



## PROBLEMS OF FORMATION OF THE NATIONAL MENTALITY OF YOUTH IN THE WISDOM OF THE PEOPLE

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### Summary

This article emphasizes the role and importance of examples of folk wisdom, oral literature, and fiction heritage in the formation of the national mentality of young people. In particular, new tasks have been set in the study of history and national values of the Karakalpak people. The article presents the great views on ancient national customs and traditions, ethnic history and ethnogenesis of the Karakalpak people.

**Keywords:** folklore, history, national values, tradition, ethnogenesis, national mentality, religious tradition, globalization, literature, fiction, literary heritage, epic, behavior, mentality, character

The processes of globalization that are taking place in the world today are weighing heavily on humanity. Human society is faced with such a responsible task as the formation of social consciousness, the transformation of people's psychology and thinking, raising the quality of public life to a higher level. Therefore, in recent decades there has been a growing interest in studying the mental characteristics of members of society.

The high-level changes taking place in our country today requires an objective analysis and consider the democratization of public administration, the transformation of the state into an equal civil society, especially in terms of the level of thinking, intelligence and spiritual potential of young people as a very complex phenomenon. Such a new way of discussion needs to take into account the national mentality of young people in the direction of rebuilding public life.

The mentality is the level of thinking, spiritual potential, intelligence, national character, national identity of the people, and the national mentality of the youth is the face and appearance of the future of the nation. Therefore, the future of the nation depends on the degree to formation of the national mentality of our youth. If the national mentality of young people is strong and steady, then the future of such a nation will be bright, and if the level of national mentality of young people is low and weak, then such a nation has no future. Therefore, the society should



pay attention to the formation of the national mentality of the youth. Today, the rise of youth issues in Uzbekistan to the level of public policy is being pursued with such ambitious goals in mind. Therefore, the formation of the national mentality of our youth in accordance with the modern spirit, the separation of our national mentality from the bad defects which reminded from past, in particular, from the fact that our children do not believe in their own strength, knowledge, ability, living at someone's expense, for example "agam barda, arkam tamda (where is my father, there's my luck)" [1,99], use the help of his father or brother in a high position, and thus to get rid of the useless psychology, such as "tayyarga hayyar bolyp (get ready to readymade thing)", "alma pis, awzyna tus (the apple is ripe, fall into my mouth)", and instead we need to bring up perfect young people who have acquired their own "I" through relying on the national mentality of our youth with their knowledge and strength, and instill in their hearts such positive feelings as responsibility, self-sacrifice, devotion to the state and the people.

It is safe to say that one of the most effective ways to shape the national mentality of our youth in this direction is the wisdom of the people, the oral tradition of the people. The people of Karakalpakstan have always been one of the peoples rich in oral traditions, who brought up their children through proverbs, wise sayings, riddles, tongue-twisters, legends, myths, fairy tales, epics and brought them up as people loyal to their national identity. It would be reasonable to use such a philosophical upbringing, used by our ancestors, to shape the national mentality of our youth today. Because the wisdom of the people - the nail of the national mentality of the youth. Understanding of national identity, knowledge and pride of the national customs and traditions of their people begins with the philosophical ideas embedded in the oral traditions of the people. The national upbringing that we have inherited from the past is the soul of the youth, in the wisdom of the people is said:

Oylanip-bilip babalar,	Thoughtful ancestors,
So'zdi durge tengergen,	equate the word to pearl,
Oylanip aytkan har sozin,	Every thoughtful word,
Oylama kem dep gawhardan,	Don't think, less than diamond [1,89]

From this point of view, we are amazed that our ancestors brought up their children in just three words. These words are "uyat boladi (It'll be shame)", "zhaman boladi (It'll be bad)", and "Obal boladi (It'll be waste)" [2]. "It'll be shame" means that shame is stronger than death, and "uyattin ustindegi



tanimdegi zhanim menen ar-namisim turadi (my soul and honor in my body stands on a shame)." Therefore, our wise people quoted the proverb: "Zher zharylmady, men kirmedim (The earth did not crack, I did not enter)."

"It will be bad" means "Avoid badness", "zhamannan kash, zhaksiga zhantas (Avoid evil, and join to good)" [1,154], "Zhaksy soz zhan azygy, zhaman soz zhan kazygy", "Zhaksynyn sharapaty, zhamannyn kesapaty tiyedi" ("A good word is food for the soul, a bad word is knife for the soul", "the good does honor, the bad - evil "). Our people were very careful in the upbringing of children, and even though they were angry with their children, they did not curse them with bad words, did not hurt them, and discommended with kind words and good wishes. For example, they said the words: "ha, kop jasagyr (may live long!)", "ha, ozinen kobeygir (may have a lot of children!)", "ha, jetti gazynege tap bolgyr (may find seven gazes!)", etc. and directed the young people to great deeds. As a result, "soul enjoys the good words", their discomment with good wishes were accepted by Allah, and their children were happy, prosperous, had many children and lived a long life. According to scientists, the words have marvel, every day people become closer to the words that come out of their mouths. According to my observations, nowadays, some parents curse when their children do something that makes the parents angry, they curse like "kyrshynynan kyiylygyr (may cut out of the plot)", "zhuwernemek katkyr (scoundrel be frost)", "zher tartkyr (may fall on ground) ", or to their daughters "bakhty kara bolgyr (be unhappy)", "ha, katyn (wife (even though they were not married)". As a result, I think that recently, such curses seem to effect to our young people. Therefore, I think that parents should continue the path of our ancestors in the upbringing of young people, take care of their children with good words and good prayers, turn them from the wrong path and guide them to the right path.

"Obal bolady (it'll be waste)" means that everything in nature has a question, even water has a question, and another person may not be able to find something that is not valuable to you, so do not waste anything, there is nothing superfluous, know the value of everything, do not allow waste, there will be waste, there will be lost.

Since the formation of our people as a nation stems to a union of a tribe of ancient times, they have always sought to create a community, neighborliness, tribalism, regionalism, fight for relative's honor and now they are saving such national features. Such signs of national mentality are reflected in the oral education of our people. For example, about the neighborhood: "atalastin aty ozgansha,



awyllastyn tayi ozsyn (Let the colt of the villager pass before the horse of cater-cousin)" [1,49], "Gilem satsan konsina sat, bir shetinde ozin otirasan (If you sell a carpet, sell it to your neighbor, you'll sit on the edge)" [1,76], "Zhaksy konsini satyp al (Buy a good neighbor)" [1,130], " Zhaksy konsy jarasyk (A good neighbor is good) ", "Konsy bolsan korgan bol (If you are a neighbor, be a fortress) "[1,132], " konsyny kozgama koshirersen, otty kizgama o'shiresen (Don't touch your neighbor, he'll move, don't touch a fire, it'll extinguish)"[1,140], "Konsy konsydan talim alady (A neighbor learns from a neighbor)"[1,140]; On tribalism and brotherhood: "Tort ayaklyda bota tatiw, eki ayaklyda bole tatiw (camel is harmonious from four legs, cousin - from two legs)" [1,121], "Garga tamyrlı Karakalpak (Karakalpak with multi-rooted)" [1,138], "Agayin bolsan uriwlas, arimiz ushin dawlas (If you are a relative from tribe, fight for our honor)" [1,193], "Urywly el-uyali terek (nation with tribes - tree with nests)[1,181], "uw ishsen uriwin menen (drink poison with your tribe)"[1,197]. If we look at the meaning of these words of wisdom, we can see that they are very useful in maintaining unity and stability. If a young man grows up and wants to marry, he chooses a suitable girl. When he meets a girl, he asks about her tribe. Why? This is because tribal intimacy has a high impact on generation. If the girl turns out to be from the boy's tribe, the guy stops talking with her, sees her as his sister, and then treats her like a relative. As a result of this difference, which is characteristic of the national mentality of our people, for thousands of years our ancestors have preserved the healthy growth of the generation, the purity of the blood, the fertility of the generation. Therefore, it is important to inculcate in the minds of young people the fact that the tribal relations of our people are for the sake of the future of the generation, a real national upbringing, a long-awaited wisdom.

Or hospitality is one of the ancient national values inherent in the national mentality of our people. Our people say about it: "Uyge kutli konak kelse, koy egiz tuwadi (If a happy guest comes to the house, a sheep will give birth to twins)" [1,127], "At bolatugin tay jilkiga uyir, Adam bolatugin bala konakka uyir (a good mare is full of horse, a good child is full of a guest)" [1,56], "miyman atanday ulli (the guest is as great as your father) [1,140], "kelgenshe konak uyaladi, kelgen son konak jer uyaladi (the guest will be ashamed before coming, then host will be ashamed when he comes)"[1,143], "Konagin siylagan el bay boladi (The country that honors the guest will be rich)"[1,144], "Birewdin duzin ishsen, uyine kel de kazan, oshagindi sazlay ber (If you drink someone's food, come home and make your boiler)", "Konak kelse esikten, Iriski kirer tesikten (if guest comes



from door, sustenance will come from hole)" [1,130],"Konak kelse et piser, et pispese bet piser (If a guest comes, meat will be cooked, if a meat isn't cooked, a face will be cooked (ashamed)", and other proverbs were formed. Let us consider the last proverb. When a guest comes to the house, our people put everything on the table and get the meat (cattle, goat or sheep) in the barn. Boil meat in a pot and serve. If he doesn't have the meat to put in the pot, he won't be able to put himself down, and will be blushed with shame. That's what it means "if a meat isn't cooked, a face will be cooked". Better a goat than no cattle to butcher. (Berdak). So this proverb is associated with shame and honor. There is also a saying among our people: "tapkan birewin, tappagan ekewin soyadi (butchers one if finds, two if does not find)". It is understandable that a person with livestock would butcher one in the barn. On the other hand, a poor person slaughters a pregnant calf in the barn on the principle that if a guest came, he would not let the guest know that he was poor. This is the only national distinction that shows the hospitality, generosity, courage and lavish of our people.

National psychology, national philosophy, and national mentality are among the issues on the agenda since ancient times. The Avesta, a written monument of Zoroastrianism, reflects the behavior, customs, traditions and character of the peoples of Central Asia, albeit in an archaic form [3,239]. In the history of the formation of the Karakalpak national thought, the "Avesto", its origin and the history of historical figures associated with it were of great educational importance. One of the distinctive features inherited from Zoroastrianism to Eastern philosophy, including the Karakalpak national worldview, is the feeling of human freedom, liberty, the feeling of national identity through the homeland, the peace of the land that belongs to him. Also, the ideas of good thoughts, good words, good deeds, reflected in the Avesta, which has been educating our people, especially young people, for three thousand years, haven't lost its importance until now and are still valued as the core of national education, national mentality.

The formation of a sense of national mentality in young people through the wisdom of the people is one of the issues that should be widely studied. It is difficult to cover this in just one article. After all, this work requires a sociological study of the mentality of modern youth, its in-depth analysis. Folklore, passed down from generation to generation by our ancestors, can be the richest school of experience in educating young people in the spirit of the national mentality.



Educating our youth in the spirit of the national mentality is a strong and beautiful building of the future of our nation, and philosophical education, imbued with the wisdom of the people, is its stronghold. In turn, any building built on such solid basis will last forever.

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