

# Specific features of values in Karakalpak folk pedagogy

Jamiyla Asamatdinova<sup>a)</sup>, Abdinagim Bekbergenov, Nadira Rametullaeva,  
Khurlikha Kalmuratova

*Karakalpak State University named after Berdakh, Nukus, Uzbekistan*

*a) Corresponding author: [paxratdinovna@mail.ru](mailto:paxratdinovna@mail.ru)*

**Abstract:** The article discusses the specific features of values in Karakalpak folk pedagogy and their significance in the upbringing of future generations. The types of applied arts that emerged and flourished in the Karakalpak land, the emergence of schools specific to these arts, and their significance in youth education are described.

## INTRODUCTION

The characteristics that increase the productivity of the development of students spiritual values are also determined by their free and positive attitude towards spiritual values, the richness of their entire spiritual world associated with the teaching profession, their attitude towards national and universal values, and the level of consciousness. In modern sociological research, it is emphasized that serious attention is paid to students' interest in the study of national and universal values, since in any society there is a system of established normative laws, in which national and universal values prevail. In raising the spirituality of our people, our national traditions and embodied in them such exemplary values as kindness and mercy, glorification of the individual, valuing peaceful and tranquil life, friendship and harmony, and jointly solving various problems are becoming increasingly important. These values are instilled in the minds of the younger generation through education. In the pedagogical activity of teachers and educators working in higher educational institutions of our country, spiritual and universal values demonstrate the breadth of their spiritual world. In the views of our great scholars on education and upbringing, attention to universal and spiritual values occupied a central place. Since ancient times, our ancestors considered the invaluable wealth of knowledge, enlightenment, education, and upbringing to be the most fundamental condition and guarantee of human perfection and national prosperity. A person achieves spiritual perfection only when their morality is based on reason, and their behavior and behavior on the study of science and enlightenment. According to scholars, the realization of humanistic ideas, the achievement of spiritual perfection, and being knowledgeable and enlightened depend on this. That is why they glorified scholarship at the level of universal human values, called upon all members of society to acquire knowledge, and valued the courageous work of teachers [3].

## EXPERIMENTAL RESEARCH

In philosophical interpretation, spiritual values are the totality of states of immeasurable importance for a harmoniously developed person, such as freedom, peace, social equality, truth, enlightenment, beauty, and goodness. Values help the younger generation to understand life more deeply, comply with the legal norms of society, and adapt their way of life to legal and moral norms. Accordingly, it is important for students to deeply understand the essence of value, appreciation, and devaluation, and to correctly understand the significance of values. "For this reason, utilizing the potential of fields of knowledge that summarize the accumulated achievements of humanity regarding the norms of appreciation is one of the main criteria for the effectiveness of education and upbringing," philosopher Q. Nazarov points out. Because the essence of philosophical national and universal values requires national and universal values, determined by the peculiarities of pedagogical activity, its social role and possibilities in the formation of personality. After all, national and universal values are inherent in humanistic pedagogy and are considered as the highest value of society and the goal of social development. From this point of view, national and

universal values have been preserved in Karakalpak folk pedagogy. In particular, the issue of improving the specifics and competencies of the formation of Patchwork skills is one of the pressing issues of today. This art of patchwork is widespread among many peoples. Like other peoples, Karakalpak women and girls have long been engaged in the art of patchwork. According to S. Dudin, carpet weaving itself originated from patchwork [2]. That is, according to the scientist G. Kaliqazarova, by braiding leather or fabrics of different colors together, they created very beautiful and everyday ornamental items. Among the Karakalpaks, the craft of patchwork is found almost everywhere. These fabrics of different colors are cut out in different geometric patterns and joined in different ways. It is often a rectangle, with two equal triangles, and in some cases a rhombus, to form a patch [4]. The patches are different and are called carpet pattern. In the patchwork style, pillows, tablecloths, book folders, children's jackets (children's clothing), and blankets were made.

Currently, you can find patchwork quilts and decorative patches hanging on walls in homes. Especially recently, attention to our national culture is growing day by day. Since ancient times, in the Karakalpak people, when a married girl first came to her parents' house with the groom, a patchwork quilt was spread for the groom to sit on. The true meaning of this is that the new family being built will have children, grow and develop. Fortunately, this tradition is still popular today [6].

In our people, family upbringing has always been considered important in teaching children professions. In this regard, over the centuries, the upbringing of children, their moral aspects, and the future of a child as a qualified professional, living and working honestly in life have been elevated to the level of high values.

In ancient times, parents respected the teacher who taught their children a craft. The culture of relationships between parents and teachers also had its own peculiarities. One of the important factors in the upbringing of children was the parents' attitude towards the teacher, showing mercy to him, correctly understanding the teacher's admonition to the child, providing the necessary things for the child to learn a craft, satisfying the teacher, and so on.

A teacher also had a peculiar attitude towards parents. Their unique national characteristics, such as fulfilling their duties in teaching a craft, fulfilling their promises, openly speaking to parents about their child's abilities and behavior, educational and upbringing opportunities, mentor-student traditions, ethical criteria between them, and culture were important in educating the younger generation in the spirit of love for the craft profession. One of these crafts - embroidery - is of great importance in decorating clothes and items [8].

Knowing how to embroider, you can refresh clothes, decorate and make many necessary items: napkins, panels, aprons, pillowcases, and gifts for loved ones. Embroidery is an interesting and creative work, it can give a person pleasure, become a pastime in their free time, and lead a person into the world of beauty. When mastering embroidery techniques, not everything can turn out well at once, because embroidery requires patience, attention, and discipline. It is necessary to be patient. As the necessary skills and abilities are acquired, the work gradually becomes easier.

## RESEARCH RESULTS

The art of embroidery has a centuries-old history. According to archaeological findings, the combination of household items - towels, lacework, tablecloths, festive and everyday clothes, aprons, embroidery techniques, flowers, and colors - has been perfected from generation to generation since ancient times. Gradually, the best embroideries were selected, and unique examples of embroidery, characterized by national features, were created, and headwear and other items were embroidered and decorated. Items embroidered by folk masters are distinguished by beautiful patterns, harmonious colors, perfect proportions, and professional precision of execution methods. Each embroidered item corresponds to its practical purpose.

Teaching folk applied arts, their types, and the history of embroidery art are also important factors in children's upbringing. Consequently, in the centuries-old history of the Karakalpak people, folk applied decorative art constitutes the main part of our cultural heritage. The types of applied arts that emerged and flourished in the Karakalpak land are known throughout the world for their incomparability and uniqueness. Reflecting on this stage of development, we see that the origin of applied decorative art dates back to the earliest period of humanity, that is, to the primitive communal period. In the recent past, the most developed types of applied decorative art such as embroidery, ganch carving, stone and bone carving, engraving, knife making, mat making, jewelry making, gold embroidery, carpet weaving, felt making, basket making, their unique execution technologies, true national names, their specific terms, schools specific to these arts, styles, and the services of masters who gained fame in these fields have become world-renowned [1]. They will become acquainted with the history of the emergence of the basic principles of embroidery - harmony, proportionality, color, and methods - and their significance. They acquire knowledge, skills, and abilities

about the traditions of embroidery (as well as methods of teaching this art form), the natural brilliance of color, its elegant form, and its rich creative imagination.

According to our scientific and historical interpretations, we can say that the revival and preservation of our people's national professional crafts, along with teaching young people the necessary aspects of craft secrets and forming their skills, is one of the urgent problems of today. One of the crafts of the Karakalpak people, which has its own national characteristics, is the construction of a yurt. The yurt was created by the Karakalpaks own masters, whom the people called (housemaker). In our people, the proverb "There will be a housewife among the forests" was probably said in reference to these craftsmen. Because the Yurt holds a special place in the development of our national crafts, it is considered a heritage passed down from generation to generation [7-13].

## CONCLUSIONS

In the Karakalpak people, the yurt is considered a heritage from ancient times. The yurt is distinguished by its coolness in summer and warmth in winter, making it easy and light to assemble and build. Since the construction of a yurt was seasonal in nature, the master took orders outdoors in his workshop and taught them to his apprentices. Every day, house builders, before starting work, made it a habit to remember their mentor, either silently or loudly, and then proceed to work. The craftsmen had prepared local woods for the yurt a year in advance: juniper, birch, poplar, white willow, and black willow. Furthermore, along with teaching their students the methods of wood preparation step by step, they cultivated qualities such as natural knowledge, accurate knowledge of calculations and measurements, and patience and agility in correctly calculating the specific length and size of the wood. The rich spiritual heritage left by our ancestors serves as the primary source of preparation for strengthening our national values by enriching them with modern scientific achievements and shaping the thinking and worldview of the younger generation based on national and universal values. In conclusion, it should be noted that values are social in nature and are formed and developed in the process of human activity. It arises as a collection of things and phenomena that benefit a person and serves their needs. Utilizing the accumulated knowledge, achievements, and potential of generalized fields of knowledge regarding universal values is a key criterion for the effectiveness of education.

## REFERENCES

1. U. Aleuov, *The Formation and Development of Educational Thought in Karakalpakstan* (Knowledge, Nukus, 1993).
2. 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>
3. 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/>
4. 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 kyzylykum 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>
5. Zh. Asamatdinova, *Technologies of Forming Students' Value Orientation Based on Their Moral and Aesthetic Education* (Science and Technology, Tashkent, 2016), 168 p.
6. 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>
7. Namazov, Sh.S., Kurbaniyazov, R.K., Reimov, A.M., Beglov, B.M. Hardness of the granules of ammonium nitrate doped with the Central Kyzylykum Phosphorite. *Russian Journal of Applied Chemistry. Russ J Appl Chem* (2007) 81(6): 1103–1106. <http://dx.doi.org/10.1134/s1070427208060402>.
8. B. Khodzhaev, *Pedagogical Axiology* (Science and Technology, Tashkent, 2012), p. 170.
9. R. K. Kurbaniyazov, A. M. Reimov, A.T. Dadakhodzhaev, Sh. S. Namazov, B. M. Beglov. Nitrogen-phosphoric fertilizers produced by introduction of Central Kyzylykum 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>

10. G. Kalqazarova, *Traditions of Teaching Girls Crafts in Karakalpak Folk Pedagogy*, Abstract of PhD dissertation (Nukus, 2024).
11. Kurbaniazov, 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>
12. U. Alevov and T. O'tabayev, *The Formation and Development of Pedagogical Science in Karakalpakstan* (Science and Technology, Tashkent, 2007), 128 p.
13. Reymov Akhmed, Namazov Shafolat. 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>