The significance of folk cultural heritage in developing the moral values of the younger generation

Nilufar Abdimuratova, Jalalatdin Abdimuratov a)

*Karakalpak State University named after Berdakh*

a) Corresponding author: *abdimuratov85@mail.ru*

**Abstract.**The article focuses on shaping a spiritually enriched, morally sound, and harmoniously developed individual who possesses an independent worldview and critical thinking skills, drawing on the invaluable legacy of our people's traditions, customs, and rituals. Folk traditions, rooted in the life experience accumulated over many generations, carry strong educational value and serve as an unwritten moral code for both individuals and society.

Within the framework of the modern educational policy of the Republic of Uzbekistan, introducing students to the national cultural heritage is considered one of the key priorities. The spiritual wealth of the nation is viewed as a vital means of strengthening and advancing the independence of our republic, as well as nurturing a morally mature and spiritually developed younger generation. To effectively fulfill this mission, it is essential to return to the cultural foundations of our past, to preserve and cultivate the finest elements of our rich historical legacy, and to deepen students’ understanding of our history, culture, and the heritage passed down by our ancestors.

**INTRODUCTION**

Introducing the younger generation to the spiritual and cultural values of the nation is currently one of the central priorities of state policy in the Republic. The National Training Program identifies a key direction in the education and upbringing of youth, which is defined as “the development of students’ spiritual and moral qualities at all stages of education, based on the principles of national independence, the priority of the people’s rich intellectual heritage, and universal human values.” As a result, new demands are now being placed on moral education, which must be closely connected with the cultural achievements of the nation, including its deeply rooted traditions. The development of tradition-based methods of moral upbringing should therefore rely on a clear understanding and recognition of their moral and ethical value [1].

The greatest thinkers of the East-Al-Khorezmi, Farabi, Ahmad Yugnaki, Beruni, Yusuf Khos Khajib, Imam Bukhari, and many others-emphasized the necessity of nurturing a morally upright younger generation grounded in national culture, native language, and time-honored customs.

The Karakalpak people, like other Central Asian nations, possess unique pedagogical traditions, ethical norms, and rituals that reflect the essence of Eastern culture. A vivid expression of the educational potential of these traditions is found in folklore. Its diverse genres-proverbs, sayings, ritual and historical songs, tales, and legends-are rich in moral lessons, ethical reflections, and instructive situations. Particularly valuable for education is the epic heritage of the Karakalpak people, such as Kirk Kyz, Sharyar, Edige, and others, which embody centuries of cultural traditions, national customs, and collective wisdom. These masterpieces of folklore highlight moral ideals highly esteemed by the people, including selflessness, bravery, heroism, patriotism, justice, compassion, honesty, respect for elders, and love of beauty [3].

Thus, the contemporary educational process must integrate historical written sources, folklore, and classical literary monuments. It has also become increasingly evident that schools should study and apply progressive conceptual approaches, techniques, and methods derived from folk pedagogy in order to enhance the moral development of students [2].

The Law of the Republic of Uzbekistan “On Education” emphasizes that the learning process must be organized in accordance with the principles of humanism, democratization, and continuity. These principles ensure the transmission, assimilation, and preservation of national cultural accomplishments.

In this regard, it is encouraging to observe that the secondary education system is undergoing a reorientation aligned with the goals and objectives of building an independent state. This transition is reflected in the growing focus on reviving national customs and traditions, cultural values, traditional ways of life, family relationships, and national psychology. Renewed attention is given to holidays such as Navruz, Uraza Bayrami, Kurbon Hayit, as well as rituals connected with marriage, childbirth, and name-giving. Alongside these, new ceremonies such as Hosil Bayrami and Eslash va Qadrlash Kuni are becoming increasingly widespread [5-6].

Research on the pedagogical traditions of various peoples has been conducted by scholars including G. N. Volkov, Ya. I. Khanbikova, A. Sh. Gashimova, A. Khintibidze, A. Z. Izmailova, I. S. Kon, K. Zharykbaev, K. Pirliev, S. Kaliev, among others. In Uzbekistan, significant contributions to this field have been made by Z. F. Mirturs Zhaua, M. Sherbaev, S. M. Shermukhamedov, B. A. Kadyrov, M. Ochilov, A. Zunnunova, A. K. Munavvarova, S. K. Annamuratova, A. Musurmanova, S. Temurova, M. Bozorova, U. Makhkamova, and others. However, in Karakalpakstan, this problem has not yet been comprehensively explored, despite the works of Aleuova, T. Izimbetova, H. Esbergenova, T. Atamuratova, and A. Bekmuratova.

## **FEATURES AND MORAL-EDUCATIONAL ORIENTATION OF FOLK PEDAGOGY**

Folk pedagogy, as a form of collective social consciousness, emerged and evolved through the accumulation of life experience and behavioral practices of the people. It may thus be viewed as a synthesis of pedagogical knowledge and the educational experience of the community.

Education originated within the context of labor activity. Older generations were tasked with transmitting accumulated knowledge and skills to the young, preparing them to participate in productive work. Therefore, education arose as an objective necessity derived from the practical needs of human society. As the work experience of people became more diverse and complex, transferring this experience to younger generations grew more challenging. Education increasingly required skill and artistry, as well as thoughtful reflection and generalization of pedagogical experience.

The upbringing of children was recognized not only as essential for the survival of the community but also for improving the quality of life. Consequently, even at the earliest stages of civilization, humanity had already developed a conscious concern for preserving, comprehending, and systematizing the accumulated experience of educating the younger generation.

For many centuries, the development of pedagogical science and folk pedagogy has proceeded in parallel, interacting in complex and mutually enriching ways. Folk pedagogy has retained its importance to this day, as its tools-songs, fairy tales, riddles, proverbs, and sayings-remain timeless. Equally enduring are the personal qualities that the people have defined as essential for the upbringing of the younger generation.

Folk pedagogy represents a distinct form of collective, spontaneous pedagogical creativity. While it is not continuously shaped by formal pedagogical science, it nevertheless exerts a noticeable influence on scientific pedagogy and, in turn, is sometimes influenced by it [7-8].

E. Izmaylov correctly points out that many existing definitions of folk pedagogy emphasize the accumulation of empirical knowledge. However, he stresses that “the practical activity of educating the young generation is an equally important component of folk pedagogy. Therefore, when determining its essence, it is necessary to consider not only the totality of transmitted knowledge and information, but also the practical educational activities through which this knowledge is transformed into skills.”

Proceeding from this understanding, the scholar proposes the following definition: “Folk pedagogy is a system of empirical knowledge and information that has been accumulated and validated through practical experience, passed down orally from generation to generation as a product of the historical and social development of the people. Monuments of folk pedagogy are preserved in tales, legends, epics, proverbs, and sayings created by the people; they are shaped by national customs and traditions and ultimately serve the purposeful moral and educational formation of the younger generation in accordance with the highest ideals of the people.”

For a precise understanding of the subject matter of ethnopedagogy, it is useful to outline ten interrelated foundational issues [9]:

1. Basic pedagogical concepts of the people-care, upbringing, self-discipline, re-education, instruction, training, and teaching.

2. The child as both an object and a subject of upbringing-including notions of the biological child, orphan, adopted child, peers and friends, and the broader social environment.

3. Functions of upbringing-preparation for labor, development of moral qualities, intellectual growth, health preservation, and the cultivation of aesthetic appreciation.

4. Factors influencing upbringing-nature, labor, everyday life, custom, art, religion, and the native language.

5. Methods of education-persuasion, example, requirement, instruction, religious explanation, training and practice, blessings and wishes, spells, oaths, requests, advice, hints, encouragement, reproach, warnings, prohibitions, and, traditionally, corporal punishment.

6. Educational tools-nursery rhymes, counting rhymes, riddles, proverbs, sayings, songs, tales, legends, and other folkloric forms.

7. Ideals of personality development-embodied in public education through interconnected components: wisdom and beauty, moral integrity, and qualities such as kind thought, kind word, and kind character; these are realized through complex forms of organizing children’s lives.

8. Organization of upbringing-children’s and youth labor associations, youth festivities, and community celebrations.

9. The pedagogical role of collective forms of social life the family and clan, community, tribe, people, and humanity as a whole.

10. Public educators-parents, elder siblings, community elders, and numerous unnamed contributors whose actions and ideas shape the upbringing of the younger generation.

In the pedagogy of the Central Asian region, particular importance is attached to family upbringing. Popular conceptions of love, family, children, and parental responsibility were formed over centuries and became reflected in a system of pedagogically meaningful rules, behavioral norms, advice, and recommendations that attest to the maturity and richness of the people's educational culture.

Great attention is devoted to the role of parents in child-rearing and to the relationship between the older and younger generations. Among Central Asian peoples, love and respect for children occupy a central place, expressed in sayings such as: “A child is dear as the heart,” “A family without children is not happy,” “The ornament of the home is a child,” and “He who loves children truly loves.” The birth of a child is considered a joyful and blessed event, traditionally accompanied by established rituals [10].

A distinctive feature of the folk pedagogy of the Central Asian region is the deep reverence for mothers, parents, and elders. This is reflected in proverbs such as the Turkmen saying, “Gold and silver do not grow old; the value of parents is immeasurable,” or the Karakalpak proverb, “You learn the worth of your father only when you become a father yourself.” Mothers, grandmothers, grandfathers, and other elders serve as informal but influential educators. Through their guidance, children enter school already possessing a profound respect for teachers, mentors, and all older members of the community.

The main principles of family education formed in folk pedagogy include the following fundamental provisions [11]:

**1. Mutual and sincere love** is regarded as the foundation of the family. Marriage is understood as a voluntary union based on sympathy, trust, and respect.

2. In love, **spiritual and moral beauty** is valued no less than external attractiveness.

3. Love is expressed not in words but in **concrete actions and responsible behavior**.

4. Folk pedagogy places **high ethical demands** on the behavior of lovers and newlyweds, including respectful interaction with parents and relatives, adherence to customs and traditions, and observance of ethical norms.

**5. Marriages of convenience** are traditionally condemned.

6. Special attention is paid to the **observance of wedding rituals**, which symbolize continuity of generations and respect for ancestral traditions.

7. Great value is attached to the **preservation of harmony and love within the family**, and to the avoidance or peaceful resolution of conflicts.

8. The national ideal is the formation of a **family that brings joy and happiness** to both parents and children.

Thus, folk wisdom perceives the family as a **source of human happiness**. It supports the creation of families based on mutual love, respects the principles of equality between men and women, condemns unreasonable divorces, and advises approaching family conflicts with tact, patience, and understanding—especially in the early stages of married life.

The **moral characteristics of the people**, developed over centuries, have been passed down from generation to generation as a spiritual heritage. The peoples of Central Asia, including the Karakalpak people, have traditionally been characterized by high morality, honesty, dignity, and nobility [12-13].

The content of **public moral education** constitutes a kind of ethical code—an “encyclopedia” of pedagogical wisdom. Folk traditions have always glorified such qualities as devotion to the homeland, love for the people, heroism, modesty, kindness, politeness, truthfulness, honesty, and benevolence. At the same time, negative traits such as envy, selfishness, cowardice, suspicion, excessive talkativeness, laziness, arrogance, and boasting have been categorically condemned [15].

In folk pedagogy, **love for the Motherland** is considered an essential moral quality of the individual. Karakalpak proverbs highlight this sentiment: “A worthy life is lived with the people; the life of the people is with the Motherland” and “One winter in the homeland is better than a hundred springs in a foreign land [16].”

Moral qualities form and develop in close interconnection. **Patriotism** nurtures a conscientious attitude to labor; productive work fosters a sense of **collectivism, camaraderie, and friendship**. Folk pedagogy strives to instill in children kindness and compassion through work, study, and communication with adults and peers. Doing good and respecting others is considered one of the highest moral imperatives. As the proverb says: “If nature has given birth to a human, it will also give birth to kindness.” According to folk wisdom, kindness must be sincere and generous: “If you do good-keep silent; if you do evil—confess,” and “Do good to your enemy; let him see it and feel ashamed.”

Truthfulness and honesty are the basis of the national ideal of morality: “If you used to tell a lie, they won’t believe you either,” the Karakalpaks say. Dishonesty and lies are condemned in folk proverbs, songs, and fairy tales [17].

According to popular beliefs, one of the central places in moral education is modesty, especially for girls. Politeness is considered a vivid indicator of a person’s internal culture, therefore people tirelessly from an early age always taught children the culture of communication with peers and adults.

Partnership and friendship issues in the people's moral and ethical representation have the most diverse shades. This includes the principles of choosing a friend, attitude to old and new friends, questions of fidelity to friendship, assessment of true and imaginary friends, etc.

In particular, it is widely believed that comrades can be people with similar tastes, desires and aspirations. The highest form of partnership is friendship. According to the people, friendship is characterized by commonality of interests, beliefs, aspirations, the presence of mutual sympathy, willingness to help, share failure, to sacrifice one’s own well-being for the sake of a friend. The main thing in friendship is the unity of views, beliefs and aspirations to achieve the goal.

Friendship is considered among the people as a human need and social value: “Life without a friend, that food is without salt” In the popular sense, friendship is a symbol of cohesion, strength and valor: “A tree is strongly rooted, a man is friends”, “The strength of a bird in wings, the strength of man - in friendship.” The peoples of Central Asia glorify the all-conquering power of friendship: "He who has a thousand friends escaped, who has a thousand heads of cattle, perished."

Highly appreciating the positive qualities of man, people sharply condemn the immoral qualities, habits and actions of people: "The vanity will suffer", "Envy never calms down."

Chatterboxes and idle talkers never enjoyed the sympathy of the people: “A deep river flows without noise” “An empty arba rumbles”, “A poor speaker is verbose”, “Who promised and did - the man did not promise, but did - the eagle, who promised and not made - a donkey! ". Also, suspicion and cowardice do not adorn a person: "A coward always speaks of courage."

The ideas of moral education are the basis of numerous monuments of oral folk art, which are a kind of "moral textbooks", contain a kind of "program of moral education" 1. Moral education and at the present stage involves the purposeful formation of the younger generation of high moral qualities. The successful solution of this problem at the present stage involves the purposeful formation of high moral qualities in the growing generation. The successful solution of this problem requires the unity of the principles of folk and scientific pedagogy, all educational institutions aimed at the formation of moral consciousness, moral feelings and behavior of the young generation.

In this article, we attempted to disclose popular ideas about various aspects of moral education in order to more successfully use the progressive trends of folk pedagogy in the modern practice of educating the younger generation, thereby contributing to the development of the personality, the disclosure of its creative capabilities, the formation of its worldview on the basis of universal values and humanistic relations [17-19].

**FUNDAMENTALS OF FAMILY EDUCATION IN PUBLIC EDUCATION**

As already indicated, the origins of folk educational traditions are rooted in antiquity. They form and develop with the advent of man on earth. From time immemorial, people have sought to move the child to independent life. Gradually, gradually, from the multinational everyday experience that took shape in human society on the basis of common actions and actions, it was formed and developed in educational traditions and customs passed down from generation to generation.

The means of folk pedagogy include ethical, didactic and pedagogical treatises of the thoughts of the Ancient East, as well as such genres of folk literary creativity as conversations, proverbs, riddles, tales, epos, dastans, latif.

The work of the poet-thinker Yusuf Khas Hajib, living in the 11th century, “The Blessing of Knowledge” was one of the major works of the national spiritual heritage of the Turkic-speaking peoples, which have temporary significance in the history of world culture. In it there is a peculiar reflection of folk educational customs, rites and traditions, which to a certain extent have been updated and supplemented by the author himself. This essay talks about how much we need knowledge, gives wise advice and takes into account aspects of life, the views and dignities of a person, as well as traditions related to the education of boys and girls, the relationship between children and children. In the lines of this essay: “We have sons and daughters have knowledge and morality, and they should be quite useful” , which indicates the unfoundedness of introducing young people to knowledge.

Sayings and proverbs - one of the most active and widespread monuments of oral folk poetry. In them, for centuries, people have summarized their socio-historical experience. As a rule, they have an aphoristic form and instructive content, express the thoughts and aspirations of the people, their views on the phenomena of social life, their empirically established ideas about the upbringing of the young generation. The pedagogical culture of the people was largely accumulated in the folk genres, which became the first textbooks of family life. It is difficult to overestimate the educational value of folk tales, in which, as a rule, labor is glorified, laziness is condemned, the noble moral qualities of a person are praised, reason and justice always triumph.

Tales, as a rule, have a pronounced didactic character. All tales are instructive, edifying, they affirm some kind of moral truth. Fairy tales develop in a child a most valuable quality - creative imagination.

The peoples of Central Asia, including the Karakalpak people, are the owners of the richest heroic epics, praising the struggle of peoples for their independence, reflecting their customs, traditions and pedagogical culture.

In the heroic epos “Kirk Kyz”, events of deep antiquity and a time closer to us were reflected, military clashes that took place in the Khorezm oasis and in Turkestan in the ХVIII century. The main heroes of the epos “Kirk Kyz” are girls - warriors who came forward with a sword in their hands to protect their native land from the invasion of invaders. This poem found a vivid expression of the idea of patriotism, justice, and friendship of peoples. In the finale of the poem, the heroes, who defeated the invaders and achieved personal happiness, transfer control of the country into the hands of representatives of the four peoples of Khorezm - Karakalpaks, Uzbeks, Turkmens and Kazakhs.

The Karakalpak epic "Alpamysh" fosters patriotism, friendship and a sense of fidelity in love [20-24].

In the epic “Alpamys” heroism, friendship, feelings of kindness and justice, love for one’s Motherland, lofty ideals, customs and traditions of the people, bearing an educational character, are enthusiastically praised. Of particular interest among them are the traditions of marrying a son and marrying a daughter. The transition from a polygamous and monogamous family contributed to the strengthening of human, love relations between a man and a woman, mutual respect and friendship in the family, and the choice of a bride and groom for love. In this regard, a new tradition of forming a family arose, according to which the bride placed certain conditions before the groom, by fulfilling which he could gain the right to marry her. The traditions of marriage, preserved to this day, are clearly manifested in one of the episodes of the Karakalpak epic “Alpamysh”.

Terme and Tolgans, a small instructive appeal to young people preceding the presentation of the epic, as well as didactic instructions of the sages, belong to a special type of popular educational moralizing.

**CONCLUSION**

Karakalpak folk traditions arose on the basis of the rules of behavior prevailing in the people. These traditions are a set of moral standards and values that serve as the basis for education. In the life of Karakalpaks, traditions are divided into solemn and everyday. Solemn traditions are held in a special festive elated atmosphere, causing vivid, joyful emotional experiences that contribute to the formation of such moral qualities as love for the motherland, a sense of national pride, respect and interest in the history and culture of one’s people, devotion to family and friendships, and the ability to help each other and support, etc. Both types of traditions are distinguished by repeatability, but the repeatability of everyday (family) traditions is carried out more often, as a result of which certain emotional and moral states are consolidated and translated into stable moral qualities of the individual. Perhaps that is why the qualities formed in the family are very stable, turning into inalienable properties of a national character, such as friendliness, politeness, hospitality, respect for elders, love for children.

The rich moral potential of the Karakalpak folk traditions allows us to conclude about their undoubted pedagogical value and the need to develop effective means and methods for the integrated use of finds of folk pedagogy, national traditions and folklore works in the process of moral education of youth.

**REFERENCES**

1. Law of the Republic of Uzbekistan “On the National Program for the Training of Personnel”// Harmoniously developed generation is the basis of the progress of Uzbekistan. - T: Shark, 1997.-P.45. and determining their place and role in the moral education of schoolchildren.
2. The Law “On Education” // Truth of the East-1997.-September 30.
3. Abdimuratov P.S. Karakalpak folk traditions and customs and their role in youth education. “Bilim”-1996
4. Reymov, A.M., Namazov, S.S., Beglov, B.M. Effect of phosphate additives on physical-chemical properties of ammonium nitrate. Journal of Chemical Technology and Metallurgy 2013 48(4), 391-395. <http://dl.uctm.edu/journal/>
5. Izmailov A.V. Folk pedagogy: Pedagogical views of the peoples of the Middle Asia and Kazakhstan-M: Pedagogy. 1991. - P.76.
6. Mirtursunov 3. Uzbek folk pedagogy. T., 1973; Pirliev K. Folk pedagogy and modernity. Ashgabat, 1988; Ubaidullaev G. Use of materials of Web-based folk pedagogy in the study of the pedagogy course. -T., 1983.
7. Reymov Akhmed, Namazov Shafoat. Nitrogen-phosphorous fertilizers on the base of concentrated ammonium nitrate solution and Central Kyzylkum phosphate raw material. Polish Journal of Chemical Technology 16(3), Sep 2014, 30-35. <https://doi.org/10.2478/pjct-2014-0046>
8. Oshyrbaev IK. Problems of education in Kyrgyz tales. -Frunze, 1979; ideas of moral education in Kazakh oral folk art. -T., 1973.
9. Alisher Eshimbetov, Shahobiddin Adizov, Inderpreet Kaur, Akhmed Reymov. Is it possible to differentiate between 2-phenylaminodihydro-1,3-thiazine from 2-phenyliminotetrahydro-1,3-thiazine by spectral methods? New glance to the old problem. European Journal of Chemistry 12 (1) (2021). <https://doi.org/10.5155/eurjchem.12.1.77-80.2068>
10. Atamuratov T., Esbergenov X. Traditions and their transformation in the urban life of the Karakalpaks-Nukus, 1975. -P.4.
11. Alimov, U.K., Reimov, A.M., Namazov, Sh.S., Beglov, B.M. The insoluble part of phosphorus fertilizers, obtained by processing of phosphorites of central kyzylkum with partially ammoniated extraction phosphoric acid. Russian Journal of Applied Chemistry. Russ J Appl Chem (2010) 83(3): 545–552. <https://doi.org/10.1134/S107042721030328>
12. Temurova S.Kh. Folk traditions in the system of moral education-T., 1990;
13. Egamberdiev U. The use of progressive ideas and experience of Kyrgyz folk pedagogy in the education of adolescents: Abstract. diss ... cand. Ped. Science-Kazan, 1977;
14. A.Ahmadjonov, U.Alimov, P.Tuychi, A.Seitnazarov, A.Reimov, Sh.Namazov, S.Sadullayev. Effect of temperature on the kinetics of the process of nitric acid decomposition of Arvaten serpentinite. IOP Conf. Series: Earth and Environmental Science 1142 (2023) 012034. <https://www.scopus.com/pages/publications/85151285667>
15. Volkov G.N. Ethnopagology. Cheboksary: Chuvash Book Publishing House, 1974;
16. Gashimov A.Sh. Azerbaijan National Pedagogy. - Baku, 1970;
17. R. K. Kurbaniyazov, A. M. Reimov, A.T. Dadakhodzhaev, Sh. S. Namazov, B. M. Beglov. Nitrogen-phosphoric fertilizers produced by introduction of Central Kyzylkum phosphate raw material into ammonium nitrate melt. Russian Journal of Applied Chemistry. Russ J Appl Chem (2007) 80(11): 1984-88. <https://doi.org/10.1134/S1070427207110456>
18. Safarov N.S. Progressive ideas and experience of folk pedagogy of Uzbekistan- T.: Fan, 1989; Karakalpak Akhlkyyn ethnopedic-gogikasy. Collection-Nukus. Education-1995.
19. Namazov, Sh.S., Kurbaniyazov, R.K., Reimov, A.M., Beglov, B.M. Hardness of the granules of ammonium nitrate doped with the Central Kyzylkum Phosphorite. Russian Journal of Applied Chemistry. Russ J Appl Chem (2007) 81(6): 1103–1106. <http://dx.doi.org/10.1134/s1070427208060402>.
20. Volkov G.N. Ethnopedagogy. - Cheboksary: Chuvash Book Publishing House, 1974. -P.40.
21. Proverbs and sayings of the peoples of the East, - M: Izd.ostochnaya lit.,
22. Kurbaniiazov, R.K., Reimov, A.M., Namazov, Sh.S., Beglov, B.M. Nitrogen-phosphoric fertilizers obtained by interaction of the concentrated solutions of ammonium nitrate with the mineralized mass of the phosphorites of Central Kyzylkum. Russian Journal of Applied Chemistry. Russ J Appl Chem (2009) 82: 1123. <https://link.springer.com/journal/11167>
23. Wise men and education. T., 1984; Thoughts and sayings. - Alma-Ata: Kazgosizdat, 1964; Uzbek folk tales: In 2 vols. -T: Ed. lit. and art, 1972; From the treasures of the sages. -T., 1976; Kadyraliev
24. Vinogradov A.S. Folk pedagogy. - Irkutsk, 1926;