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## FROM THE HISTORY OF DEVELOPMENT OF PEDAGOGICAL SCIENCE IN KARAKALPAKSTAN

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### Annotation

This article describes the results and scientific and pedagogical analysis of advance reach works in formation and developing of pedagogical science in Karakalpakstan in 20<sup>th</sup> century. Also, the paper deals with the description of main questions and problems of education and science in Karakalpakstan whole century, as well as pedagogical scientific research. In the paper, descriptive, comparative method analyses were used. In the research results, the author points out the main changes in the history of pedagogy of Karakalpak people. Also, the article gives information about scientific researchers and their devotions to the development of pedagogy in Karakalpakstan. The author concludes that the science of pedagogy has improved in Karakalpakstan to a great extent.

**Key words:** educational works, history of culture, Karakalpakstan, Karakalpak people, pedagogy, period, school, textbooks.

### Introduction

In Karakalpakstan, the science of pedagogy began to take shape as a science in the early twentieth century. However, in the formation and development of this pedagogical science, the educational views of the Karakalpak poets: Berdakh, Kunkhoja, Ajiniyaz, Otesh, Omar, Ayapbergen, S.Majitov, H.Akhmetov and others also played an important role. However, a special kind of pedagogical scientific research was carried out with the establishment of general education schools and secondary special pedagogical schools at that time. The first scientific and pedagogical work includes the introduction to the textbook “Álipbe” (Alphabet) (1925) by the famous enlightener-educator S.Majitov, co-authored with K.Awezov.

In addition to this, thinking about the methods of teaching “Álipbe”, there are many opinions about the educational value of the textbook. In particular, his views on pedagogical ethics were in great importance. In Karakalpakstan, in 1924, a pedagogical technical school was opened, in 1934 a teacher training institute was opened, and in 1944, the university was reorganized into a pedagogical institute. These educational institutions not only train teachers, but also play an important role in the development of pedagogical science in Karakalpakstan [4].

### Literature review

On the history of culture, schools and education in Karakalpakstan, the following scientific researchers play a significant role: Ya.Duchimov, G.Nimapesov, J.Urumbaev, U.Shalekenov, A.Panabergenov, R.Timasheva, Sh. Nimapesova, B.Sultamuratov, B.Yulamanov, K.Daniyarov,

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T.Aytanov. One such devotee was Jumek Urumbayev, a scientist who left an indelible mark on the history of pedagogy. His role in the development of pedagogy in Karakalpakstan is of special importance.

In the nineteenth and twentieth century, the lack of scientific literature to study the experience of the Karakalpak people in the field of education from a scientific and pedagogical point of view on a historical basis, the researcher writings, encourages the use of archival materials. Circumstances hindering the research process:

- Lack of scientific literature;
- Different coverage of historical events in the sources;
- Non-systematic archival materials;
- Despite a number of problems and contradictions, such as the fact that the archive materials are in the old Arabic script, which makes it difficult to read, and the lack of opportunities to read it, the scientist – managed to generalize on a statistical and scientific pedagogical basis.

There are a number of scientific researches on the history of culture, schools and education in Karakalpakstan, such as Ya.Dosimov, G.Nepesov, U.Shalekenov, A.Panabergenov, R.Timasheva. This research covers a short historical period, and these sources have served Jumek Urumbaev in his systematic study of the school and education system in Karakalpakstan. As a result of many years of scientific research, the book “Essays on the history of schools in Karakalpakstan” (*Qoraqalpogiston maktablari tarixi bo'yicha ocherklar*) was published. This book covers the scientific and pedagogical basis of educational work in the territory of Karakalpakstan from the beginning of the 19<sup>th</sup> century to the 70s of the 20<sup>th</sup> century, as well as the history of the formation and development of primary schools. The researcher divided this period into three parts. These are:

1. Educational work and schools in the territory of Karakalpakstan during the Khiva khanate. This period covered the period from 1810 to 1873.
2. The education system and schools in the Karakalpak region during the tsarist autocracy (samoderjaviya). This period covered the period from 1873 to 1917.
3. The education system and schools along the Amudarya during the Provisional Bourgeois Government. This period is the beginning of 1917.

### **Methodology**

It should be noted that the theory and history of pedagogy requires an in-depth study of the people's past, social life and culture, national characteristics, economic and political life of the people. J. Urumbayev studied each period in detail, historically, socially and pedagogically. While studying the history of the development of Karakalpak schools, the scholar notes that the most ancient schools appeared in the VI century BC, and schools in Karakalpakstan developed during the Khiva Khanate and coexisted with madrasas [4, p.583].

Analyzing the researcher's scientific work, we see the difference between the first schools in Karakalpakstan and the madrassas. J.Urumbayev justified the formation and development of the education system of Karakalpakstan in the period of Tsarist Russia and schools from 1873 to 1917 from a scientific-pedagogical, scientific-historical, socio-political point of view. In his research, he presented a number of historical and chronological data on the development of pedagogical ideas in

the context of Karakalpakstan. After the main Central Asian, including the Karakalpak people, became part of Russia, Russian schools were established along with religious schools. In our study, we considered the system of scientific and pedagogical views of J. Urumbayev as in the following:

- Identification and statistical analysis of historical facts in the field of education;
- To show the formation of madrasas and the first schools in the conditions of Karakalpakstan (1910) and their development and peculiarities in the period up to 1967;
- Elimination of mass illiteracy of the population, identification of forms and methods of literacy education (eradication of illiteracy, education system);
- Issues of staffing and retraining of Karakalpak schools with teaching staff;
- To determine the content of teachers' activities in the context of Karakalpakstan;
- Determining the content of educational work in schools;
- scientific and pedagogical interpretation of the issues of educational material base of schools;
- Defining the system of educational and methodological services to schools (writing curricula, programs and textbooks, providing methodological instructions);
- To determine the process of establishing the first higher and secondary special education and scientific institutions in Karakalpakstan;
- Scientific and pedagogical analysis of issues of teaching methods.

J. Urumbayev personally initiated the opening of the Karakalpak branch of the Uzbek Research Institute of Pedagogical Sciences in Nukus in 1967, working to increase the capacity of scientific and pedagogical staff in the Republic of Karakalpakstan, to open the way for young pedagogical researchers, to train many scientists. Moreover, J. Urumbayev was the first director of this institute. Describing the tragic situation in the history of the territory of Karakalpakstan in the field of education, the sad pages of the history of the old schools in a logical sequence, scientific analysis and systematization of specific aspects of the formation and development of new Soviet schools formed the basis of J. Urumbayev's system of work, pedagogical ideas. The scientist made a scientific analysis of the history of the Karakalpak people from the beginning of the 19<sup>th</sup> century to 1967, the field of education, and laid the foundations of pedagogical science in Karakalpakstan.

He organized the opening of departments of pedagogy and psychology at the Karakalpak Pedagogical Institute. After the war, the Republican Institute for Teacher Education was opened. This has played a special role in the retraining of school teachers in the country, equipping them with new pedagogical achievements [2]. The well-known scientist has trained a number of students in pedagogical sciences: Oserbay Alewov and Shukirjan Nepesova have achieved the level of candidates of pedagogical sciences under the scientific guidance of the scientist. Professor Jumeke Orinbaev is one of the most well-known scientists in the independent states. He studied the historical development of the Karakalpak nation's educational work over a period of more than 160 years, from 1810 to 1970. His books are considered to have a high place in the history of pedagogy of the peoples of Central Asia with their achievements [3]. Teaching methods are one of the most important and complex areas of pedagogical science. It encompasses the process of educating students, ensuring the creative and effective use of pedagogical principles and methods, and the "Why Teach?" Approach to effective student learning. (defining the content of education), "Why teach?" (setting goals and objectives of

teaching), “How to teach?” (development of teaching methods and techniques) and “How to determine and control the quality of education?” (defining assessment criteria and methods).

### Results

Scientists from Karakalpakstan have also made a significant contribution to the formation of a classroom system and the identification of effective ways to teach academic subjects. The formation and development of the field of methodology in Karakalpakstan is what we have identified as the object of research. In the 40s and 60s of the 20<sup>th</sup> century, N.Urumbaev, K.Ubaydullaev, and in the 70s and 90s, J.Kayirbaev, A.Umarov, R.Jumaniyazov, O.Korseev, S.Babaev, O.Matkurbanov, R.Khvan, as well as it is closely connected with the names of such great methodist-scientists as P.Shylmanov, G.Baymuratov, S.Baribina, A.Kurbanbaev, T.Karamaddinova, G.Kallibekova, A.Pazilov. Another well-known Methodist scholar in Karakalpakstan is Nagmet Askarovich Urumbayev. Doctor of Pedagogical Sciences, Professor N.A.Urumbayev began his pedagogical career as a teacher, and later became one of the leading scientists in the field of methods of teaching the Russian language. From 1948 to 1953 he worked as a senior lecturer at the Department of Russian Language and Literature of the Karakalpak State Pedagogical Institute named after TG Shevchenko. His first scientific works were “Karakalpak language” for 3<sup>rd</sup> and 4<sup>th</sup> grades of Russian schools and “Alphabet” textbooks for Russian language for 2<sup>nd</sup> grades of Karakalpak schools.

In 1953, N.Urumbayev entered the graduate school of the National Schools Research Institute of the Academy of Sciences of the RSFSR in Moscow, and in 1959 on “Methods of teaching Russian in grades 3 and 4 in Karakalpak schools, taking into account the native language” under the guidance of Professor V.M.Chistiyakov, and successfully defended his dissertation. In this research, he developed a scientific and practical methodology of teaching Russian in Karakalpak primary schools.

It should be noted that in the post-war years, due to the need to provide general secondary education to young people, there was a need to create effective methods and techniques of teaching all subjects in schools. In 1970-1980, the subject of Russian language and literature was introduced as a subject in all 640 secondary schools in the country. At a time when Karakalpak children were faced with the problem of what and how to teach Russian language and literature, the scientist N.Urumbaev’s book “*Teaching Russian types of nouns in Karakalpak schools*” was published in 1963, which made it easier for Karakalpak students to learn the most difficult sections of Russian grammar, and ways of assimilation are shown. In 1964, the book “*Problems of teaching Russian language in primary Karakalpak schools*” was published, which studied the methodology of teaching elements of Russian grammar in primary school Karakalpak schools, which was a scientific and pedagogical answer to the above questions.

In 1969, “Fundamentals of methods of teaching Russian morphology in Karakalpak secondary schools. General Problems of Methodology” was published. This monograph examines the development of pedagogical ideas about teaching methods in Russian and national schools, issues related to the content of teaching Russian in Karakalpak schools, the linguistic, psychological and pedagogical basis of methods of teaching Russian to Karakalpak children. On the basis of this research, scientific concepts based on the author's rich practical and pedagogical experience in teaching Russian

in national schools were created. Teaching methods in this monograph are used as a model not only in the Karakalpak region, but also abroad in the methodological research of other scholars.

Nagmet Urinbaev has written more than 200 fundamental monographs, books, textbooks, textbooks and scientific articles for schoolchildren. In addition, in the 70s, a number of scientists, candidates of pedagogical sciences A.Bekbasov, J.Khairbaev, B.Sultamuratov, Sh.Nimapesova, O.Alewov were involved in the development of pedagogical science.

In the development of pedagogical science in Karakalpakstan in the 1990s, the contribution of the Honored Scientist of the Republic of Karakalpakstan, Doctor of Pedagogical Sciences, Professor Oserbay Alewov was particularly noteworthy. Talented scientist, one of the leading experts in the field of public and pedagogical thought of the peoples of Central Asia, 1995 monograph "Formation and development of educational thought in Karakalpakstan (from ancient times to the 30s of 20<sup>th</sup> century)" (Nukus, "Knowledge", 1993, 35. p.), defended his doctoral dissertation on pedagogy. With the help of this doctoral dissertation, the scientist created a history of the national pedagogy of the Karakalpak people. He has published about 20 monographs, textbooks, more than 200 scientific articles on the most interesting problems of pedagogy. Professor O.Alewov was awarded the title of "*Famous Scientist of the 21<sup>st</sup> Century*", especially for his contribution to the study of the history of pedagogy at the International Biographical Center at the University of Cambridge, England, the world's largest university (London, 2001), and the introduction of biographical information about his work in the encyclopedia "Famous People of the 21<sup>st</sup> Century" clearly testifies to the fact that he was one of the leading scientists of our century [2].

In his research, Userbay Aleuov noted the importance of folk pedagogy in improving national education. Emphasizing that folk traditions and folk art were the oral pedagogy of the people, in his research he highlighted the issues of formation of folk pedagogy in the primitive period. In his opinion, education is closely linked with the people. Folk pedagogy, traditional pedagogical culture offers a comprehensive, educational system. The educational factors, educational methods and means, the types of upbringing that shape a person in it are especially sufficient and diverse. Folk pedagogy aims to bring up a person as a child of the people.

Adopting and shaping the traditions of folk pedagogy is an effective way for young people to understand their own people, their own people, and it teaches them life by knowing their national characteristics. In folk pedagogy, the process of education is an integral part of the life of the people, and the attitude to it is collective, the direct involvement of the people in this work. In folk pedagogy, children are involved in the pedagogical process. According to the scientist, each heroic epic of the Karakalpak people ("Alpamis", "Qirq qiz", "Sharyar", "Qoblan", "Er Ziywar" and so on) is unique in the formation of a person in folk pedagogy from the birth of the hero to the goal. is an educational experience. In the epics, various pedagogical factors of the formation of dissimilar heroes are activated, and the way and style of educating the ideal person dreamed of by the people are expressed. From the researcher's point of view, each heroic epic of the Karakalpak people is a test of the nation's experience in educating young people and its results.

At the same time, about the importance of spiritual values and pedagogical heritage, the scientist pays special attention to the need to study the history of pedagogy in his educational views. He stressed

that with the help of centuries-old spiritual values and the history of education of the people, young people will get acquainted with the achievements, challenges and aspirations of the past in this area. In this way, he has the opportunity to understand the spirit of the time, to think, to correctly understand the purpose of society in the field of education. Moreover, he stressed that the importance of studying the educational ideas of the past is not only annoying in terms of knowledge, but also has an impact on the formation of worldviews. Through the study of pedagogical concepts of the past, the history of school and pedagogical ideas, we see that educational thinking is always striving for the future. Focusing on its roots and the process of its basic origin, the educational process in its development always inspires confidence in the laws of innovation, the pursuit of success.

Indeed, the study of the history of education from today's point of view allows for the development of pedagogical ideas in our independent country, the improvement of the culture of teaching, the acquisition of pedagogical skills by teachers and the improvement of educational work. Practical experience with educational theory does not allow people to react in a limited way. The fact that educational events change and improve with social development gives the idea to further develop them, taking advantage of all the spiritual values created by human thought in the past. It also develops further the new tasks and goals that Social Life has created. And helps future teachers to become professionals who can apply the content of national education in their work, instill in students, actively implement the requirements of the national school for the harmonious development of a harmoniously developed generation.

The pedagogical views of the scientist Oserbay Alewov contain many ideas about the social significance of education, its impact on the development of society. "Education is an event that has brought people out of the ancient wildlife and raised modern human society to a higher level, the basis for their acquisition of intelligence, knowledge, and humane behavior. "Education is the greatest power that has preserved the human environment as a human society and still holds it". According to the educator, education and upbringing of the people is the main tool that gives strength to the socio-economic development of the state. From ancient times, the peoples of the East have considered education and upbringing, education and science as the most reliable factor in the overall well-being of society. The main thing that weakens the state and destroys its blessings is that education and upbringing are not the main focus. None of the good qualities and mental activities in man has arisen outside of upbringing. All the achievements of mankind, the perfect knowledge, the wisdom, have come not by the power of the sword, but as a result of their upbringing and development. When a state is rich in culture, knowledge, justice, and humane order, its economic problems will be resolved quickly. Therefore, in order to improve the society, it is necessary to improve the existing education.

### **Discussion**

In the educational views of Oserbay Alewov, great attention is paid to the aesthetic education of young people, the importance of art, especially music. He emphasizes that music is a unique phenomenon that teaches people to cultivate abstract thinking, a sense of beauty. The inner spiritual world of man is especially vast. There is a lot of knowledge that cannot be expressed in words, sometimes it can be understood by intuition. It is difficult to articulate the mutual feelings in human relationships, as well as the frightening effect and its causes. In order to understand them well, this

thing must be described in front of our eyes as a result of abstract thinking. These phenomena occur under the influence of music in the spiritual world of man. Through these, young people define their attitude to the world. Sometimes thoughts are not born suddenly in a person, they develop slowly. Music helps speed up this process. It helps to feel and comprehend some information about the abstract, difficult aspects of human life. Music not only gives us new knowledge about man and human life that is unknown to us, but also awakens in man the need to strive for knowledge. The emotional knowledge that music imparts provides an all-round development of a person and sets an ideal for young people to emulate. Sometimes thoughts are not born suddenly in a person, they develop slowly. Music helps speed up this process. It can help to feel and comprehend some information about the abstract, difficult aspects of human life. Music not only gives us new knowledge about man and human life that is unknown to us, but also awakens in man the need to strive for knowledge. The emotional knowledge that music imparts provides an all-round development of a person and sets an ideal for young people to emulate [3].

We do not assimilate music as direct knowledge, but as a process of intuition that delights, delights, and satisfies our aesthetic senses. Therefore, music, with its lyrical effect, awakens and enlivens the good feelings embodied in a person. Good intuition, emotion, and beautiful qualities in a person are the basis for the emergence of his good behavior. This will help young people to become pure morals, truly beautiful people. In his pedagogical views, Oserbay Alewov paid special attention to the educational significance of children's play in the nation. He said that children's play has long been used as a necessary tool in the development of mankind, coming together with children and in the self-improvement of children. In children's play, the toy is the main tool. There was a child who made a toy in ancient times (also found in modern times). In this process, the child develops imagination, will, abstract thinking, comparison, analysis and synthesis. Playing toys helps children develop spiritually and prepares them for future life; deepens the concepts of vital knowledge, teaches them to work together in a team. In particular, it begins to shape social consciousness.

Girls learn family life early on using a "puppet" or "house-to-house" game and begin to feel the norms of family relationships. They participate in the process of educating themselves by raising their puppet. These paved the way for understanding the peculiarities of early family life. Play is a means of educating children. In the process of play, children's ingenuity, ability, and behavior change for the better, and helps to master and study life events, sharpens the mind and develops the desire to know, and kindness, joy, cheerfulness, independent behavior develops the ability to act in children. The child knows the world through play, develops his creative abilities. Satisfying their need for knowledge, they shape their moral and aesthetic understanding, as well as their self-confidence and social activism. Children's play is a natural phenomenon, childhood and play are inseparable, and play strengthens children's understanding of harmony. Moreover, it develops the ability to work in a team and nurtures the ability to organize their work skillfully. Ingenuity, empathy, deepens feelings of friendship, develops the ability to consciously apply them in life activities. The game, in particular, evokes feelings of joy, an event that helps the sensory organs to move, increasing sensitivity. The game develops children's ability to be proactive in their work, to work independently, to understand life, to develop an interest in learning, to learn about different areas of life, material and spiritual life,

customs and traditions. In particular, through movement games, children develop control over their own behavior. Games will develop quick comprehension skills from one form of work to another. A child learns to adapt to the new environment without difficulty, to work hard to fulfill the tasks assigned to him, to overcome difficulties, not to lose himself in dangerous situations, to look at his friends with compassion. The educational impact of the game is that the child is formed in the process of doing it as a practical activity. The child plays a certain role, a task during the game. As a result, the skills to find their place in the team emerge, because play is an exercise in the service of the child in the future life.

### **Conclusion**

Thus, the ideas of the scientist on spiritual values, folk pedagogy, the history of educational thought, aesthetic education of youth, as well as the active use of folk games in the educational process are of great importance in the formation of today's independent youth. In the field of pedagogy of the Karakalpak people, these three doctors of sciences J.A.Urinbaev, N.A.Urinbaev, O.Alewov each mean scientists who have created their own scientific schools. After the independence of the Republic of Uzbekistan, real changes have taken place in the field of education. In recent years, the number of scientists studying the science of pedagogy in our country is expanding day by day. Science has advanced. In particular, the science of pedagogy has developed in Karakalpakstan at an unprecedented rate. At present, in Karakalpakstan there are 5 doctors of pedagogical sciences and more than 80 candidates of pedagogical sciences. They are studying various scientific problems in the history, theory and methods of teaching in accordance with modern requirements.

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