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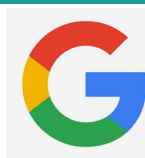
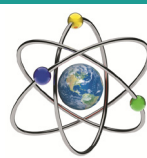
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- 13.00.00 Pedagogika fanlari
- 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
- 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
- 13.00.03 Maxsus pedagogika
- 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi 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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CREATIVITY-ORIENTED LANGUAGE TEACHING IN KARAKALPAK FOLK PEDAGOGY

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Abstract: This article explores the pedagogical potential of Karakalpak folk pedagogy within the framework of creativity-oriented language teaching. In an era of globalization and educational modernization, traditional transmissive models are increasingly giving way to learner-centered, constructivist approaches that prioritize communicative competence and linguistic creativity. This study examines how the rich oral tradition of the Karakalpak people—encompassing genres such as riddles (jumboqlar), proverbs (naqil-maqallar), fairy tales (ertekler), and humorous anecdotes—serves as a culturally grounded resource for fostering creative thinking. The research employs a qualitative, text-centered methodology to analyze the linguistic features and semantic dimensions of folkloric texts. The findings indicate that Karakalpak folk pedagogy naturally promotes divergent thinking through metaphorical reasoning and symbolic interpretation. For example, riddles enhance cognitive flexibility by requiring learners to resolve conceptual paradoxes, while proverbs and tongue twisters strengthen phonological awareness and lexical precision. The article also examines the figure of Omirbek Lakkhi and the genre of riddle tales as representative examples of how humor and wit can foster psychological resilience and intellectual autonomy among learners. The study concludes that integrating ethno-pedagogical materials into modern language curricula not only enhances learners' narrative and expressive abilities but also reinforces their cultural identity and intercultural competence. By adapting traditional wisdom to contemporary instructional approaches, such as project-based learning and dramatization, educators can transform language classrooms into immersive environments that encourage creativity and self-expression. Ultimately, integrating Karakalpak folk heritage into language education offers a sustainable model for preserving national values while meeting the creative demands of 21st-century education.

Key words: Ethno-pedagogy; Cultural Heritage; Oral Folklore; Communicative Competence; Instructional Methodology; Traditional Wisdom.

Annotatsiya: Ushbu maqolada qoraqalpoq xalq pedagogikasining kreativlikka yo'naltirilgan til ta'limidagi pedagogik salohiyati tahlil qilinadi. Globalashuv va ta'limni modernizatsiya qilish sharoitida an'anaviy bilim uzatishga asoslangan yondashuvlar o'rni tobora ko'proq kommunikativ kompetensiya va lingvistik tasavvurni rivojlantirishga qaratilgan, ta'lim oluvchiga yo'naltirilgan konstruktivistik yondashuvlar egallamoqda. Tadqiqotda qoraqalpoq xalqining boy og'zaki ijodi – jumboqlar, naqil-maqollar, ertaklar va kulgili latifalar kabi janrlarning kreativ fikrlashni rivojlantirishdagi madaniy asoslangan pedagogik resurs sifatidagi o'rni tahlil qilinadi. Tadqiqot folklor matnlarining lingvistik shakllari va semantik qatlamlarini o'rganishga asoslangan sifatli, matnga yo'naltirilgan metodologiya asosida olib borilgan. Tadqiqot natijalari qoraqalpoq xalq pedagogikasi metaforik tafakkur va ramziy ma'nolarni talqin qilish orqali divergent fikrlashni tabiiy ravishda rivojlantirishini ko'rsatadi. Xususan, jumboqlar o'quvchilardan konseptual paradokslarni hal etishni talab qilish orqali ularning kognitiv moslashuvchanligini rivojlantiradi, maqollar va tez aytishlar esa fonetik ko'nikmalar hamda leksik aniqlikni takomillashtiradi. Shuningdek, maqolada O'mirbek Laqqi obrazi hamda "jumboqli ertaklar" janri o'quvchilarda psixologik barqarorlik va intellektual mustaqillikni shakllantirishda hazil-mutoyiba va topqirlikdan foydalanishning yorqin namunasi sifatida yoritilgan. Tadqiqot xulosalariga ko'ra, etnopedagogik materiallarni zamonaviy o'quv dasturlariga integratsiya qilish nafaqat o'quvchilarning hikoya qilish va og'zaki nutq ko'nikmalarini rivojlantiradi, balki ularning madaniy o'zligini hamda madaniyatlararo kompetensiyasini mustahkamlaydi. Xalq pedagogikasi tajribasini loyihaviy ta'lim va drammatizatsiya kabi zamonaviy metodlar bilan uyg'unlashtirish til darslarini o'quvchilarning erkin fikrlashi va o'zini namoyon etishiga xizmat qiluvchi ijodiy ta'lim muhitiga aylantirish imkonini beradi. Natijada qoraqalpoq xalq pedagogik merosini ta'lim jarayoniga integratsiya qilish milliy qadriyatlarni asrab-avaylash bilan birga XXI asr til ta'limining kreativ talablariga javob beruvchi barqaror pedagogik modelni yaratadi.

Kalit so'zlar: etnopedagogika, madaniy meros, og'zaki folklor, kommunikativ kompetensiya, o'qitish metodikasi, xalq pedagogikasi.



Аннотация: В данной статье исследуется педагогический потенциал каракалпакской народной педагогики в контексте креативно-ориентированного обучения языку. В условиях глобализации и модернизации образования традиционные модели передачи знаний постепенно уступают место личностно ориентированным конструктивистским подходам, направленным на развитие коммуникативной компетенции и языкового воображения обучающихся. В исследовании анализируется богатое устное народное творчество каракалпакского народа – загадки, пословицы, сказки и юмористические анекдоты – как культурно обусловленный педагогический ресурс формирования творческого мышления. Исследование выполнено на основе качественной текстоцентрической методологии, предусматривающей анализ языковой формы и семантических уровней фольклорных текстов. Полученные результаты показывают, что каракалпакская народная педагогика естественным образом способствует развитию дивергентного мышления посредством метафорического осмысления и интерпретации символических значений. В частности, загадки развивают когнитивную гибкость, побуждая учащихся к разрешению концептуальных парадоксов, тогда как пословицы и скороговорки совершенствуют фонетические навыки и лексическую точность. Кроме того, в статье образ Омирбека Лаккы и жанр “сказок-загадок” рассматриваются как яркие примеры использования юмора и остроумия для формирования психологической устойчивости и интеллектуальной самостоятельности обучающихся. Сделан вывод о том, что интеграция этнопедагогических материалов в современные образовательные программы способствует не только развитию повествовательных и речевых навыков учащихся, но и укреплению их культурной идентичности и межкультурной компетентности. Сочетание традиционной народной мудрости с современными образовательными технологиями, такими как проектное обучение и драматизация, позволяет превратить языковые занятия в творческую образовательную среду, способствующую самовыражению обучающихся. Таким образом, интеграция каракалпакского народного педагогического наследия в образовательный процесс представляет собой устойчивую педагогическую модель, обеспечивающую сохранение национальных ценностей и одновременно отвечающую творческим требованиям языкового образования XXI века.

Ключевые слова: этнопедагогика, культурное наследие, устный фольклор, коммуникативная компетенция, методика обучения, народная педагогика.

INTRODUCTION

This article examines the pedagogical potential of Karakalpak folk pedagogy in the context of creativity-oriented language teaching. The study aims to analyze traditional educational practices, oral folklore genres, and ethno-pedagogical principles as effective tools for fostering learners' creative thinking, communicative competence, and linguistic creativity. Special attention is given to the integration of folk tales, proverbs, riddles, songs, and ritual speech into modern language education. The research is based on a qualitative analysis of folkloric sources, pedagogical literature, and contemporary language-teaching methodologies. The findings demonstrate that Karakalpak folk pedagogy provides a culturally grounded, learner-centered, and creativity-enhancing framework that aligns with modern constructivist and communicative approaches to language education. The article concludes that creativity-oriented language teaching rooted in folk pedagogy contributes significantly to the development of linguistic creativity, cultural identity, and intercultural competence among learners.

Karakalpak folk pedagogy is a system of education and upbringing that has evolved over centuries on the basis of the people's life experience, spiritual values, national worldview, and social relations. It aims not only to provide children with knowledge but also to develop their thinking abilities, foster a creative approach to life, and deepen their cognitive abilities through language (Development of..., 565). Research object: Folklore texts (oral literature) are regarded not only as sources of content but also as holistic linguistic systems, with particular emphasis on their linguistic form.

LITERATURE REVIEW

The theoretical foundation of this study integrates creativity-oriented pedagogy with Karakalpak ethno-pedagogical systems. Modern language education has shifted toward a constructivist paradigm in which linguistic creativity is viewed as a skill that can be developed rather than as an innate talent. Khrolenko (2008) emphasizes that folkloric texts function as holistic linguistic systems that encode a national worldview through their phonetic and semantic structures. Recent studies highlight the cognitive value of Karakalpak folklore genres. Abishov and Sarsenbaeva (2023) demonstrate that riddles foster metaphorical reasoning, while studies on proverbs emphasize their role in developing intercultural communicative competence. Furthermore, the genre of humorous anecdotes, represented by Omirbek Lakkhi, is recognized as an effective means of fostering psychological resilience and divergent thinking. Despite this rich heritage, a gap remains between traditional folkloric materials and their effective application in contemporary language classrooms. This study seeks to bridge that gap by proposing a methodological synthesis that integrates traditional oral heritage with modern learner-centered approaches to enhance linguistic creativity and strengthen cultural identity.

A text-centered approach was employed to analyze different linguistic levels, including phonetics, lexicon, syntax, and stylistics, in order to reveal the distinctive features of folklore (Khrolenko, 166). The unique cultural



identity of every nation is manifested through its language. Phraseological units play a particularly significant role in preserving cultural and spiritual heritage, as they reflect the historical experience and traditional way of life of a people. The semantics of phraseological units embody a long process of cultural development. The phraseological fund of every language reflects people's lives, socio-historical events, moral, spiritual, and cultural values, religious beliefs, national traditions and customs, as well as cultural stereotypes and archetypes, all of which are transmitted from generation to generation (Bozorov, 13). In Karakalpak folk education, creativity was cultivated naturally through children's everyday experiences. Activities such as games, riddles, rhymes, and storytelling encouraged independent thinking, imagination, and the ability to view situations from multiple perspectives. Riddles, in particular, developed logical and creative thinking through the use of metaphors and symbols. Fairy tales and epics portrayed heroes who overcame difficulties through intelligence and ingenuity, thereby serving as models of creative problem-solving. Rather than providing ready-made answers, this educational approach taught children how to think critically and solve problems independently.

As Turemuratova (374) observes: "Most students believe that lesson processes are boring or that they do not understand the information presented by the teacher. This situation should not be attributed solely to either teachers or students. Teachers deliver the knowledge they possess; however, students may fail to retain or fully comprehend the information. Consequently, the educational process cannot produce effective outcomes. Students spend 90 minutes attending classes without achieving meaningful learning, while teachers are compensated based on teaching hours rather than instructional quality. Therefore, higher education requires innovative approaches that utilize modern technologies to improve the quality of instruction and provide students with broader access to engaging scientific knowledge." In Karakalpak folk education, language has traditionally been regarded as the principal instrument of education. The guidance provided by parents, elders, and other members of the community was predominantly oral. Moral values, social norms, and practical life skills were transmitted through proverbs, sayings, advice, and instructive stories.

RESEARCH METHODOLOGY

Nowadays, the integration of creativity-oriented and linguo-methodological principles of Karakalpak folk pedagogy into the education system has become increasingly important. The integration of native language instruction, particularly through the incorporation of oral folklore into early education and classroom activities, significantly enhances learners' imagination, oral communication skills, and sense of cultural identity. Karakalpak folk pedagogy, therefore, represents not merely a historical legacy but also a valuable source of contemporary educational innovation and a practical framework for creative pedagogy. In modern language education, fostering creativity has become one of the principal educational objectives. Contemporary learners are expected not only to master grammar and vocabulary but also to use language creatively, express their own ideas confidently, and participate in meaningful communication. Creativity-oriented language teaching seeks to develop learners' imagination, emotional engagement, and capacity for self-expression. Traditional pedagogical wisdom, accumulated over generations, offers rich opportunities for creativity-based instruction. Rooted in oral traditions, Karakalpak folk pedagogy embodies ethical values, aesthetic ideals, and linguistic diversity. By integrating elements of Karakalpak folklore into language instruction, educators can create an immersive learning environment that stimulates creativity while strengthening learners' cultural awareness.

Creativity-oriented language teaching is grounded in learner-centered and activity-based approaches. It emphasizes:

- the free expression of ideas;
- the flexible use of language;
- problem-solving and imaginative tasks;
- emotional and cultural engagement.

From a pedagogical perspective, creativity in language learning is closely associated with cultural context. Language is not merely a system of grammatical rules but also a carrier of a nation's worldview, traditions, and values. Therefore, folk pedagogy plays a vital role in supporting creativity-oriented language teaching by providing authentic linguistic materials and culturally meaningful learning content. The genres of Karakalpak oral folklore are thematically diverse, each reflecting its own distinctive content and educational purpose. Since ancient times, our ancestors, as masters of verbal artistry, have expressed their thoughts and emotions concisely and precisely. Drawing upon both positive and negative life experiences, they developed a tradition of conveying profound wisdom through a single line or two, encapsulating complex ideas in remarkably concise expressions. A single proverb, for example, can convey the depth of meaning contained in an entire volume, while riddles invite listeners into an endless world of reflection and intellectual exploration.



These folklore genres are the products of centuries of cultural development and remain invaluable sources of the nation's ethical and aesthetic consciousness. From birth through adulthood, children's hopes, dreams, aspirations, and life experiences have been reflected in various forms of children's folklore. Proverbs and sayings have been transmitted from generation to generation and continue to constitute an essential part of the national cultural heritage. Their origins are closely connected with the emergence and development of national consciousness. Alongside inherited concepts, they contain generalized reflections derived from collective life experience. Consequently, proverbs and sayings represent an inexhaustible cultural treasure that has accompanied every stage of the nation's historical development. Within society, they promote social harmony, patriotism, respect for labor and professional skills, preservation of national traditions, moral responsibility, sincerity, and the ability to distinguish between right and wrong. In the context of globalization and educational modernization, language education increasingly emphasizes creativity, learner autonomy, and cultural relevance. Traditional transmissive models are gradually being replaced by approaches that prioritize creative thinking, communicative competence, and meaningful interaction. Within this paradigm, folk pedagogy emerges as a valuable yet insufficiently explored resource for creativity-oriented language teaching.

Rooted in centuries-old cultural traditions, Karakalpak folk pedagogy constitutes a holistic educational system integrating moral education, aesthetic perception, and linguistic development. Oral folklore genres—including fairy tales (*ertekler*), proverbs (*maqallar*), riddles (*jumbaqlar*), epics (*dastanlar*), and ritual speech—have historically served as powerful instruments of language acquisition and creative expression. Nevertheless, their pedagogical potential has not yet been systematically incorporated into contemporary language education research. This study aims to explore the contribution of Karakalpak folk pedagogy to creativity-oriented language teaching by examining its theoretical foundations, methodological applications, and educational outcomes. Riddles in the Karakalpak Folk Tradition: A Cognitive and Pedagogical Perspective Riddles represent one of the oldest and most extensively studied genres of oral folklore, serving as an important medium for transmitting collective knowledge, cultural values, and cognitive patterns. Characterized by concise poetic or prose forms, riddles employ metaphor, analogy, and symbolic imagery to describe people, objects, and phenomena. This distinctive structure not only enriches linguistic expressiveness but also stimulates analytical thinking, interpretative abilities, and creative reasoning among learners.

“Erlik barliqqa jetpes.” Translation: “Bravery alone is not enough.” Analysis: This Karakalpak proverb emphasizes that courage alone is insufficient for success. It suggests that bravery should be complemented by wisdom, strategy, and sound judgment, reflecting the Karakalpak appreciation of thoughtful decision-making and careful planning.

“Zordan zor shigadi.” Translation: “The stronger overcomes the strong.” (or “There is always someone stronger.”). Analysis: This proverb reflects the Karakalpak belief that determination, resilience, and inner strength ultimately prevail over physical power. It conveys the idea that genuine strength lies not merely in physical force but in perseverance and moral fortitude (Study of..., 76).

Within the Karakalpak cultural tradition, riddles occupy a central position in the broader corpus of oral folklore. Scholarly research demonstrates that they embody semantic structures closely connected with national identity and worldview, encompassing themes related to nature, human life, material culture, and everyday experience. Comparative linguistic studies examine their semantic categories, structural characteristics, and thematic diversity, highlighting both their genre-specific features and their cultural significance (Abishov & Sarsenbaeva, 36-45).

From an educational perspective, Karakalpak riddles function as effective tools for cognitive development and intercultural learning. Their pedagogical value lies in fostering logical reasoning, abstraction, comparison, and inferential thinking—abilities that are fundamental to intellectual development. Furthermore, riddles strengthen learners' linguistic intuition, metaphorical competence, and interpretative skills, thereby supporting both formal and informal educational processes. Existing research emphasizes the important role of folk riddles in shaping early cognitive frameworks and facilitating the intergenerational transmission of traditional knowledge. As Menlimuratova and Saparniyazova (85) observe: “In riddles, one object, movement, or state is figuratively compared with another. A question asking ‘What is it?’ is posed, and the answer is revealed at the end. This constitutes the essential characteristic and immutable principle of the riddle genre. Numerous studies have been devoted to the analysis of Karakalpak riddles.”

ANALYSIS AND RESULTS

Karakalpak riddles frequently conceptualize the human body and everyday objects through natural and material metaphors. For example: Ju`rgen jeri mereke. (Adam). “Wherever it goes, there is celebration.” (Human) (Karakalpak Folklore, Vols. 77-87, p. 373). This riddle metaphorically emphasizes the social nature of human beings and their role as active participants in communal life. Such riddles stimulate abstract

interpretation and associative thinking. Another example illustrates the concept of embodied cognition: Bir oshaqqa bes ko'sew. (Awiz, bes barmaq). "Five pokers for one hearth." (Mouth and five fingers) (Karakalpak Folklore, Vols. 77-87, p. 373) Here, the mouth is conceptualized as a hearth, while the fingers are compared to pokers. This metaphor reflects functional unity and develops learners' ability to interpret symbolic meaning. Riddles describing facial features demonstrate complex metaphorical imagery:

*Abden, Abdennin ustinde duwden,
Duwdennin` ustinde shiraq,
Shiraqtiñ ustinde qiyay,
Shiraqtiñ ustinde maydan,*

Maydannıñ ustinde qopaq. (Awiz-murin, qas, mañlay, shash)

*"A fortress, upon it a wall;
Upon the wall, a lamp;
Above the lamp, a lake;
Above the lake, a forest."*

(Mouth, nose, eyes, eyebrows, and hair) (Karakalpak Folklore, Vols. 77-87, p. 373). This riddle constructs a vertical spatial model that enhances visual imagination and sequential reasoning. Such texts encourage learners to analyze structural organization, hierarchical relationships, and symbolic meaning. From the perspective of creativity-oriented language teaching, Karakalpak riddles perform several important pedagogical functions: developing creative thinking through metaphorical interpretation and imaginative reasoning; enhancing linguistic competence by exposing learners to figurative language and symbolic structures; facilitating cultural transmission, as riddles embody national values and traditional knowledge; promoting interactive learning through dialogic engagement between teachers and learners. The incorporation of riddles into language instruction supports learner-centered pedagogy and is consistent with contemporary educational paradigms that emphasize creativity and cultural identity. Tongue twisters constitute one of the most dynamic genres of Karakalpak oral folklore. They have evolved through the nation's cultural experience and have been transmitted from generation to generation (Karakalpak Folklore, Vols. 77-87, p. 12). (Original Karakalpak tongue-twister texts remain unchanged.) These tongue twisters demonstrate the metaphorical richness, parallel syntactic structures, rhythmic patterns, and symbolic imagery characteristic of Karakalpak oral folklore.

Natural elements such as rivers, the steppe, poplar trees, animals, and everyday objects function as symbolic representations of social experience, aesthetic perception, and cognitive play. Consequently, they reflect both the educational philosophy and the cultural worldview of the Karakalpak people (Karakalpak Folklore, Vol. 76, pp. 437-440). These tongue twisters demonstrate the metaphorical richness, parallel structures, and symbolic imagery characteristic of Karakalpak oral folklore. Natural elements, such as rivers, the steppe, and poplar trees, together with animals and everyday objects, function as symbolic representations of social experience, aesthetic perception, and cognitive play, thereby reflecting the pedagogical philosophy and cultural worldview of the Karakalpak people (Karakalpak Folklore, Vol. 76, pp. 437-440). An anecdote is a short humorous oral genre performed in the presence of both the narrator and the audience. Throughout history, the Karakalpak people have valued the tradition of telling and listening to humorous stories. Passed down from generation to generation, this tradition has retained its educational and cultural significance. Anecdotes typically portray people's behavior, actions, and, at times, inappropriate conduct through humor and satire. In many cultures, anecdotes are associated with well-known folk characters whose personalities are revealed through wit and humorous situations. Among the Karakalpak people, the most prominent representative of this tradition is Omirbek Lakkhi. Other legendary figures of folk humor, such as Aldar Kose and Khoja Nasriddin, have also been widely known and appreciated.

As a genre created by the people and centered on human behavior, anecdotes serve not only to entertain but also to strengthen psychological resilience by encouraging self-reflection, self-criticism, and self-improvement. Structurally, anecdotes are predominantly dialogue-based and have traditionally been published as an independent genre within collections of folk prose (Khojanova & Kerwenov, 10). One day, Omirbek had a toothache. He went to a dentist and gave him two chickens as payment. The dentist extracted two of Omirbek's teeth. "What have you done? Only one of my teeth was hurting. Why did you pull out both of them?" Omirbek asked. "I assumed that since you brought two chickens, you might have had two aching teeth, so I pulled out both of them," the dentist replied (Khojanova & Kerwenov, 432). One day, while handing a cup of tea to his son, Omirbek struck him and warned him not to break the cup. "Why are you hitting him?" his wife asked. "So that he will not break the cup," Omirbek replied. "But he hasn't broken it," she responded. "What would be the point



of hitting him after he had already broken it?" Omirbek answered (Khojanova & Kerwenov, 433). These anecdotes demonstrate how humor functions as an educational instrument. Through irony and wit, they encourage critical reflection, logical reasoning, and practical wisdom while simultaneously entertaining the audience. The primary purpose of riddle tales is to reveal the hidden meanings embedded in riddles. Their narrative structure generally follows a similar pattern. A king challenges his viziers or other courtiers to solve a difficult riddle. When they fail, they search among ordinary people for someone capable of interpreting it. Eventually, a wise old man, an elderly woman, a shepherd, a young boy, or a young girl successfully solves the riddle and is subsequently invited to serve at the royal court. Such narratives encourage logical thinking, wisdom, and analytical reasoning.

The genre-specific classification of riddle tales, together with the application of appropriate classification criteria, facilitates a more comprehensive understanding of their thematic and structural characteristics. Although different folklore genres may overlap within a single tale, one dominant genre usually determines the overall structure and development of the narrative. Consequently, riddle tales are classified according to their principal genre-forming characteristics. The publication of Karakalpak riddle tales was prepared by researchers of the Karakalpak Research Institute of Humanities of the Karakalpak Branch of the Academy of Sciences of Uzbekistan, including Candidates of Philological Sciences A. Alniyazov and Zh. Khoshniyazov, researchers G. Nuratdinova, T. Kanaatov, A. Bekimbetov, P. Oteniyazov, and G. Begmuratova, together with computer specialists B. Seytbekova, Sh. Sayimbetov, A. Purkhanova, Z. Amanbayeva, R. Yuldasheva, A. Bekbergenova, and U. Mambetmuratova (Khojanova & Kerwenov, 8). Among the best-known Karakalpak riddle tales are "Назарханның перзентлери" (The Sons of Nazarkhan) and "Орынлы сөздің өрнегі" (The Power of Appropriate Words). Riddle tales contribute to the development of logical reasoning, creativity, memory, and interpretative skills. Regular engagement with such folklore encourages analytical thinking, enriches vocabulary, strengthens communication skills, and promotes lifelong intellectual development. Creativity-oriented language teaching is grounded in constructivist, humanistic, and communicative theories of education. As Nietbaeva (720) observes, the English proverb "Time is money" reflects the Western cultural emphasis on productivity and economic efficiency, whereas the Karakalpak proverb "Waqıt – bul ǵáziyne" (Time is a treasure) conveys a more philosophical and spiritual understanding of the value of time. Modern language pedagogy regards creativity not as an innate talent but as a competence that can be systematically developed. Creativity-oriented instruction encourages learners to experiment with language, solve problems, and express personal meanings. In this regard, folk pedagogy is fully consistent with contemporary educational principles because it provides authentic linguistic material embedded within a rich cultural context.

Throughout history, Karakalpak folklore has been preserved and transmitted by numerous talented storytellers and performers possessing exceptional abilities in narrating fairy tales, legends, myths, and humorous stories (Naubetulaeva, 286). Karakalpak folk pedagogy represents a comprehensive ethno-pedagogical system formed through collective experience and oral tradition. It encompasses educational ideals related to morality, wisdom, respect for elders, and harmony with nature. Within this system, language performs both communicative and educational functions. Proverbs and sayings transmit concise linguistic structures enriched with metaphorical meaning, thereby fostering analytical and creative thinking. Folk tales and epics develop narrative competence, imagination, and emotional intelligence. Riddles stimulate divergent thinking and lexical flexibility, while ritual speech contributes to expressive intonation and pragmatic competence. Researchers emphasize that ethno-pedagogy strengthens learners' cultural identity while simultaneously promoting cognitive and creative development. Consequently, Karakalpak folk pedagogy provides a culturally responsive framework for contemporary language education. Karakalpak proverbs are distinguished by their brevity, metaphorical richness, and semantic depth. Their application in language teaching promotes creative interpretation, paraphrasing, and contextual analysis. Learners participate in activities such as proverb dramatization, creative rewriting, and comparative analysis, thereby enhancing linguistic flexibility and originality. Narrative folklore genres likewise play an essential role in developing storytelling skills and imaginative language use. Retelling stories from different perspectives, creating alternative endings, and role-playing epic characters encourage learners to construct meaning actively while experimenting with diverse linguistic structures. These tongue twisters demonstrate the metaphorical richness, parallel structures, and symbolic imagery characteristic of Karakalpak oral folklore. Natural elements, such as rivers, the steppe, and poplar trees, together with animals and everyday objects, function as symbolic representations of social experience, aesthetic perception, and cognitive play, thereby reflecting the pedagogical philosophy and cultural worldview of the Karakalpak people (Karakalpak Folklore, Vol. 76, pp. 437-440).

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personalities are revealed through wit and humorous situations. Among the Karakalpak people, the most prominent representative of this tradition is Omirbek Lakkhi. Other legendary figures of folk humor, such as Aldar Kose and Khoja Nasriddin, have also been widely known and appreciated. As a genre created by the people and centered on human behavior, anecdotes serve not only to entertain but also to strengthen psychological resilience by encouraging self-reflection, self-criticism, and self-improvement. Structurally, anecdotes are predominantly dialogue-based and have traditionally been published as an independent genre within collections of folk prose (Khojanova & Kerwenov, 10).

Riddles are effective tools for developing lexical creativity and problem-solving skills. They stimulate associative thinking and encourage learners to explore multiple semantic possibilities, thereby fostering creative language use. As noted in the literature, "By reading Karakalpak folk riddles, we gain insight into the living conditions of the people of that period and their worldview concerning nature and the universe" (Study of..., 51). The integration of Karakalpak folk pedagogy into contemporary language education requires careful methodological adaptation. Creativity-oriented instructional strategies include project-based learning, dramatization, storytelling workshops, and dialogic interaction based on folkloric texts. Within this framework, teachers function as facilitators who guide learners in interpreting cultural meanings and expressing their own ideas. Digital storytelling and multimedia resources can further enhance learners' engagement with folkloric materials while preserving their cultural authenticity. The effectiveness of this approach depends on achieving a balance between tradition and innovation, ensuring that folkloric content contributes to communicative objectives while simultaneously fostering creativity. The incorporation of Karakalpak folk pedagogy into creativity-oriented language teaching provides several important educational benefits: the development of linguistic creativity and expressive competence; the enhancement of cultural awareness and cultural identity; the improvement of communicative and narrative skills; the stimulation of critical and divergent thinking. These educational outcomes correspond closely with the objectives of contemporary language education and contribute to the development of culturally competent, creative, and active language users.

Riddles represent a powerful pedagogical tool for developing creative thinking and lexical flexibility. They encourage learners to analyze figurative language, infer meanings, and create their own riddles, thereby enriching vocabulary and strengthening semantic awareness. To integrate Karakalpak folk pedagogy effectively into creativity-oriented language teaching, educators may employ the following instructional methods: creative retelling and adaptation of folk narratives; role-playing and dramatization of folk tales; comparative analysis of traditional expressions and contemporary language; project-based learning centered on folklore themes; collaborative storytelling and creative writing activities. These instructional methods encourage active learner participation and enable students to become co-creators of linguistic knowledge rather than passive recipients of information (Khrolenko, 320). Creativity-oriented language teaching based on Karakalpak folk pedagogy contributes to: the development of communicative and creative competence; the preservation of the national language and cultural heritage; the formation of moral and aesthetic values; the strengthening of learners' cultural identity. Within the context of globalization, this educational approach supports the preservation of linguistic diversity while adapting traditional educational values to the requirements of contemporary pedagogy. As Turemuratova (9) notes: "Many folklorists and literary scholars have conducted scientific research on the genesis, stages of development, and genre characteristics of mixed games in children's folklore. Among the most prominent scholars in Russian folklore studies are G. S. Vinogradov, I. O. Kapitsa, V. P. Anikin, and M. N. Melnikov."

CONCLUSION

Creativity-oriented language teaching grounded in Karakalpak folk pedagogy offers a culturally enriched and pedagogically effective approach to contemporary language education. Karakalpak folk traditions provide authentic linguistic materials that foster creativity, imagination, and communicative competence. The integration of ethno-pedagogical resources into modern teaching practices contributes to the holistic development of learners while preserving national cultural heritage within educational contexts. Future research should focus on empirical investigations that assess the impact of folklore-based creative methodologies on language proficiency, learner motivation, and communicative competence. Proverbs, as concise expressions of folk wisdom, possess considerable pedagogical value. Their metaphorical nature develops figurative thinking and enables learners to interpret implicit meanings. Creative learning activities based on proverbs—such as interpretation, comparison, paraphrasing, and short-story writing—effectively stimulate linguistic creativity and critical thinking.

Karakalpak folk riddles likewise constitute a valuable pedagogical resource for creativity-oriented language teaching. Their metaphorical richness, cognitive complexity, and cultural significance contribute to the development of learners' creative thinking, communicative competence, and intercultural awareness. The findings of this study confirm that integrating folk riddles into language education not only enhances linguistic competence



but also promotes cultural awareness, intellectual engagement, and creative self-expression. Future research may further explore the effectiveness of folklore-based instruction through empirical classroom experiments and comparative studies across different linguistic and cultural traditions.

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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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