

UDC 821

<https://doi.org/10.33619/2414-2948/81/50>

PEACEBUILDING THROUGH PROVERBS (IN THE EXAMPLE OF THE PROVERBS IN THE KYRGYZ AND TURKISH LANGUAGES)

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СОЗДАНИЕ МИРА ЧЕРЕЗ ПРИТЧИ (НА ПРИМЕРЕ ПОСЛОВИЦ В КИРГИЗСКОМ И ТУРЕЦКОМ ЯЗЫКАХ)

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Abstract. Peace building and peace education through proverbs and sayings in the Kyrgyz and Turkish languages are described in this article. There is a discipline called peace education taught at schools and universities in many countries. This discipline isn't taught in our country and it's difficult to imagine our life without conflicts. Proverbs and sayings expressing peoples' wisdom and spirit are among the most ancient human institutions as they tell a story taken from our life experience. With the help of proverbs and sayings we educate our generation to build peace that they could have good relationship with other persons, within groups and with people from other cultures. In the globalization period it's important to teach people how to make inner peace, how to interact with others and avoid unnecessary aggression. This article aims at defining how inner peace is educated and how these cultures build peace with others in the example of proverbs. Peace building proverbs connected with peace, tolerance, patience, avoiding or resolving conflict are picked up from the Kyrgyz and Turkish languages and studied comparatively. The method of the research is exploratory.

Аннотация. В данной статье описаны миростроительство и мировоспитание через пословицы и поговорки на киргизском и турецком языках. В школах и университетах многих стран преподается дисциплина под названием «воспитание мира». В Кыргызстане этой дисциплине не учат, и трудно представить нашу жизнь без конфликтов. Пословицы и поговорки, выражающие мудрость и дух народа, относятся к древнейшим человеческим установлениям, поскольку рассказывают историю, взятую из нашего жизненного опыта. С помощью пословиц и поговорок мы воспитываем наше поколение строить мир, чтобы у них были хорошие отношения с другими людьми, внутри групп и с людьми из других культур. В период глобализации важно научить людей обрести внутренний мир, взаимодействовать с другими и избегать ненужной агрессии. Эта статья направлена на определение того, как воспитывается внутренний мир и как эти культуры строят мир с другими на примере пословиц. Пословицы миростроительства, связанные с миролюбием, терпимостью, терпением, избеганием или разрешением конфликтов, взяты из киргизского и турецкого языков и изучены сравнительно. Метод исследования исследовательский.

Keywords: building the world, educating the peace, proverbs.

Ключевые слова: построение мира, воспитание мира, пословицы.

A growing number of recent publications covering different facets of peace building show that peace building deals with not only diplomatic, political and security sectors but also psychological, legal, educational and many other sectors. Peace building impacts on institutional, behavioral, perceptual, and emotional layers and it involves short, medium and long-term activities. We need peace building because developing peaceful people means enjoying peaceful life. Violence affects everybody, conflicts may lead to wars and wars prevent communities from developing. In the result there might be illiteracy, poverty and other misfortunes. If we teach our generation to talk and behave in a proper way to be tolerant, to interact with others whose background is different, there won't be necessity to go through processes of peace building like peacemaking and peacekeeping. We can do that with the help of proverbs without making people attend some schools or universities. When people take responsibility for their own inner peace and peace of community, there won't be conflicts.

The object of the study is proverbs and sayings in the Kyrgyz and Turkish languages educating peace. The method of the research is exploratory.

Harris [1] defined five types of peace education and gave detailed information about goals and content for each. "Global peace education" covers international studies, holocaust studies and nuclear education. "Conflict resolution programs" give knowledge about mediation, negotiation and communication skills. "Violence prevention programs" deal with domestic violence, drug abuse and teaching tolerance. "Development education" aims at supporting people to increase their awareness of environment and human rights education. "Nonviolence education" reflects the ideas of Ghandi, King and other great peacemakers.

The overall aim of education for peace is to help build a peaceful world. To reach this overall aim we should learn to live in harmony with ourselves, with others and with natural environment. We should be aware to understand the origin of violence and be able to resolve conflicts peacefully from intrapersonal to international. As proposed by Staub [2], the aims of peace education are to develop caring and nonaggressive individuals who relate peacefully to others in their own lives, who promote the welfare of others, and who take action to prevent violence in their society and in the world.

With the aid of proverbs we can teach our generation to build inner peace, to make relationships with others, within and between nations. It was stated by F. Bacon not in vain that the genius, wit, and spirit of a nation are discovered in its proverbs. Proverbs and sayings including wisdom, knowledge and truth are timeless and boundless. Mieder stated that doubtlessly traditional proverbs still play a significant role in today's speech, where they continue to be used to moralise, to instruct, to advise, and to reflect on everyday occurrences [3, p. 58]. By using proverbs we teach people, give them some advice, and show people the proper way in life. We can tell people how to behave how to not, advise or even criticise indirectly.

Results and discussion: overall 20 peace building proverbs connected with peace, tolerance, patience, avoiding or resolving conflict are picked up from the Kyrgyz and Turkish languages and divided into intrapersonal, interpersonal, intergroup/ intercultural and international relationships.

Intrapersonal relations (inner peace education)

<i>In Turkish</i>	<i>English equivalent or meaning</i>	<i>In Kyrgyz</i>
1. Öfkede akıl olmaz There is no wisdom in anger	Anger and haste hinder good counsel	Achuunu akıl jenet Wisdom wins anger
2. Nerde birlik orda dirlik. Where there is unity, there is peace.	Peace makes plenty Think before you speak. A goose quill is more dangerous than a lion's claw	Yrys aldy yntymak Where there is peace, there is plenty. Ok jarasyndan til jarasy jaman

<i>In Turkish</i>	<i>English equivalent or meaning</i>	<i>In Kyrgyz</i>
3. Bıçak yarası gezer, dil yarası gecmez A knife-wound heals, but a tongue wound festers.	Don't fight fire with fire Meaning: Be merciful	A tongue wound is worse than a bullet-wound
4. Ölüm ile öç alınmaz Death cannot be avenged	Meaning: Don't be revengeful	Akılduular söz alıŝat, akılsızdar öç alıŝat. The smart negotiates the stupid take revenge.
5. İş amana binince kavga uzamaz / Aman diyene kılıç kalkmaz An argument stops when another asks mercy.		Sunulgan moyundu kılıç kespeit A head of a man who admits his fault shouldn't be severed.
6. –		Atandy olturgongo enendi alyp ber Let your mother marry the person who killed your father

These proverbs show people the importance of peace, and emphasize to learn to control their anger which was expressed in both languages with wisdom and anger. One must live with others in peace then there will be plenty where language units like peace and plenty were used in both languages. Using violence is very bad. Insult and humiliation hurt people much, therefore one should think before speaking. In the Turkish language a knife wound while in the Kyrgyz language bullet-wound were used. Retribution motivated by revenge is very bad. One must be unlike others who perform the injury. Like in the proverb *to err is human*, if someone makes a mistake and admits that and apologizes, that person should be shown mercy. The word sword was used in both languages in calling for being merciful. The last proverb in the Kyrgyz language *Let your mother marry the person who killed your father* calls for being merciful too. Those who forgive will be forgiven. Finding your peace of mind, controlling emotions are important for inner peace and human interaction in general. These proverbs introduce nonviolence where controlling aggressiveness and anger, maintain healthy relationship, constructive conflict resolution, being merciful are important.

Interpersonal relations

<i>In Turkish</i>	<i>English equivalent or meaning</i>	<i>In Kyrgyz</i>
7. Akıllı düşman aptal dosttan iyidir A wise enemy is better than stupid friend	False friends are worse than open enemies. Meaning: Only friends tell you the truth	Komusko dostton korunoo dushman artyk Better an open enemy than a false friend
8. Dost ağlatır, düşman güldürür A friend makes you cry, Enemy makes you laugh.	A friend's eye is a true mirror	Dos küidürüp aitat, duŝman süidürüp aitat.
9. Dost kara günde belli olur A real friend is with you on your bad day	A friend in need is a friend indeed	The word of a friend makes you cry, The word of an enemy makes you laugh.
10. Dostluk başka alış veriş başka There is no friendship in trade (lit)	Lend your money and lose your friend. Meaning: Never start business with friends.	Dostuk tar kyiada synalat Friendship is revealed when you go through hard times. Soodada dostuk jok Friendship is not admitted in trade (lit)
11. Et tirnaktan ayrılmaz Meat is inseparable from nails (lit)	Blood is thicker than water	Söök kayrılát, dos ayrılat Friends may leave you, but relatives never. (lit)
12. Kılıç kınını kesmez Swords don't cut the sheathe (lit)	Meaning: Close people can't be harmed	Kılıç kının kespeit Swords don't cut the sheathe (lit)

<i>In Turkish</i>	<i>English equivalent or meaning</i>	<i>In Kyrgyz</i>
13. Yakın (hayırlı) dost (komşu) uzak (hayırsız) hısımdan (akrabadan) yeğdir (iyidir) A friend at hand is better than a relative at a distance	A friend at hand is better than a relative at a distance	Alıskı tuugandan jakıńkı koşuna artk. A friend at hand is better than a relative at a distance

In interpersonal relations relationship between different individuals plays great role in both cultures. True friends' nature is caring for one another and supporting each other both in times of trouble and happiness. Only true friends impart honest opinion. Both cultures pay special attention to making friends. One must be selective in the choice of friends. Friendship requires honesty in trade.

In interpersonal relations family relationship and relationship between relatives are important. Family relationships are the strongest of all and they are never harmed. But if they break off the relationship they become strangers to each other, in such cases people like friends or neighbours become closer than relatives as they are next to you every time. Mutual respect, trust, honesty, fairness are important in healthy relationship between friends and relatives. In daily life and in business proper behavior is essential. Here in the proverbs where interpersonal relationships were reflected almost all of them coincide in meaning and linguistically except one. The proverb with the meaning close people can't be harmed differ structurally from each other.

Intergroup/intercultural relations

<i>In Turkish</i>	<i>English equivalent or meaning</i>	<i>In Kyrgyz</i>
14. <i>Yabancı</i> koyun kenara yatar A foreign sheep lies on the edge (lit)	Meaning: A stranger or a foreigner is different anyway.	
15. <i>Yabancı</i> köpek yedi mahalleden kovulur A foreign dog is chased from seven streets (lit)	Meaning: not all cultures are open to foreigners.	
16.	Brothers can become strangers if they break off their relationship (lit)	Aga tuugan kimde jok, syilashpasa jatcha jok
17. Birlikten kuvvet doğar There is power in unity	Friendly community has a power	Küç birdikte There is power in unity
18. Sürüden ayrılan koyunu kurt kapar The sheep separated from the flock gets eaten by the wolf	Meaning: One must live in peace with the community he or she belongs to	Bolungondu boru jeit The sheep separated from the flock gets eaten by the wolf

In the Turkish language there are proverbs with language unit — *stranger* or *foreigner*, it was expressed with a foreign sheep and dog in the proverbs. It's human's nature to feel the difference of a person that is alien to his or her social identity. A relevant equivalent wasn't found in the English language. These proverbs don't teach to be different but adjust to differences. People with different backgrounds in any way differ from those who have a lot in common but still these cultures teach their generation to be tolerant of otherness. Proverbs with such language units as *stranger* or *foreigner* weren't found in the Kyrgyz language. This might be explained with the geographical location and historical development of these countries. The proverb in the Kyrgyz language with the word *jat* — stranger was found where it says that relationship can be broken if relatives destroy bonds. In both

cultures it's highlighted that still family relationships are more important than friends and they become strange to each other if relatives don't foster their relationships. That the only friendly nation becomes powerful is noted in two languages. National unity starts with peace at home and it should be promoted to achieve global unity.

International relations

In Turkish	English equivalent or meaning	In Kyrgyz
19. Elçiye zeval olmaz Diplomats aren't killed	Meaning: Diplomats shouldn't be killed	Elçiye ölüm jok Diplomats aren't killed
20.	Friendship is created through two people.	Eki eldin dostugu bir belden aşırat, eki eldin dostugu min beldi aşırat The friendship of two men solves one problem The friendship of two peoples solves many problems

It's widely known that Vienna convention about diplomatic immunity was written in 1963 but these people practiced it much earlier. In both languages it's stated that diplomats shouldn't be harmed or killed, structurally it was expressed in different ways.

The last proverb in the Kyrgyz language states that bonds between different countries should be strengthened to overcome obstacles and solve problems. Here elements of conflict resolution or violence prevention can be observed.

To sum up we can say that in proverbs all the elements of peace education programs distinguished by Harris can be found but development education program prevails over others. Proverbs are the best way to teach people, give advice and show them the right way. It's not necessary to go to school or any institution, with the aid of proverbs we may teach our generation everywhere and at any time we like. In these cultures self-awareness to live in harmony in the family, in the society, prevention of conflict occurrence, non-violent conflict resolution, human interaction and behavioral norms are taught through proverbs. Finally, proactive violence prevention is more effective than reactive conflict prevention; therefore peace building is important in intrapersonal, interpersonal and intercultural relationships. From the proverbs taken for analysis we can say that these two people sharing common values, speaking languages belonging to the same group have a lot in common but at the same time in peace education a few linguistic and cultural differences were found which can be explained with extra linguistic factors. That's what people experienced and what is reflected in their languages.

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*Работа поступила
в редакцию 25.06.2022 г.*

*Принята к публикации
30.06.2022 г.*

Ссылка для цитирования:

Toktomatova A. Peacebuilding Through Proverbs (In the Example of the Proverbs in the Kyrgyz and Turkish Languages) // Бюллетень науки и практики. 2022. Т. 8. №8. С. 470-475. <https://doi.org/10.33619/2414-2948/81/50>

Cite as (APA):

Toktomatova, A. (2022). Peacebuilding Through Proverbs (In the Example of the Proverbs in the Kyrgyz and Turkish Languages). *Bulletin of Science and Practice*, 8(8), 470-475. <https://doi.org/10.33619/2414-2948/81/50>