

THE ROLE OF FICTION IN FOSTERING PATRIOTISM IN YOUTH

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Abstract

This article discusses the role of fiction in fostering love for the Motherland among young people.

Keywords

Youth, Homeland, Upbringing, Literature, Education System.

Literature holds a unique pedagogical, spiritual, and social significance in cultivating patriotism among young people. This is because literature is considered one of the most powerful educational tools, strongly influencing the human soul, mind, and worldview. The role of artistic works is especially immense in instilling feelings of love for the Motherland, national pride, historical memory, civic responsibility, and loyalty to the people's interests in the minds of the younger generation. As literature reflects reality through imagery, it directly impacts the emotional world of young people and elevates their patriotic virtues to the level of an intrinsic need.

Patriotism is a person's devotion to their homeland, respect for the history, language, culture, and values of their people, and readiness to serve selflessly for the country's development. In addition to theoretical explanations, emotional and impactful tools are also necessary for forming these qualities. One of the most effective of these tools is literature. Through literary works, young people become acquainted with the lives of historical heroes, national patriots, freedom fighters, scientific figures, and labor heroes. As a result, their sense of responsibility for the nation's destiny is strengthened.

The educational power of literature lies in its ability to compel a person to feel events in their heart. For instance, the images of heroes who fought for the people's freedom, poems celebrating the beauty of the motherland, and novels and novellas reflecting the trials endured by the people all call upon young people to think deeply. Such works pose the question to the reader: "What can I do for my

Homeland?" From this perspective, literature is not merely a source of knowledge but also a school of upbringing that shapes an active civic position.

Eastern thinkers and Jadid enlighteners also highly valued the educational importance of literature. Scholars such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Alisher Navoiy, and Abdulla Avloniy noted the immeasurable role of the art of words and literature in the education of a well-rounded individual. In particular, Avloniy emphasized the power of spiritual tools in youth education, stating, "Education for us is a matter of either life or death." In these views, literature is discussed as a tool that guides an individual toward goodness, loyalty to the Homeland, and valuing the people's interests. The idea of patriotism is widely reflected in examples of national literature. In the works of Alisher Navoiy, Ajiniyaz Qosibay uli, and the poet Berdakh, the ideas of national peace, the people's well-being, and building a just society are put forward. In the creative works of Zahiriddin Muhammad Babur, a longing for the native land, love for the Motherland, and historical memory are deeply reflected. In 20th-century Uzbek literature, themes of the nation's destiny, freedom, and populism occupy a central place in the works of writers such as Abdulla Qodiriy, Cho'lpon, Oybek, G'afur G'ulom, and Said Ahmad. These works strengthen the sense of national identity and belonging to the Motherland in the hearts of young people.

The idea of patriotism is also artistically expressed at a high level in the literature of Karakalpak, Kazakh, Kyrgyz, Tajik, and other fraternal peoples. Among them, the historical destiny of the people, freedom, love for the Motherland, and issues of national unity feature prominently in the works of creators such as I. Yusupov and Muhammad Yusuf. These works serve to educate the younger generation in the spirit of common Turkic and universal human values.

Literature performs several pedagogical functions in cultivating patriotism in young people. Firstly, through the cognitive function, young people acquire knowledge about the history of the Motherland, national heroes, and national values. Secondly, through the educational function, qualities such as loyalty, fortitude, selflessness, and responsibility are formed in them. Thirdly, through the aesthetic function, an appreciation for the beauty of the native land's nature, the people's way of life, and national culture is developed. Fourthly, through its motivational function, it impels young people to be active in public life.

The effective use of fiction in the education system is a vital prerequisite for patriotic education. In literature lessons, it is advisable not to limit oneself to a simple analysis of a work's content, but to reveal its patriotic ideas, evaluate the

characters' actions, and organize discussions and creative assignments. Furthermore, theatrical performances, book-lover competitions, meetings dedicated to the lives and works of writers, and literary contests also strengthen love for the homeland in the hearts of young people.

In today's era of globalization, where certain foreign ideas, the negative influence of mass culture, and spiritual threats are intensifying, the importance of appropriately utilizing the educational influence of fiction is growing ever more. This is because true literature returns young people to their historical roots, strengthens their national memory, and enhances their spiritual immunity. A young generation accustomed to reading books will possess a high level of independent thought, critical analysis, and an understanding of the nation's interests.

From a pedagogical perspective, patriotism is the process of fostering within an individual a sense of respect, loyalty, and belonging towards their country, people, language, history, culture, and independence. These qualities are developed more effectively not just through theoretical explanations, but also through the power of artistic and aesthetic influence. There are theoretical and practical aspects to effectively utilizing the works of poets in the educational process to instill in students a love for the Motherland, national pride, civic responsibility, historical memory, and a sense of duty to society. This process is recognized in pedagogical science as one of the most important tools for the spiritual and moral development of an individual. This is because fiction, especially poetry, is a powerful educational resource that quickly touches the human heart, awakens emotions, and develops aesthetic taste.

In the works of poets, concepts such as Homeland, people, motherland, freedom, labor, unity, and devotion are expressed through sublime artistic imagery. Therefore, their use in the educational process imparts to students a deeper understanding of the essence of patriotism than a simple theoretical explanation can. For example, if a poetic work depicts the beauty of the homeland, respect for the people's history, the bravery of ancestors, or the idea of working for the country's development, the student perceives this content not only intellectually but also emotionally. From a pedagogical standpoint, this demonstrates that education is based on the unity of consciousness, emotion, and conduct.

On this basis, the works of one of the great pillars of 20th-century Karakalpak poetry, the People's Poet of Uzbekistan and Karakalpakstan, Ibrayim Yusupov, exert a powerful influence on the emotional world of young people, elevating their love for the Motherland to the level of a natural necessity. In the poet's works, the

Homeland is depicted not as a mere geographical area, but as a sacred concept connected to the human spirit, destiny, historical memory, and future. In Ibrayim Yusupov's creative work, scenes of the native land, the life of the people, the nature of the Aral Sea region, and the life of the Karakalpak land are portrayed with special affection. These images intensify the student's love and compassion for their place of birth and upbringing. From a pedagogical point of view, such artistic images are inextricably linked with environmental, aesthetic, and civic education. Because a young generation that loves its nature strives to cherish, protect, and improve it. Thus, through the poet's poems dedicated to nature and his lyrical reflections, the concept of ecological patriotism is formed in the hearts of young people.

Another important focus in the poet's work is the issue of historical memory and national self-awareness. Many of his works glorify the people's past, the heritage of their ancestors, and national values and traditions. This helps the younger generation find answers to important questions like "Who am I?" "To which people do I belong?" and "What legacy did my ancestors leave me?." In pedagogical theory, this process is referred to as ethno-cultural education. Ibrayim Yusupov's work is also of great importance as a tool for ethno-cultural education.

The idea of labor also holds a special place in patriotic education. In the works of Ibrayim Yusupov, the image of the simple working person is depicted with high esteem. Through symbols such as the farmer, fisherman, teacher, and builder, the idea that the development of society is created through honest labor is put forward. This is a very important factor in the upbringing of youth. Because true patriotism is manifested not only in lofty slogans but in dedicated labor for the country's development. In this respect, the poet's works educate young people in a spirit of respect for professions, a love of labor, and social responsibility.

The prominence of the spirit of humanism and nationality in Ibrayim Yusupov's work is also significant in pedagogical discussions. The poet extols human dignity, championing values such as compassion, friendship, unity, respect for elders, and reverence for the young. Patriotism signifies not only love for a region but also a caring attitude towards the people living in that land. Therefore, the poet's ideas, which call for humanity, serve to form a culture of open-mindedness, humanity, and citizenship in the younger generation.

In an era of globalization, where national alienation, indifference, and spiritual emptiness are observed among some youth, it is necessary to turn to the heritage of national creators like Ibrayim Yusupov. This is because such works return young people to their roots, strengthening their historical memory and spiritual

immunity. Especially for Karakalpak youth, the poet's work serves as a school of national pride and self-awareness.

The poet was interested in literature from childhood. His first poems were published in the mid-1940s. It was from these years that he dreamed, "if only I could so beautifully paint the soul of my people through poetry and make its star of destiny shine higher and brighter than others in the firmament of the world." For this purpose, he read and researched extensively. Having grown up nourished by the rich examples of Karakalpak oral literature, the brilliant stars of Eastern literature, and the works of Karakalpak literary classics, he became closely acquainted with the masterpieces of world literature during his student years and diligently studied the artistic world of these works.

The poet's first poem was "Watanım" ("My Homeland"), published in 1946. Subsequently, he published collections of various artistic translations and his own works, including poems of great educational significance like "Baxit lirikası" (Lyrics of Happiness), "Kún shıǵıs jolawshısına" (To the Traveler of the East), "Oylar" (Thoughts), "Jeti asırım" (Seven Mountain Passes), "Dala ármanları" (Dreams of the Steppe), "Kewil kewilden suw isher" (The Heart Drinks from the Heart), and the epic poem "Tumaris"; numerous lyrical poems such as "Yosh" (Inspiration), "Alasatlı dúnya bul" (This Tumultuous World), "Duzlı samallar" (Salty Winds), "Kewildegı keń dúnya" (The Wide World in the Heart), and "Begligińdi buzba sen..." (Do Not Break Your Principles...); epic poems like "Joldas muǵallım" (Comrade Teacher), "Akaciya gúllegen jerde" (Where the Acacia Blooms), "Aktrisanıń ıǵbalı" (The Actress's Fate), "Gilemshi hayal haqqında haqıyqatlıq" (The Truth About the Carpet-Weaver Woman), "Eski fontan ertegi" (The Tale of the Old Fountain), "Búlbil uyası" (The Nightingale's Nest), "Mámelek oy" (A State Matter), and "Poseydonnıń ǵázebi" (Poseidon's Wrath); as well as a number of plays, librettos, stories, essays, and critical and journalistic articles. He released a collection of stories, essays, and journalism titled "Ǵarrı tuttaǵı gúz" (Autumn at the Old Mulberry Tree). Together with the poet Á. Shamuratov, he wrote the play "Qırıq qız" (Forty Girls), and in 1973, he created the libretto for the opera "Ájiniyaz." Having gained such renown through his artistic works and public service, Ibrayim Yusupov became a deeply trusted and respected son of the people and the state.

Conclusion: In conclusion, it should be noted that in the system of fostering patriotism in youth, fine literature serves not only as an aesthetic object but also as a primary tool for the formation of civic and national identity. In an era of globalization's threats and the transformation of values, it is literary heritage that

becomes the mediator, conveying the nation's historical experience and ethical code to the younger generation.

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