



Moral Potential of Karakalpak Folk Traditions and its Reflection in Folklore

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Annotation: The article deals with the Karakalpak national traditions which are described in various genres of Karakalpak folklore. It is proved that these traditions form the chain of moral and precious norms which are the bases in educating the young generation.

Keywords: Education, customs, traditions, morality, education, culture, folklore.

Traditions, customs and rituals of each nation are born, formed and modified in the process of socio-historical, socio-economic and cultural development. They not only reflect the characteristics of the economic, labor and creative activities of the people, but also embody their moral ideals. Therefore, folk traditions, developed on the basis of the everyday experience of many generations, have educational potential and are an unwritten moral code, both for the individual and for society as a whole.

The Karakalpak people, like other peoples of Central Asia, have their own pedagogical traditions, highly moral customs and rituals inherent in Eastern culture as a whole. Folklore is a vivid reflection of the educational essence of Karakalpak folk traditions. Its various genres - proverbs and sayings, ritual and historical songs, fairy tales, traditions and legends contain many moral principles, situations and moral teachings.

The formation of humanistic and moral feelings and actions among young people was also facilitated not only by the everyday experience of the Karakalpak people, but also by the works of oral folk art they created, in which the moral qualities of the individual and noble deeds were highly valued. [1] For example:

A priceless treasure - there is morality more valuable than gold,

Prosperity will never leave you

Thanks to morality and kindness. [2]

The history and pedagogy of the Karakalpak people cannot be imagined without the labor education of the younger generation. The right choice of profession and the ability to achieve the desired results have always been considered a source of a happy life among the Karakalpaks. The condition for achieving this goal is the mastery of the perfection of a certain type of work. There is a figurative saying of folk pedagogy about this:

“He who selects the key to work finds happiness itself.”

Regarding the acquisition of labor skills and professions, folk pedagogy has preserved many proverbs and sayings, for example:

“A father’s occupation is a legacy for children,” “A skillful (man) swims against the flow,” “Seven skills are not enough for a horseman.” [3].



The history of the formation of Karakalpak science indicates that all genres of oral folk art reflect the close relationship between the life of the people and national customs and traditions, which served as an unwritten pedagogical culture. These genres include everyday, ritual, historical folk songs, as well as fairy tales, riddles, proverbs and sayings.

The most striking example in this regard is the lullaby. By singing a lullaby to a child before bedtime, the mother conveys hopes for the good fate of the baby, thereby awakening in him love for his loved ones and others:

“Sleep my little white one, / my hat is made of lamb’s wool,
Let people love you, / my little white one, my beloved.
Sleep my dear child, / whoever you are is your will,
Just become human.”

Another song “Yaramazan” (ritual) originated under the influence of Islam. It is usually performed in the month of Ramadan, in connection with the holiday in honor of the beginning and end of the Muslim fast - Uraza. As before, young people continue to observe the tradition of performing this ritual song. It glorifies all the best that exists in a particular family.

This song humorously glorifies the good traits and properties of the members of the family to which the performer is addressing; it expresses feelings of mutual trust, goodwill and mutual respect. The sincerity and kindness of wishes is evidenced by the line:

“The door of this yurt is shaking,
In its depths the golden cradle rocks,
May (the Almighty) for your cradle,
gives a boy the size of a ram.”

One of the Karakalpak folk rituals with educational significance is “Betashar” - the ceremony of removing the veil from the bride’s face, accompanied by a humorous ritual song. A young girl who becomes the mistress of a new family is given well-meaning wishes for friendship with others and advice on adapting to the customs and traditions of the new place. In “Betashar”, jokes and seriousness are intricately intertwined with each other:

Oh people, people! The daughter-in-law, it turns out, has arrived, / Let this daughter-in-law become worthy of our village, / May she not have bad habits,
May the family where (she) enters with a bow not plunge (she) into sadness,
May happiness always smile upon her, / May a baby play in the depths of the yurt.

Although the song “Betashar” mainly contains an appeal to the newly arrived daughter-in-law, it concerns the entire nation, people’s behavior, family order, instilling respect for parents, devotion to customs, and adherence to generally accepted moral standards.

The set of such wise sayings can be considered among the pearls of folk pedagogy, since they contain the fundamental principles of moral education of a person, developed on the basis of centuries of accumulation of everyday experience.

Thus, the rich moral potential of Karakalpak folk traditions and folk pedagogy, the brightness and imagery of folk literary genres, their close connection with the spiritual and cultural values of the past and present have retained their social significance and today are an invaluable aid in solving the problems of modern pedagogy.



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