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# Ways of Using the Karakalpak Oral Folk Art in the Upbringing of the Future Generation

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## Abstract

*This article discusses the formation of Karakalpak folk traditions and customs, their place in public life. Traditions are a type of feature that distinguishes people from other peoples, showing their mental peculiarity and the level of cultural development.*

**Keywords:** oral folk art, education, the future generation, culture, customs and traditions, honesty and decency, good and evil, folk pedagogy, fairy tales, proverbs, and sayings.

## Introduction

Our people have always been accustomed to solemnly celebrate important events in public and private life, and over the centuries they have been able to form their own traditions and customs and allocate them a place in public life.

Traditions are a type of feature that distinguishes people from other peoples, showing their mental peculiarity and the level of cultural development. It is necessary to introduce children to the Karakalpak culture, teach them the national traditions, customs, and hobbies of our people. The peoples related to each other-Karakalpaks, Uzbeks, Turkmens, Kazakhs, etc., have long been known for their hospitality and respect for their elders. An example of this is the words of the first President of the Republic of Uzbekistan Islam Karimov: "Uzbekistan has opened its doors to the world of hospitality and friendship, following the good traditions of Eastern culture, refugees left without a Homeland, victims of war and exile have always found shelter in Uzbekistan, and were grateful for the hospitality of our people"<sup>1</sup>

## Main part

Currently, our schools face the task of comprehensive development of the younger generation. Folk pedagogy plays a significant role in the successful implementation of this requirement. Our people are a nation that has raised many "exemplary sons and beautiful daughters" during its life. Our people have their own history, culture, customs, traditions, and unique national traditions. When organizing educational work in schools, a special place should be given to the introduction into the consciousness of the younger generation of the national traditions of the Karakalpak people, forgotten over time, but invaluable in educational work, therefore, the best national traditions of folk pedagogy should take a wide place in the life of the school.

Educating the younger generation on the basis of national traditions and customs, it is necessary to teach children kindness, compassion, and tolerance, instill these qualities in children, teach them etiquette, teach such rules of behavior as politeness, respect for elders, care for younger ones.

The importance of educating young people is widely demonstrated in the national traditions of the people. Students get a complete picture of national traditions. Thanks to their pedagogical approach, folk traditions are involved in the fulfillment of the tasks facing educational work. To achieve this goal, it is possible to hold discussions with schoolchildren on the following topics: "Do you know the national traditions of our people?," "Lullaby song " - the first stage of raising children.

It would be very good if kindergartens and schools had the opportunity to organize historical and ethnographic museums in order to introduce schoolchildren to the Karakalpak national traditions, and rationally use the exhibits in educational work.

Our people have always been able to solemnly celebrate important events in public and private life, forming their traditions over the centuries. These traditions, customs, and rituals, in turn, affect the worldview, morality, and qualities of people.

Life without traditions leads to deviation from the norms of moral and cultural behavior. The further development of views on traditions, customs, which are the spiritual wealth of every nation and nation, adapting them to the instructions, is an urgent task of today.

The article of the candidate of historical sciences Sh. Miralimova on the topic "Good traditions – a means of education" is written in an educational nature. In his article, the author tries to explain to readers that the revival of folk holidays is held today depending on folk art, and not on religion. And also, it is necessary to take into account that folk holidays are very important in the education of the younger generation, the formation of a view of folk art and are one of the best traditions that always contribute to the development of the quality and activity of creative activity.

Navruz is a holiday of rebirth and renewal of nature, accompanying the good upbringing of young people, accelerating the process of spiritual growth, influencing the formation of opinions that it is necessary to take a direction for education according to national traditions. Of course, the most important thing for young people is education, spiritual peace, spiritual feeling, they need like air and water.

The first President of the Republic of Uzbekistan, I. A. Karimov, said: "Saving labor and money on strengthening the spiritual world is like hitting the root of the future ." Indeed, we must sacrifice everything for the sake of the spiritual world. And therefore it is necessary to act in this way. We need to develop them to enrich our cultural and national heritage.

Good traditions are the contribution of each nation to the culture of life and, ultimately, to the culture of great humanity.

Thus, reproduction takes place through traditions, and present and future relationships begin to emerge from old relationships. As a result, each new generation will be forced to submit to the past under the influence of the heritage of past centuries.

Oral folk art, in particular Karakalpak folk tales, is one of the most effective tools for the formation of feelings and concepts of etiquette and politeness among primary school students.

Karakalpak folk tales from children's correct behavior, such as respect for adults and understanding of their duty to people. The young reader understands the motive of politeness, the content, and the idea of fairy tales in which the events of cultural life are transmitted in connection with various aspects of human relations. Fairy tales from children's ideas about good and evil. The characters, views, motives of good and evil deeds of the heroes of the fairy tale are revealed.

Children put themselves in the place of fairy tale characters and get answers to certain questions for themselves. They share the experiences of fairy-tale characters, and together with them, they are sad and happy. This is because the plot of the fairy tale is perceived by the child as a real event. For the same reason, the idea of a fairy tale, the actions of its main characters have a huge impact on children.

Through fairy tales, children develop the concepts of honesty and decency, good and evil, loyalty and devotion, friendship, kindness, self-sacrifice, the duty to a friend. The child learns to distinguish between justice and injustice. Fairy tales lay the foundation for the development of the child's mind and faith.

Therefore, every lesson in primary school should be based on fairy tales and we should try to ensure that lessons are conducted in close connection with fairy tales. Based on the above, when forming the moral qualities of primary school students, it will be advisable to take into account the following: first, to form children's skills to distinguish images from each other, skills for such qualities as a virtue, loyalty, cooperation, kindness, honesty, devotion to duty, and secondly, to teach them to evaluate moral behavior.

The creations of oral folk art are examples of priceless folk pedagogy, which serve as a valuable resource in the organization of children's education.

Folklore is one of the most important tools for educating young people about spirituality and morality. For this reason, the great Russian writer M. Gorky highly appreciated oral folk art and that folklore is an inexhaustible spring, a means of motivation and persuasion in the emergence of feelings of love and hatred, the people's view, their worldview. Indeed, it is impossible to know the culture, literature, and history of the people without knowing their oral folk art. The creations of oral folk art are understandable and acceptable for young people, and children can quickly learn, study and understand them. Because they simply and interestingly depict dreams, hopes, and aspirations, the life, and life of the people. The events and stories depicted in them are also found in ordinary life. Karakalpak oral folk art has a lot in common with fiction, which is characterized by the regularity of the literary process.

In the national training program, in textbooks for primary school students, a special place is given to the study of oral folk art.

For example, reading and understanding fairy tales, riddles, tongue twisters, proverbs, and sayings play a significant role in the development of children's ability to deeply understand the environment, as well as in the development of their horizons, increases the level of intelligence of the child, develops imagination and imagination. Love for man and nature is imbued with sincere intentions, a wide range of feelings. Studying these creations, the child strengthens his sense of the Motherland, the sense of the need to be a worthy citizen of his Homeland, not sparing his life for his salvation. From the actions of the main characters of fairy tales, children get acquainted with such phenomena as good and evil, politeness and sincerity, cunning, greed, truthfulness, and deception. The child is trying to master the positive qualities of fairy-tale characters. Therefore, the scientist A. Izmailov included folklore in the list of the first books describing family life.

By telling children fairy tales, we develop their horizons, showing them in the game and evaluating the actions of each character. Proverbs and sayings are one of the types of oral folk art that affect the development of children's consciousness. Primary school students will be provided with examples of proverbs that have an important educational value. The outstanding scientist A. Izmailov rightly called proverbs and sayings miniatures of folk pedagogy. In them, the people reflected their many years of socio-historical experience. Proverbs and sayings are based on the control of people's lives, and more than one generation of people have been brought upon them.

## Conclusion

They are passed down from father to son, from generation to generation. And the eloquent and winged words in them serve as spiritual food and a source of inspiration for both the great sages and our poets. We use them in teaching primary school students the skills of behavior in everyday life, hard work according to the customs and traditions of the Karakalpak people, as well as in educating the spirituality of the younger generation.

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