

Karakalpak Folk Ethnopedagogy and its Educational Significance

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Annotation: The article deals with the importance of Karakalpak folk ethnopedagogy that holds immense educational significance, as it embodies the values, traditions, and pedagogical methods passed down through generations of the Karakalpak people. The author states that this traditional knowledge serves as a key tool in shaping the moral, cultural, and social identity of individuals, fostering a sense of national pride and belonging.

Keywords: karakalpak, folk, ethnopedagogy, education, folk pedagogy, school of education.



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Introduction. Karakalpak folk pedagogy is a priceless pearl of practical education in the field of training and education, created by the people throughout their lives. Therefore, it is intended for teachers of preschool, general secondary, higher and extracurricular education, academic lyceums and professional colleges, all educators and class teachers, group curators and students, parents and young scientists involved in folk pedagogy. Every citizen of our republic is an educator to a certain degree, and education itself is a common good deed. Therefore, this teaching aid is intended for every resident of our native republic. Folk pedagogy, having gone through a long historical road of formation and development, has reached our time and until the emergence of scientific pedagogy served as the only school of education in the upbringing of the younger generation. All generations of humanity were educated and grew up in the school of folk pedagogy. The accumulated knowledge and experience of teaching and education were passed on as a legacy from the older generation to the younger as a pedagogical tool.

Writing-literacy, school appeared. When sufficient knowledge, practical experience of teaching and education were accumulated, scientific pedagogy arose on the basis of folk pedagogy. traditional knowledge serves as a key tool in:

1. **Preservation of Cultural Heritage:** Karakalpak ethnopedagogy is vital for preserving and transmitting cultural heritage. Through folk tales, songs, proverbs, and rituals, it passes down moral values, social norms, and historical knowledge. These cultural elements serve as practical lessons in ethics, cooperation, and community engagement, helping younger generations understand their roots and the importance of maintaining their cultural identity.

2. **Moral and Ethical Education:** The rich oral traditions and moral teachings embedded in Karakalpak folk culture provide foundational ethics for personal development. For instance, Karakalpak proverbs often emphasize respect for elders, kindness, hard work, and honesty—principles that are critical for character building. Folk pedagogy uses narratives and examples to instill these virtues in children from an early age, preparing them for responsible adulthood.
3. **Development of National Identity:** Ethnopedagogy plays a crucial role in strengthening national identity and unity. It reinforces the connection between individuals and their historical and cultural roots, making it an essential tool for national cohesion. By integrating folk traditions into the educational process, young people are encouraged to value and contribute to their cultural community, promoting a deeper understanding of their heritage and responsibilities toward it.
4. **Holistic Approach to Education:** Karakalpak ethnopedagogy integrates not only cognitive learning but also emotional and social development. Folk traditions are often communal activities that encourage teamwork, empathy, and mutual support. By engaging with these practices, students develop holistically, as they learn through collective participation, interaction, and reflection on shared experiences.
5. **Contextual and Practical Learning:** Folk pedagogical methods are grounded in the everyday lives of the Karakalpak people. They teach practical skills relevant to the cultural and environmental context, such as traditional crafts, agriculture, and social customs. This form of education is particularly effective in rural settings, where learning is closely connected to local livelihoods and community needs.
6. **Promotion of Ecological Awareness:** Ethnopedagogy in Karakalpak culture often emphasizes living in harmony with nature. Folk songs, stories, and rituals contain lessons about the sustainable use of natural resources, respect for the environment, and ecological stewardship. This connection between culture and ecology is crucial in fostering environmental consciousness among young people, particularly in regions where environmental challenges are pressing [1]; [2].

Karakalpak folk ethnopedagogy plays a fundamental role in preserving cultural heritage, fostering national identity, and promoting holistic education. Its focus on moral values, practical skills, and ecological awareness makes it an indispensable resource for shaping future generations in a culturally rich and socially cohesive manner [3]. Through the continued integration of these traditional practices in modern educational systems, Karakalpak society ensures the sustainability of its cultural legacy and the well-being of its people.

Literature review. The emergence of scientific pedagogy, like other sciences, served as a response to the demands of society in preparing the younger generation for life. Russian scientists associate the development of scientific pedagogy in Europe with the works of the Italian educator Vittorino da Feltre (1378-1446), the French scientist Francois Rabelais (1494-1553), and the emergence of scientific pedagogy - with the name of the great Czech educator J. F. Kamensky (1592-1670). It would be correct to associate the emergence of scientific pedagogy with the names and works of our ancestors who made a great contribution and glorified Central Asia throughout the world, such as Khorezmi (780-850), Fergani (9th century), al-Bukhari (810-869), Farabi (873-950), Beruni (973-1046), Ibn Sina (980-1037). If we compare the above dates and take into account the assertions that science and culture developed first in the East, then the conclusion suggests itself that scientific pedagogy first arose not in Europe, but in the East, in Central Asia.

No matter how many nations there are in the world, each of them has its own corresponding national pedagogy. The Karakalpak people have their own unique national pedagogy, inimitable among other nations. The phenomena inherent in the emergence and development of the aforementioned Karakalpak national pedagogy are to a certain extent characteristic of the folk

pedagogy of other nations. A very rich educational and upbringing experience, traditions, customs, rituals of life, history and culture of our people go back to ancient centuries, the Karakalpak folk pedagogy arose together with the Karakalpak people, from generation to generation it was formed in close connection with the pedagogies of the Uzbek, Kazakh, Turkmen and other peoples of the East, Central Asia. A system of education of national and national values in youth was built, created by the people over several centuries and successfully passed through the trials of fate, raising more than one generation. In the period when there was no scientific pedagogy, folk pedagogy served as the only practical school of teaching and upbringing. Our ancestors organized the upbringing and education of youth based on what they saw, heard, instructions, demands of the elders of the tribe, clan, advice of respected people, their own and other people's experience, and example. Folk pedagogy aimed to educate children in accordance with high criteria of universal and national values. Karakalpak folk pedagogy is a golden treasury, a collection of life lessons and practical upbringing and education. It concentrates pedagogical knowledge, wisdom and oratorically used experience of teaching and upbringing, accumulated by the Karakalpak people over several centuries. There are amazing examples of comprehensive harmonious education of youth. Valuable experience has been accumulated in teaching science, preparing for a profession, in mental, moral, sexual, legal, labor, social, aesthetic, physical and military education. History, culture, oral literature, national traditions, customs, festive celebrations, competitions, art and others were used as powerful means of education.

The rich heritage of our people from the period from the time of the absence of writing, reading, school to the time of the emergence of literacy, school, has not reached us in full. The part that has reached us is reflected not in the form of a special pedagogical manual, but in oral folk works, holidays, games, art. More than a thousand historical, cultural and archaeological monuments have been preserved in our country [4]. They are set out in the life, creative activity, works, poems and views of great thinkers, scientists, poets, writers, storytellers, artisans and others who lived in our beloved land, Central Asia and beyond. Before the advent of writing and reading, examples of folk pedagogy were passed on from generation to generation mainly through what was seen, heard, personal and collective experience. In turn, each subsequent generation brought their educational judgments, thoughts to them, enriched them with creative educational experience and left them as a legacy to the next generation.

Discussion. Our ancestors prepared children for the future life from an early age. In the transfer of knowledge, in teaching a craft, they used the methods of narration, storytelling, explanation, conversation, teaching, demonstration, competition, instruction, getting closer to oneself, comparison, analysis, synthesis, instruction, reflection, example, assessment, etc. In education, they used the methods of persuasion, assimilation, advice, narration, story, example, consultation, emphasizing, promise, will, thinking, wishes, tasks, help, teaching, training and other methods. The following methods of encouragement were practiced: gratitude using the words “thank you”, “be healthy”, “very good”, blessing, wish, wish for good with the mention of God using the expressions “live long”, “thank you to your father”, “be happy”, “may he bless you”, approval, encouragement, praise, etc. In folk pedagogy, the following methods of punishment are encountered: warning, scolding, conversation, discontent, anger, prohibition, arbitration, persuasion, reproach, intimidation, denigration, physical punishment, oath.

Thanks to the independence of Uzbekistan, we gained freedom, got rid of (katybezerlik) totalitarianism. Ideologized society, economy, politics and education, even ideologized morality gave rise to flaws in the education of people living in society, turned them into mankurts who do not know their parents, their history.

Now, thanks to independence, we look at our identity, at our peculiarity of living as a national state, comparing our values and understanding their fundamental differences and advantages. In

particular, everyone who is aware of their own identity, taking into account the fundamental difference between independence and lack of freedom, tries to live with an understanding of their history and past, tries to meet its requirements, that is, thoughts and goals. Therefore, it is necessary to take into account the history of modern pedagogy when studying the spiritual environment of a person. In Soviet times, it was rare to tell stories that praised the educational achievements of our identity, which provided spiritual weapons on its basis and served as a source of love for the Motherland. As a result, a category of people arose who forgot their identity and remained indifferent to the past, the future and themselves. Now, as a result of independence, there was a need to create an educational system that would reveal free words and bold actions that are sources of education, and would force students to think and imitate its examples.

Folk education has good traditions of attitude towards nature. In its educational rules, it treated people, animals, plants, earth and water with great respect. If a person spat in a ditch or a well, then, believing that the water had become unclean, people did not drink water from it until it was purified. And in the totalitarian political system these judgments were not only ignored, but even collector sodas, as well as organic substances, chlorine, pesticides, and sewage waters were thrown into rivers and lakes. No one's conscience suffered because of this. Because the land and water were ownerless, they were treated with indifference, and no one cared about them.

Therefore, the problem of realizing and studying our identity is a very important scientific and theoretical problem. The reason is that our individual differences, way of thinking, and methods of learning are manifested in our identity. The words "Adam bolgan menen bari bir bolmas" ("Although all are people, they are not the same") are addressed not only to individuals, but to entire tribes.

Because, as our wise people say, "each nation has its own customs." Self-awareness (identity) is a philosophical, psychological, and pedagogical phenomenon inherent in this nation. That is, a unique attitude, a unique assessment of things, phenomena, people. What does unique concepts and unique actions, unique experiences, unique feelings mean. "If there are no guests in the house for three days, my mother's tea will not bring pleasure" (I. Yusupov), "From time to time he will lament, feeling inferior, if there is no opportunity to receive a guest" (Ajiniyaz). Therefore, this is one of the unique qualities of the people, formed over the centuries and an assessment of its humanity. In Soviet times, we had the opportunity to learn the spiritual heritage of our ancestors, to fully convey to the younger generation the uniqueness of their human, humane qualities. Fearing to be called "nationalists," they were powerless to preserve our spirituality.

Now our self-awareness (identity) is ours. Then what is self-awareness (identity) and what flaws were inflicted on it?

Our ancestors first of all taught children to know their origin, their ancestors. They brought them up in the spirit of pride, joy for the deeds of their ancestors. For they firmly adhered to the concept of "he who knows his ancestors, knows the country." Our ancestors said that "Ignorance of the seven tribes is the consequence of orphanhood." When it comes to self-awareness (identity), the son, while his father is alive, must learn about his past life, contribution to the cause of the people, the covenants left to descendants, the place of residence of at least seven tribes.

This is history, this is memory, this is a model - therefore, a means of education, each generation accepting this model, checking with history, honoring memory, exalted its spirit and considered its achievements to be their continuation. Now, due to the Soviet influence, there are many people who do not know who they were, what they did, what authority they had among the people, where they were born and raised, where not only their great-grandfathers, but even their grandfathers are buried. This is not so bad, but there are also representatives of the youth who do not know the labor path, the awards of their fathers. Because, such were the times. Talking about the past was interpreted as a return to the past. We were inspired by the fact that a bright future awaited us,

unlike anything else, that everything there was new, everything wonderful. Even if someone says a word about Otesh-batyr, Yesken-batyr, who resisted and repulsed the Turkmen who invaded our country from outside, took our sisters into slavery, sold them to the Atrek-Gurgen Khazars who plundered the people, or about the uprising of our people in Takhtakupyr against totalitarianism, then he will be called a “nationalist” or an “enemy of the people”.

Conclusion. Karakalpak folk pedagogy emerged together with the Karakalpak people, lived together with them, reflecting their needs and interests, and improved together with them. It set the goal of educating a comprehensively harmoniously developed youth, having specifically defined the tasks, took a clear focus on the future and was formed as a school of everyday education and upbringing with rich content and diverse types. Folk education was carried out on the basis of universal and national values. Age, individual and gender characteristics of children were strictly taken into account. All generations of our people were educated and achieved perfection through the school of folk pedagogy, honestly served their native land. Folk pedagogy satisfied all layers of the population, passed fair criticism, based on Islamic teachings, possessed a powerful force of educational influence. Therefore, Karakalpak folk pedagogy to this day, together with scientific pedagogy, fruitfully serves the people in the comprehensive education of youth.

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