

FOSTERING NATIONAL IDENTITY IN PRESCHOOL CHILDREN THROUGH KARAKALPAK FOLKLORE

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Abstract. This article investigates the problem of shaping national identity in the spiritual and ethnic development of preschool children within the context of contemporary globalization.

The pedagogical and psychological potential of the rich oral heritage of the Karakalpak people—specifically lullabies, folk tales, proverbs, and traditional games—is comprehensively analyzed. As a result of the study, a methodological framework for integrating national folklore into preschool education organizations (PEOs) is proposed, and its impact on children's ethno-cultural consciousness is systematically demonstrated.

Keywords: national identity, Karakalpak folklore, ethnopedagogics, preschool education, spiritual-ethnic upbringing, oral literature, cultural heritage.

ВОСПИТАНИЕ НАЦИОНАЛЬНОЙ ИДЕНТИЧНОСТИ У ДЕТЕЙ ДОШКОЛЬНОГО ВОЗРАСТА ПОСРЕДСТВОМ КАРАКАЛПАКСКОГО ФОЛЬКЛОРА

Аннотация. В данной статье исследуется проблема формирования национальной идентичности в духовно-этническом развитии дошкольников в условиях современной глобализации. Всесторонне анализируется педагогический и психологический потенциал богатого устного наследия каракалпакского народа, включая колыбельные, народные сказки, пословицы и традиционные игры. В результате исследования была предложена методологическая основа интеграции национального фольклора в дошкольные образовательные организации (ДОО) и систематически продемонстрировано его влияние на этнокультурное сознание детей.

Ключевые слова: национальное самосознание, каракалпакский фольклор, этнопедагогика, дошкольное образование, духовно-этническое воспитание, устная литература, культурное наследие.

QORAQALPOQ FOLKLORI VOSITASIDA MAKTABGACHA YOSHDAGI BOLALARDA MILLIY O'ZLIKNI ANGLASH HISSINI TARBIYALASH

Annotatsiya. Ushbu maqolada zamonaviy globallashuv sharoitida maktabgacha yoshdagi bolalarning ma'naviy-etnik rivojlanishida milliy o'ziga xoslikni shakllantirish muammosi tadqiq etilgan. Qoraqalpoq xalqining boy og'zaki merosi, jumladan, allalar, xalq ertaklari, maqollar va an'anaviy o'yinlarning pedagogik-psixologik salohiyati atroflicha tahlil qilingan. Tadqiqot natijasida milliy folklorning maktabgacha ta'lim tashkilotlariga (MTT) integratsiyalashuvining metodologik asoslari taklif etildi va uning bolalar etnomadaniy ongiga ta'siri tizimli ravishda ko'rsatib berildi.

Tayanch iboralar: milliy ong, qoraqalpoq folklori, etnopedagogika, maktabgacha ta'lim, ma'naviy-etnik tarbiya, og'zaki adabiyot, madaniy meros.

One of the most critical directions in modern pedagogical science is the education of the younger generation in the spirit of national and universal human values. In the 21st century, characterized by intense globalization, cultural integration, and heavy informational influences, preserving the unique identity, ethnic characteristics, and national identity of the younger generation has emerged as a highly urgent issue on the global educational agenda.

National identity is an individual's conscious awareness of belonging to a specific ethnic group or nation, linking its language, history, traditions, and spiritual heritage to their own inner world. Psychological research consistently demonstrates that a person's ethnic identification and basic worldview are most intensively formed during the preschool age period (3–7 years). During this stage, a child's emotional-volitional sphere and cognitive perception system are highly active and adaptive. Therefore, the purposeful application of the rich oral literature (folklore) of the Karakalpak people during this period serves as a foundational and highly effective tool for awakening and strengthening national consciousness.

The use of ethnopedagogical resources in educating preschool children has been studied extensively by numerous domestic and foreign scholars. Classical pedagogues such as J.A. Comenius and K.D. Ushinsky placed particular emphasis on the principle of nationality in education, highlighting the immense value of the native language and oral folk creativity.

In the field of Karakalpak pedagogy, the problems of raising the younger generation based on folk wisdom and folklore have been reflected in the works of prominent scholars such as K. Ayimbetov, J. Tilevov, and O. Aleuov. In his research, O. Aleuov analyzed the fundamentals of Karakalpak folk ethnopedagogics and demonstrated its profound impact on the ethnic consciousness of youth. However, under the current conditions of modernized state preschool curriculums (such as the "Ilk Qadam" and "Ilm Yo'li" frameworks), the systematic methodology of implementing Karakalpak folklore as a targeted tool for fostering national identity requires deeper, structured academic exploration.

The following scientific methods were employed during the research process:

Theoretical Analysis: Reviewing scientific literature in the fields of ethnopedagogics, child psychology, and folklore studies, alongside analyzing state educational standards for preschool education.

Pedagogical Observation: Monitoring and evaluating the reception, comprehension, and engagement levels of children regarding folklore materials during practical educational activities in preschool education organizations (PEOs).

Modeling: Designing a structured methodological model to seamlessly integrate various genres of Karakalpak folklore into the educational and formative processes of PEOs.

Over centuries, the Karakalpak people have established a distinctive national school of education, the essence of which is deeply embedded in its folklore genres. Based on the psycho-physiological characteristics of preschool children, the following folklore genres prove to be highly effective pedagogical tools:

-Lullabies and Cradle Songs (Álleler): The Ethno-Cultural Code

A child's national identity begins in the cradle. Lullabies do not merely soothe the child's emotional state; they serve as the primary ethno-cultural code that embeds the phonetic, tonal, and rhythmic features of the Karakalpak language into the child's subconscious. Observations indicate that playing or singing traditional lullabies during quiet hours or before naptime establishes a serene, positive emotional connection between the child and their native culture.

- Fairy Tales and Fables: The Moral-Esthetic Model

Folk tales such as "Aqpam Iqshi", "Eshki jan" (Dear Goat), and "Tulkishe ham Qasqir" (The Little Fox and the Wolf) function as schools of figurative and imaginative thinking for young minds. Through the traits, costumes, language, and geographic settings of fairy tale characters, children acquire their first realistic perceptions of national life and heritage. These tales effectively cultivate core national character traits: bravery, hospitality, justice, and respect for elders.

- Traditional Folk Games: The Vehicle for Socialization. Traditional active games like "Akerek-kokerek", "Hakke qayda" (Where is the Magpie?), "Asiq" (Knucklebones), and "Shingildik" combine physical development with the cultivation of a collectivist spirit. The rhythmic verses and songs chanted during these games naturally enhance children's linguistic activity and fluency in their native language.

Based on our pedagogical observations, the methodological framework for utilizing Karakalpak folklore was modeled as follows: Utilizing Karakalpak folklore to foster national identity in preschool children is not merely about teaching historical heritage; it is a vital mechanism for shaping a spiritually resilient, well-rounded individual rooted in their national identity for the future. Based on the findings of this study, the following recommendations are proposed:

Resource Development: Increase the production of specialized audio-visual and methodological toolkits containing Karakalpak folklore materials tailored specifically for PEOs.

Structure preschool activities around theatrical folklore performances, national costumes, and traditional games to make the learning experience immersive and impactful. Modernize the delivery of folklore by utilizing contemporary multimedia technologies, such as high-quality animations and audio-storytelling, to better engage the digital-native generation of children.

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