

The educational value of surgical methods in maintaining health formed in the experiences of the Karakalpak people

A.J. Kurbanbayeva

*Doctor of Philosophy in Pedagogical Sciences (Phd) of “ Natural sciences ” faculty.
Nukus state pedagogical institute, kurbanbaevaasel1980@gmail.com*

Abstract

The article examines the ancient health care traditions of the Karakalpak people and their importance in maintaining human health today. Since ancient times, Karakalpak paid great attention to the health of the people based on the climatic conditions. Studying the ancient treatment methods of the people of Karakalpak, who lived close to nature in ancient times and studied natural phenomena and used them to maintain health, is one of the urgent issues of today. In ancient times, the inhabitants of Karakalpakstan were mainly engaged in animal breeding and fishing. Everyday life difficulties certainly did not leave them without injuries. Ancient traditional healers were able to painlessly heal these wounds without medicine. The healers were able to heal the fracture with stroking. The ancient Karakalpaks called such healers bonesetters.

Keywords: *folk medicine, enoopedagogy, health care traditions, bonesetter's, goose-fat, fractures, mummy, koumiss, fat-tailed fat, medicinal plants.*

1. INTRODUCTION

Folk medicine has been embodied in natural phenomena in the living conditions of every nation for centuries. In ancient times, people relied on the knowledge and experience of medicine man (doctors) to protect their health. In the folk pedagogy of Karakalpak, treatment methods related to teaching young people to maintain health are based on the study of ethnopedagogical literature, works of folklore and historical sources. Treatment methods formed in folk experiences using socio-economic, medical-hygienic, psychological and physical methods came orally through folk proverbs and epics. Because in ancient times, writing and drawing were not sufficiently developed among the people, so the traditional way of life of the people was expressed in folk art.

In ancient times, the Karakalpak people led nomadism before moving to a certain place. However, despite such difficult times, our people have preserved their national identity, customs and traditions. In those days, the people often held horse races, various equestrian games. They came up with various types of entertaining horse games. These games became folk traditions, which is why our people taught the child to mount a horse from the moment he got up and began to take his first steps. Everyday life hardships certainly did not leave them without injuries. [5, 18p]

One of the main sources of Karakalpak people existence was animal breeding, for this reason, all kinds of insects that were various diseases carriers threatened people's lives. Therefore, people have long known various surgical diseases and many treating methods from them. In those days, people suffered from ucler

on the body, cuts, mammary gland edemas, itch, burns, abscesses, furuncle, fractures, dislocations, sprains, cracks. Traditional healers explained these diseases to people as minor surgical diseases and were able to treat patients with the help of treatment methods they invented.

2. Research methodology

Our people began to look for everything they needed from nature; they watched how animals treated their various diseases and fractures with the help of natural mineral water and mud, mummy and other agents. And people began to use these methods on themselves. The society development and people influenced the emergence basis of a peculiar traditional healing system. The traditional healing treatment methods and techniques have not yet been proven from a scientific concept. Fortunately, many medical scientists not only recognize this historical truth, but also prove in their own practice the effectiveness of traditional healing interaction with medical science. For the first time, the issue and practice of traditional healing treatment is specially investigated from the point of view of pedagogical science. [2, 105 p]

3. Data analysis

If a person has a septic wound or itch on the body, this place was dissected with a sharp knife, releasing pus. If the furuncle jumped out, pus was squeezed out, if the wound began to bleed, ash from the burned felt was applied to the bleeding place. This was considered the simplest effective way to stop bleeding. There was a concept that when the felt burns, iodine is released, and if the wound is sprinkled with ash, its surface will dry quickly and this will also help stop the blood. Thus, traditional healers used these methods, believing that it protects the wound from the microbes

penetration from the outside. Traditional healers also knew how to use a person's own blood to stop bleeding. For this, the blood flowing out of the wound was collected and burned in a small vessel, and then the ashes of the burnt blood were poured onto the wound. This method was also used for nosebleeds. When bleeding due to damaged internal organs, a heated object was applied to the injury site (cauterized). Now doctors recommend applying cold to the injury site. Since this method allows you to ensure vasoconstriction and reduce blood loss. However, we do not know why the bleeding stops during cauterization. [3, 27 p]

This may be due to the high temperature resulting in blood clotting (pectization). In the past, traditional healers treated a purulent wound with a weak diamond solution. After that, flesh, fat or fat-tailed lard, sometimes fresh skin was applied to the wound and bandaged. Traditional healers noticed that as a result of this method, the wound is cleared from pus faster and heals faster, the wound closes at the wound site, and formed thin scar. According to traditional healers, bandaging a wound in this way helps to cleanse and disinfect wounds. With an immature furuncle, the people used the following method, before opening the wound, they applied the above-mentioned flesh, fat-tailed lard, an infusion of various herbs soaked in water or chopped garlic, a rag soaked in bile obtained from animals, this method helped the rapid maturation of the furuncle and the pus release. The people have long known a treating method of purulent or other ulcers *suzma* on the skin (*suzma-sour-milk* product, made by removing the serum from *ayran* kefir). To do this, the *suzma* formed along the dishes edges in which there is *ayran*, cottage cheese, *kaymak* (cream) is scraped out with a spoon or knife and applied to the

festering wound. In a moldy suzma, antibiotics accumulate in large quantities, which destroy microbes (penicillin and other types of antibiotics). Therefore, its medicinal properties have long been known to people and it was used to treat purulent wounds.

Cuts were popularly treated by cutting the surface with a sharp knife, squeezing blood out of the wound and applying the cattleskin. Leech was used for bloodletting. When bitten by snakes, scorpions and similar insects, a tourniquet was applied above the bite, then, making an incision with a knife at the bite site, they sucked out the poisoned blood. Then flesh, fat-tailed fat was applied to this place, sprinkled with a powder made from the dried snake, scorpion and karakurthead (black worm). In their absence, a live frog was applied to the bite site and the wound was bandaged.

In traditional medicine, frogs were also used to treat inflammation or injuries, warts. According to folk legends, in the old days, a live frog with a ripped belly was put on the wart and loosely bandaged. If the frog died, it was replaced with a living one. There is evidence that such treatment helps to quickly relieve inflammation, reduce redness and improve the patient's condition. In some sources, there is evidence that in the old days, the Russian people also used the method of treatment with a live frog for a snakebite.

In ancient times, our people used substances derived from plants or animals to treat lingering wounds on the body caused by parasites. Also, such wounds were washed and treated with a solution of diamond, silver and anointed with mercurial oil. Sometimes they were burned with sulfur, lapis, red-hot iron, and molten sealing wax. A similar treatment method is used and now, in various minor surgical operations, some dentists cauterize the wound

sites, despite the antibiotics and antiseptics abundance (antibacterial agents), when the gums are reddened and suppurated, they are cauterized with a pointed instrument heated with the help of an electric current. [4, 96p]

They prefer this treatment method to others. Although many patients do not like the singed meat smell, dentists claim that after cauterization, healing takes place quickly.

In ancient times, traditional healers also found cures for burns. They treated a patient who had received a burn by putting fat-tailed fat on the burn site, the skin with just slaughtered ram. Lubricated wounds from horse or goose-fat burns, doused with sour milk, sprinkled with white clay powder, salt, applied a medicinal plant leaf to the wound. (Tue japirak (түйе жапырак)). [6, 17p]

And also traditional healers treated burn wounds in the following ways: they collected algae growing in the lake, boiled them with animal fat and cooled them down on the wound. Another ancient burn wounds treating method: the burn site was first washed with cold water, then rubbed with snow, then smeared with goose-fat. The patient was given koumiss (sour-milk drink made from mare milk) with honey. After that, if the wound did not heal and pus began to break through into the surrounding tissue, an incision was made with a knife. Such an operation was performed only by experienced healers who earned the people's trust. According to ancient folk medicine, such treatment methods helped well with burns with a patients' quick recovery. Traditional healers believed that the fat and skin (skin) of just slaughtered cattle absorb pus and harmful substances, preventing them from entering the body. The sources that have come down to us require special scientific research and experiments. Even today, we often hear from

doctors about animal origin preparations. These methods were popularly practiced in the various diseases treatment, using the waste products of animals in the various diseases treatment, for example, for the eczema and purulent wounds treatment, they were wrapped in a freshly skinned animal, and an ointment was made from animal fats. Traditional healers treated human cervical lymph nodes tumors caused by inflammatory processes due to the parasites ingestion by making an incision in the neck removed the cervical lymph nodes. [7, 97p] To do this, the skin on the neck over the swollen lymph nodes was cut with an ordinary razor from top to bottom, and the swollen purulent glands were removed, then this area was washed with warm water, a bandage with animal fat was applied, and the bandage was changed every two days. After using this treatment by traditional healers, the wounds on the patients neck healed in ten days and the disease did not recur.

In ancient times, traditional healers also dealt with dislocations and bone fractures. In the old days, such traditional healers were called bonesetters (sinikshi). Bonesetters were popularly consulted more than other healers. Bonesetterism was widespread among the people due to the fact that people often received injury to bone muscles in various wars in horseback riding or in other circumstances inherent in the population life. Each village had its own bonesetters, ready to provide first aid at any time. Bonesetters, who, in their medical practice, distinguished between open and closed fractures by groping and set bones in fractures, also knew about their different types. Different treatments were used depending on the fracture type. Traditional healers were well aware of the bone joints structure and fractures and their relationship. This knowledge helped in

the ailments treatment associated with the musculoskeletal system. [1, 90 p]

4. Discussions

Some bonesetters - traditional healers were popular among the people because they had a good knowledge of the musculoskeletal system structure, that the shoulder joint consists of two bones, two bones are also connected in the knee joint, the bones forming the joints are connected using ligaments and tendons, joints covered with an articular bag, inside it contains a small amount of fluid, the knee joint bones are connected by cruciate ligaments and the hip joint with cartilage.

Traditional healers first tried experimental fractures in humans after learning how to set bones in animals and gaining complete confidence in the practice of their knowledge. Some young bonesetters went with experienced healers and learned from them how to set bones. In some written sources that have come down to us, there is evidence that healers, before the beginning of the practice aimed at treating fractures and dislocations in humans, practiced on pets for 18 years. If a person has an open fracture with profuse bleeding, the bonesetters will first try to stop the bleeding. To do this, a tourniquet (from rope) was applied to the area above the wound, the wound was washed with salt water, or a bandage was applied with melted animal fat. Bonesetters applied a thick layer of animal fat to their hands before placing the bone fragments in place, connecting the broken bones, stabilizing the fracture. They then gently massaged the delicate flesh and skin from the area around the wound to the wound surface. As a result, the pain was significantly reduced. And also traditional healers could determine the bone fracture direction. After a long massage, the healers gently, with the tips of their fingers,

slowly stretched the broken limbs and set the bones. The limbs ends were stretched until the irregularities at the fracture site disappeared. After that, the healthy part of the limb was measured with a stick and compared with the side where the bone was set. When examining fractures, bonesetters did not use a variety pain relievers, so he could easily see if a fracture was occurring by examining the patient's face, the patient effects and feeling. [1, 92p] If the healers gave the victim an anesthetic, the sick person fell asleep, and the doctor would not be able to find out how the operation works on the victim. According to traditional healers, if the broken bone is successfully repositioned, the patient calms down and feels pain relief. If, on the other hand, the victims experience severe pain, they become restless, groan, sweat profusely, sleep disturbances and try to touch the fracture area, as a result of which the bonesetter will understand that the fracture is not correctly adjusted.

Traditional healers used the same treatments for both fractures types, dividing them into open and closed. In this case, the bone set in place is tied first with a soft unbleached calico rag from the outside with camel or sheep's wool, then a wood splint is applied and bandaged. After that, the bandaged area is poured with warm salt water, this is done several times a day for three or four days. Bonesetters attribute this treatment to the fact that warm salt water helps to suppress fracture swelling and callus formation. Therefore, the broken bones ends were closed after joining. Freshly slaughtered cattle meat and fat-tailed lard were applied over the open fracture, thus repeated every 2-3 days and continued until the wound was completely healed. If the broken pipe bone was wrapped with wool as shown above, a wooden splint was placed over the fracture, leaving the joints at both bone exposed ends. If the joint is close to a fracture, then it

was fixed. According to bonesetters, the bone healing and repair length depends on the bone type, for example:

1. the fractures healing length of wrist and fingers bones is 15-25 days.
2. the forearm fusion length is 25-30 days
3. the tibia fracture fusion length is 30-45 days
4. the hip bone fracture healing length is 60-70 days.

We have established that this information is clearly confirmed in the traditional medicine data that have come down to us. [1, 93p]

Traditional healers had such a notion that the plaster should be kept for as many days as the patient was old. For example, there were opinions that if a person with a broken pelvis is 25 years old, then the bandage (plaster cast) should be kept for the same number of days. The patient was then allowed to move the broken leg, give a light load, and take steps using the crutch. If the victim is 50 years old, he was allowed to walk only after 50-60 days and this was considered the minimum period. In their practice, traditional healers noticed that the broken bone healing took place in different ways. In other words, traditional healers observed in practice that at first the fracture site begins to grow numb, after a few days the ichor appears, after about 7-10 days the ichor begins to thicken, turning into cartilaginous tissue and the broken bones ends are connected to each other, the cartilage turns into bone only through year. However, from the point of view of modern scientific research, ancient traditional healers opinion does not correspond to the data on the broken bone fusion. And the broken bone repairing idea is just an assumption.

Of course, after the bonesetters have fixed the fracture and applied a bandage, they advise the victim to comfortably hold the broken place, try not to load it. Therefore, it is necessary to start walking at a time when a broken leg does not hurt during the first movement and weight. According to traditional healers, the victim himself should be responsible for the quick fracture healing and the rapid injury healing. Usually the bonesetter examines the bone 8 days after the bone has been set in place and fixed. In order to heal broken bones quickly and well, traditional healers prescribed increased nutrition to the patient, gently massage the fracture site and also drink mummy. Most bonesetters don't like to have a plaster cast. In their opinion, gypsum reduces blood circulation, which in turn tightens the joints. The limbs dry out because of the plaster. So these bonesetters opinions need scientific evidence. If the broken bone did not heal properly after surgery and it did not take more than 1-2 months after it, experienced bonesetters would repair it. For this, a bandage with fat-tailed fat was applied to the fracture, because fat-tailed fat softens the broken ends of the bone and helps the bones to heal properly. To do this, the incorrectly set bone is carefully set into place with the hand edge and bandaged as before. When we study the ancient medical practices of the population in the light of modern scientific medicine, we see that such bonesetters' methods to reposition broken bones are a little dangerous. Firstly, a person can lose consciousness and faint from severe pain during the secondary displacement of incorrectly healed fractures, and secondly, in such cases, the bone marrow breaks up into granules that can flow through the blood vessels and clog thinner arteries in other bodyparts, which is very dangerous for human life.[7,69p]

Previously, traditional healers treated abnormal joints adnation, ichor congestion in fractures and edema by applying a bandage with fat-tailed fat. The bonesetters explained to the people that fat-tailed fat has the absorption quality of ichor cleansing the joints. In the old days, experienced traditional healers were involved in the fractures reduction and the joints dislocations, and people expressed confidence in such bonesetters. Some of these bonesetters knew how to do minor surgery. Traditional healers knew how to make an incision, apply a suture, remove stones that form in some human organs and quickly cure the sick.

5. Conclusion

The main scientific conclusion presented in this article is as follows: the acute problem of modern cultural studies - the history of folk medicine is considered for the first time in Karakalpak folk pedagogy. At the same time, taking into account that they are healing fields, before contributing to scientific analysis, it should be emphasized that they, along with other scientific fields, contribute to the expansion, flawless development, and prosperity of their future. These unique informative and meaningful descriptions and conclusions can be of great help in studying the art of traditional medicine and raising national spirituality. Consequently, further scientific and educational research of folk medicine can be compared to a very valuable and important good work. At different times, traditional healing faced different obstacles and therefore there was no opportunity to expand it.

Protecting the health of the population and youth is one of the most important and responsible tasks of every society. In order to successfully solve many problems of modern social development, a person must be healthy

and in the spirit of confidence in his future. Karakalpak folk pedagogy was formed in the traditions and programs of teaching young people to take care of health. The people of Karakalpak have always paid great attention to the health of the future generation. Such folk traditions are important in protecting the health of young people and forming a healthy generation in society. The national health traditions analyzed in the course of scientific research were formed in the ancient lifestyle of the Karakalpak people and are studied in folk oral works, proverbs and epics to this day.

REFERENCES

Алеуов Ө, Өтебаев Т. Қарақалпақстанда педагогика илимининң қәлиплесиўи ҳәм раўажланыўы. Оқыў қолланба. Ташкент-2007.-130 б.

Баҳадырова С. Қарақалпақ қандай халық – Ташкент, «Наврўз» баспасы. 2017 ж., 256 б.

Марков В.В. Основы здорового образа жизни и профилактика болезней: учеб. пособие для студентов пед. вузов. М.: Академия, 2001. 320 с.

Норқобиллов М.Н., Мирходжаева З.С., Маҳмудов В.В. Жисмоний маданият ва спорт машғулотларида соғлом турмуш тарзини талабалар онгига сингдиришда педагогик ёндошувлар. // Монография. Тошкент 2019.-138б.

Торежанова Р.У. Традиции эстетического воспитания молодёжи в каракалпакской народной педагогике. автореф...дисс...канд...пед.... наук... - Ташкент 2007.-24 с

Сапаров Т. «Экологик накулай минтақалардаги мактаб ўқувчилари соғлиғини сақлашга йўналтирилган

ўқитиш технологиялари»
Пед.фанл.номз....дисс.автореф.-
Ташкент -2011. 24б.

Бекжанов Б.К. Халқимыз қадирлеген ғазийнелер- Нөкис, 2016.-76 б.