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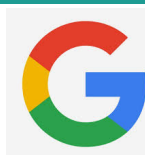
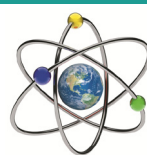
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THE THEORY OF FOSTERING STUDENTS' RESPONSIBILITY FOR NATURAL RESOURCES AND WASTE IN KARAKALPAK FOLK PEDAGOGY

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Abstract: This scientific article examines the fundamental significance of Karakalpak folk pedagogy within the system of environmental education. It highlights the analysis of key information regarding the theoretical foundations for developing students' practical skills in the rational use of natural resources, explaining the theoretical concepts of environmental protection, and fostering a culture of responsible waste management. The main objective of the study is to identify the potential of environmental ideas-embodied in the centuries-old educational views, customs, values, proverbs, oral folklore, and national traditions of the Karakalpak people-in connection with modern educational content. In the core pedagogical processes of the study, scientific sources in the fields of pedagogy, ethnopedagogy, ecology, and education were analyzed using a systematic approach, and the perspectives of Karakalpak folk pedagogy on the conservation of natural resources were examined. The primary outcome of the research is the formulation of practical recommendations based on scientific innovations, which will serve as the foundation for developing a theoretical model to enhance students' environmental responsibility based on folk pedagogy.

Key words: folk pedagogy, environmental education content, concept of natural resources, waste management, educational methods, pedagogical research, concept of environmental culture, environmental consciousness, environmental education.

Annotatsiya: Ushbu ilmiy maqolada Qoraqalpoq xalq pedagogikasining ekologik tarbiya tizimidagi asosiy ahamiyati o'rganilgan holda, o'quvchilarda tabiiy resurslardan oqilona foydalanish bo'yicha amaliy ko'nikmalarni shakllantirish, atrof-muhitni muhofaza qilish bo'yicha nazariy ma'lumotlarni tushuntirish va chiqindilarni mas'uliyat bilan boshqarish madaniyatini shakllantirishning nazariy asoslari haqidagi asosiy ma'lumotlar tahlillari yoritilgan. Tadqiqotning asosiy maqsadi shundan iboratki, Qoraqalpoq xalqining asrlar davomida shakllangan tarbiyaviy qarashlari, urf-odatlar, qadriyatlar, maqollari, xalq og'zaki ijodi va milliy an'analarida mujassamlashgan ekologik g'oyalarni zamonaviy ta'lim mazmuni bilan bog'liq holda shakllangan imkoniyatlarini aniqlashdan iborat bo'ladi. Tadqiqotning asosiy pedagogik jarayonlarida ilmiy manbalar pedagogik, etnopedagogik, ekologik va ta'lim sohasida tizimli yondashuvlar yordamida tahlil qilinib, Qoraqalpoq xalq pedagogikasining tabiiy resurslarni asrashga oid qarashlari tahlil qilib o'tildi. Tadqiqotimizning asosiy natijasida xalq pedagogikasiga asoslangan holda o'quvchilarning ekologik mas'uliyatini rivojlantirishning nazariy modelini ishlab chiqish uchun asos bo'ladigan ilmiy yangiliklarga asoslangan xulosalarni shakllantirish bo'yicha amaliy tavsiyalar berib o'tilgan.

Kalit so'zlar: xalq pedagogikasi, ekologik ta'lim mazmuni, tabiiy resurslar tushunchasi, chiqindilarni boshqarish, tarbiya metodlari, pedagogik tadqiqotlar, ekologik madaniyat tushunchasi, ekologik ong, ekologik tarbiya.

Аннотация: В данной научной статье на основе изучения ключевой роли каракалпакской народной педагогики в системе экологического воспитания анализируются и освещаются основные данные о теоретических основах формирования у учащихся практических навыков рационального использования природных ресурсов, разъяснения теоретических сведений по охране окружающей среды и формирования культуры ответственного обращения с отходами. Основная цель исследования заключается в выявлении возможностей, связанных с содержанием современного образования, которые предоставляют экологические идеи, воплощенные в веками формировавшихся воспитательных взглядах, обычаях, ценностях, пословицах, устном народном творчестве и национальных традициях каракалпакского народа. В ходе основных педагогических процессов исследования научные источники были проанализированы с использованием системных подходов в области педагогики, этнопедагогики, экологии и образования, также были рассмотрены взгляды каракалпакской народной педагогики на сохранение природных ресурсов. Основным результатом исследования являются практические рекомендации по формированию научно обоснованных выводов, которые послужат основой для разработки теоретической модели развития экологической ответственности учащихся на базе народной педагогики.

Ключевые слова: народная педагогика, содержание экологического образования, понятие природных ресурсов, обращение с отходами, методы воспитания, педагогические исследования, понятие экологической культуры, экологическое сознание, экологическое воспитание.



INTRODUCTION

One of the most pressing tasks facing humanity in the 21st century is ensuring environmental security, the rational use of natural resources, and the reduction of waste. As a result of population growth, rapid industrial development, the expansion of urbanization, and changes in consumer culture, environmental problems are becoming increasingly complex. In particular, the increase in household waste, pollution of water and land resources, the reduction of biodiversity, and climate change pose a serious threat to the sustainable development of modern society. Solving these problems through technological means alone is insufficient. One of the most critical factors is nurturing an environmentally responsible individual. Environmental responsibility encompasses a person's conscious attitude toward nature, an awareness of the need to preserve natural resources for future generations, and the ability to make environmentally sound decisions in daily life. The formation of such qualities is a priority task of the continuous education system, especially school education. In the Republic of Uzbekistan, the development of environmental education is considered a key direction of state policy.

LITERATURE REVIEW

Consistent efforts are being made within the education system to enhance environmental culture, educate the younger generation in the spirit of caring for nature, and establish a culture of waste sorting and recycling. However, the potential of the national pedagogical heritage is not yet sufficiently utilized for the effective fulfillment of these tasks. From this perspective, Karakalpak folk pedagogy holds special scientific significance. For centuries, the Karakalpak people have lived in the harsh natural conditions of the Aral Sea region, developing an experience of living in harmony with nature. Principles such as valuing water, using pastures sustainably, preserving trees and plants, showing compassion toward the animal world, and avoiding wastefulness were manifested as important educational values in the people's daily lives. Although environmental education is not defined as a separate discipline in Karakalpak folk pedagogy, the idea of caring for nature is embodied in almost all its components. The concept of cherishing nature has been instilled in the minds of the younger generation through folklore, proverbs and sayings, myths and legends, customs and rituals, labor traditions, and the system of family upbringing ^[1]. These values can also serve as an important theoretical and practical foundation for modern environmental education.

Although schoolchildren today acquire a certain level of environmental knowledge, developing the skills to apply this knowledge in practice and fostering a sense of personal responsibility remain pressing issues. In particular, daily environmental habits, such as waste sorting, the rational use of plastic products, and conserving water and electricity, often fail to transition adequately from theoretical knowledge to practical action. In such circumstances, using educational methods based on folk pedagogy can help strengthen environmental values in students.

One of the most important features of Karakalpak folk pedagogy is the integral connection between upbringing and life. Children learned the laws of nature through direct participation in labor activities, household chores, livestock breeding, farming, fishing, and craftsmanship. As a result, ecological knowledge was formed not as a separate theory but as an inseparable part of daily life. In modern pedagogy, the experience-based education model is recognized as one of the most effective methods.

Furthermore, the moral aspect of environmental education holds a significant place in folk pedagogy. Harming nature was assessed not merely as an economic loss but as a manifestation of moral irresponsibility. From a young age, parents taught their children not to break tree branches, destroy birds' nests, pollute water, and to be compassionate toward both domestic and wild animals. These upbringing methods are of great methodological significance for the development of modern environmental ethics.

The environmental challenges in the territory of Karakalpakstan-particularly the Aral Sea tragedy, desertification processes, water scarcity, and soil degradation-are making environmental education an increasingly urgent issue. Therefore, there is a growing need to integrate environmental education not only within the framework of the natural sciences but also with national culture, history, and folk pedagogy. This integration fosters not only environmental knowledge but also an environmental conscience and a sense of ecological responsibility in students.

Stemming from this scientific need, the present study is dedicated to a systematic analysis of the theoretical potential of Karakalpak folk pedagogy in environmental education. The study examines the ecological values of the people in conjunction with modern pedagogical theories, creating a foundation for developing the theoretical principles of fostering students' responsibility for natural resources and waste ^[2].

RESEARCH METHODOLOGY

Using this approach, the centuries-old educational experience of the Karakalpak people was reinterpreted from the perspective of environmental education. During the study, a comparative analysis was conducted between the educational ideas, customs, values, and labor traditions with ecological content found in folk pedagogy and the requirements of modern environmental education. As a result, it was scientifically substantiated that many educational tools in folk pedagogy can also serve as a methodological basis for forming modern environmental competencies.

The axiological approach enabled the analysis of environmental education as a system of values. According to this approach, nature conservation is not merely an ecological or economic necessity but a person's moral duty and ethical responsibility. From this perspective, the values within Karakalpak folk pedagogy—such as respect for nature, valuing water, a caring attitude toward the land, condemnation of wastefulness, and the glorification of labor—were analyzed, and their pedagogical significance in forming environmental responsibility in students was revealed.

Based on the competency-based approach, the development of students' environmental competencies was examined as the ultimate outcome of environmental education. In the study, ecological competence was interpreted as a harmonized system of ecological knowledge, ecological thinking, ecological values, ecological activity, and ecological responsibility ^[3]. The content of folk pedagogy was analyzed from the perspective of these very components, and the possibilities for their integration into the educational process of modern general education schools were evaluated.

The activity-oriented approach presupposes the reinforcement of environmental knowledge through practical activities. Therefore, during the study, the traditions of the Karakalpak people related to labor education, family activities, animal husbandry, agriculture, fishing, and craftsmanship were analyzed as a means of forming ecological skills. The results obtained showed that in folk pedagogy, environmental education was implemented through daily life activities rather than abstract theoretical concepts. This aligns perfectly with modern concepts of practical education.

Theoretical and qualitative methods were widely used in the research process. The theoretical methods included the analysis of scientific literature, the synthesis of pedagogical sources, comparative analysis, systematization, modeling, and scientific interpretation. Through the analysis of scientific literature, existing theoretical views on environmental education, ecological culture, ethnopedagogy, and ecological responsibility were synthesized. Through comparative analysis, the ecological values within folk pedagogy were contrasted with modern concepts of environmental education. A conceptual model for fostering a responsible attitude toward natural resources and waste among students was developed using the modeling method ^[4].

The content analysis method was employed to systematize ecological concepts found in examples of Karakalpak oral tradition. During the research, proverbs, sayings, myths, legends, rituals, and folk customs were analyzed from the perspective of environmental education. It was determined that their content prioritizes the ideas of environmental protection, water conservation, diligence, thriftiness, and combating wastefulness.

To ensure the reliability of the research, theoretical conclusions were cross-referenced with various scientific sources. The compatible aspects of various pedagogical, ecological, and ethnopedagogical approaches were identified, and generalized scientific conclusions were formulated. This approach served to enhance the scientific validity and theoretical significance of the research findings.

Thus, the research methodology and applied scientific methods provided a sufficient scholarly foundation for a comprehensive analysis of the role of Karakalpak folk pedagogy in environmental education, for identifying opportunities for its integration into the modern education system, and for creating a theoretical model to cultivate a sense of responsibility in students toward natural resources and waste. This methodological approach serves as a crucial foundation for analyzing the results presented in subsequent chapters and for substantiating the scientific conclusions ^[5].

RESULTS AND DISCUSSION

The results of this study show that the role of Karakalpak folk pedagogy in the environmental education system is consistent with the main approaches recognized in modern pedagogical theories. Scientific literature emphasizes that the effectiveness of environmental education is ensured through the mutual integration of ecological knowledge, values, motivation, and practical activity. Our research findings confirm this very idea, demonstrating that these components are naturally interconnected in folk pedagogy. This implies that using folk pedagogy to form environmental responsibility not only holds historical or cultural significance but also meets the methodological requirements of modern education.



The theoretical model developed during the study substantiates the need to organize environmental education not just within the framework of natural sciences but also in harmony with national values, family upbringing, work culture, and social relations. This aspect distinguishes it from some traditional models of environmental education.

In many practices, environmental education is primarily focused on imparting theoretical knowledge about environmental issues, pollution, or waste management. While such an approach may increase students' knowledge, it does not always ensure that this knowledge translates into sustainable environmental behavior [6].

The research findings indicate that environmental responsibility is formed sustainably only when ecological values become a person's inner conviction. The results of the discussion show that environmental education in Karakalpak folk pedagogy is directly based on life experience. Parents and adults did not merely explain the need to protect nature to the younger generation; they also set a personal example in their daily activities.

In modern pedagogy, experiential learning, project-based activities, observation, and practical exercises are also recognized as some of the most effective tools for developing student competencies. Therefore, this aspect of folk pedagogy fully aligns with the principles of a competency-based approach.

Another important conclusion of the study is that in Karakalpak folk pedagogy, environmental responsibility was formed as an integral part of moral education. Harming nature was evaluated not only as an economic loss but also as a moral failing and social irresponsibility.

This approach, in its essence, corresponds to the modern concept of environmental ethics. In contemporary environmental education, an individual's moral position and value system are also considered crucial factors in solving environmental problems. For this reason, it is advisable to organize environmental education not only on the basis of scientific knowledge but also on the foundation of moral values.

The possibilities of putting the theoretical model developed during the discussion into practice were also analyzed. The model can serve as a methodological basis for enriching the content of environmental education in general education schools, using folk pedagogy materials in lessons and extracurricular activities, strengthening interdisciplinary integration, and encouraging students to actively participate in environmental projects [7].

Specifically, integrating the ecological values from Karakalpak folk pedagogy into the content of subjects such as biology, geography, technology, civics, and literature will further enrich students' ecological worldview.

The study's results also indicated the need to localize environmental education, taking into account the ecological characteristics of the Aral Sea region. Factors such as the environmental problems related to the Aral Sea, water scarcity, desertification, and loss of biodiversity necessitate adapting the content of environmental education to regional needs. The values present in Karakalpak folk pedagogy, such as water conservation, appreciating nature's gifts, and the rational use of resources, can serve as particularly relevant methodological tools for this region. In this respect, the research findings also create an important theoretical foundation for developing regional environmental education concepts.

CONCLUSION AND RECOMMENDATIONS

In conclusion, this study aimed to comprehensively analyze the theoretical potential of Karakalpak folk pedagogy in fostering a sense of responsibility among students toward natural resources and waste. Through an analysis of scientific literature, a comparative study of the ethnopedagogical approach, and modern concepts of environmental education, the role and significance of folk pedagogy within the environmental education system have been scientifically substantiated.

The research revealed that the centuries-old educational experience, customs, oral traditions, family upbringing, and labor practices of the Karakalpak people are vital pedagogical resources for developing environmental responsibility.

The analysis established that in Karakalpak folk pedagogy, the attitude toward nature is cultivated not merely as an economic interest or a means of subsistence but as a spiritual value. Principles such as valuing water, preserving soil fertility, protecting trees and plants, treating domestic and wild animals with care, and avoiding wastefulness have been an integral part of raising the younger generation.

As these values are closely intertwined with the core tenets of modern environmental education, their integration into today's educational process is both scientifically and practically sound.

According to the research findings, fostering environmental responsibility is a continuous and multi-stage pedagogical process.



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- 13.00.00 Pedagogika fanlari
 - 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
 - 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
 - 13.00.03 Maxsus pedagogika
 - 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
 - 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
 - 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
 - 13.00.07 Ta'limda menejment
 - 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
 - 13.00.09 Ijtimoiy pedagogika
 - 07.00.00 Tarix fanlari
 - 19.00.00 Psixologiya fanlari
 - 01.00.00 Fizika-matematika fanlari
 - 02.00.00 Kimyo fanlari
 - 03.00.00 Biologiya fanlari
 - 09.00.00 Falsafa fanlari
 - 10.00.00 Filologiya fanlari
 - 11.00.00 Geografiya fanlari



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