

PEDAGOGICAL IMPLICATIONS OF DEVELOPING ORATORY OF SERVICEMEN THROUGH THE SCIENTIFIC HERITAGE OF ORIENTAL THINKERS

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ABSTRACT

The given article analyzes the pedagogical implications of the development of the culture of speechmaking in servicemen and the role of scientific heritage of Eastern scholars in this process. The author also discusses the pedagogical significance of developing a culture of speech, a culture of speech and a culture of servicemen through the scholarly heritage of the Eastern thinkers and scholars.

Keywords: Academic heritage, speech culture, military skills, professional skills, spirituality, enlightenment, youth, thinker, education, upbringing, pride, state, society, values, religious tolerance, interethnic harmony.

INTRODUCTION

The development of oratory in our country has been closely connected with the history of culture in Central Asia and the art of speech has played an important role throughout the history. The analysis of existing literature demonstrates that the peculiarities of oratory have served certain needs of the existing regime. It is evident by the fact that in different social orders the people who were involved in oratory or preaching were called as nadim, qissaguy, masalguy, badihguy, readers, orators, guyanda, maddoh, and qasidahon.

The analysis of literature also reveals that in Movarounnahr preaching has developed along with the art of studying the meaning of words in Koran and their use in promoting the ideas among people. However the people who knew that the creators of language are the people, who use it, have always understood the social essence and importance of oratory. Eastern thinkers have always positively considered the ethics of communicating in their works. From this perspective developing oratory skills, ethics of communication and interacting of military service men through the scientific heritage of Eastern thinkers have pedagogical implications. In fact, oratory is a category of rhetoric and is the art of expressing one's ideas clearly, skillfully and cohesively. It is worth mentioning that the speech of military service men is distinguished by its completeness, social weight, content and emotional height and has an impact on youth. Particularly, young generation feel great affection towards military people. Speeches of the servicemen includes not only using colorful words and phrases but also finding and employing impressive words that incorporate social significance of utterances. Since the uttered speech and its significance is measured by skills, by the level of sophistication and potential of the speaker.

Eastern thinkers as Abu Reikhan Beruniy, Abu Nasr Farabi, Unsur-ul-maoli Kaykovus, Muhammad ibn Musa al-Khwarizmi, Makhmud Kashgari, Zamakhshari, Yusuf Khos Khojib, Akhmad Yugnaki, Abdurakhman Jami, and Alisher Navai have called upon the development of oratory in youth, have written numerous works on vocabulary, grammar and logic, paid attention to the problems of upbringing youth.

Famous encyclopaedist scholar Beruni (973-1048) in his work “Geodesy” argues that origins of every science and its development is caused by specific needs in humankind’s life. According to his ideas roots of oratory as grammar, classic poetry and logic are the outcomes of these needs.

Our great ancestor and compatriot Abu Nasr Farabi stating the limitless importance of vocabulary and grammar in correct speaking, logical thinking and building meaningful speeches states the following: “As for the furniture of one’s mind in teaching and learning, expressing one’s thoughts, asking and replying in the process of conversation I approve that the science of naming objects is among the first...”

Farabi in his work “Principles of the Opinions of the Citizens of the Virtuous City” implies that teacher’s “speech must be clear, he must express his thoughts cohesively and coherently...must possess affection for studying, must acquire knowledge without any feeling of tiredness.” Relying on Farabi’s ideas we may argue that speech, thinking and thoughts of the servicemen must be clear. If they use language as a medium of communication, they must not forget that speech is used as a medium that implements this process of communication. In fact the process of acquiring existing knowledge, socio-historical experience, transferring them from generation to generation, planning one’s actions and realizing them is carried out by means of language. The process also carried out by exchanging information, receiving and sending messages, producing new knowledge, and solving mental tasks using the language.

Great poet Khos Khojib, in his famous literary monument of the 12th century Turkic people “Qutadgu bilig” (“Knowledge that brings happiness”), stated that “When speaking after thinking a word uttered can be a sign of wisdom”. Scholar states the following in speaking after understanding the significance of language, and producing a coherent speech:

Киши сўз туфайли бўлади малик,
Ортик сўз қилади бу бошни эгик.
Тилингни авайла - омондир бошинг,
Сўзингни авайла узаяр ёшинг.

Translation:

A man is precious by his words,
Head is bowed by redundant words,
Keeping tongue locked, keeps a head safe.
Saving your words, extends a life.¹

The studies of Akhmad Yugnaki (12-13th century AD) also call upon the necessity of thinking before speaking, not being in haste while expressing one’s thoughts, logical and effective making of sentences and searching for meaningful words and phrases and avoiding the use of redundant and meaningless phrases. From this perspective, it is evident that following the etiquette of speech making, using simple and comprehensive expressions and words in speech, appropriate turn taking while talking to elder people and mentors should be in the essence of preparing a serviceman.

Great scholar Abdurakhman Jami praised the power of words and speech and their greatness, and argued that there was no any greater mean that makes a person look beautiful:

No beautiful dress can redeem,

¹ Author’s translation.

Countless flaws in your language.
Utter words that make you dear,
Or dress to the words you engage².

Great thinker and poet Alisher Navai, in his work “Muhokamatul-lugatayn” (The Discussion of Two Languages) points out both negative and positive sides of any existing language. It is Navai’s “Muhokamatul-lugatayn” that was mentioned that “Language is the condition and mirror of our soul, and if used incorrectly is a cause of misfortune for one” which means language is a weapon that makes a person glorified and if used incorrectly makes anyone miserable. In fact, if military servicemen pay attention to role of any given word, and to its meaning and use and put great efforts in the development of their speech making skills, there will be an increase in the efficiency of upbringing younger generation. Since as it was noted by R.Jumaniyozov “A word is a creator and a destroyer, praise is made of words, curse is made of words, good and bad comes from words, wellbeing and misery is caused by words, creation of the world, its prosperity, and destruction depend on words”.

Oral speech of servicemen must possess such qualities as its sonority, acuteness, its convenience in sending and receiving messages. As the role of servicemen and their speech making skills are of great importance in transmitting nation’s culture, morality, achievements in science, establishing peace among nations. Oral speech is build around the use of notions as pause, logical emphasis, temper, frequency, rhythm and other componential unit mechanisms that make our speech work and express the feeling and utterances.

In conclusion, it can be stated that speeches of military servicemen must be based on expressing and uttering one’s thoughts based on the principles as its being scientific, meaningful, coherent and cohesive, acute, literary and logical. For this first of all the speech must meet the requirements of a literary language in its full extent. As servicemen’s intellectual potential, moral capacity builds up, their speech making skills also improve. The culture of speech must comprise such notions as lecturing, mutual interaction, questioning and answering, conversing, and using the wealth of Uzbek literary language; infilling moral and ideological features into people; employing examples of folklore, wise words, sayings, mentoring of elderly people in its place; for speech to be complete and clear, full of meaning and content; exploring other people’s thoughts and expressions, making clear conclusions; negotiating meaning and participating in discussions with modesty in times when its necessary.

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² Author’s translation.