, does not give up what he says, makes others do harmful and unpleasant things, and then reprimands and discipline age passes. Therefore, it is necessary to educate the child from infancy. Then they begin to teach lessons, memorize wise sayings, educational poems, so that they remember what they want to teach, and do not forget the meaning" (Nasireddin, 1989: 126).

That is, preparing children for the future life is an important condition. This process is also carried out by parents. When preparing children for the future life, they should pay attention to teach them the existing rules of behavior and moral norms. Sometimes we have to admonish children.

Proverbs, which are a branch of our folklore patterns, have preserved the life experiences of our ancestors for hundreds of years and conveyed these experiences to today's generation through reminders. The fact that proverbs are short in form, and have a deep meaning in terms of meaning, and the way of expressing this deep meaning in a unique language allows us to use it more often in the upbringing of children in the family.

For example, "If you want to be respected in your old age, respect the elderly in your youth", "The younger one has a small place, the older one has a bigger place", "The son holds the hand of the father and the mother in their old age", "There is no sound from a single hand", "A person is recognized by the head", "The one who does not work" does not bite", "Snow falls for the rest of the work", "They do not cut down a tree that bears fruit", "They do not shoot a baby animal", "Conscience is the law of laws", "He who wastes time loses his luck", etc. It is one of the admonitions that fathers and mothers, grandfathers and grandmothers have given to children for hundreds of years. They are notable for their educational content. Therefore, they are used as a means of education.

All examples of oral folk literature created by people serve to educate a person and direct him/her to the path of spiritual perfection.

That is, proverbs are considered a treasure of wisdom. This treasure has a great role in the education of the young generation. In the "Kitabi-Dada Gorgud" saga, proverbs are also noteworthy for their educational aspect:

In the saga, proverbs are given a starting from the prologue, and each of them contains wise sayings: Things will not be fixed until you say Allah-Allah.

A man will not become rich unless Almighty God gives it.

If it is not written from time immemorial, no accident will happen to the slave.

No one dies until the time of death.
 If the waters meet and overflow, the sea will not be filled.
 God does not love the arrogant.

A person who holds his heart high has no intelligence (Kitabi-Dada Gorgud, 2004: 172).

As an example of folklore, proverbs, which are transmitted orally from generation to generation, are considered the real source of education. We see this in the epic "Kitabi-Dada Gorgud".

The experience of the people in the field of education was also included in our epics and was conveyed to future generations with the accompaniment of music and words.

"Kitabi-Dada Gorgud" saga is of special importance in this regard. The saga serves to inculcate education as a whole. The topic should be interpreted from both a literary and historical point of view, and the educational significance of the epic should be noted.

If we want to raise the growing generation in the spirit of love for the motherland, our traditions, national and moral values, this epic gives us this opportunity because "Kitabi-Dada Gorgud" saga is considered a great spiritual monument. In the saga, the issue of upbringing is given as the leading line. This saga serves to educate as a whole.

As we know, the people of Azerbaijan have beautiful traditions, rich history, excellent spiritual and moral qualities, as well as national values. These qualities have been preserved throughout history and were presented to us in the language of our famous epic "Kitabi-Dada Gorgud". This saga has an important role in educating the young generation with its spiritual qualities.

Acquaintance with our traditions and national values serves to educate positive qualities such as courage and kindness in young people. If we pay attention to the saga, we will see that there are many methods of education, and they are aimed at the comprehensive development of the personality. These methods affect the behavior, actions, and consciousness of the young generation, forming positive qualities in them.

There are positive and strong rules and laws in the Oghuz tribes mentioned in the saga. These rules serve to form morally mature people. There is special respect for adults and elders in Oguz province, their words are not taken for granted. The wise words presented by the hero of the saga, Deda Gorgud, are distinguished by their educational aspect.

In a word, the issue of education is in the first place in the epic. This upbringing is reflected in positive aspects such as philanthropy, patriotism, hard work, and respect for elderly people.

All types of education are reflected in the epic. The education of the feeling of patriotism attracts more attention. Throughout the saga, we witness how the Oghuz heroes fought for their homeland. They stand in an irreconcilable position with the enemy, throughout the saga they work to pay their debts to the Motherland, and they go to death without hesitation.

The story also includes the education of other senses. One of the noteworthy points is that the Oghuz brave people did not resort to trickery. They prefer to fight man-to-man, they do not resort to any tricks. We see a clear example of this in the example of Beyray, one of the main heroes of the saga. The brain is far from these feelings. But the enemy is cunning.

Aruz, the uncle of Kazan Khan, who is an enemy of Kazan, wants to capture Beyray. That's why he resorted to trickery. He wants to turn the flag to his side. but he cannot achieve it. Beyrak does not turn to Kazan Khan:

Aruz, if I knew this intention,
 I used to ride Gazazi horse in Karajik!
 I would wear the same iron robe,
 I would bind a large, sharp steel sword!
 I would hit my own forehead with shining armor!
 I would take my sixty-pinch bayonet!
 Oh damn, if I heard about it,
 Would I come to your meeting like this?
 Cheating on a husband is a wife's job.

Did you learn this work from your wife? (Badalova, 2009: 305).

These reveal is the trick of the enemy. Aruz thinks that he can defeat Beyray by deceiving him. Even if he kills Beyray, this trick does not go unanswered. Kazan Khan takes the revenge of Buyrey by defeating Aruz.

As you can see, the interpretation of the epic from the historical point of view is of special importance. The epic educates national moral qualities in the growing generation.

In the face of Beyray, we see a man loyal to his master. He does not turn to his own hand, to his master. He accepts death, but he does not accept what the enemy says. With this, we see a true example of education in the face of Beyray.

In the saga, feelings such as high spirituality, manners from national roots, attachment to family, and respect for parents are also included.

Great leader Heydar Aliyev, who paid attention to the education of the growing generation, very rightly noted that: "It is necessary to use our national and religious customs and traditions in the education of young

people. Our traditions, which have come down from the depths of centuries, have always invited people to purity and cleanliness. Our national and religious traditions are based on these principles. Today, we must educate young people in the spirit of purity, high morals and high spirituality" (Scientific works, 2018: 11).

Approbation of the result. The article had been researched at the Department of Pedagogy and Psychology.

Result. The issue of education has always been relevant, solutions to the issue have been implemented using folk pedagogy. Thus, folk pedagogy, as always, is of great importance in the upbringing of the young generation in a noble and gentle spirit.

Today, if a mother's lullaby is heard at the cradle, if grandparents tell stories to their grandchildren, if parents give admonitions to their children, explain life to them, teach them to be patriotic, correct and kind people, it means that folk pedagogy is active there. Our people have always benefited from this pedagogy for the proper upbringing of the new generation, and have brought up the well-rounded young people of the future. Because no matter who you are, your position in society is measured by your upbringing.

Conclusion. In modern times, the Republic of Azerbaijan cooperates with the world countries in order to develop its areas such as economics, cultural, humanitarian and education (Mammadova, 2022: 12).

So, education has always been necessary, and it is necessary, nowadays.

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Азербайджанська народна педагогіка як основний засіб виховання

Тахіра Гасанова Хасан²

Нахічеванський учительський інститут, Нахічевань, Республіка Азербайджан

Основною метою статті є дослідження азербайджанської народної педагогіки як основного засобу виховання. Доведено, що роль народної педагогіки у сфері виховання є актуальною. Зазначено, що народна педагогіка – це школа виховання в прямому значенні цього слова. В окреслених прикладах сконцентровано народну думку, бачення та ідею народу. Основою цих прикладів є тема виховання. Об'єктом виховання є людина – особистість. Незалежно від віку та статі, кожна людина потребує освіти, адже саме завдяки освіті людина формується як особистість. Варто зазначити, що народна педагогіка належить не тільки нам, а й усьому народу. Творцями народної педагогіки є мудрі люди, що спостерігали за життям і розвитком, на основі свого досвіду робили конкретні висновки, висували про це цікаві та повчальні думки. Ці ідеї знайшли своє вираження в прислів'ях, казках та билинах і відігравали провідну роль у вихованні підростаючого покоління. Тому всі зразки усної народної словесності, створені народом, служать для того, щоб виховувати людину і скеровують її на шлях духовного вдосконалення. Кожен приклад служить цій меті. Отже, питання виховання завжди було актуальним, вирішення цього питання реалізовувалося засобами народної педагогіки. Отже, народна педагогіка, як і завжди, має велике значення у вихованні підростаючого покоління.

Ключові слова: народна педагогіка, виховання, зразки фольклору, молоде покоління, традиції, національні цінності

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² Доктор філософії з педагогіки кафедри педагогіки та психології Нахічеванського учительського інституту