

## USE OF KARAKALPAK FOLKLORE IN EDUCATION OF PUPILS IN THE SPIRIT OF PATRIOTISM

<https://doi.org/10.5281/zenodo.14888271>

**Berikbaeva Nurgul Adilbay qizi**

*1st year of Master's degree*

*Nukus state pedagogical institute named after Ajiniyaz*

*(Nukus, Republic of Karakalpakstan)*

+998973571302

*nurgulberikbaeva738@gmail.com*

**Abstract:** This article deals with the upbringing of children on the basis of folklore.

**Key words:** Traditions, rituals, child, upbringing, labour, children's period, games.

Each nation has its own traditions and rites, which are inherent only to this or that nationality. Wishes to be healthy, industrious and lucky in life were repeated every time rites connected with the child's cycle were performed: putting a newborn baby in a cradle, teething, the first haircut, the first steps of a child, loss of milk teeth, circumcision. None of the phenomena in a child's life passed unnoticed and unremarked. Some of them were organised more solemnly, others - only in the family circle. All ceremonies were necessarily accompanied by preparation of traditional ritual dishes of Karakalpaks, in particular, 'may juice', 'boursak', 'zhueri gurtuk'. An indispensable verbal magic was wishing the child and his relatives health, happiness, longevity, success in labour, glory and fame for the sake of relatives and the whole nation. The performers of these rites were given special signs of attention and respect from the child's parents and others, and gifts were given to them.

In the first years of a child's life, the main care of the child fell on women, who, performing their hard duties in the household, directly inculcated in children diligence, moral and aesthetic qualities. Karakalpak upbringing, as in other peoples, was divided into family and public. Family upbringing was specific for boys and girls, who were brought up together only up to the age of seven.

In this age group of children, from birth to 7-8 years old, along with mental and physical development, elementary notions of adult labour activity are laid down. Since ancient times, people have used various methods to introduce children to traditional culture, family rituals and labour. One such method of traditional

upbringing is the use by adults, from the earliest childhood, of oral folk art. Lullabies, stories, fairy tales, proverbs and sayings, riddles, epics of moral and ethical strains, maxims about diligent attitude to labour contained elementary knowledge about the surrounding nature, notions about specifics of flora and fauna, complex type of economy and labour activity of adults, professions and crafts, secrets of making tools of labour. And this knowledge expanded depending on the gender and age of the children.

One of the methods of education, to which Karakalpak people paid special attention, was thrifty attitude to the products of labour. At the same time, the people included in thrift not only careful attitude to objects, things, tools of labour, but also moderate nutrition, ability to make stocks.

It should be noted that at an early age children, regardless of sex, were under the care of parents, close relatives, midwives, and the transition from this age category to a higher one was conditioned by initiation rites, for example, circumcision of the foreskin in boys. As it is known, the custom of circumcision of boys is common among many peoples of the world, including those not professing Islam, which confirms the opinion of some modern scientists that this rite is not connected with religion, but a more ancient phenomenon, dating back to the primitive period, and is connected with the existing age initiation rites, which subjected boys passing to the age group of young men to tests.

When the circumcision rite is over, the child's period in life ends, and he/she is transferred to the category of matured and, therefore, is considered capable of entering into social relations. From this age, men are considered responsible for the boy's upbringing: 'zhigit aga', and men's collectives - unions, i.e. upbringing from family to public. The child could be taught literacy, crafts, he could even be given a bride, and he could participate in the parties of young men and was already a full-fledged heir of the property, and he also had a part of the inheritance from the mother's kin.

So, we can draw some conclusions. The process of transmitting knowledge from generation to generation from early childhood. This process is influenced by the family structure and form of marriage of the child's parents, which in turn are determined by a number of objective reasons, natural and climatic conditions of life, type of economy. The initial stage of socialisation of children up to 6-7 years of age takes place in the family and consists in familiarisation with the norms of behaviour and the assimilation of knowledge aimed at developing personal hygiene and safety skills. At this age, the perception of cultural information, labour experience, life wisdom and folk knowledge took place through folk art.

It should be noted that Karakalpak children of both sexes, in some difference from neighbouring peoples, up to the age of 6-7 years old, were spoiled with permissiveness with little restriction in prohibitions, but at the same time, when children reach the age that determines their maturation and adulthood - for girls at 9 years old and boys at 12 years old, the attitude of adults to them changes sharply, and family upbringing is almost completely transferred to public upbringing. Play is the main activity of children, in which various aspects of the sphere of human life are reflected. Whereas 'toys-name all made of various materials, objects that the child uses as elements of action in his game'. It is more correct to believe that the toy, being a complex phenomenon of not only material but also spiritual culture, can and should reflect the processes of historical development of society, its economic structure and ideology. Hence the need for historical and ethnographic study of the toy, i.e. the identification of its social significance, social roots that caused its development, the clarification of the functions of the game and toy and their relationship with other phenomena of material and spiritual culture of human society at different stages of development.

The concept of 'games' (folk) is a term that denotes both games proper and various amusements, entertainments, spectacles, folk sports, which, having a playful entertainment basis, include elements of theatre, circus, dance, music, song, poetry and fine arts, as well as beliefs and religious cults.

Similar games and beliefs associated with alchiks were practised by many Iranian and Turkic-speaking peoples of the Central Asian region, and differ only in terminology and variety of variants. We can safely say that these games are unrivalled in their simplicity, variety and fascination, and their wide spread testifies to ethno-cultural ties between peoples since ancient times. Games of children and adolescents, aimed at the development of physical qualities, were first of all necessary training for everyday work consolidated labour skills.

## REFERENCES

1. Etnografiya karakalpakov (Materiali issledovaniya). T. «Fan»1980. 189.
2. Gaipov, D. J. (2019). Heuristic Training as Important Factor Ensuring Initial Classes Pupils' Educational Activity. Eastern European Scientific Journal, (1).
3. Kengesbayevich, R. M. (2024). PREPARING EDUCATORS FOR INCLUSIVE EDUCATION. AMERICAN JOURNAL OF EDUCATION AND LEARNING, 2(3), 312-317.

4. Kengesbayevich, R. M. (2024). READINESS OF SOCIAL PEDAGOGUES TO WORK WITH CHILDREN WITH DISABILITIES. AMERICAN JOURNAL OF EDUCATION AND LEARNING, 2(3), 318-323.
5. Kengesbayevich, R. M. (2025). ETHNOCULTURAL ASPECTS OF VALUE ORIENTATIONS. AMERICAN JOURNAL OF EDUCATION AND LEARNING, 3(1), 40-43.
6. Kengesbayevich, R. M. (2025). PERSONAL VALUES IN THE STRUCTURE OF SPIRITUAL AND MORAL EDUCATION. AMERICAN JOURNAL OF MULTIDISCIPLINARY BULLETIN, 3(1), 1-4.
7. Orazbaeva G., Maturazova Z., & Allanazarova Sh. (2016). VOSPITANIE DETEY NA OSNOVE NARODNIX TRADISIY U KARAKALPAKOV. Teoriya i praktika sovremennoy nauki, (6-1 (12)), 1011-1014.
8. «Ocherki po istorii karakalpanskogo fol'klora», Otv. Red. K.Maksetov, T. «Fan», 1977, 154.