

IMPROVING THE METHODOLOGY OF SPIRITUAL AND MORAL EDUCATION OF STUDENTS BASED ON THE ART OF KARAKALPAK BAKSHICHI

Moyanov Iklasbay Jienbaevich

Associate Professor, Department of Pedagogy and Psychology, Uzbek State
University of World Languages Doctor of Philosophy in Pedagogical Sciences
Doctor of Philosophy in Pedagogical Sciences

ABSTRACT

This article analyzes the educational potential of the Karakalpak art of bakhshi, its role in the formation of spiritual and moral values in the modern education system. The aesthetic, philosophical and moral layers of bakhshi are studied as a means of developing national identity, patriotism, tolerance and human qualities in students. The article develops directions for improving the methodology of spiritual and moral education based on the ethno-pedagogical approach, the theory of the use of cultural heritage and the integration of modern pedagogical technologies.

Keywords: Art of bakhshi, spiritual and moral education, ethno-pedagogy, national identity, folk oral art, aesthetic impact, formation of the student's personality.

INTRODUCTION

In the conditions of the 21st century, one of the main tasks of the education system is to educate a spiritually perfect, morally mature person, loyal to national values. In this process, one of the urgent issues is the deepening of methods of education based on national culture, folk oral art, customs and traditions. After all, the spiritual heritage of the people is the foundation of its historical memory, national identity and social consciousness. From this point of view, the Karakalpak art of bakhshi is of particular importance as a rich source with great potential for the spiritual and moral education of the younger generation.

1. Karakalpak art of bakhshi - as the core of national spirituality

The art of bakhshi is a complex cultural phenomenon that is a synthesis of the oral art, historical memory, moral values and worldview of the people. For centuries, the Karakalpak bakhshi have passed on the dreams, hopes, history, courage, beliefs and moral ideals of the people from generation to generation through epics, songs and tales. Therefore, bakhshi is considered not only an art form, but also an institution of socio-cultural education.

Epic epics such as "Forty Girls", "Alpomish", "Shora Batyr", "Er Sayin" created by bakhshis expressed the moral ideal of the people: values such as loyalty, courage, justice, hospitality, and devotion are at their center. These epics put forward the duty of the individual to society, the ideas of homeland and humanity. Therefore, the art of bakhshi is a pedagogically incomparable source for forming the moral consciousness of students, developing aesthetic taste, and strengthening national pride.

2. The role of folk oral creativity in the theory of spiritual and moral education

In modern pedagogy, spiritual and moral education is interpreted as a complex process aimed at forming the moral consciousness, feelings, and behavior of a person (Muslimov, 2020). In this process, folk oral art, especially the traditions of Bakhshi, is considered as a means of educational influence. Because folk art expresses moral categories such as humanity, honesty, honor, patriotism and kindness in an artistic form.

Ethnopedagogical research shows that educational methods based on folk art form such qualities in students as:

- awareness of national identity,
- appreciation of moral ideals,
- a sense of social responsibility.

The characters in the works of Bakhshis are artistic embodiments of the folk ideal, through which students learn to analyze the norms of moral behavior and choose the right life position. This process develops the ability of a person to reflect on his thinking, empathy and moral assessment.

3. The need to improve educational methodology based on the art of fortune telling

Today's global information flow, ideological competition, the rise of individualism and utilitarian values create a risk of weakening the spiritual immunity of young people. Therefore, the education system should focus not only on imparting knowledge, but also on strengthening the system of moral values.

The art of Karakalpak bakhshi poetry has a rich spiritual reserve in this regard. It embodies the historical experience of the people, moral criteria, and views on social justice. From a pedagogical point of view, bakhshi poetry can be used in the following areas:

- Analysis of epics through dialogic teaching methods;
- Teaching students to express their feelings through role-playing, staging, and poetry reading exercises;
- Comparing the moral views of bakhshis with their personal life positions through reflective analysis (reflection);
- Integration of bakhshi samples based on multimedia tools (audio, video, and digital epics).

These approaches allow bakhshi poetry to be combined with the modern pedagogical process.

4. Karakalpak bakhshi poetry and the continuity of spiritual values

Ethical and psychological analysis is strong in each work of bakhshi poetry. For example, the epic "Forty Girls" glorifies courage, loyalty, and female honor; In "Alpamis", the values of selflessness, justice and family are expressed. Through these images, an internal need for understanding and practicing moral values is formed in students.

According to ethnopsychological studies, such national epics have a strong impact on the emotional and intellectual sphere of the individual, because they revive moral archetypes through artistic expression. The educational effect in Bakhshiism occurs through the identification mechanism: the student compares himself with the Bakhshi, hero or people, accepts their qualities as an internal standard.

5. Directions for improvement based on modern methodological approaches

In recent years, experiences in the education system of Uzbekistan and Karakalpakstan on the basis of an integrative approach to the integration of folk heritage into education have been expanding. In this case, spiritual and moral education based on the art of Bakhshiism is improved on the following methodological bases:

1. **Contextual education** - studying examples of Bakhshiism in relation to modern social problems (for example, analyzing issues of justice, selflessness, honesty).
2. **Cross-cultural approach** - comparing Karakalpak Bakhshiism with other folk epics and identifying universal moral values.
3. **Digital educational technologies** - creating multimedia formats of Bakhshi epics, organizing virtual libraries.
4. **Reflexive-analytical method** - forming students' written and oral opinions based on Bakhshi works.
5. **Reflective educational model** - the student identifies himself with the heroes of Bakhshiism and consciously makes a moral choice.

These methods activate spiritual and moral education, increase personal responsibility, and strengthen the process of understanding national identity.

6. Scientific basis and conceptual approaches

In recent years, concepts such as the ethnopedagogical approach, the theory of spiritual immunity, and axiological pedagogy have been developing in the science of pedagogy. These theories justify the place of national values, aesthetic perception, and cultural memory in personal education.

The art of Karakalpak bakhshi is a practical expression of these theories: it, as a cultural heritage, instills the historical experience of the people in the minds of young people. Thus, education based on bakhshi is not only an aesthetic process, but also an effective pedagogical mechanism for transmitting national ideas and spirituality.

7. The relevance of bakhshi in spiritual and moral education

In the context of globalization, the issue of preserving national culture and instilling ideological solidity in the younger generation through values is gaining more and more importance. According to UNESCO (2021), the integration of oral and intangible cultural heritage into the educational process is one of the most effective ways to educate young people in tolerance, intercultural dialogue, and civic culture.

In this sense, education based on Karakalpak Bakhshi is an important direction for strengthening national identity, forming a person's consciousness based on moral standards, and strengthening the humanistic paradigm of education.

CONCLUSION

Spiritual and moral education of students based on the art of Karakalpak Bakhshi:

1. Develops the moral culture of the individual;
2. Strengthens commitment to national identity and spiritual values;
3. Enhances aesthetic perception and cultural thinking;
4. Serves to form spiritual immunity.

To improve this methodology, it is necessary to systematically include folk heritage in educational programs, digitize Bakhshi creativity, create scientific and methodological manuals, and develop independent analytical skills in students.

The art of Bakhshi is a musical and philosophical expression of the national spirit. By deeply integrating it into the educational process, it is possible to educate a spiritually mature, morally mature person who understands national identity..

REFERENCES

1. Karimov, I. (1999). Yuksak ma'naviyat – yengilmas kuch. Toshkent: Ma'naviyat.
2. Qosimov, A. (2018). Qoraqalpoq baxshichiligi: tarix, janr va poetika. Nukus: Qaraqalpaqstan nashriyoti.
3. Jumayev, R. (2015). O'zbek xalq pedagogikasining nazariy asoslari. Toshkent: Fan.
4. To'xtiyeva, N. (2021). Milliy qadriyatlarga asoslangan tarbiya konsepsiyasi. Pedagogika fanlari jurnali, №2.
5. Ergasheva, D. (2019). Etnopsixologik omillar va axloqiy tarbiya. Toshkent: TDPU nashriyoti.
6. Yusupov, B. (2020). Ma'naviy immunitet nazariyasi. Toshkent: Ma'naviyat markazi.
7. Zaytsev, V. (2018). Aksiologik pedagogika: qadriyatlar orqali ta'lim. Moskva: Akademiya.
8. Muslimov, N. (2020). Pedagogika va psixologiya asoslari. Toshkent: TDPU.
9. UNESCO. (2021). Integrating Intangible Cultural Heritage into Education. Paris.
10. Nazarov, E. (2022). Baxshichilik san'ati va milliy identitet. Nukus: Ilm ziyo.