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## GENERAL THEORETICAL AND METHODOLOGICAL TECHNIQUES FOR STUDYING THE RELATIONSHIP OF ETHNICITY AND NATURE IN THE ANCIENT BASHKIR EPIC «URAL-BATUR» (ON THE BASIS OF «GROWTH POINTS» ASKINO SECONDARY SCHOOL №1 REPUBLIC OF BASHKORTOSTAN)

**Abstract:** The article discusses new approaches to the theoretical study and understanding of the ancient Bashkir epic "Ural-Batur". Methodological techniques for deeper knowledge of Bashkir folk tales are presented to teachers of rural secondary schools. The concept of the relationship between the ethnic group and the nature around us is considered. A close connection has been established and presented between the modern nature of the Republic of Bashkortostan and the Bashkir folk epic "Ural-Batur". A theoretical study of famous Bashkir legends was carried out; the reflection of nature in the culture of the ethnic group was shown. Possible influences of ethnic traditions on attitudes towards nature in general are identified and presented. A detailed analysis of the legend was carried out in

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the light of a powerful source of knowledge of the worldview of the modern ethnic group. The relationship between man and nature in ancient Bashkir legends is shown. Examples of manifestations of kind attitude towards animals in Bashkir oral folk art are given. The synthesis of the epic shows the main character Ural-Batur as a true representative of the Bashkir people. Separately from the epic, Living and Dead Water are highlighted as the source of life and the strength of the Bashkir bators. When studying the epic, students are presented with the protagonist's testament to future descendants about preserving nature. The etiological animistic motives in the epic "Ural-Batur" are described in literature. For modern humanity, environmental problems of natural places of the Republic of Bashkortostan are presented based on legends. The historical and environmental significance of the "Ural-Batur" epic is priceless for world culture. The article has enormous educational significance for modern youth and the younger generation. The work was written within the framework of "Growth Points", a structural unit of a rural secondary school within the framework of the "Modern School" for digital, natural science and humanities profiles.

**Key words:** education, upbringing, rural educational institution, UNESCO, Republic of Bashkortostan, Yamantau, Kapova cave, Ural mountains, Shulgan-Tash, Growth point, modern school, final essay, Unified State Exam, Russian language, literature, Bashkir language, Federal state educational standards of the new generation, legend, epic, Ural-Batur, nature, ethnos, myth, fairy tale, water, computer game.

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## Introduction

### UDC 373.1

In our time, man has achieved brilliant discoveries in the field of astronautics, technology, and nuclear energy. Daily complex medical operations are not an unusual event for doctors, and easy operation of a computer is no longer a sensation for the average first-grader.

Every person has many opportunities and desires to change the world. By understanding the laws of nature, we try to make it better. Numerous machines and various devices make it possible to understand the world, learn the rules and patterns, and influence the processes occurring in nature.

"You must have not only an eye, but also an inner sense of nature, you must hear its music and be imbued with its silence", – wrote the great artist I.I. Levitan [1].

Nature is something that is not created by man. Nature is a boundless world filled with mystery, magic and wonder.

Of course, since ancient times the world existed according to the same basic laws that still apply now, only these laws had yet to be discovered, and since then man has been interested in how nature works. And the first hypotheses about the origin of the world and man, about the laws of life turned out to be so interesting, beautiful, poetic, plausible that people still turn with surprise and joy to the wisdom of the ancient people who created these hypotheses, which were later rejected by science, but became endless, inexhaustible a source of art and literature, an indicator of the *relationship between ethnicity and nature* [2].

Naturally, we asked a reasonable question: how, by learning the laws of nature, do we try to change our attitude towards it?

To answer all these and other questions, we decided to conduct our own theoretical research and comparative analysis of the relationship between the Bashkir ethnic group and nature in the ancient epic "Ural-Batur" on the basis of "Points of Growth" Askino Secondary School №1 Republic of Bashkortostan [3].

## 2. Purpose of the study.

In this regard, the *purpose* of this work is to establish a connection between the current nature of the Bashkir region and Bashkir folk tales, as well as to show that Bashkir tales are of great educational importance for youth and the younger generation.

We considered the research *problem* in the article to be how exactly the concept of nature is reflected in the famous Bashkir folk epic "Ural-Batur", and how are ethnicity and nature connected in ancient Bashkir legends.

The *object* and *subject* of the study is the Bashkir folk epic "Ural-Batur" itself.

The *objective* of the study was to conduct a study of Bashkir legends to determine the relationship between the ethnic group and nature, the reflection of nature in the culture of the ethnic group, the influence of ethnic traditions on the attitude towards nature and environmental management.

As a research *hypothesis*, we made the assumption that in the image of the *Ural-Batur* and other Bashkir bators, typified features of the mentality of the Bashkir people appeared.

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Research *methods* within the literature available at our school are analysis of the texts of Bashkir legends, systematization, and generalization.

This work has *scientific* and *practical significance*, namely, it is a study devoted to the study of the history of the relationship between the Bashkir people and nature, the reflection of nature in the culture of the Bashkir people, the influence of Bashkir traditions on the attitude towards nature and environmental management.

### 3. Tales as an inexhaustible source of knowledge of the worldview of an ethnos.

In the fight against nature, modern man has armed himself with science and technology. All kinds of machines and instruments allow him to understand the phenomena occurring in the world, sometimes even influence them.

When studying the epic in the lessons of the Russian language, Bashkir as the state language, literature, and native language, we pose a number of motivational questions to students. Here are just a few of them that run like a red thread through the entire "*Ural-Batur*" epic.

But what instrument can measure the depth and strength of an individual's feelings? Which meter will warn of a growing human tragedy or environmental disaster? As of today, none!

Therefore, according to [4], it is possible to convey to junior, middle and senior students that in relation to themselves, a person has one of the great means of knowledge – art and literature. They do not reveal absolute, infallible truths, but they are the ones who explain to a person what he is and what he should become. Filling our hearts with light and beauty, they help find solutions in difficult moments of life, illuminate people with ideas, helping to understand ourselves and the world around us.

In those distant years, when people still had no idea about the causes of various natural phenomena (storm, hurricane, thunderstorm, flood), different peoples began to develop their own *legends* [5]. And also, through *myths* [6] and *legends* [7], people tried to understand the universe, the nature and place of man in this world.

Next, we will dwell in more detail on some Bashkir legends, which will give an idea of the "*kamil keshe*" (heroic personality), and will try to show not only the value for world culture, but also the enormous historical and environmental significance of the epic "*Ural-Batur*" [8], which represents is an original translation from Bashkir, Russian into English.

When translating fragments of the epic into English, we provide students with a literal translation of each line separately in order to try to convey the true meaning of the plot being studied. However, our literal and line-by-line translation will be very different from the academic [9] and literary [10] versions of the translation.

### 4. The relationship between man and nature in Bashkir legends.

The Bashkir people are rich in their fairy tales, legends and tales, in which the reader is presented with a wide range of views of the Bashkir people as an ancient ethnic group, rooted in the depths of the primitive communal system [11].

Having reached us from the depths of centuries, they embody the social, moral, aesthetic worldviews of our distant ancestors and reflect nature in the culture of the Bashkir people.

The Bashkir folk epic "*Ural-Batur*" is the most striking and monumental monument of the spiritual culture of the Bashkir people. Its popularity and enormous value lie in the fact that it reflects with high poetic skill the eternal themes of the relationship between man and nature.

The palette of artistic means of the work itself is colorful; its figurative system is rich and original, reflecting the peculiarities of the pagan consciousness of ancient man. He was part of nature, a child of nature, who did not know fire, living only by hunting wild animals.

For example, this is clearly shown in the following fragment of the epic "*Ural-Batur*", which we present in a literal translation of each line.

...An old man named Yanbirhe,  
With Yanbikah, his old woman,  
Adapted for yourself  
Lion Arslan to carry them,  
A falcon to kill the birds,  
A leech to suck blood,  
Pike to catch fish...

Here we inform the students that for *Yanbirhe* and *Yanbikah*, *Arslan* acts as a cab driver, which in translation from Bashkir means lion.

If we consider the fairy tale "*Khylubika and Yarkei*" [12], we will see that it is permeated with subtle feelings of love for nature, which united people and pristine nature. Therefore, *Arslan*, who is also a lion, also means the desire to be strong, brave, courageous, which reflects the desire of the Bashkir people themselves.

For example, animals served *Yarkei*, were devoted to him, and were always ready to help: "*Going out into the field, he burned a hair from the mane of his war horse, and he, along with the dog and animals, was not slow to appear before the owner*".

### 5. Attitude towards animals in Bashkir legends and oral folk art.

A kind attitude towards animals and all living things is another distinctive quality of the Bashkir mentality, which is reflected in many works of oral folk art. A striking example of the manifestation of kindness is *Umys* [13] in the fairy tale of the same name.

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It is very important to show students what we can observe at the very beginning of the work, when he, as a child, gives his last money in order to buy a small donkey. Here is a fragment of the dialogue between the old man and the boy in a literal translation.

*"...He met an old man on the road who was leading a two-year-old foal. Umys really liked the foal. And he asked: Will you sell the foal, old man? I'll sell, – he answered, – the price is so many rubles. Umys was delighted: And I have just that much money. Here you go..."*

In another fairy tale, "Alpamsha-Batur" [14], the main character loved animals with all his heart. At the very beginning of the work, the story is told about his main find, which he was incredibly happy about. Here is a fragment from the fairy tale, taking into account the literal translation.

*"...One day in early spring Alpamsha found a sick gosling on the shore of a lake and was very happy about his find. He came out with a gosling, fed it, and by the end of summer the little gosling turned into a big goose..."*

Here we clearly and specifically focus the attention of students on the fact that *Alpamsha-batur* is not alone in performing feats, he is helped by his beloved and main assistant – *Akbuthat* (winged horse), together with him they resist evil and win. In general, according to Bashkir ancient writings, *Akbuthat* is literally translated as "white-gray", the name of the famous winged horse from Bashkir legends.

When the hero whistles, *Akbuthat* is ready to fly to him at any moment, support and help him, no matter how difficult his request. Devotion and loyalty to the batur is reflected in the lines, which we give in literal translation.

*"...Alpamsha got off his horse and, before parting with him, agreed that if he needed the horse, he would whistle, Akbuthat would hear the whistle and come running to the cal..."*

Students should understand that the image of a faithful friend, *Akbuthat*, also occupies a special place in the epic "Ural-Batur", with the help of which the main character accomplishes feats, fighting dragons, divas, devils, and snakes. It should be clarified that a dev is a popular creature from the epic legends and fairy tales of the Near and Middle East, which is a rather ugly, huge, hairy, fabulously strong monster, capable of flying in the air and capable of magic. Therefore, the natural source of strength and courage of the batur was the rich, virgin, untouched nature of their native land.

If we consider the plot of these works, we will see a lot in common, a lot of similarities in the characters, actions and behavior of the main characters. And, most importantly, you can be sure that the secret of their strength was given by nature. It was she who enriched her inner world, illuminated her with the light of new ideas, forced her to perform great feats and fight for justice.

The idea of the immortality of the feat of heroes fighting against the forces of evil, the glorification of an ever-living and renewing nature – this is the humanistic essence of the epic, passed on to the younger generation from school.

### 6. Ural-Batur as a prominent representative of the Bashkir ethnic group.

The epic "Ural-Batur" tells the story of the indivisible unity of the Bashkir people with their Motherland, with their native land, with their Land.

The main character of the epic is the *Ural-Batur*, who is a prominent representative of the Bashkir ethnic group, who has absorbed the best features of his people, faith, customs, the desire for justice, their love for nature, for trees, for everything that surrounds them.

Before analyzing the main character, it is necessary to convey to students that the batur is the hero of Turkic epic tales; a brave, reckless man. This word is derived from the Mongolian word *bakhatur* (*batur*), probably with the stress on the final syllable, but in a literal English translation, due to the phonetic structure of English words, it should be pronounced armor.

Let us give a line-by-line literal translation of a fragment of the epic that describes the connection between the traits of the Bashkir people and nature.

*...Father, come to your senses, look  
On the stick you hold in your hands,  
Run your eyes over it:  
She sang young in the branches.  
Today she is all planed,  
All beaten up, damaged,  
Turned into a naked club...*

Studying the epic in each parallel of classes, we emphasize that the image of the *Ural-Batur* reflects the moral, ethnic and aesthetic values, norms of behavior, preferences and priorities that have developed in the popular consciousness of the Bashkir's.

The epic most clearly characterizes the national mentality – the concept of "yakshylyk" – "good", which is combined with such national character traits as "baturlyk, irlek" – "masculinity". This means sacrificing one's life for the sake of life on earth, doing good in the name of the people, honesty, humanity, filial piety, that is, everything that makes the hero, according to the Bashkir's, an integral personality – "kamil keshe". On the other hand, it is patriotism, responsibility, endurance, benevolence, and nobility.

The youngest son *Yanbirhe* was also distinguished by kindness. His love for the world around him is manifested in everything: for the bird girls, for the snake, that is, for everything good and bad. Here we show students that the *Ural-Batur* still stands out among other heroes in that his path is a search for absolute goodness, the preservation of all life on earth.

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As a distinctive characteristic of our hero, we present a literal translation of a fragment of his courage from the epic.

*...If one is stronger on those who are weaker,  
We would never hunt.  
If born from mothers,  
Without dying, they always lived;  
Kohl grass stems and tree crown  
Did not obey such a law,  
The rivers stopped flowing altogether,  
The banks are completely dilapidated;  
If only the streams would stop babbling  
What would be the use then?...*

As we see, *Ural-Batur* loved his land and all living things around him very much. Naturally, I wanted to make it even more beautiful, we understand this from the very beginning of the text, because the epic begins with a dispute: is it possible to destroy *Death* [15]?

Is it really impossible to remove one pattern from the eternal cycle in nature? *Ural-Batur* suggests that the animals stop hunting each other, suggesting that this would lead to the end of *Death*.

But *Raven* [16] gives our hero a detailed answer. He is against the proposal of *Ural-Batur*, linking the fight against *Death* with a change in the cycle of life. *Raven* explains that there is no benefit in stopping the extermination of the weaker. Animals and birds silently agree with the *Wise Raven*. This means that no one has the right to change the *Laws of Nature*.

Therefore, while studying the ancient epic and analyzing its lines with students, we clearly explain to them that it is in the image of the *Raven* that we are shown the true, deep connection between ethnicity and nature. It is also noteworthy that the crow here does not appear as an ordinary bird, but represents a wise and sacred image of one of the chains of the animal world.

### 7. Water as a source of life, energy and strength of batur.

Water as a source of life and energy plays an important role in nature. The tales of the Bashkir people contain many descriptions of natural phenomena, as well as the ability of water to both kill and revive.

For example, the source [13] cited above in the text describes the following: *"...Then she sprinkled Dead Water from the first bubble on the cut-up body of Umys. The cut parts of the body were joined together, and the body took on its original appearance. She poured Living Water from another bottle into Umysa's mouth. Then Umys came to life and stood up..."*

Here is another example from source [12], also given above in the text: *"I went out into the street and shot in different directions. As the old man predicted in his dream, one of the arrows hit the well. Yarkei washed himself with water from that well, and his eyes*

*immediately returned to their place, and he began to see better than before..."*

And in the ancient Bashkir epic, our hero *Ural-Batur* also went for living water, which gives immortality to man and nature, and destroys death. Let's consider a detailed translation of each line of a fragment of the epic, showing the life-giving power of water and one of the ways to achieve immortality, which all humanity has been striving for centuries.

*...Death is such a villain! She  
Not visible to the human eye.  
There is only one way here:  
There is a living spring.  
Someone will drink from it – and instantly  
He will immortalize himself, they say.  
Death will retreat, they say...*

As a detailed analysis of the fragment shows, *Ural-Batur* is the conqueror of *Death*; he becomes a cultural hero of the Bashkir people, bringing people an understanding of goodness and beauty. For students, we convey that the main feat of *Ural-Batur* is that he overcame countless obstacles, discovered the secret of the immortality of life on earth, and saves all living things from *Death*.

Let us give a line-by-line literal translation of a fragment of the epic in which our hero wishes to drink the *Living Water* from a healing spring.

*...Don't want to be forever  
Drink from the Living spring!  
What remains on earth?  
How all the best is created,  
Garden beauty and fragrance –  
This is goodness and beneficence...*

On the way to the *Living Spring*, our hero *Ural-Batur* meets an ancient elder, from whom he learns that the law of eternity is good. The old man, who drank the *Living Water* and suffered from immortality, associates the concept of "*immortality of people*" only with their good deeds [17]. In his opinion, if a person leaves behind noble deeds, he will be immortal and will live forever in the hearts of people. Do well and you will be immortal!

### 8. Ural-Batur's legacy to his descendants about preserving nature.

*Ural-Batur* achieves his goal – he finds the *Living Spring*, but without using it, which he himself won from dragons for people, he sprinkled everything around so that nature would become immortal, and it, fading, would become even greener and more beautiful. Students must understand what this means – a person does not need immortality, only he should not violate the laws of nature.

Let's consider the literal translation of the next fragment from the epic, taking into account line-by-line analysis.

*...Here in front of him is the Living Spring –  
He filled his mouth with water,  
To the mountains that raised to heaven,*

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*Sprinkled it with that water, they say:  
"Let the bare thickets be green,  
May they acquire the color of immortality?  
Let the birds chirp louder and sweeter,  
Let people sing funny songs!  
Let the people love this land,  
Let her bloom in a beautiful garden!"...*

The hero accomplished another feat for the people – he cleared *Lake Shulgenovo* [18] from evil spirits. Having drunk water from the lake, where dragons and snakes swarmed, of course, *Ural-Batur* died.

Let us present two fragments from the epic, taking into account literal translation without loss of meaning, showing the heroism and courage of the hero who sacrificed himself for the sake of the life of the Bashkir people.

*... "I'll drink the lake completely,  
I'll dry you up to the very bottom,  
From the divas who survived,  
Who doesn't give people peace?  
From Shulgen and other bastards  
I will deliver the people forever!"...*

After this, *Ural-Batur* appeals to his people not to make mistakes.

*... "Don't drink water from those lakes –  
Illness and pestilence await you there,  
Don't give the villains any favors  
Don't get stuck near the lake"...*

We believe that the words of *Ural-Batur*, addressed not only to the Bashkir people, are still relevant today. It is important here to show not only school students, but also all of humanity that he called for clearing rivers and lakes of all dirt; otherwise they pose a danger to life and health.

The courageous *Ural-Batur* is the personification of spirituality, morality, the desire to live and die for the sake of others. Despite immortality [19], our hero makes a tough decision between life and death, showing us, modern inhabitants of the earth that one of the central ideas of this epic is that the meaning of human life is not in eternal longevity, but in his good deeds for the benefit of the world. The last words – a testament to the people – were the words of the batur in the literal translation of each line of the fragment of the epic.

*... "Children, listen to my words:  
On the earth, purified by me,  
Bring earthly happiness to people.  
Let kindness be your mother  
High honesty and purity;  
Don't let filth come to your doorstep,  
And open the way for kindness!"...*

The hero of the epic, *Ural-Batur*, from the very beginning entered into the struggle for the eternal life of all people, sacrificing him for the sake of liberation from the evil forces of all mankind. Here it is important to explain to students that, despite the fact that the epic is permeated with the idea of universal

human destiny, it arose in a specific place, in a specific ethnic environment, and therefore is inextricably linked with the history, culture, and worldview of the Bashkir people.

As a follower of the glorious Bashkir family, *Ithel*, the son of *Ural-Batur*, continued his father's work and obtained clean water for his people. Here is what is said about this in the epic, taking into account the literal translation of the fragment of the address.

*... "Can I leave people without water?  
If I have a name – batur,  
If I don't knock out the sources of water –  
Who will call me a man?" –  
So said Ithel... And so  
He cuts down a mountain with his sword;  
Waters white as silver  
Flowed, ringing from the mountain  
The transparent ones carried gifts..."*

We, the descendants of the *Ural-Batur*, must also follow his behests: cleanse our rivers and reservoirs of pollution, preserve the pristine purity of our Bashkir nature, leave the Earth as beautiful and green for new generations!

We must cultivate in ourselves a sense of responsibility for everything that happens around us, to become the same as our hero. He is for us an example of attitude towards nature, life, people, and the future of his people.

Nature gives birth to living and beautiful things, teaching us all a bright lesson. And the main component of the power of nature is water – a miracle, magic that can create incredible things!

## 9. Etiological animistic motives in the epic "Ural-Batur".

To this day, much of what is described in the epic exists on the territory of the modern Republic of Bashkortostan. One of the leading places in "*Ural-Batur*" is occupied by etiological animistic motifs that existed in the minds of the ancient Bashkir's.

We consider this issue closer to grades 8-9, during extracurricular activities. Although, seniors in grades 10-11 usually find motives on their own when studying the epic.

As described in the epic, the *Ural Mountains* [20] are the road of the *Ural-Batur*, which he walked on his winged horse *Akbuthat*, fighting with the divas, and the highest peak of the *Ural Mountains* is the batur's grave. Popular fantasy claims that the remains of the beloved hero turned into gems and precious metal, and his blood is oil, the black gold of the Republic of Bashkortostan.

The content of the epic shows how everything connected with *Ural-Batur* serves the people. For example, his wife *Homai* [21] remained a bird and hatches beautiful chicks for the joy of people; she also brought various animals and birds to the *Urals*. Here we give an analogy for students that *Homai* is the legendary bird of good luck in the sagas and tales of

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some peoples of the East, which is said to bring good luck to anyone who manages to see it.

Artiodactyl animals originated from the bull that *Ural-Batur* defeated in a duel, but *Akbuthat* brought his herd and made friends between horses and humans. And the picturesque rivers of the Bashkir people, according to the above source [18], arose thanks to the sons of *Ural-Batur* and were named in his honor: *Yaik*, *Ithel*, *Nugush* and *Shulgen's* son – *Sakmar*.

Mount *Yamantau* in the south of the Republic of Bashkortostan arose from the dead body of *Azraki* (evil diva), defeated by the *Ural-Batur's*, and means *Bad Mountain* or *Evil Mountain*. Among the local population, she always enjoyed disrepute and inspired fear. It is still believed that if a person climbs to its top, he can bring disaster upon himself.

The famous *Kapova Cave* [22] still preserves the name of the elder brother of the *Ural-Batur's* – *Shulgen*. The drawings on the walls of the cave tell about the life of ancient people on the territory of modern Bashkortostan.

### 10. Environmental problems of places in the Republic of Bashkortostan filled with legends.

*Kapova Cave* or *Shulgan-Tash*, named after the brother of *Ural-Batur*, is very famous for its historical value; many traditions and legends are associated with it. At one time, this cave was a real mythological center, since it was believed that the spirit of *Ural-Batur* lived here in the guise of a huge rider on the winged horse *Akbuthat*. Anyone who sees it will have good luck.

Like any cave, *Shulgan-Tash* has its own macro- and micro-nature, its own characteristics. Previously, the cave was known for sinter formations [23], such as stalactites, stalagmites, flags, calcite flowers, baths, cave pearls and other cave formations.

Despite the restrictions imposed, it is not possible to regulate the flow of tourists into the cave, as well as to force them to respect cultural monuments and not litter in the cave. The reserve's workers have to regularly spend "*preventive days*" in the cave, raking out from the ancient sanctuary what the "*grateful*" tourists left behind.

We are concerned that, without thinking about the fact that the cave is home to rare animals, visitors spoil the atmosphere of their habitat. They do not appreciate the gift of nature and scatter garbage, which has a detrimental effect on the internal environment of the cave.

Few people think about the fact that if you throw a twig, a rag, a piece of paper and other garbage, then organic matter will appear in the cave, and therefore microbes, and the cave will cease to be the way nature created it.

*Shulgan-Tash* still remains the center of attention of tourists from all over the world, which has the most negative impact on the condition of the rock paintings.

Scientists believe that in order to preserve the drawings, it is necessary to maintain a constant microclimate of the cave, which is incompatible with visits to the cave by people.

In an ideally clean cave there is not a single microbe in the air, and the very atmosphere of the cave, twilight, ancient stone vaults and the incessant melodic splashing of drops, relieves all stress from the overloaded nervous system of a tired inhabitant of the techno genic world, in the same way here people seek salvation from allergies and other diseases.

Recently, the drawings have begun to fade; scientists fear that they may disappear completely and forever. We believe that our cave has also been subjected to the harmful influence of people who do not appreciate the beauty and rarity of nature, which were formed over many millions of years.

The rivers that *Ural-Batur* bequeathed to preserve and protect also came under the negative influence of man: *Sakmar*, *Nugush*, and especially *Ithel*; a large number of enterprises were built on its banks. But *Ithel* is the pearl of the Republic of Bashkortostan. There is nowhere else where you can feel the majesty of the beautiful mountains of the Southern Urals, feel the spirit of the times and feel the power of wonderful legends and tales.

**11. Conclusion.** Thus, we believe that the culture, history and worldview of the Bashkir people are reflected in the epic "*Ural-Batur*". We recommend that the study of the ancient epic be included in the curriculum of secondary schools of the Republic of Bashkortostan, and possibly the whole country. The legend is a living spring for the moral and environmental education of the younger generation.

We believe that in any school in the world, children should learn about the Ural Mountains not only casually in geography lessons, but also in literature, culture and history lessons, studying the epic of the Bashkir people "*Ural-Batur*", so that the name of the ancient hero becomes known to millions of residents of our planets.

These mighty mountain peaks are an eternal monument to the exploits of the *Ural-Batur*, who forever gave the Bashkir land and all people incredible beauty of nature, inexhaustible wealth of mineral resources and great history.

We are confident that by studying Bashkir legends and learning the relationship of the ethnic group to the environment, you can cultivate responsibility for the state of nature as a whole.

Finally, for a detailed study of the entire epic, we have developed a computer educational game "*Ural-Batur*", which is interesting not only to school students, but also to the adult generation. The program is written in the C# programming language, which is studied in some schools and universities in the country.

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 3.939  
ESJI (KZ) = 8.771  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

The computer game was developed on the eve of the International Mother Language Day, established by UNESCO [24]. We presented our work at the XII International Competition "*Bashkir folk epic "Ural-Batur" – the heritage of mankind*" in the nomination "*For the best game based on the epics of the peoples of the world*".

The international competition of young storytellers and performers of the Bashkir folk epic "*Ural-Batur*" in the languages of the peoples of the Russian Federation and foreign languages was organized and supervised by the Ministry of Education and Science of the Republic of Bashkortostan [25].

Due to the fact that we have presented only fragments of a huge research work, we are sure that many schoolchildren will be seriously interested in the

history of the Bashkir people, folk art and environmental problems of their native land. This will allow you to prepare more seriously for the Unified State Exam and present compelling arguments when writing an essay.

Today, the morality of children is sharply declining, but in legends questions of morality and human responsibility for the state of the environment are always raised. Therefore, reading folk tales, every person is able to rethink his attitude towards nature.

We strongly recommend that modern schoolchildren study not only history, but also the folk art of their indigenous people, participate in competitions that require knowledge of the culture and traditions of their ancient ancestors, do not stop at achieved goals, always try to go further and gain new knowledge.

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