

Programs For Educating Youth In Morality Based On Karakalpak Folk Art

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Аннотация: в статье описывается положение каракалпакского народа и проблемы литературного воспитания молодежи с педагогической точки зрения.

Abstract: the article describes the situation of the Karakalpak people and the problems of literary education of youth from a pedagogical point of view.

Key words: Morality, education of the younger generation, Karakalpak people's gatherings, family, places of study, education Morality, education of the younger generation, Karakalpak people's gatherings, family, places of study, education education.

INTRODUCTION.

Morality is one of the forms of social consciousness, comprising a set of behavioral norms that individuals in a society are expected to follow. Morality is also regarded as a set of rules that regulate people's attitudes towards one another, society, the state, public property, family, tools, works of art, and more. It determines how an individual behaves in society, interacts with others, organizes their life and leisure, and shapes their demeanor, conduct, and actions.

"Children are a trust in the hands of their parents," and their hearts are like unpolished stones. Just as stones can be adorned with various patterns, a child's soul can be enriched with different ideas. A child's heart is like fertile soil; whatever seeds are sown will sprout. Parents are the first to plant seeds in this soil. The inner morality of a child grows from the seeds sown by their parents. These seeds must be of the highest quality because their roots manifest in the person's actions as they grow and mature. Parents who sow bad seeds should not expect a good harvest, states academician Ibrahim Yusupov in his research. [1]

Some parents complain about their children's lack of discipline, yet fail to recognize their own role in fostering such negative traits. If a father had paid attention to his child's inner world from an early age, instilling virtues such as morality, knowledge, kindness, faith, honesty, integrity, and uprightness, such issues would not arise. This is why the proverbs in our culture, such as "A child is shaped from the beginning" and "You reap what you sow," are closely tied to the upbringing of children.

The customs, traditions, fables, proverbs, legends, fairy tales, stories, songs, and epics created by our ancestors over centuries, which today constitute an essential part of folk pedagogy, have always played a significant role in raising younger generations.

"Folk pedagogy provides remarkable examples for enriching youth spiritually, enhancing their social engagement, and fostering ideological, moral, patriotic, and compassionate qualities. Its primary goal is centered on education and upbringing. While a person may acquire knowledge through study, education, and learning, possessing knowledge does not necessarily equate to having good manners or upbringing. Folk pedagogy serves

as a school of upbringing, essential for shaping moral values. It is like an ocean, reflecting all forms of upbringing within its vastness." [2]

The ethnopedagogy of the Karakalpak people is rich with examples of folklore works that emphasize moral education. In these works, traits such as justice and injustice, humanity and inhumanity, trust and betrayal, bravery and cowardice, honesty and dishonesty, as well as decency and indecency are often contrasted with one another. Among the examples of folklore, qualities like respectfulness, kindness, faith, gratitude, and contentment are given prominence in all folk creations. These values are conveyed to the public as tools for educating children through the methods of ethnopedagogy. [3]

Indeed, all types of upbringing find their place in Karakalpak folk art. Special attention is paid to moral standards, particularly in folk epics. These epics offer lessons and provide answers to moral questions, helping individuals internalize ethical norms. Works like "Qirq Qiz", "Alpomish", "Er Ziyvar" and "Yedige" play a significant role in teaching 21st-century youth about morality and virtue.

The behavior, demeanor, and heroism of the characters in these epics undoubtedly influence the psychology of modern youth. A child who grows up reading or listening to these epics develops respect, friendship, love, and loyalty towards their homeland, parents, siblings, friends, and the cultural heritage of their ancestors.

In the epic "Alpomish" the hero Alpomish's wise, kind, modest, and beautiful partner, Gulparshin, is depicted as a symbol of virtue and morality. Just as the people deeply respect Alpomish for his bravery, they hold the same regard for Gulparshin, whose exemplary character and sharp intellect make her a model for all. With her noble behavior, she not only supports Alpomish but

also serves as an inspiration for others through her honesty and unwavering loyalty to her love.

Gulparshin's devotion to her homeland, her native Baysun, is as strong as her love for Alpomish. She cleverly and gracefully defends herself from the advances of Toychikhan, the ruler of the Kalmyk land, and its warrior Korajan, who both claim, "I will marry Gulparshin!" With her intelligence and decorum, she protects her love for Alpomish while preserving peace between the two lands:

"I do not call anyone a slave,
Nor do I call anyone a widow.

I do not call anyone a khan,

Nor do I call anyone a commoner.

I belong to the one with the swift steed." [4]

Thus, Gulparshin ensures harmony and avoids conflict through her wisdom and steadfastness.

In the epic "Qoblon" the character Qurtqa stands out as a paragon of intellect, charm, manners, literacy, and bravery. Qurtqa is portrayed as the ideal companion and advisor to Qoblon. When the hero is overcome by anger, Qurtqa calms him with her reason. When he returns weary from battle, she herself tends to his horse, a steed she had recognized as exceptional even before its birth and personally raised with care.

Qoblon deeply respects Qurtqa as a lifelong partner, friend, and counselor. Before going to war against the enemies of the people, he seeks her blessing after that of his parents. If Qurtqa disapproves of the journey, Qoblon halts his plans. However, with her prayerful support, he always returns victorious.

The epic shows that without Qurtqa's wisdom and guidance, Qoblon's endeavors—defending his country, defeating enemies, toppling fortresses, and leading campaigns—would have been in vain. Qurtqa's foresight, thoughtful nature, and determination ensure that Qoblon remains

steadfast and unharmed, and she is a vital force behind his victories.

Qurtqa is not merely a helper and advisor to the hero; she is also a representative of warrior women who, alongside beloved heroes, defended their homeland. She fights against evil with intelligence and determination, protecting her people. To be a hero requires not only courage and intellect but also the ability to become one of the people's most beloved figures. Heroism demands earning the respect of the nation. Wisdom shows the way, while intelligence brings safety.

In teaching morality to the younger generation, the heroic epic "Qirq Qiz" holds special significance. Gulayim, described as:

"Slender as a willow, gracefully bent,
Radiant as gold, perfectly formed,
With dark brows and flowing hair,
Eyes of rye, words sweet to hear" [5]

is born as a beautiful, intelligent, and brave girl whose charm and eloquence astonish all. Her ultimate goal is to defend the country from external enemies, a purpose to which she dedicates herself.

At the age of fifteen, Gulayim gathered forty young women and requested the "Mevali" dwelling from her father, which she fortified into an impregnable stronghold against invaders. Within its walls, her companions transformed the inner spaces into lush gardens and orchards:

"'Mevali' dwelling became a garden,
Blossoms opened, vibrant and bright.
Within it, the nightingale sang,
Fruits ripened, bringing delight.
With her people, Gulayim,
Celebrated a grand feast." [5]

Gulayim's beauty, wisdom, and courage, combined with her leadership and determination, embody the ideal of heroism. Her dedication to protecting her homeland and creating a flourishing community serves as an enduring inspiration for generations.

By studying and analyzing the epic, the qualities of Gulayim and her forty companions—such as cultivated upbringing, patience, courtesy, humanity, simplicity, justice, discipline, wisdom, respect for parents, and devotion to defending the homeland—serve as exemplary traits for today's youth. If the younger generation adopts such moral responsibilities, they will carry forward a great tradition of ethical education.

The epic also incorporates extensive use of national educational methods, aimed at instilling moral values and shaping humane qualities. It emphasizes refraining from gossip, avoiding baseless accusations, speaking truthfully, steering clear of wrongdoing, facing facts honestly, being courageous, and prioritizing the benefit of the nation and homeland above all else. Studying the epic reveals that Gulayim and her forty companions embody these traits.

E. Orazimbetov, in his research on the "Qirq Qiz" epic, writes:

"The central theme of the epic is to encourage young people to engage in honest labor, protect their homeland, and strive for independence. It calls upon the youth to embrace bravery and heroism. These messages are so compelling that every reader finds themselves walking alongside the epic's heroes as they read." [5]

Through its rich narrative and moral lessons, the "Qirq Qiz" epic remains a timeless source of inspiration for fostering patriotism, integrity, and courage in every generation.

Indeed, in every aspect of the oral literature of the Karakalpak people, respect, courtesy, and moral relationships among individuals hold a prominent place. The educational significance and impact of these works are emphasized through valuable insights. For this reason, Karakalpak oral literature is distinguished by:

- Profound meaning;

- Conciseness;
- Simplicity;
- Internal harmony;
- Diversity;
- The effectiveness of its educational methods.

Within families, parents must always serve as role models for their children through their conduct and moral values. The saying, "A bird does what it sees in its nest" reflects this truth. Similarly, in kindergartens, schools, vocational institutions, and higher education establishments, teachers and educators must exemplify moral behavior, courtesy, and honesty in their interactions. A teacher's communication fosters the development of literary competencies in youth.

Moreover, modern tools such as social networks and broadcasting services have become crucial in promoting moral education. Television and radio, through accurate dissemination of information about national heritage, contribute significantly to the moral and educational upbringing of young people.

Overall, the Karakalpak people's epics, which preserve the essence of their ethnopedagogical materials, demonstrate the importance of moral upbringing under the guidance of parents and later, specialized mentors and educators. The uniqueness of these epics lies in their role in instilling literary education from a young age. They nurture values such as loyalty, friendship, trust, faith, and other positive traits, while encouraging youth to consider the future of their homeland.

Through comparing the depictions of heroes in folk epics, students can gain profound insights into the concepts of good and evil, decency and indecency. Karakalpak ethnopedagogical materials reflect how and when moral upbringing should occur, aligning with traditional customs.

Folk songs, particularly those with pedagogical content, serve as valuable tools in the education process and represent a new stage in Karakalpak ethnopedagogy. These materials provide undeniable benefits to educators, caregivers, and parents involved in the upbringing of children, positively influencing the educational process.

In general, various methods of teaching youth moral values are embedded in folk traditions. Their most intriguing aspect is the emphasis on self-discipline and attentiveness to wisdom. These works deeply instill values such as foresight, loyalty, friendship, trust, and other virtuous qualities. By engaging with them, readers reflect on morality, faith, humanity, and the contrasts between good and evil.

This way, young people learn methods of moral education not only through community gatherings but also in schools and public spaces, where these approaches have a significant positive impact. These traditional tools and values lay a strong foundation for the moral and social development of the younger generation, ensuring their connection to cultural and ethical heritage.

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