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FOLK TALES AS ONE OF THE MEANS OF YOUTH EDUCATION

Abstract: *the article considers one of the priority directions of the society's improvement – the spiritual revival of national traditions. Familiarity with folklore genres is an important means of educating young people. The authors note the diversity of the educational function of toponymic legends and legends.*

Keywords: *toponymic legends, legends, ethnopedagogy, folklore, spiritual education, national culture.*

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НАРОДНЫЕ СКАЗКИ

КАК ОДНО ИЗ СРЕДСТВ ВОСПИТАНИЯ МОЛОДЕЖИ

Аннотация: *в статье рассматривается одно из приоритетных направлений совершенствования общества – духовное возрождение национальных традиций. Знакомство с жанрами фольклора является важным средством воспитания молодежи. Авторы отмечают разнообразие воспитывающей функции топонимических преданий и легенд.*

Ключевые слова: *топонимические предания, легенды, этнопедагогика, фольклор, духовное воспитание, национальная культура.*

Folk tales have the essence of educating a spiritually and morally developed personality, particular now that there is a need for the formation of a new professional education, which should be focused on the personality of the student.

G.N. Volkov notes in his book «Ethnopedagogics» that today the principle of people scientifically based by the great teacher K.D.Ushinsky, as a sacred principle of national education in the conditions of democratization of society acquires extraordinary relevance. And the three fundamental attitudes of K.D. Ushinsky are decisive importance for ethnopedagogy as a whole: 1) «...the people have their own special characteristic system of education»; 2) «trait of nationality is rooted deeper than all others in the soul of a person»; 3) «the educational ideas of each nation are imbued with nationality more than anything else» [1, 1].

Folk pedagogy, becoming an independent field of folk culture, has created an integral system of education and upbringing, taking into account the specific features of nations, ethnic groups, nationalities, regions. Therefore, each nation and region has developed an original culture of education, improving from generation to generation.

Ethnopedagogics explains folk pedagogy and suggests ways to use it in the modern conditions, collects and explores the experience of ethnic groups based on a centuries-old, naturally developing combination of folk traditions [1, 3].

It should be noted that the Kazakh people have a rich spiritual heritage, rooted in the depths of centuries, from the Orkhon-Yenisei ancient written monuments of the VI-VIII centuries to the present day. It occupies the territory from the gray Caspian Sea to the Altai Mountains, from the Ural Ridge to the high-altitude Alatau. Kazakhs have a proverb: if the land is rich, the people are rich. There's life where the land is spacious. Kazakhs always have a single territory, a single language and a single national culture.

Kazakh folklore is rich: all shades and nuances of folk pedagogy and folk psychology of nomads are concentrated in it. They are practically evident in such genres

of oral folk art as proverbs and sayings, fairy tales, songs. An important importance is given to such an epic genre as toponymic legends.

The folklore, as one of the types of art associated with the people, with their culture and way of life, has a lot of toponymic traditions and legends that explain the origin of certain proper geographical names.

It should be noted that recently there have been a lot of works devoted to the study of toponyms as one of the means of folk pedagogy. Toponymy is always ethnic, the names of rivers, mountains, settlements speak primarily about the influence that one or another people had on this area. According to the names, it is possible to determine how the relations of different nationalities developed among themselves, whether they lived peacefully or were enemies. For example, Kuban has been a place of coexistence of various ethnic and religious groups from immemorial times. Obviously, the Cossacks, Russians and Ukrainians left the greatest trace in its toponymy. The largest number of names of villages also came from the names of the Zaporozhye subdivisions. And Armavir is from the name of the ancient capital of Great Armenia» [2]. The author of this article believes that the diversity of toponyms, coming from different ethnic groups, is evidence of a special, «eternal» tolerance of the inhabitants of this region.

Everyone knows magnificent «Okzhetpes» The Russian translation is «the arrow will not reach». There is a legendary cliff «Okzhetpes» at 300 meters from the glade of Abylai Khan to the northeast, not far from the northwestern shore of Lake Auliekol. The height of the Okzhetpes is 300 meters above sea level. The great descendant of Abylai Khan, Shokan Ualikhanov, collected more than fifteen legends and tales about Okzhetpes.

Saken Seifullin sang Okzhetpes in his poem «Kokshetau» which is based at one of the legends about the captive Kalmyk woman by Abylai Khan. Legend says: Once Khan Abylai took large trophies in a battle with the Kalmyks and they were divided at the foot of Okzhetpes. There was only one captured Kalmyk girl left. She was 17. Her beauty was only coming into the dawn There was a dispute between the dzhigits because of her. All dzhigits wanted to marry her, a Kalmyk beauty. Khan Abylai let

her choose her own groom. The girl understood that she would not get freedom and did not want to marry the unloved man. At the top of the cliff, she fastened a handkerchief and said that she would marry the one whose an arrow passed through her handkerchief. Many dzhigits were shooting, but no one's arrow reached the top of the cliff. Then the girl jumped into the lake Auliekol from its top and a mystery stone Zhumbaktas appeared at the place of her death. Since that time the rock has been called Okzhetpes. Indeed, if you look at the ear of the «Elephant» from the side of Lake Auliekol, you will see a girl standing at full height, holding a handkerchief in her hand. This tradition shows the aspiration of people to personal freedom, to freedom of feelings and desires.

As the great teacher Sukhomlinsky said, «Love is more than God. This is eternal beauty and human immortality. We turn into a handful of ashes, and Love remains forever...». The given example is indicative in terms of educating the younger generation, as it is necessary to sow a sense of self-esteem and honor in their heart, because true love is the true beauty of a person.

The President's address to the people of Kazakhstan notes that «Kazakhstan is a unique country. In our society, a variety of cultural elements have fancily united and mutually complementary each other, mutually supporting each other. We should protect our national culture and traditions in all their diversity and greatness, and collect our cultural heritage bit by bit.

Our history teaches that a country is strong only when the people are united, so the unity of the Kazakhs is a key issue for us».

References

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