

THE IMPORTANCE OF KARAKALPAK FOLK TRADITIONS IN FORMING THE MORAL EDUCATION OF STUDENTS

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Abstract. This article examines the vital role of Karakalpak folk traditions in shaping the moral education of students. It analyzes how proverbs, epic narratives, oral poetry, customs, and ritual practices transmit values such as honesty, respect, responsibility, and compassion. By integrating these traditional elements into modern educational processes, teachers can create a culturally grounded and ethically enriched learning environment. The study emphasizes both the relevance and the adaptability of Karakalpak traditions in building students' moral consciousness in today's diverse and globalized world.

Keywords: Folk traditions, Karakalpak culture, moral education, students, ethical development, proverbs, oral heritage, pedagogical integration, values.

INTRODUCTION

Moral education is an essential dimension of holistic schooling. Beyond academic achievement, it is the development of a student's character, ethical reasoning, and social responsibility that determines the quality of future citizenship. In culturally rich regions like Karakalpakstan, folk traditions offer a time-tested framework for moral education, providing insight into fundamental human values through stories, customs, and practices rooted in everyday life.

Karakalpak folk traditions are not static remnants of the past—they are dynamic carriers of wisdom, conveying communal experience across generations. Their structure, metaphors, and narratives are ideally suited to transmit moral concepts in ways that are emotionally resonant and pedagogically effective. This article explores how these traditions can be integrated into modern education to nurture ethically aware and socially responsible students.

MATERIALS AND METHODS

In traditional Karakalpak society, moral education began at home and extended through the community via rituals, oral storytelling, and social expectations. Folk sayings like “Kishige

qılan jaqsılıq özine qayıp keledi” (“The good you do to others returns to you”) encapsulate reciprocity, empathy, and justice in concise, memorable language.

The functions of moral education embedded in folk tradition include:

Teaching interpersonal ethics (honesty, humility, respect for elders).

Reinforcing community norms (hospitality, cooperation).

Offering models of behavior through heroes in epic poetry (dastanlar).

Instilling internal self-control and conscience via metaphoric lessons.

This shows that folk tradition was not merely cultural expression but an informal moral curriculum that complemented daily life [1].

RESULTS AND DISCUSSION

One of the most powerful tools in Karakalpak moral culture is the oral epic tradition. Epics such as Alpamis, Shirin Jalpak, or Qoblan portray characters navigating moral dilemmas, loyalty, sacrifice, and justice. These stories provide ethical templates for young minds—encouraging students to reflect on virtues like bravery, integrity, and responsibility.

In modern classrooms, retelling these stories in interactive formats (dramatization, creative retelling, discussion of character motives) helps students not only absorb information but evaluate moral choices, developing their own ethical reasoning.

Karakalpak rituals—from childbirth ceremonies to wedding customs and funeral rites—are embedded with moral codes. These events are not only cultural but moral institutions, where behavior is observed, guided, and corrected.

For instance [2]:

Respect for elders is emphasized during besik toi and sunnet toi.

Community solidarity is practiced through ashar (collective labor).

Empathy and remembrance are cultivated in mourning rituals (jatqan zhol bolsin).

By involving students in these traditions—not as spectators, but as thoughtful participants—educators reinforce experiential moral learning, where values are not taught abstractly but lived and felt.

Proverbs are a core element of folk pedagogy. Their brevity and depth make them ideal tools for moral reflection. Teachers can use them to [3]:

Start ethical debates.

Analyze hidden meanings and cultural context.

Assign reflective essays or storytelling projects.



For example, the saying “Er ernesin urmasa, el bolmas” (“If a man doesn’t protect his dignity, he cannot lead”) invites reflection on honor, justice, and leadership—concepts that resonate across time and remain central to student development.

While the moral richness of folk traditions is clear, several challenges hinder their full educational use:

Lack of teacher training in ethnopedagogical approaches.

Textbook standardization, which marginalizes regional culture.

Perception among youth that tradition is irrelevant to modern life.

To address these, educators must [4]:

Design integrated lesson plans using folklore to explore ethics.

Collaborate with local cultural institutions and elders.

Use modern platforms (videos, podcasts, animations) to reinterpret traditional morals in contemporary formats.

CONCLUSION

Karakalpak folk traditions offer an invaluable source of moral education that speaks to the heart and mind of students. By harnessing the depth of proverbs, the drama of epic tales, and the integrity of communal customs, educators can create meaningful ethical experiences in the classroom. Far from being obsolete, these traditions serve as cultural bridges that connect the wisdom of the past with the moral needs of the present. Their thoughtful integration into pedagogy will ensure that moral education in Karakalpakstan remains rooted, relevant, and resilient.

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