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# The Method of Ecological Empathy in the Pedagogy of the Karakalpak People

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**Abstract:** The article talks about a new approach to the content, technology, methods and methodology for the development of environmental education for students based on Karakalpak folk pedagogy.

## INTRODUCTION

The universal harmony prevailing in the nature of Karakalpak left its mark on their entire folk pedagogy. The pedagogical knowledge of the people was closely related to the philosophy and ethics of the world, the idea of the people about beauty. The peculiarity of nature, in which the life of Karakalpak people continued, influenced the formation of the features of folk pedagogy and the pedagogical experience of the masses. The charming nature, beauty, harmony, light, color, abundance of tones, beautiful, light, grandeur, where the children grew up, did not leave anyone indifferent. Nature is a great, powerful factor in National Education. This factor is unique and versatile. Folk educators use nature in different ways as a factor affecting man. Scientist V.A. Yaswin's scientific study dealt with general psychological and environmental-pedagogical issues. The attitude of man to living nature also reveals the formation of this attitude in ontogenesis [13]. The systematic, holistic environmental-psychological-pedagogical approach shown to ACAP made a great impression on us.

In this regard, The approach proposed by V.A. Yaswin was refined for the conditions of professional training of students. We want to justify the feasibility of such a solution. An adult student already has his own formed attitude to the world around him. For each person, such an attitude is unique and individual, it can be aimed at the thoughtless consumption of natural favors, even their elimination or their preservation and reproduction. In fact, it is an expression of formed ecological literacy, self-awareness and culture. In this regard, the educational process at the university can be aimed at the formation, development or correction of an individual's attitude towards nature.

In the logic of the approach proposed above, the assimilation of the content of educational activities (Lecture, practical, seminar) by the student was carried out using three main principles: the principle of the formation of mental images, the principle of subjectivization of natural objects, the principle of Environmental Cooperation. According to scientific analysis, the implementation of each principle should be several methods [4].

## METHODS

The principle of the formation of mental images implies a focus on the cognitive sphere of the student's personality, since it creates a multifaceted and harmonious surrounding world, which is important by understanding scientific information, contemplating and discussing works of art, analyzing linguistic material and philosophical theories, actively positively interacting with a certain holistic image, that is, nature. It should be noted that the emotional sphere of the individual is also affected here, since the inclusion of not only scientific, but also artistic information makes it possible to touch the feelings of the individual. Therefore, the regulatory function of environmental education is involved here.

In this principle, we used the following methods: the method of ecological associations, the method of ecological labilization, the method of artistic representation of natural objects. The first method allows the student to actualize the associative connections between natural objects and their manifestation in the form of social phenomena in the process of training. In other words, many environmental terms are associated with their reflection in the world of human relations and various material objects. For example, phrases such as the ecological "pyramid", the "food chain", the "dances" of bees, the period of "mating" of animals cause appropriate complications in the minds of young people, making them much easier to perceive and remember [5]. This helps the student to form a subjective attitude to the phenomena studied, the information received in this way is stored in long-term memory and serves as the basis of his environmental literacy.

Our scientists argue that the ecological world is perceived by man as his own home, which makes it necessary to "make the world his own home", to protect and preserve it as his own home, respectively [8]. It is very important to form such a quality in the student, we believe that he will later use it in the implementation of environmental education activities in the Higher School. The tasks of such subjectivity include: knowledge of the world, the formation of a subjective attitude towards it and the transformation of the world. The last task, in our opinion, is the main one, since it is important not only to preserve natural resources, but also to increase them, change the world for its qualitative development. A natural object manifests itself to a person as another important object, therefore, it must be an active subject for a student who carries out environmental education. The next method used in classes with students is the method of labilizing the environment. It is built on the basis of internal confrontation, even dissatisfaction, that arose between students in connection with the understanding of the inefficiency of individual environmental activity strategies. The presence of trash, broken bottles, broken trees for activating fires and other similar disorders in natural objects causes psychological discomfort, irritability, irritability in students. When showing students different pictures with a natural landscape, a reflection of homogeneous landscapes, but a cigarette residue, fragments of a scroll, that is, Human Traces, is reflected. Such pictures arouse a critical attitude to such barbaric actions of a person in the surrounding world and, accordingly, affect the formation of the student's environmental behavior. Here we see the manifestation of the educational-prognostic function of environmental education, since in the student a culture of foresight and behavior is formed, anticipating the consequences of a careless attitude to nature. The third method used within the framework of the first principle was the method of artistic representation of natural objects. Person in the surrounding world and, accordingly, affect the formation of the student's environmental behavior. Here we see the manifestation of the educational-prognostic function of environmental education, since in the student a culture of foresight and behavior is formed, anticipating the consequences of a careless attitude to nature. The third method used within the framework of the first principle was the method of artistic representation of natural objects. In the context of this method, students actualized artistic components. Art resources were used for this. Students get acquainted in the audience with literary texts, musical works, products of Fine Arts associated with the outside world, directly with natural objects. This method performs the communicative function of environmental education.

Students were offered to find riddles about nature objects. Let us give examples of Karakalpak folk oral creativity collected by young people about natural phenomena[3].

"Dead in the day, alive in the night,  
Long tail sagebrush,  
Finished the water of an ash"  
(well)  
"One father, one mother,  
How many hundred thousand children"  
(moon-day-Star)  
"It has a forest on top,(earth) water,  
It has carried both you and me"  
(earth)  
"Like a stone coming from a mountain  
Like a screamed horse"  
(water)  
"Does not burn into the fire  
Does not sink into the water"  
(ice)  
"Old grandmother got angry  
Tear flood seven Earth"  
(thunder, rain)

"As if covering white silk  
 As if the winter covered the Earth  
 When spring comes out winter  
 Water flows through the ditch " (snow)  
 "There's smoke,  
 there's no firewood smoke"  
 (Fog)  
 "From the beginning on the mountain, the foot in the desert"  
 (wind)  
 "Foot runs away  
 The wings fly infected"  
 (smoke)  
 "Twinkle twinkle,  
 Ingest fully"  
 (Fire)

This method allows you to dilute sometimes dry theoretical data with beautiful folk oral creativity. The appropriateness of this method is determined by a number of effects: firstly, such an activity increases the motivation for obtaining knowledge, and secondly, it develops aesthetic feelings, perceptions and forms the value of environmental behavior. The principles described and the methods included in it help to form environmental literacy, which we consider the first level of development of students' readiness to carry out environmental educational activities.

The principle of subjectification of objects of nature helps to solve this problem in the design of the methodology. This principle continues in the formation of the subjective position of students in relation to nature, in terms of expanding the subjective modality of the attitude of the individual towards the world around him. The subjective attitude of an individual radically changes the entire nature of his interaction with the environment, which determines the choice of behavioral strategies determined by environmental ideas in the surrounding reality. In training with students on this principle, the following methods were used: method of environmental identification, empathy for the environment, reflection of the environment. We will describe these methods in detail. The method of ecological identification allows young people to understand the phenomena around them, to see their size, placing themselves in the place of a certain natural object. Students were asked to find themselves in a particular situation, space, or situation. Part of a list of similar situations in which future specialists should be visited mentally [9]:

1. Imagine yourself as an ancient stone. Describe its properties, properties through the "i" person pronoun.
2. Imagine that you are a nomadic bird that wants to fly south with your flock. Describe his possible feelings, the processes within him; the actions to be carried out; the difficulties that must be overcome.
3. Imagine yourself as a fish that lacks oxygen under a layer of ice that freezes in the lake in winter.
4. Imagine yourself as a young bud on a wild tree in the forest. What do you feel, what processes are taking place inside, what is needed for successful development?
5. Imagine yourself a certain Season, element, natural phenomenon, etc.

Such a process of modeling natural objects exposed to any human influence leads to a better understanding of their condition, deepening students' ideas about this natural object. In turn, such an understanding leads to a change in behavior towards natural objects, which becomes more forgiving and empathetic. The method of environmental empathy is similar to the previous method, but it focuses on the emergence of emotions such as empathy for negative events that occur in the natural reality around them. Let's describe a series of situations that students should feel.

1. Imagine yourself as a tree cutting wood. Describe what he feels, what processes are taking place inside him.
2. Imagine yourself as a cleanser with grass to get rid of dry stems, old grass.
3. Imagine that you are a piece of flower that blooms on the shore and is torn off by people.
4. Imagine that you are a rabbit being chased by hunters.
5. Imagine yourself as a lake, on the banks of which vacationers are located: they ride on a motor boat, throw bottles into the water, etc. Thanks to this method, young people achieve the projection of their state on natural objects.

The ecological reflection method consists of analyzing one's actions and actions by students in relation to the natural world, assessing their ecological expediency. Here, students were asked to analyze their usual daily behavior in the surrounding reality and see what benefits or harms nature brings. The use of this method allows you to improve.

## RESEARCH RESULTS

The application of the principle of subjectification of natural objects in the promotion of individual technologies for the interaction of future bachelor's degree students with natural objects is the second (secondary) level of development of readiness for the implementation of environmental educational activities in a higher school - aimed at forming the ecological consciousness of future specialists. In addition to applying the first two principles to the highest level of such preparation (formed ecological culture), the third principle helps by applying environmental cooperation. The application of the principle of Environmental Cooperation in the audience makes it possible to form a subjective-moral attitude towards the objects of the environment through activities aimed at the natural world. Within the framework of this principle, students not only theoretically talk about the need to preserve the natural environment, but also implement specific strategies for helping the natural world. In addition, such assistance strategies were of a different nature: from simple, classics (feeding birds, planting trees, clearing the territory), more complex in terms of organization and conduct (environmental conferences, reviews, excursions, goals consist of planning and implementing specific measures), principles aimed at preserving the environment. In this principle, the educational function of environmental education is clearly manifested. This is due to the fact that here the future teacher tries himself as a popularizer of environmental behavior among the population.

Fairy tales occupy a special place in Karakalpak folk oral creativity. In particular, in the fairy tale "Moses of the Angels" (P-1085 n 182787), the environmental tidiness is detailed that it blesses every family, society. For example, "in the past tense, there was stubborn, obstinate girl named Almagul. She was a very untidy girl who didn't do what anyone told her to do, who didn't prepare her lessons. Her room and the area around the house were always dirty. She had a neighbor named Nazira. She was a very polite, tidy and kind girl.

One day, an angel walked along the street. It was his turn to go to Almagul's house. Every clean house has its own angel. He went to Almagul's house and was saddened to see the dirt around the house and the rooms. After the angel of that house left, happiness, wealth, and blessings also left that place. The area around Nazira's house became a flower garden, and blessings came to her house day after day, and she lived a happy life" [7].

So, since time immemorial, the problem of cleaning the surrounding environment from waste has been one of the urgent issues. Because nature has become the basis of decorative art, for example, "Stone" (P-1085 N 182787) "in the past there were two fields close to each other. However, to get from one village to the next, people had to pass through a dark cave dug underground.

One day, a group of people from the first village were walking quickly, despite the darkness, to get to the second village. At that moment, one of them fell and bumped into something. The boy who had fallen said:

"Oh, I fell on a stone, this path is rocky," he said.

"Take the stone that is hanging in your hand, let's take it out of the cave, so that those who follow us don't fall," said the first boy.

But the second boy said: "If it falls, let it fall," and did not take the stone. The first boy carried the stone until he came out of the cave. The second boy laughed at him. When they went to the second village, the first boy was holding gold, not a stone!" [7].

The analysis of this tale shows that the younger generation is always concerned about the cleanliness of the environment and that there is always a reward for doing good deeds at every step. Because the unique features of the area, flora and fauna have left their mark in all the decorative and practical art of the people. The beauty of nature is reflected in the life of the people, in household items, national clothes, felt crafts, embroidery, and decorations, where the patterns of mother nature are wonderfully combined with the bright colors of drawings and flowers. The universal harmony that reigns in the nature of Karakalpaks left its mark on their entire folk pedagogy. The pedagogical knowledge of the people was closely connected with world philosophy and morality, and the people's idea of beauty. The unique nature of the Karakalpak people's life influenced the formation of features of folk pedagogy and the pedagogical experience of the masses. The charming nature, beauty, harmony, light, color, abundance of tones, beautiful, bright, grandeur, in which children grew up, did not leave anyone indifferent. Nature is a great, powerful factor of national education. Folk pedagogues use nature as a factor affecting people in different ways.

## DISCUSSION

According to scientists, the climate of Karakalpaks in ecological decline helped to form the strong-willed, patient, resilient, calm, rational character of its inhabitants. To a large extent, based on the natural characteristics of the region, the content of ethnic pedagogy of the Karakalpaks includes the development of such virtues as moderation, patience,

goodwill, humanism, and others. The natural conditions of the northern and southern regions contributed to the formation of slightly different characters among the country's population. All this is correctly reflected in the purpose and content of education. The moral ideal of Karakalpak folk pedagogy is a person who is inseparable from national values and loyal to his homeland. The beauty of nature, the purposefulness and harmony of its phenomena, filled the educational ideal with love, humanity, and a unique lyricism of the heart. There was a belief in the perfection and rationality of nature, including human nature, that there was more good in it than evil, and that good would triumph with the proper organization of life. Life and human upbringing were purposeful, perfect, and rational, subject to the natural structure.

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