

Spiritual And Moral Education Of Teenagers In Karakalpak Families On The Basis Of People's Oral Creativity - As A Pedagogical Problem

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Abstract

This article analyzes the pedagogical views of Eastern thinkers, the pedagogical problems of spiritual and moral education of adolescents in Karakalpak families on the basis of folklore.

Key words: *family, upbringing of teenagers in the family, spiritual and moral upbringing, alla, sanamas, riddles, epics.*

1. Introduction

Various ideological threats around the world, in particular, religious extremism, terrorism, individualism, egocentrism, which are entering under the guise of "popular culture", pose a great threat to the upbringing of adolescents. The existence of popular culture in the world, such as separatism, nihilism, vandalism, the presence of computer games such as "Blue Whale", the growing tendency of young people to celebrate Valentine's Day, increase the level of pedagogical preventive work in families that are a source of spirituality, national traditions and customs. requires lifting.

Adolescence, known in world pedagogy as "Transition Period", "Crisis Period", "Difficult Period", "Difficult Period", "Adolescence" is the transition period from childhood to adulthood. It is no secret that in the complex processes of both physical and mental development, character formation, the discovery of the "I", the adolescent often receives answers to his problems from the external social environment, not from parents.

Focusing on the issues of spirituality and upbringing during the years of independence, President of the Republic of Uzbekistan Sh. Mirziyoyev spoke about the future of children, their upbringing and the consequences of indifference to it: "Take care of your own home!" "Take care of your child yourself!" I think it's time to add that, - he said. The President called for concrete measures in this regard and set a number of specific tasks for educational institutions, neighborhoods and especially families in the spiritual and moral education of adolescents.

Paragraphs 4.2,4.4,4.5 of the Action Strategy of the Republic of Uzbekistan for 2017-2021 in five priority areas include: "further strengthening the family base; to engage children in mass sports, to involve them in the world of music and art; educating young people who are physically healthy, mentally and intellectually developed, independent-minded, loyal to the Motherland, with a firm outlook on life "[2]. Supporting the proposals on the institution of the family and traditional family values, one of the topics discussed at the CIS summit in Sochi in 2017, the President of the Republic of Uzbekistan said: "... in modern globalization we must not forget about the fundamental values underlying each statehood. It is in the family that the younger generation learns to be spiritually responsible, responsible and not indifferent to the events around them, "he said.

The Best Reading Family and the Best Children's Book of the Year, established by the Decree of the President of the Republic of Uzbekistan dated January 12, 2017 "On the development of the system of printing and distribution of books, the establishment of a commission to promote and promote the culture of reading and reading." the competitions involve the physical, legal, mental, and spiritual preparation of adolescents for life.

The upbringing of children in Karakalpak families has long been based on the teachings and advice of ancestors and grandmothers, examples of folklore. Many folk tales, fairy tales and proverbs, such as "Alpamys" ("Alpomish"), "Forty Girls" ("Forty Girls"), "Edige" ("Edige"), have had a significant impact on the upbringing of children in the family for centuries. serves as an engine.

The rich heritage of the Karakalpak people is its oral creation. Considering the publication of the twenty-volume "Karakalpak Folklore", it proves that this literature has some advanced features in comparison with the literature of other Turkic peoples.

IA Karimov, the First President of the Republic of Uzbekistan, said about the rich folklore and written literature of the Karakalpak people: "Whoever wants to know the pure heart, age-old dreams and aspirations of this suffering people, If he refers to such immortal epics as Shahriyor, to the influential works of such great poets as Kunkhoja, Ajiniyaz and Berdakh, I think he will find a lot of meaning for himself." [4]

After all, the oral art of the people, which has been accumulated over the centuries, passed the tests of history, helped people in difficult times [5], was created with the participation of many and formed in accordance with the people's lifestyle, living conditions, level of social work. It has been passed down from generation to generation, from teacher to student, and has come down to us in the form of a live performance, constantly polished. The main feature of folk art is the oral process of creation and performance, as well as the participation of the masses. Oral creation of folklore samples, word-of-mouth communication between ancestors and generations and its wide place in the mass repertoire, the stability of artistic forms in it, the tradition of general transitions from text to text, the abundance of mobile plots with common content, the activities of their performers. Talented artists, while preserving and popularizing folklore samples, further refine it within the traditions of artistic creation, sometimes creating new ones as well. But it is led by stable traditions.

Myths, legends, fables, anecdotes, proverbs, riddles, fairy tales, epics, songs, askiya, oral drama, etc. are the main genres of folk oral art, and in addition to being examples of word art, they also perform certain social, educational functions. . For example, "Miyet palo'any" ("Mehnat pahlavoni"), "Amangul" ("Omongul"), "Biz jatyrmiz biyday qyrman basynda" ("When we lie down at the head of the wheat threshing floor"), songs such as "Besik jiry" ("Alla"), "Yar-yar" ("Yor-yor"), "Hao'jar" ("Hay yor"), "Bet ashar" » (« Kelin salom »), « Algis » (« Applause ») are associated with various ceremonies. Folklore genres differ from each other not only in ideological and artistic features, but also in terms of methods of performance. One was intended for singing, the other for narration, storytelling, and the other for demonstration, demonstration, or for both singing and dancing, all of which also served as a factor influencing the upbringing of the child in the family.

Folklore genres are inextricably linked with socio-economic development. According to the social changes in the lives of the people, they also changed. From a historical-typological point of view, the gradual development of genres has been widespread in various nations since ancient times as myths and legends about myths, clans and tribes, riddles and proverbs, applause and curses, examples of seasonal folklore, labor songs. In later periods, however, fairy tales, archaic forms of the epic emerged. Heroic epics were created during the collapse of patriarchal-clan relations and the formation of statehood. Later romantic epics, lyrical and historical songs, oral dramas, anecdotes and lofts appeared.

Folk oral art has a great social, educational value as an integral part of national culture and enlightenment. It provides a wide range of information about the history, customs, worldview, social relations, aspirations of the people and encourages young people to do good. In the oral art of the people, the artistic taste of the people, the international aesthetic attitude to reality is expressed. In the development of aesthetic feelings, beauty, the value of the artistic word, its importance in mastering the riches of the native language is incomparable. Therefore, in the "Anthology of Uzbek pedagogy" "to achieve the education of the younger generation in the national moral education on the basis of folklore, as well as national and universal qualities expressed in our ancient values", as well as "the etiquette of folklore, its

educational aspects to be able to use it more than ever is one of the requirements of our time and independence.”[6]

Professor K. According to Hoshimov, "folklore has long been the only educational tool of the peoples of the world, including the Uzbek folk pedagogy, and it has not lost its value in our time" [7].

Folklore has great potential in the family, especially in the upbringing of adolescents. Because in adolescence, children become more interested in fantasy and adventure. They try to show courage, to imitate heroes. The social experiences and feelings of folklore heroes have a strong influence on the upbringing of students. These feelings of teenagers create a good opportunity in the family to increase their interest in folklore. These interests are formed in a certain system, the child begins to understand himself and he acquires social orientation. In this process, the correct use of examples of folklore in the family is important in the spiritual upbringing of adolescents.

The sacred book of Zoroastrianism, the Avesto, which emphasizes the issues of family upbringing, reflects the ideas of protecting the family, rewarding women who have given birth to and raising several children, and awarding them pensions.

Islamic values also speak of raising a child in the family as a person worthy of society, as a moral, hard-working, beautiful person. In particular, the hadith of Muhammad (peace and blessings of Allaah be upon him) that says, “A father cannot inherit more from his child than morality” states that the most important aspect of family upbringing is the gift of morality to the child. [8]

Abu Ali ibn Sina's work "Tadbir al-manazil" [9], devoted to the problems of family upbringing, discusses the influence of folklore on the development of the child as a harmoniously developed person, the mental and physiological conditions that arise as a result. It is emphasized that children brought up through examples of folklore grow up to be resilient, courageous, brave and hardworking.

Ibn Sina pays special attention to the role of the father in family upbringing. In his opinion, the head of the family should educate family members, guide them in the right direction.

In general, Eastern thinkers appreciate the educational value of folklore in the upbringing of harmoniously developed people, with special emphasis on factors such as family, family environment, heredity.

Kaikovus's Nightmare [10] repeatedly emphasizes the importance of preserving affection between parents and children in spiritual education. In the stories of the great thinker, who made effective use of the wisdom of the people, it is necessary to take a rational approach to the upbringing of the child, to avoid cursing and beating him, even when he is dissatisfied with the child, to ask for help from teachers.

In Uzbekistan, the role of the family in the upbringing of children is widely recognized as an objective fact accepted by society.

Well-known family scientist A. Munavvarov [11] wrote a number of works on family education, such as "Family Pedagogy" (1994), "Children - our future" (1998), "Family - a sacred place" (1998). The form, methods and means of improving the efficiency of tasks are analyzed in depth. According to the scientist, the implementation of proper upbringing in the family, first of all, is reflected in the fact that the internal family relations are built on a positive basis, the love of parents is reasonable, purposeful and objective. The task of a parent is to strive for perfection, to be able to control their own behavior and activities, to be intelligent and sincere.

Folk pedagogy is comprehensive and multifaceted, and pedagogical scholars distinguish among its sources:

- Folklore;
- national customs, traditions and ceremonies;

- folk games and toys;
- Folk arts and crafts;
- national music;
- Fine arts;
- dance art and others.

Samples of folklore include a combination of related sources: national customs, traditions, folk games, folk arts, music, songs, dances, etc. Accordingly, any example of folklore, which expresses the life, history, moral and aesthetic views of the people, has an important educational value. Examples of folklore have a comprehensive impact on the formation of children's spiritual world, thoughts, attitudes, moral and aesthetic worldview. Fairy tales, legends, stories, riddles, proverbs, lapars, sanamas, songs, terms, epics, lofs, askiyas, etc. deeply reflect the historical-social, economic, moral-spiritual aspects, traditions and customs of the people's life.

However, there is still no systematic approach to the development of the purpose, content, direction, methods of raising children in the family on the basis of examples of folklore, and this problem has not been studied in its entirety. The relatively late emergence of Karakalpak written literature testifies to the special importance of folklore in the life of the people, especially in the upbringing of children. Historians explain how historical events are reflected in folklore, ethnographers describe certain aspects of the formation of certain national and spiritual values, art critics describe the peculiarities of music, dance, games in folklore, linguists study its dialects, dialects, linguistic riches, and writers relate folklore to written literature. His research is only relevant to the general aspects of the research problem.

However, the upbringing of a child in the family cannot be imagined without the works of folklore that began with the gods. From an early age, children loved folklore, especially "Abat batyr" ("Prosperous hero"), "Smart girl" ("Smart girl"), "White-haired guy" ("White-hearted boy") and all other fairy tales. they listen and read. They try to absorb the noble qualities of the heroes in them. At the same time, they like to tell quickly, find answers to riddles, and study folk tales and songs with special attention.

In this regard, special attention should be paid to the upbringing of children in the family on the basis of examples of folklore. The role of grandparents is especially important in this.

As A. Tilegenov rightly points out in his research work: "Folklore has a great influence on the development and formation of personality. It is impossible to arouse deep thoughts, high feelings and curiosity in a person without feeling the being, without understanding the artistic language, the means of expression of the folklore." [12]

The universal and national values expressed in the examples of folklore create in adolescents a sense of national identity, a sense of pride in the history of their people, their heroes.

According to experts, according to the content, structure, domestic, educational tasks, the nature of the performance of folklore:

- 1) epic type - a fairy tale, oral story, anecdote, song, narration, legend, epic, etc .;
- 2) lyrical type - folk songs;
- 3) dramatic type - oral dramas, askiya, lapar, aityshu, clowning, interest, etc .;
- 4) special type - is divided into folk proverbs, wise sayings and riddles, which are an expression of folk wisdom.

In family upbringing, reading, conversations on spiritual and moral topics, the use of folk tales, songs, legends play an important role in the moral and aesthetic education of children. For preschool children, fairy tales told by parents and grandparents are the main sources that have a strong impact on their

emotions, worldview, artistic and aesthetic perception of being.

The great thinker Abu Ali ibn Sina spoke about the educational value of the mother "Allah": to satisfy the child's needs, two things must be applied to him, one is to shake the child slowly, and the other is the music that has become a habit to put him to sleep. says [13].

"Besik jry", which means the mother's love for her child, is expressed in the mother's goddess. His words are also very sincere, calm and unique. It reflects the mother's emotional experiences, her child's hopes for the future, and her child's wishes for happiness and success:

(Hey lion wrist,
My brave, tiger heart.
For better or worse
I really need it.
God bless you, God,
My dear child, God) [14]

If fairy tales and legends enrich the imagination of the little ones and serve to shape their worldview, relatively small genre examples such as riddles, proverbs, hadiths teach them to think. In particular, puzzles play an important role in the formation of ingenuity, resourcefulness, fluency and effective speech in children.

The puzzle is distinguished by the fact that it consciously hides a specific thing, event or reality, keeps it a secret, and focuses the listener on finding something hidden or an event based on certain characteristics of the character. The puzzle is an important means of transmitting the experience of spiritual life, moral and aesthetic views of the people to the younger generation, and aims to express the theme of agriculture, horticulture, household chores, wildlife, folk customs and virtues. Riddles, which embody the wisdom of the people, are an important educational tool that builds and develops children's perception, observation, the ability to think through images. They not only nurture ingenuity and ingenuity in the child, but also play an important role in the study of the historical past.

According to the pamphlet "Uzbek riddles" compiled by M. Abdurahimov [15] and prepared for publication, the educational and didactic possibilities of this "cute" small genre of oral art are very diverse.

Karakalpak riddles are a bright proof of this, they evoke a love for folk art, figurative speech, give children aesthetic pleasure and bring them into the world of oral poetry. These small works of word art, aimed at introducing the younger generation to the world around us, encouraging reflection, will feed the spiritual needs of the rising generation.

Riddles help to see and understand beauty, to imagine and imagine, to enjoy the joys of the world, to learn the secrets of natural phenomena, to get a deeper acquaintance with the unique way of life of flora and fauna.

In the riddles, which are considered to be the most ancient and popular genre of folk oral poetic creativity, the life, standard of living, culture, customs of the people are reflected to a certain extent. The question to be solved in the riddle is expressed in a figurative way, and a conclusion is reached by likening things to another thing or event, comparing them, comparing them. The compositional and rhythmically concise, simple, and melodic nature of the puzzles make them easy for children to accept, and the question in the content of each puzzle necessarily requires an answer. For example, what is the rootless thing in the world? (stone) (What in the world is a thing without veins? (stone)), What is a thing without wings? (gel) (What is a thing that flies without wings? (wind)), The sun shines together when it shines, the cloud stays at home (shadow) (When the sun rises, it comes out together, and when the cloud stays at home

(shadow)).

Means of expression in riddles, such as metaphor, simile, exaggeration, adjective, repetition, serve to enrich the imagination of the little ones. For example, "He is an old man, he has forty beards" (needle, thread) ("He is one inch, he has forty beards" (needle, thread)), carrots)) tribe.

Riddles are an important part of family pedagogy as an educational tool that increases children's vocabulary, expands their understanding of life events, cognition and reasoning.

Riddles, which have long emerged as a product of folk wisdom, are associated with the historical life experiences of our people and various events throughout their way of life. According to Qalli Ayimbetov, "riddles are word chains." In the Karakalpak language, the word "jumbak" is a combination of two words, meaning "jum" - hide and "bak" - see. The "garden" component is synonymous with finding, searching, and means focusing on a specific hidden "mystery".

Puzzles play an important role in folk pedagogy, as they sharpen the minds of children, strengthen their memory and develop their worldview. From ancient times the child who has told many riddles or found the solution to the riddle the most and correctly is encouraged. On the contrary, the participants who could not find the answer were ridiculed, saying, "Look at the riddle of my riddle, look at the case of the tappag'an" ("The pair of my riddle is black, the inside of the riddle is black"). In ancient times, riddles were common. In such a mind-blowing competition, natural phenomena that test the depth of thought, especially puzzles related to calculations, have been widely used. For example:

(There is no pillar in the sky,
There is no support on the ground,
There is no grass in the river,
The rabbit has no milk,
There is no cream in the water,
The tortoise has no liver,
There is no cover in the river) [16].

Researcher A.Alimov writes about the educational value of riddles in the third volume of the book "Karakalpak folklore": In Karakalpak folklore, riddles are rich in subject matter. It mentions science, enlightenment, animal husbandry, agriculture, fauna, and household items. For example:

He walks without legs,
It comes from afar,
He speaks without a mouth,
Informs closely. (Letter)). [18].

It has always been helpful for children to tell each other riddles and demand answers. Because finding the right answer to riddles increases children's thinking ability. For example:

There is no river water,
There is no city pipe hand,
If you go and ask,
There is no secret to hide (Map) [19].

A distinctive feature of riddles in Karakalpak folklore is the richness of rhyming words that require deep thinking.

In short, the people of Karakalpakstan for many centuries have purposefully used examples of folklore in the spiritual and moral upbringing of children, instilling in them a love of work. In Karakalpak families, the spiritual and moral upbringing of adolescents on the basis of folklore is of great importance.

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