

**NEW APPROACHES TO THE PATRIOTISM EDUCATION AND UPBRINGING
OF YOUTH BASED ON KARAKALPAK FOLK PEDAGOGY**

E.K.Orazimbetov – *Doctor of Philosophy in Pedagogical Sciences, Associate Professor
Nukus State Pedagogical Institute after named Ajiniyaz*

**QORAQALPOQ XALQ PEDAGOGIKASI ASOSIDA YOSH LARGA
VATANPARVARLIK TA'LIM-TARBIYASINI BERISHDA YANGI CHA YONDASHUVLAR**

E.K.Orazimbetov – *pedagogika fanlari bo'yicha falsafa doktori, dotsent
Ajiniyoz nomidagi Nukus davlat pedagogika instituti*

**НОВЫЕ ПОДХОДЫ К ВОСПИТАНИЮ ПАТРИОТИЗМА У МОЛОДЕЖИ
НА ОСНОВЕ ПЕДАГОГИКИ КАРАКАЛПАКСКОГО НАРОДА**

E.K.Оразимбетов – *доктор философии педагогических наук, доцент
Нукусский государственный педагогический институт имени Ажинияза*

Tayanch so'zlar: qoraqalpoq xalq pedagogikasi, vatanparvarlik tarbiyasi, yoshlar, an'anaviy qadriyatlar, ta'lim-tarbiya, globallashuv.

Rezyume. Ushbu maqolada qoraqalpoq xalq pedagogikasining yoshlarni kelajak hayotga tayyorlashdagi alohida ahamiyati pedagogik tahlil qilingan. Unda qizlarning hayo va ibo, o'g'il bolalarning mardlik va qat'iyatlilik fazilatlarini an'anaviy ta'lim-tarbiya jarayonida o'z ifodasini topganligi yoritilgan. Shuningdek, tadqiqotda hozirgi globallashuv sharoitida yoshlarda vatanparvarlik tuyg'usini tarbiyalashda qoraqalpoq xalq pedagogikasining pedagogik imkoniyatlari asoslab berilgan.

Ключевые слова: каракалпакская народная педагогика, патриотическое воспитание, молодежь, традиционные ценности, образование, глобализация.

Резюме. В данной статье представлен педагогический анализ исключительного значения каракалпакской народной педагогики в подготовке молодежи к будущей жизни. В ней подчеркивается, как понятия скромности и добродетели, воплощенные в девушках, а также мужество и решимость, проявляемые мальчиками, отражаются в традиционных образовательных практиках. Исследование также подтверждает педагогический потенциал каракалпакской народной педагогики в воспитании патриотического сознания у молодежи в условиях современной глобализации.

Key words: Karakalpak folk pedagogy, patriotism education, youth, traditional values, education, globalization.

Summary. This article presents a pedagogical analysis of the exceptional significance of Karakalpak folk pedagogy in preparing youth for future life. It highlights how the concepts of modesty and virtue embodied by girls, as well as the courage and determination demonstrated by boys, are reflected in traditional educational practices. The study also validates the pedagogical potential of Karakalpak folk pedagogy in fostering patriotic consciousness among young people within the context of contemporary globalization..

Introduction. The main goal of Karakalpak folk pedagogy is education. When a person reads and learns, they acquire knowledge. However, the presence of knowledge is not a sufficient condition for the formation of a good upbringing. To form this education, folk pedagogy serves as an educational school. Folk pedagogy is like an ocean. It embodies all types of education.

Karakalpak folk pedagogy has become an unparalleled school of practical learning for children and adults, re-education, and self-education. It serves as a practical pedagogical guide, directing the development of youth generations in all aspects" [1].

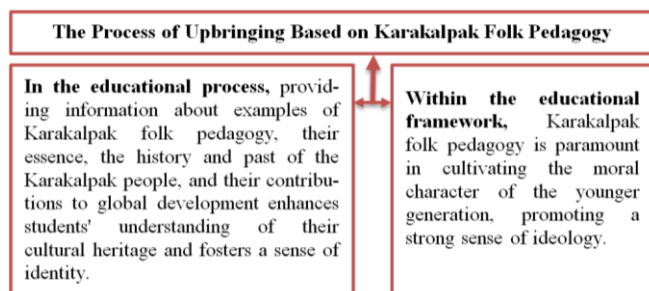
Karakalpak folk pedagogy is the result of a national creative product, the main expression of pedagogical culture, and its roots go back to ancient times. It reflects people's dreams, views, ideas about personality, family, and education. Folk pedagogy emerged as the art of upbringing, predating scientific pedagogy and continuously enriching it. Due to this, educational models in folk pedagogy foster the all-round maturity of young people. Folk pedagogy imparts the scientific and pedagogical foundations of folk education, linked to national culture, the history of folk education, customs (ethnography), folklore, and ethnopsychology. National upbringing showcases the unique facets of a nation, demonstrating paths to

developing universal human values through the cultivation of qualities such as morality, labor, and humanity. Indeed, Karakalpak folk pedagogy has been the subject of comparative studies across various historical periods, with a particular focus on the evolution of teaching and upbringing methodologies for the youth. These studies have shed light on the diverse approaches employed in shaping young minds [2].

Methodology. Karakalpak folk pedagogy contributes to developing in young people qualities such as selfless service to the people, dedication to the nation's progress, and fostering the following virtues:

- Friendship, courage, and loyalty;
- Honesty, integrity, and politeness;
- Preservation of the nation's material and spiritual heritage;
- National pride and a strong sense of identity.

The education of the youth based on Karakalpak folk pedagogy is a social imperative that will foster national unity and enhance the nation's international prestige. By employing methods designed to refine human qualities in the educational process, we can engage young people in contributing their ideas to the spiritual, socio-political sphere, thereby illuminating the essence of our people's culture, history, and traditions.



1- Table: The Process of Upbringing Based on Karakalpak Folk Pedagogy

Educational perspectives fortified by the traditions of Karakalpak folk pedagogy shape the life concepts of the youth. These traditions significantly contribute to the upbringing of the younger generation, aiming to enhance the personal, cognitive, and behavioral qualities of young individuals throughout their education. Karakalpak folk pedagogy can be regarded as a school of character, given its emphasis on virtues such as humility, kindness, hospitality, care, duty, faith, manners, and honor.

Classification	Core content	Results
Educational and upbringing views	Views on youth education within the framework of Karakalpak folk pedagogy	Through Karakalpak folk pedagogy, young people gain a profound understanding of education and its significance
Traditional folk art	An analysis of the problems in educating young people using traditional pedagogical methods, with a focus on developing skills and knowledge through organized upbringing	By bridging the gap between traditional folk education and contemporary society, we can foster the purposeful application of life skills
Patriotism traditions	The application of Karakalpak folk pedagogy to cultivate patriotism upbringing	Acquires educational knowledge rooted in the patriotism traditions of folk pedagogy.

2- Table: Classification of Youth Education Based on Karakalpak Folk Pedagogy

Pedagogical analysis shows that the educational traditions of folk pedagogy form in the youth such concepts as respect for the Motherland, good, evil, and loyalty.

Bir degende ne jaman,	Ushkilsiz pishken ton jaman,
Bilimsiz ósken ul jaman,	Tórt degende ne jaman,
Ekilenshi ne jaman,	Tórelesip barǵanda,
Elewsiz ósken qız jaman.	Tóreligin buzǵan biy jaman
Úsh degende ne jaman,	[14]

– The effective implementation of Karakalpak folk pedagogy within the educational process yields tangible results in the patriotism upbringing of youth. The profound nature of Karakalpak folk pedagogy renders the widespread

application of pedagogical perspectives from various historical periods in the moral education of young people both theoretically and practically significant.

Drawing upon Karakalpak folk pedagogy, one can effectively emphasize the following in fostering a youth's devotion to patriotism values.

Firstly, in Karakalpak folk pedagogy, traditions of youth upbringing are expressed in various contexts and are reflected based on socio-political and historical sources.

Secondly, particular attention is paid to education in all aspects of Karakalpak folk pedagogy.

Thirdly, the bravery displayed by national heroes on the path to the independence and prosperity of the Motherland has a special educational significance and should be effectively used in the patriotism upbringing of youth.

Certainly, the influence of Karakalpak folk pedagogy at this level, its viability, and the richness of its educational resources deserve attention. These include:

- the uniqueness, effectiveness, vitality and vitality of folk pedagogy;
- the fact that folk pedagogy is created directly from the people and takes into account the problems of life;
- the fact that folk pedagogy is oriented towards universal goals and ideals is of particular importance.

Karakalpak folk pedagogy has weathered the storms of history, successfully passed experimental tests, has been preserved and improved, and no matter how difficult and challenging each era was, it has actively served and fulfilled the main task in the development of generations.

Through the courageous figures of folk epics like «“Alpamis”, “Qırıq qız”, “Qoblan”, “Maspasha”, “Edige”, “Sharyar”, “Er Ziywar”, “Er Qosay”, “Er Shora”, and “Bozuglan” [3,4,5,6,7,8,9,10,11]; in tales like “Abat Batır”, “Batır bala”, “Qudabay mergen”, “Qıran”, “Tórt Abdulla”, “Qulamergen”, “Ayrıwlı Alpan”, “Adil patsha”, “Aq kewilli jigit”, “Qubılı Batır”, “Oral Batır”, “Gulbulbil”, “Bayaulı Arıs”, “Tıyın” [12]; proverbs such as “Er tuwǵan jerine”, “Watan ot basman baslanadı”, “Jawǵa janındı bersende, arındı berme”, “Watan ushın otqa tús, arıń ushın jan ber”, “Erdiń sání el bolar, Eldiń sání jer bolar, Jerdiń sání suw bolar”, “Eldi súygen elge dos”, “Er jigit eli ushın tuwıladı, eli ushın óledi” [13]; “Bir degende ne jaman”, “Ata dárkar jigitke”, “Jaqsı”, “Jaqsı-jaman”, “Yaranlar”, “Jigirma bes”, “Doslarım”, “Maqtanba”, “Suw isher”, “Jigit bolsań” [14] traditional songs the patriotism traditions of our people are expressed. The works of Soppaslı Sıpıra jıraw, Asan qayǵı, Jiyrenshe sheshen, Dospanbet jıraw, Múyten jıraw, and Jiyen jıraw, as well as folk songs, encourage young people to live in harmony, be polite, educated, patient, and wise, while avoiding harmful habits and behaviors [15].

Karakalpak folk pedagogy takes into account the past, present, and future, emphasizing that education should not forget the past, extend beyond the present, and look towards the future. The folk's virtues, hopes, pedagogical views, and life experiences guide the youth in finding their path in life [16]. Traditional moral values outlined in Karakalpak folk pedagogy help young people find their place in life, maintain family stability, and earn societal respect.

Haywanattıń birisi,	Haywanattıń birisi,
At boladı kelinshek,	Tana bolar kelinshek,
Sıylaspasa aǵayın,	Shımıldıǵıń betińe,
Jat boladı kelinshek.	Pana bolar kelinshek,

Ósek aytıp hár úyge,
Suwqıldama kelinshek,
Óp-ótirik sóz aytıp,
Jılpıldama kelinshek.
Sendey qızlar balağa,
Ana bolar kelinshek
Haywanattıń birisi,
Arqar bolar kelinshek,
Kúnnen-kúńge qumarıń,
Tarqar bolar kelinshek.
Haywanattıń birisi,
Qoy boladı kelinshek,
Ele nesin kóripseń,
Bárinen de qıp-qızıq.
Toy boladı kelinshek.
Suwğa barğan jerinde,
Íńqıldama kelinshek,
Óziń jatıp bayıńa,
Tur-turlama kelinshek [14]

Indeed, the examples of Karakalpak folk pedagogy are a great legacy, worthy of admiration for their comprehensive network of educational views, substantive perfection, and unique essence. In our time, Karakalpak folk pedagogy is of great importance in achieving the effectiveness of education and the patriotism maturity of young people in the family and society. It should be emphasized that each area of Karakalpak folk pedagogy reflects the general characteristics of education but also has its own features, such as the manifestation of kindness, goodness, humanity, and beauty in various examples, and adaptation to it. Karakalpak folk pedagogy is the foundation of national education, as it is a heritage created as a result of the centuries-old life experience of our people, its traditions, activities, and directions in youth education.

Results and discussion. In the contemporary era of globalization, the education of youth in moral, humanitarian, and patriotic values through the widespread use of folk pedagogy and their comprehensive development on this basis is considered one of the most important tasks facing every individual, family, and society. By adhering strictly to a system of patriotic education for youth, both in and out of the classroom, based on national customs and traditions, we will be able to establish a unique approach to cultivating such a sense of patriotism among the youth [17].

Therefore, Karakalpak folk pedagogy offers a unique and invaluable resource for cultivating moral and ethical values in the younger generation. A deep understanding of Karakalpak epics, folklore, and history is essential for achieving patriotism development. Karakalpak folk pedagogy effectively incorporates time-honored traditions into modern education. This approach significantly enhances the outcomes of educational efforts. Specifically, it involves:

1. Fostering patriotism values in young people by drawing on the rich tapestry of Karakalpak cultural heritage.

2. There will be a wider scope for the application of folk pedagogy models at all levels of the education system.

A significant feature of folk pedagogy is its crucial role in the patriotism development of individuals. It encompasses various aspects of human life, including health, behavior, and other characteristics, and employs a multitude of educational methods to ensure effective learning. For centuries, methods such as explanation, instruction, encouragement, support, persuasion, personal example, demonstration of exercises, gestures, and punishment have been employed to influence the upbringing of youth [18].

Experiments have shown that young people can effectively develop a sense of love for their people and utilize examples from folk pedagogy to preserve their values, traditions, and national identity. Key directions and

methods for fostering patriotism among youth include:

- Organizing discussions and conferences on the history, past, customs, and traditions of our people;

- organizing special classes in educational institutions to study examples of folk pedagogy, such as folk tales, proverbs, riddles, folk songs, and traditional wisdom;

- based on Karakalpak folk pedagogy, regularly following the national and spiritual values of our ancestors within the family.

The integration of patriotism education, as reflected in Karakalpak folk pedagogy, into the curricula of educational institutions through a special course titled 'Educational Traditions in Karakalpak Folk Pedagogy' and the incorporation of patriotism education into extracurricular activities. Additionally, the organization of various events and meetings will contribute to the development of youth's manners. The success of teaching young people about values depends on the specific approaches we use. It's important to consider what students think, make sure our teachers are qualified, and have the resources we need. This helps young people connect with their country and their heritage.

It is crucial to organize various meetings that take into account the specific needs of youth's patriotism development, promote the lifestyle of exemplary parents, consistently care for the enlightened, and conduct sports games on various themes. We believe that such practical work should be carried out in all areas of comprehensive patriotism development.

To widely implement the traditions of patriotism education rooted in Karakalpak folk pedagogy within the education system, it is essential to develop specific programs, textbooks, manuals, and methodological guidelines, taking into account pedagogical requirements. This will contribute to strengthening national education and fostering patriotism among young people. Secondly, such a didactic tradition, formed within a specific field of patriotism education, serves as a foundation for the rapid study of national cultural traditions, historical periods, and customs.

Every individual should love and be proud of their nation through deep affection and pride, while simultaneously respecting and honoring other nations. This will create a social environment that greatly contributes to the patriotism education of the younger generation. Therefore, organizing the development of youth's patriotism education from a scientific and pedagogical perspective is one of the most pressing issues today.

Folk pedagogy serves two educational purposes in the moral development of youth. Firstly, it acts as a stabilizing force for moral values within society. Secondly, it cultivates moral character in young people, fostering enduring human qualities such as kindness, courage, and diligence. These qualities demonstrate the effectiveness of using Karakalpak folk pedagogy to foster the moral and spiritual development of young people.

The centuries-old history of the Karakalpak people has accumulated a unique educational experience. It encompasses moral education, social norms of behavior, and exemplary principles. In accordance with their socio-economic conditions and national traditions, specific requirements for patriotic education of young people are formed, tailored to their unique characteristics. It is the duty of the entire nation to provide moral education to the youth

based on Karakalpak folk pedagogy. Our society should focus on building a new Karakalpakstan within the framework of a new Uzbekistan, rooted in patriotism education.

Conclusion. The moral and spiritual education imparted to the youth through Karakalpak folk pedagogy is not imaginary. It embodies the historical life, culture, customs, and identity of our people, our nation. Based on Karakalpak folk pedagogy, systematic work should be carried out to consciously engage young people as future leaders in the field of moral and spiritual education in their pedagogical activities. Therefore, in the development of nationalism, industriousness, humanism, and enlightenment will take on a new meaning - patriotic ideals.

To ensure the moral and spiritual development of youth based on folk pedagogy, it is necessary to enhance their knowledge and responsibility in terms of professional

skills. Therefore, it is crucial to use examples from folk pedagogy in educational institutions to cultivate patriotism among the youth and thereby educate them.

Education grounded in folk pedagogy equips young people with knowledge of responsibility, willpower, manners, virtues, humanity, diligence, and patriotism, fostering in them the qualities of worthy descendants of our ancestors.

In short, by using traditional Karakalpak educational methods and incorporating national customs and folklore, we can effectively teach young people about spirituality, morality, hard work, compassion, patriotism, and important values like friendship, courage, heroism, and family. From this perspective, we believe that folk pedagogy should be deeply studied in all educational institutions as the foundation of modern education in the moral and spiritual development of youth.

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