



# PROFESSOR O. ALEWOV'S MAIN DIRECTIONS AND IDEAS IN PEDAGOGICAL SCIENCE

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## ABSTRACT

*The article deals with the description of formation of new pedagogical ideas, new directions in their development, conducting pedagogical research, and updating the general pedagogical methodology required in the education of the young generation. In the paper, main directions of the development of pedagogical ideas in Karakalpakstan during the independence years were analyzed. Also, the article describes the works of Oserbay Alewov, a scientist who made a great contribution to the enrichment of the science of the history of pedagogy by analyzing the historical development of the Karakalpak people, the formation and development of views on education and upbringing in these historical conditions. The article gives information on the main trends and ideas of the development of pedagogical ideas in the scientific research works of Professor O. Alewov, views on the study of the history of pedagogy, folk pedagogy, and traditions.*

**KEY WORDS:** *education, spirituality, pedagogy, history, didactics, ethno-pedagogy, culture, society, philosophy, ethnography.*

## INTRODUCTION

The development of ideas on education acquired a new meaning by the beginning of the independence years in Karakalpakstan. This was related to the independence of the Republic of Uzbekistan, and thus the Republic of Karakalpakstan gaining its sovereignty. Our nation, which had been living under the rule of the colonial system for years, had to determine its own development path after gaining independence. In addition to socio-political and economic spheres, the education system was identified as one of the main directions of the development of our independent state. Now, under the guise of communist ideology, abandoning a kind of education and upbringing method that leads to a careless, apathetic thinking of young people, to a relaxed state, a new educational system was necessary for aiming at educating young people who are devoted and capable of work, who can enter the world with their knowledge and intelligence, who live with the feeling of the Motherland in their hearts. In order to achieve this, the task of continuous education based on the State educational standards and programs was envisaged. Education of a smart, free-thinking, spiritually mature, modern person was defined as the main goal in all types of continuous education system. The formation of new pedagogical ideas, new directions in their development, conducting pedagogical research, and updating the general pedagogical methodology were required in the education of the young generation. In this regard, the main directions of the development of pedagogical ideas in Karakalpakstan were studied during the independence years (Figure 3.1.).

In the pre-independence period, the pedagogy of the former association was excluded from the ranks of general didactic principles with a historical orientation in the educational process, the educational system was separated from the historical roots of its people. The renewed discussion of the pedagogy history in the independence years, the opening of new aspects of it, was the repeated revival of the ethno-pedagogy of the Karakalpak people by Professor O. Alewov. It was a special manifestation of the development of pedagogical ideas in Karakalpakstan. As it is known, students' and youths' desire to learn about the history of the motherland, the way of national development, and to study cannot be formed by itself. It is associated with teaching history. In this regard, encouraging students and youths to the pedagogy history and scientific innovations invented by pedagogues-scientists are directly related to the enrichment of factual materials, and secondly, to what extent these materials reach the students' minds.

Honored Scientist of the Republic of Karakalpakstan, Doctor of Pedagogy, Professor, Academician of the International "Antique World" Academy of Sciences, "Famous Scientist of the 21<sup>st</sup> Century" (London, 2001), Oserbay Alewov was a great scientist engaged in the scientific study of the history of socio-philosophical and pedagogical ideas of Central Asian people. First of all, he managed to research the evolutionary development of human education in the period of Sinanthropus, Pithecanthropes, and Neanderthals based on archaeological, ethnographic and historical materials of Central Asia in the world pedagogy history [1, 503]. We can see a very wide and deep analysis in the monograph written by Professor O. Alewov



about the formation and development of educational ideas in Karakalpakstan. The phenomenon that brought people out of the ancient wild life and living like animals and brought them to the high level of the modern developed human society, which caused them to acquire intelligence and knowledge and act consciously with humanity, is education. Education is the greatest power that has preserved the environment of mankind as a society of people and is still holding it today.

In order to properly understand the development laws of human life, first of all, we must carefully study the sources related to his social life and education. The reason is that when a person is in a difficult situation, he first of all remembers his past experiences. He tries to develop forward, taking into account

the knowledge he has gained in the past. It is difficult to progress without historical memory. The ancient era of the Central Asian people has very rich cultural layers. The people involved in the history and archeology of this area say that there were “Shel” and “Ashel” and “Muster” cultures in these places during the paleolithic old stone age, and the man who lived 2.5 million years ago began to become a man due to various events. The formation and development of the educational ideas of each nation takes place with its own differences depending on the social life, historical and geographical conditions, program and traditions of that nation. In this, the people’s production method, livelihood, the level of growth of their spiritual culture, the psychological concentration of the mind, and the content of their manners are of great importance.

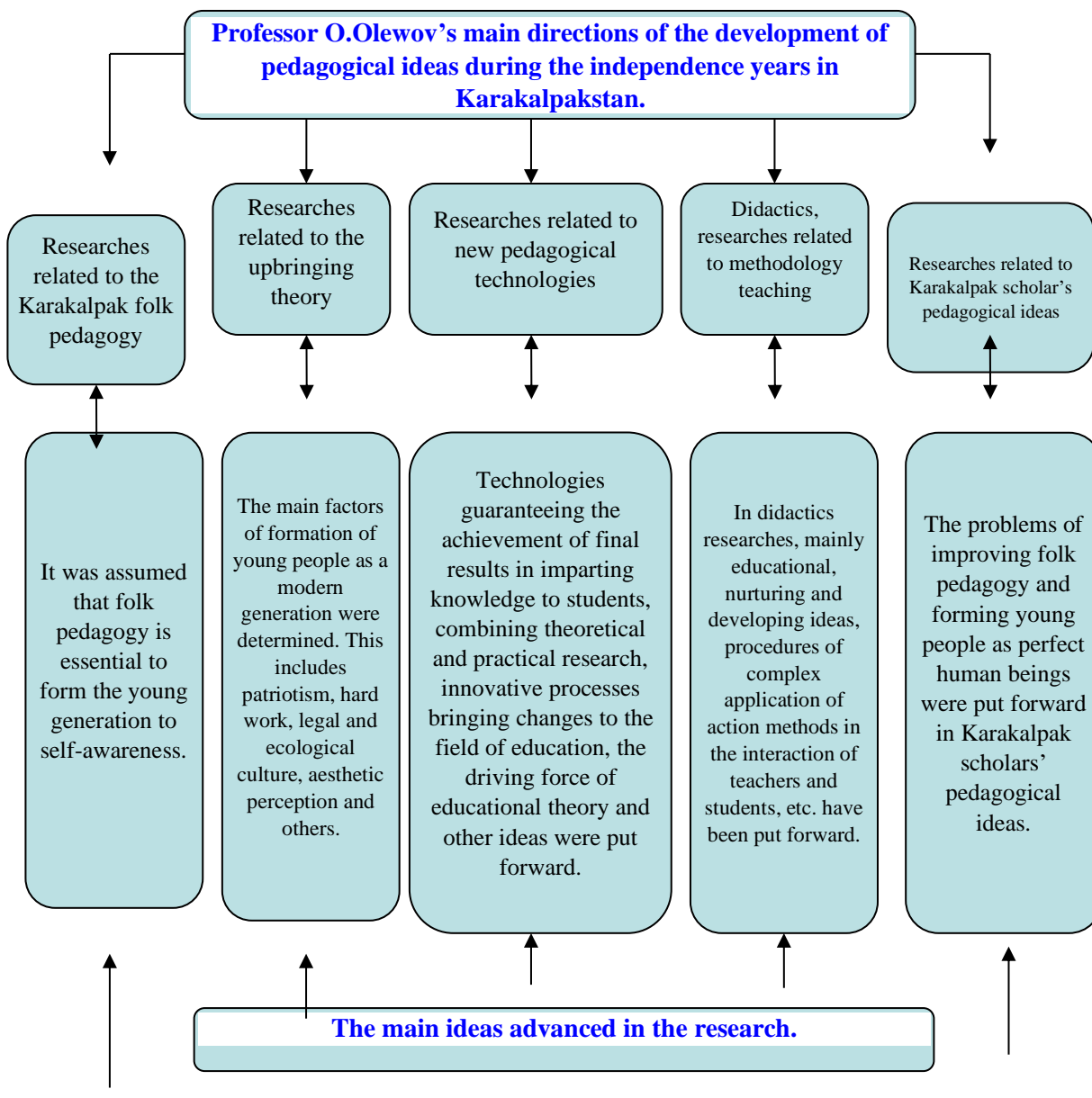


Figure 3.1. The main directions and ideas of the development of pedagogical ideas in independence years.



## LITERATURE REVIEW

The legitimacy of social life led to the co-creation of the cultural development of the so-called “Ancient East”, which occupied human civilization from the beginning: Arab countries, Central Asia, China and India. These East ancient people have been beacons of human culture for many centuries. Greek scholars: Lysurgus, Solon, Pythagoras, Epicurus, Democritus traveled specially to study the cultural achievements of the ancient Eastern countries. The ancient history and spiritual heritage of the Central Asian people, before their division into nations (14<sup>th</sup> century) had many cultural creations. For this reason, the book “Avesta” was considered to be the personal creation of ancient Turkish written memories, cultural literary and pedagogical heritages of the Samanis and Karakhanis period, equal to other people’s, in the formation and development of educational ideas of the Karakalpak people. These creations will form the basis for further development of the social, educational and upbringing ideas of the Karakalpak people. Indeed, the Karakalpak people, like other Central Asian people have their own long history.

The main principles of the emergence of education have been proven by people to a certain extent. Basically, in Avesta, which was considered as Central Asian people’s sacred book, educational concepts were studied for the first time among Avestologists. In this, the implementation of the entire educational process was studied based on the triple doctrine of “Good thought, good word, good work”. The formation of Karakalpaks as a national people. The development of school history and educational ideas in the 14<sup>th</sup>-15<sup>th</sup> centuries. In this, we will discuss “Educational thoughts during the Golden Horde and Nogai period”. In this, we interpreted the school of cultural and historical life of that period, educational conditions, and the thoughts of educating young people to humanity, intelligence, bravery, and especially eloquence in the works of Sopasli Sipira Jiraw, Asan Qaygi and Jiyrenshe Sheshen.

Among the Central Asia people, the human society formation of the nomadic Skif, Sak and Massaget tribes, which were considered as Karakalpak people’s ancient descendants, was inextricably linked with the natural and historical past of Central Asia. Therefore, the history of people’s former generations who lived in these lands, especially the herdsmen of the ancient Paleolithic period, the synanthropes and the herdsmen lived together, and the Neanderthals at the end of the herdsmanship life. The Cro-Magnons living conditions who lived in the late or Upper Paleolithic period, in the early matriarchy period, the Cro-Magnons in the current physical structure of man, the people of the developed “ruw” system in the Mesolithic, Neolithic, Bronze, Iron Age were very mixed with each other. In fact, the deeper we look at history, the more we understand that the differences between nations disappear [6]. The labor theory of anthropogenesis confirmed that labor played the main role in the transformation of apes into humans. This pedagogical issue is being filled with new ideas. In the process of economic development, the ancient people, who are becoming conscious in the process of work, increasingly understood the need for special care and patronage so that the young generations do not perish unwillingly to the cruel forces

of nature. Looking at these “shel” and “ashel” culture tools, they were created by creative pithecanthropes, synanthropic people, who had the ability to think logically to a certain extent, to teach their experiences to younger generations and we can see that they have already understood to a certain extent what the result of their labor operations will lead to.

Pithecanthropes’ thinking process and thinking began to be based on the direct object itself. For this reason, theoretical abstract phenomena in the thinking process had developed little earlier. Over time, on the basis of control during work and accumulated experience, signs of logical thinking appeared. It was difficult to create labor tools that were gradually developing without rational thought and to teach it to young people. As a result, the formation of thinking and comparative thinking in a person was achieved. Thus, at the pithecanthropic stage in Central Asia, two events that were not related to each other in the life of ancient people until that time, ensuring the development of the content of education, took place: performing joint movements with the hand, group-by-group production began to be synthesized. The qualitative content of these two phenomena has undergone changes, and now the hand has become a tool of labor that performs joint actions, and if it is made in groups, it has become the earliest sign of society.

Due to the fact that work is required as an external legal order, it brought dignity to the individual, and this individual began to acquire the appearance of conscience and honor, becoming his internal requirement. It became absorbed into all the way of thinking of the member of the people and gradually became the goal of every subject. Thus, the development of individual morality and self-understanding consciousness in people has led not only to hatred of rudeness in others, but also to understand rudeness in oneself, to hate its negativity. As a result, feelings of conscience, which always preserves morals and regrets when they violate them, began to form. At the beginning of the “Ashel” period, the discovery of the artificial fire production method reduced the dependence on climate and land conditions. This event established certain forces of nature that humans were redundant. As a result, they became the reason for their sudden separation from the animal world. Their desire to live, to improve their lives, led to the further development of the unique differences of things in nature, their legal relations and the content of their dependence on nature. Without them, people’s behavior, social development, and individual differences of some people would not be possible.

People came up with many countermeasures against various natural disasters, cold, rain, floods. For this, many of them took the means from nature itself. They used one phenomenon of nature against another. During this period, they learned to work with stone and bone weapons. During this new technological era, the “muster” culture, the synanthropes became more physically advanced. With the appearance of the word, the volume gradually decreased to a certain extent. As a result, Neanderthal type people who lived a hundred thousand years ago appeared. Neanderthal man, tools made by them with their characteristic features were found in Tesik-Tas cave. In the education of ancient people, keeping their manners and



behavior at an acceptable level, they concentrated very important tasks on the content of “tabu” (“prohibition”), and worked for the purpose of etiquette and pedagogy. After the child became an adult, he was taught many bad habits, programs, behaviors, attitudes, concepts that were “tabu” (prohibited). Self-control ability was formed. In this, the forms and customs of the people of the ancient people took place and freely occupied their minds. Not upbringing children is considered a sin, a “tabu”. As a result, with the help of “tabu”, first of all, the standards of human education were further developed and formed. This form of social generation of development lasted several thousand years.

## METHODOLOGY

In the formation of a person as a social subject the acquisition of three different cultural layers in the ancient folk society. First: the cultural provision of life is the study of experimental methods of production, second: mastering the experience of social relations that ensure production, third: it was necessary to study spiritual life experiences that ensure production. It is known that these layers of culture are interconnected. The production of the cultural aspect of life cannot be realized without social relations, which in turn are phenomena that are inextricably linked with individual and social consciousness. At the end of the Neolithic period, young people were taught how to spin yarn, first, they took fibers from wild jute, then from sheep and goat wool. The invention of spinning wool developed the craft of weaving. This gave rise to the weaving of nets for fishing, and the construction of traps to catch prey. Hunting with traps and traps in human life was a pre-planned projection to catch a living organism. The snare and trap were the products of the human mind. He was forced to study the places and environment that gave him food for the ancient people lifestyle, the state of the environment he lived in. The emergence of animal husbandry and agriculture in the Neolithic period caused the emergence of elementary natural science knowledge. The people were zoologists who knew people, animal psychology, their anatomy and physiology, and the peculiarities of life. Thus, people in the Stone Age learned the nature laws through experience, and based on this accumulated knowledge, young people were taught elementary, elementary knowledge of the phenomena creation. Intelligence, resourcefulness, industriousness, ability to do anything, charity to one's community changed into an incentive among people. As a result of these constant repetitions, they have become a dimension of humanism and morality, and many moral habits have been generalized that correspond to the requirements of life [1]. As a result, these took the signs of social demand and developed in terms of content as life relations developed.

Along with being controlled as an external law, duty brought dignity to the individual, and it became an internal requirement of the individual and took the form of conscience and honor. Thus, people's sense of self-understanding helped them to notice the rudeness in others, not the anger, but also the rudeness in themselves. With the emergence of language and word relations, it became possible to give child-rearing experiences in a social way, through words, and educational programs were created. Also, “tabu”, which has an ethical-

pedagogical purpose, has played a great role in shaping their humanitarian behavior in the approved direction. The emergence of the program for testing the effectiveness of education indicates that education has begun to be separated as a separate type of social work, and the content of education has expanded. The simple-monistic concepts of the people in the savage society created the first geoseological foundations of spontaneous materialism, and their thoughts about the surrounding world were signs of a simple dialectic. Their understanding of the world, giving intelligence and knowledge to young people began to take shape in this regard. The production of labor tools, the ability to use fire, and the achievement of technical creations such as traps, bows, and traps led to automatic movements and their daily use. By establishing a conscious mastery over nature, he created the basis of the modern branches of science, albeit of a simple kind. Physical concepts such as space, time, measurement, speed, hardness, softness were born. The first sources of the sciences of zoology, medicine, botany, geography, geometry, arithmetic, chemistry, architecture and their teaching to young people as a science took place.

Upbringing experiences have also increased along with these. The dimensions of universal behavior became meaningful, and the advice of elders was followed. With the emergence of “Totem”, people realized the unity of their community and the significance of teaching young people to unite. A very important phenomenon in the education work was the fact that a person began to understand himself as a subject, and his self-education took place. Nurturing and domesticating animals has also developed people's educational experiences themselves. By the time of slavery, intellectual work was separated from hard work, which further developed the progress of science and educational experiences. Ethnic-tribal endogamy ceased to be a dimension next to the system of savagery, and ethnic unions - the people - appeared. The emergence of the people brought about the unity of the territory, language, culture, people's educational program, and people's pedagogy formation.

According to the information of ancient Greek historians, the peoples who lived in Central Asia in the third millennium BC and later were called “Skif's”, as we mentioned above. In the writings of Strabo, we read that the Saks and Massagetae were called “common Skifs”. The Karakalpak ancestors lived a semi-nomadic, semi-stable life after the first millennium BC. Scientists have a conclusive opinion about the connection with these «Scythians», who began to create a unique culture, or the second term of these peoples, Saks-Massagetae. The Saks paid much attention to their young people learning to shoot the bow, which is necessary for hunting and defending against the enemy. Dionysius Pariegitus pointed out the ability of the peoples who lived along the Yaksart river to be able to shoot with a bow, and that the Saks were the best archers on earth. This opinion was also confirmed by the Roman writer Kliment Oleksandrisky. In the Saks, not only boys but also girls were taught how to shoot a bow. Saks-Massagets had a deep meaning to enrich the feelings of young people with beauty and to educate them in the spirit of showing respect to women. In this period, it was a custom to put patterns on pottery vessels that





were used a lot in life. Various ornaments were made for girls from precious stones and metals. Saks tribe women wore bracelets made of bronze, iron and silver in the 7<sup>th</sup>-5<sup>th</sup> centuries BC. Aramaic writing was used on the basis of the "Phoenician" alphabet in the thousand years BC, and then Avesta, Khorezm, Sogdian, and Bactrian writings appeared on the basis of these writings. People's educational schools were established, and vocational training schools developed even earlier in big cities. The Samanis state issued a decree that "every craftsman must teach his skill to his child, and the child should not learn any other skills."

At the beginning of the era, the Saks-Massagets, who lived around the Southern Aral, from Uzboy to Janadarya, were called "Alans" and "Asovs". Al-Beruniy stated that the "Alan" and "Asov" languages were close to the ancient Khoresm language. Central Asian people expressed their social, moral, psychological and pedagogical point of view in connection with the Zoroastrian religion, along with the tribal and slavery system. They created a lot of educational and upbringing ideas of vital practical importance. We can see this from the content of the book "Avesta", which describes the improved Central Asian people's viewpoints and knowledge in the ancient tribalism and slavery era. The Zoroastrian religion, covering socio-historical life from the third millennium BC to the VI century AD, was created in the Avesta language. Originally, the Avesta was a large book which included 21 chapters. Its advanced seven chapters were devoted to the history of the creation of the world and the birth of people. The second seven sections were devoted to the laws of humanity, their morals, education and religious programs, and the number seven sections dealt with natural sciences, especially medicine and astronomy [2].

In Central Asia, in Khoresm, in Karakalpakstan territory, the slavery system became popular in the 4<sup>th</sup>-6<sup>th</sup> centuries, and during this period when feudal relations began to emerge, Afrig became the head of the state and founded a new dynasty named after himself. The best practices of various craft schools in Central Asia were skillfully taught to young people. It was only then that economic and cultural developments appeared in the country, and the nobles tried to live independently from the tsar. It is known from history that in the middle of the 5<sup>th</sup> century, the place of leadership in the political life of Central Asia was transferred to "Eftalits". It is known that the fighting Central Asian nomadic people were formed on the basis of Massagets.

In determining ancient Turkic people's worldview, we mainly relied on information from Arxon-Enisey, Talas, Sudji, Barliq, Altin Kol, Elegesh and other written records. Looking at the sources in the written memories of the Turkic peoples of the 7<sup>th</sup> century, it can be seen that their ideas about the world and religious beliefs were formed in connection with various doctrines and points of view. For this reason, in the experience of forming the understanding of the world among young people, we see that many different religious concepts are mixed, not a new type of religious system. In the educational work of the Turkish people in the above-mentioned period, the main goal was to make their children smart and educated. They thought

that a good social life could be achieved with intelligence. It should be noted that the scientist was the first to create the program "Karakalpak children's literature" (1984) for secondary special pedagogical educational institutions. Among other things, the scientist was engaged in the translation of scientific pedagogical books and school textbooks into Karakalpak language, and showed selflessness in the process of providing schoolchildren with textbooks on time. Among them is the Karakalpak translation of "Odobnoma" textbooks for the 5<sup>th</sup> and 9<sup>th</sup> grades of the Uzbek language. Oserbay Alewov paid great attention to the importance of folk pedagogy in improving national education in his scientific research. Noting that folk programs and folk creativity were the oral pedagogy of the people, he revealed in his research the issues of the formation of folk pedagogy in ancient times [2]. In his opinion, education has developed in an integral relationship with the people. Folk pedagogy offers a comprehensive educational system of programmatic pedagogical culture. Educational factors, educational methods and tools, types of education are especially sufficient and diverse. Folk pedagogy aims to educate a person as people's child. Forming the folk pedagogy programs effectively realizes the youth's awareness of their own country, people, self-awareness, learns about national characteristics and learns about life. In folk pedagogy, the educational process is considered an inseparable part of people's life, and the general attitude towards it is the direct involvement of the people in this work. Children's participation in the pedagogical process is assumed in folk pedagogy.

According to the scientist, every heroic epic ("Alpamis", "Qirq qiz", "Sharyar", "Qoblan", "Er Ziywar" and others) of the Karakalpak people is a unique educational experience of shaping the personality in folk pedagogy, from the birth of the hero to the achievement of the goal. In the epics, various pedagogical factors of the character formation that were not similar to each other were used, and the way and style of educating the ideal person of the people's dream is revealed. From this point of view, he wrote that every heroic epic of the Karakalpak people is the method of the nation's experiment and its results in the youths' education [3]. The scientist emphasized the need to study the history of pedagogy in his educational perspectives at the same time, about the importance of spiritual values and pedagogical heritage. He stated that with the help of the people's spiritual values and education history, which have been formed and developed over the centuries, youths are educated with past achievements, difficulties, and aspirations for advanced ideas in this field. In this way, they have an opportunity to think and understand the social purpose in the educational field by accepting the spirit of the time. In addition, he noted that the importance of studying the educational ideas in the past is not only from the point of view of knowledge, but also the importance of forming one's viewpoints on the world.

By studying past pedagogical concepts, the school history and pedagogical ideas, we know that educational ideas are always looking to the future. Focusing on its roots and the main process of its origin gives confidence that the educational process in its development has always sought new laws of discovery and success. In fact, the study of the education history from the



modern point of view created an opportunity for the development of pedagogical ideas in our independent country, the development of mentoring culture, the acquisition of teachers' pedagogical skills, and the educational work improvement. It does not allow a limited relationship with educational theory and practical experience [1, 14]. An idea is formed that educational events change and improve with social development. It is satisfied with all the spiritual values created by the thoughts of mankind in the past and gives an idea to develop them further. It helps the future teachers to become experts who can inculcate the content of national education and training in their service, learn the requirements of the national school, and selflessly implement the education of the modern generation.

## RESULTS AND DISCUSSION

Pedagogical views of the scientist Oserbay Alewov contain many ideas about the social importance of education and its impact on the development of society. "Education is the phenomenon that brought people out of the ancient wild life and brought them to the higher levels of the modern human society, which became the basis for their acquisition of intelligence and knowledge, and for conscious work with humanity. "Education is the greatest power that mankind has preserved as a society of people" [1, 5], he said. According to the pedagogue, imparting knowledge and education to the people is the main tool that gives strength for the socio-economic development of the country. Since ancient times, East people have considered education and upbringing, enlightenment and science as the most reliable factors in the overall development of society. The main thing that weakens the state and avoids its blessing is the lack of focus on education. None of the good qualities and mental activity in a person was created outside of education. All the achievements, advanced science and wisdom of mankind were created not by the power of the sword, but because of their upbringing and improvement. If the country is rich in culture, knowledge, justice, and humane procedures, the economic problems there will find a quick solution. Therefore, for the development of the society, it is necessary to establish a good education.

Oserbay Alewov's educational viewpoints focus on the aesthetic education of young people, in which the importance of art, especially music, is deeply emphasized. According to him, music is a unique phenomenon with the ability to educate abstract thoughts and sense of beauty in a person. Especially the inner spiritual world of a person is wide. There is a lot of knowledge that cannot be embodied in words, but can be understood with some feelings. It is difficult to clearly embody mutual feelings in human relations, including the motivational influence and its causes. In order to understand them well, it is necessary to visualize this thing before our eyes as a result of abstract thinking. These phenomena occur in the spiritual world of a person under the influence of music. Through these, young people determine their attitude to the world.

Some ideas are not born in a person at once, and they wake up and develop gradually. Music helps speed up this process. They help to perceive and accept certain information about the

incomprehensible, hard-to-understand aspects of human life. Music awakens the need for knowledge in a person, along with giving us new knowledge about man and human life. Sensory knowledge provided by music ensures the overall development of a person and sets an ideal for young people to follow [5, 174]. We do not acquire music directly as knowledge, we accept it as an emotional process that gives us joy, pleasure, and satisfies our aesthetic needs. For this reason, music with its lyrical effect awakens and enlivens the concentrated good feelings in a person. Good feelings and beautiful features in a person lead to the emergence of good behavior. This will help young people to become virtuous and beautiful people in the true sense of the word. Oserbay Alewov paid attention to the educational importance of children's games in his pedagogical views. He said that children's games come with children early in the development of humanity and are used as the most necessary tool for children's self-improvement. A toy is the main tool in children's play. The toy was a child who lived in early times (even in the present day). In this process, the child's imagination, will, abstract thinking, comparison, analysis and synthesis are developed. Playing toys helps children's spiritual development and prepares them for future life; deepens the concepts of life knowledge, teaches them to work together with a team. In particular, it forms social consciousness. Girls learn their family life from an early age with the help of "doll" or "home" game, and begin to notice the norms of family relations. By educating their doll, they participate in the process of educating themselves as well [6, 46]. These made it possible to understand the peculiarities of family life from an early age.

The game is a means of educating children. In the course of the game, children's intelligence, ability, and behavior change in a positive direction. It helps to absorb and study life events, enlightens the mind, develops the desire for knowledge. Develops kindness, joy, alertness, and the ability to act freely in children. Through play, the child learns about the world and improves his creative abilities. By satisfying their needs for knowledge, their moral and aesthetic concepts, including self-confidence and social dedication, are formed. Children's play is a natural phenomenon, childhood and play are inseparable, and play strengthens children's understanding of cooperation. Forms the ability to work with a team and educates to skillfully organize their work. It deepens the feelings of intelligence, pain, and friendship. They bring up the ability to offer consciously in their life service. The game, in particular, revives feelings of joy, this phenomenon helps to activate the sense organs and increase sensitivity. The game develops the ability of children to be leaders in their work, to work freely, to understand life, to arouse interest in knowledge, and to acquire information about various spheres of life, cultural and spiritual life, traditions and programs. Especially through action games, children develop control over their behavior. The ability to quickly understand from one form of work to another is developed. He adapts easily to the new environment, learns to work hard to fulfill the tasks assigned to him, to overcome difficulties, not to lose his temper in dangerous situations, and to look at his friends with encouragement. The educational effectiveness of the game is that the child is formed in the process of doing it as a practical work. The child performs



certain roles and tasks during the game. As a result, the skills to find their place in the team appear. The reason is that the game is an exercise for the child's future life.

Scientists' ideas about spiritual values, folk pedagogy, the history of educational ideas, youths' aesthetic education, and the active usage of folk children's games in the educational process are very important in the process of forming the youth of our independent country as a modern generation. Alewov was able to show the place of pedagogy among sciences, confirmed its coherence with other sciences, including history, philosophy, sociology, psychology, in the course of his scientific pedagogical researches and actively worked to raise the reputation of the science of pedagogy among the general public based on very historical analyses. Scientist Alewov also paid attention to the Prophet Muhammed's educational and upbringing comments. Muhammed Ibn Abdullah was a great thinker-sage of the Arab people, capable of political work and a great pedagogue who laid the foundation of the Islamic religion, especially the concept of education that was characteristic of the Islamic religion. He expressed his wise thoughts on human morality and humanity. The main content of religion is to encourage people to behave well, to be content with manners, literacy, and to be religious. In particular, he stated that the main goal is to spread «kindness» in the education of people. If we consider the direction taken by Muhammed alayhissalam, we have to say that he is a great pedagogue of the East who accepted the problem of solving educational tasks.

At the same time, he also paid attention to school and pedagogical ideas in the Samaniys state of the 9<sup>th</sup>-10<sup>th</sup> centuries. Arabs' implementation of the work of educating the people based on the teachings of Islam was a method that had a great impact on the wide spread and strengthening of the Islamic religion in Central Asia. Etiquette in the upbringing of youth, which was well established in Central Asia during the Zoroastrian era: Respect the elderly, care for orphans, act wisely, please God with good and meritorious deeds, educate to work and supporting the morals characteristic of Islam, which he found very necessary in the education of other people, and sought to further expand them. The Samaniy state (875-999) was founded by Ismayil Samaniy, the capital of which was Bukhara. At that time, Bukhara, Samarkand, Nishapur, Merv, Urgench (former), Balq, Qiyat, Gazna and other cities were developed craft centers. It was mentioned that one of the ten ministers appointed to manage the state was engaged in education. School and cultural situation in the state of the Karakhaniys in the XI-XIII centuries. In 999, he destroyed the Samaniy government in Bukhara and Khoresm, and the Karakhaniy state, which came to the head of the government, ruled until 1212. The 11<sup>th</sup>-12<sup>th</sup> centuries of East and Central Asia are notable for the highly developed period of books describing pedagogical ideas. At this time, the works of Ibn al-Mukaffa, Ibn Qutayba, Nizam al-Mulik, Yusuf Has Hajib, Ahmed Yugnakiy, Khoja Ahmed Yassawiy, who were widely spread in the East, were the reason for the appearance of the works. The content of Mahmud Qashqariy's book "Devonu lug'at at-turk" is of particular interest. M. Kashkari's service in

collecting the historical ethnopedagogy of the Movarunnahr people in the 11<sup>th</sup> century through the work of the so-called "Devonu lug'at at Turk" was extremely great.

In the period in question, the greatest of sages, Khoja Ahmed Yassawiy, sought to solve educational problems by connecting them with Sufism, which was a great turning point in the history of pedagogy. In his works, the scientist also paid attention to the pedagogical views of several sages. Ahmed Yugnakiy is a well-known poet-thinker of the Karakhani era, a senior scholar who wrote a book entitled «Khibbat-ul Khaqayiq» (Gift of Truth) about the ways of tsars' management of society and ways of educating and maintaining the people. Ahmed Yugnakiy paid special attention to moral education of young people in his pedagogical reasoning. According to Ahmed Yugnakiy's point of view, one of the main signs of moral upbringing of young people is to restrain the language, to have a beautiful word, and to have appropriate speech. Current scholars consider the Turan lowlands, the surroundings of Aral, the Pecheneg peoples who lived in the Edil and Jayiq banks and migrated again to be the basis of the formation of the Karakalpak people in the Middle Ages.

When the descendants of the Karakalpaks got together and lived in the same union with the Kipchaks, two groups, the Mangit and the Kungrad, came into existence. As a result of the continuous support of the Islamic religion of the local peoples of Central Asia by the Khans of the Mongol-based Golden Horde, the dominant ideology in the society achieved further development of Islamic teachings. Including, Medjlesiy's book «Seifelmelek» (15<sup>th</sup> century), which was created during this period, gave insights into the morals of young people and expressed many educational and educational considerations. Among the peoples of the Golden Horde, knowledge based on experience in understanding the world began to develop even more than before. Especially among the people, poets who were great thinkers increased and improved. One of them is Ketbuga jirov, Parizbek, Asan qaygi, Jiyrenshe sheshen and others. Heroic epics and legends «Edige», «Er Shora», «Alpamis», «Qoblan», «Zamana» that have been preserved among the people of Karakalpak and many other heroic epics were created during this period and are dedicated to the events in the life of the Golden Horde and the Nogay people. Sopbasli Sipira Jiraw is considered to be a great classical poet of the written literature of the Karakalpak people during the Golden Horde Nogay period, the founder of the school of Karakalpak Jiraws. According to what they say, Sopbasli Sipira Jiraw lived for 180 years. Admiring the poet's wisdom and long life, the people considered him to be a person who had « «He has seen his holiness Khizr seven times, his voice is amazing» and added him to the ranks of the gifted people. In the socio-philosophical views of Sipira Jiraw, the tendency to support the representatives of the colonial class and not only the poor and the poor was taken into account.

This explains why universal ideas were the main focus of his world view. Asan is a poet who is a friend of the Karakalpak, Kazakh and Nogai people. Asan is given the nickname «sorrow» because of his deep humanistic concern for the





difficulties in the life of living creatures, especially the miserable life of people in society. Asan expressed his socio-pedagogical views in the ideas of educating young people to be eloquent and well-spoken, along with teaching them geographical knowledge, knowledge of the land, comparison to the land. He realized from experience that the talent, ability, and interest of young people are particularly strong during childhood, and that these phenomena decrease to a certain extent after reaching adulthood. He was a supporter of formation of education and vocational training from childhood. Jiyrenshe sheshen is one of the famous and beautiful sayings of Karakalpak people during Golden Horde, Nogay period. He received the honorable name of a master speaker, who created many words of wisdom and eloquence. He was a great educated thinker of his time, who was an example to the people with his rare talent of composing words, and paid special attention to teaching young people to eloquence through this craft. Jiyrenshe also paid attention to the fact that people have different characteristics depending on their age. He also believed that people's spirituality and behavior depend on their age, that their behavior changes with age, and that the behavior of a young person is related to anatomical and physiological phenomena.

## CONCLUSION

The scholar explained that in order to make young people rich in life intelligence, they should learn by working on themselves, ask and learn what they don't know from many people with experience and understanding, trusting the understanding of foolish and ignorant people leads to error, the need to avoid them. Dospambet Jiraw is considered to be the honored hero and wise Jiraw of the Karakalpak people, who lived in the middle of the 16<sup>th</sup> century during the dissolution of the Golden Horde and the Nogayli union. Jiraw made it his duty to ensure that young people live happily in life, that after coming into the world, a person should live a happy life, and that a liar should play and laugh in this world. The poet continues to explain the characteristics of good people to young people. A good person does good to others, corrects their faults, and gains sustenance. The social life in the 18<sup>th</sup> century has been widely reflected in the creativity of Jiyen Amanliq uli (1730-1784), an honored poet-thinker of the Karakalpak people. Some scholars divide the poet's creativity into two parts: around Janadarya and eastern Aral. His poems «Posqan el» and «Ulli taw» touched on big issues, created many other angry themes, and raised deep thought issues. Among them, Jiyen Jiraw, in his educational and educational perspectives, aims to make young people live in a difficult life without disappointment, to shape them aesthetically, to take into account the special service of beautiful speech and speech in getting inspiration from life, he created «Kobiz jiri» and proved the process of making kobyz. Jiyen introduced beautiful literature and the art of speech into events that complement each other. However, he was a poet and a poet. He explained that the influence of beautiful speech and the art of conversation is strong in the acquisition of positive qualities by young people, that all these should be formed in a mutual relationship, so that young people are formed into positive citizens who serve their country and people. Muhammed Rahim (1806-1825), who ascended the Xiywa

throne in 1806, focused on subduing the Karakalpaks who fled from the lower Sirdarya and Turkestan. As a result, with the treacherous support of some Karakalpak begs, in 1810, Xiywa Khan Muhammed Rahim Khan succeeded in subduing the Karakalpaks and ruling over them.

Thus, Karakalpak poets-enlighteners of the 19th century thought that the formation of a noble, well-behaved, intelligent and educated people would serve to prevent the occurrence of acts of oppression by people in the society. People's uprisings have shown in experience that each nation's independence can be achieved when it works together with the neighboring nations from which it was born in the spirit of friendship. Among the people, there were few experiences of trying to attack the enemy in a unified way, to a certain extent, training in military skills. Therefore, taking into account the people's behavior and emotional actions in 1827, 1855-56, 1858-59, Riza Quli-virza said that Karakalpak people are not warriors, regardless of having good physical strength, they fully mastered the art of fighting. wrote that he did not get it. Famous poets and thinkers of the Karakalpak people, Kunkhoja, Ajiniyaz, Berdakh, Otesh, who lived in this period, became the honorable inspirers of the liberation rebellions of this people.

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