



THE ROLE OF CULTURAL MONUMENTS OF KARAKALPOQ IN FORMING STUDENTS' WORLDVIEW

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Abstract. This article analyzes the educational and spiritual significance of Karakalpakstan's cultural monuments in shaping students' worldview. It discusses how historical architecture, archaeological sites, and religious complexes serve not only as carriers of the past, but as active educational environments that influence moral thinking, identity formation, and cultural consciousness. The study emphasizes the importance of integrating site-based learning and heritage interpretation into formal and informal education to promote historical awareness, national pride, and global understanding among students.

Keywords: Cultural monuments, Karakalpakstan, worldview, students, historical memory, education, identity, heritage learning, site-based education.

Introduction

In modern pedagogy, shaping a student's worldview is considered a foundational goal—one that combines cognitive knowledge, emotional awareness, and ethical understanding. The worldview of a young learner is not formed in isolation but develops through interactions with family, society, school, and culture. In this context, cultural monuments—particularly those of historical and spiritual importance—play a crucial role.

Karakalpakstan, as one of the culturally richest regions of Uzbekistan, is home to numerous ancient cities, fortresses, religious centers, and archaeological sites. These physical structures embody centuries of collective experience, wisdom, struggle, and creativity. By engaging with them through education, students not only learn historical facts but internalize values, aesthetics, and philosophical perspectives that shape their way of thinking about the world [1].

Materials and methods

Cultural monuments are not mere remnants of the past; they are pedagogical resources that offer multisensory, emotional, and intellectual engagement. In Karakalpakstan, structures like Topraqqala, Ayazqala, Chilpyk dakhma, and the sacred site Mizdakhon provide rich opportunities for educational interpretation.

Visiting these sites enables students to:

Visualize the timeline of civilizations.

Understand architectural symbolism and religious belief systems.

Develop historical empathy by imagining life in past societies.

See how geography, environment, and culture intersect.

Using cultural sites as “open-air classrooms” encourages active learning, critical thinking, and personal connection to national identity.

Results and discussion

Monuments reflect not only technical and artistic mastery but also ethical, spiritual, and communal values of the time. The funerary symbolism of Mizdakhon, for instance, introduces

students to concepts of life, death, and remembrance—central themes in forming a reflective and morally grounded worldview.

Likewise, the defensive architecture of ancient fortresses speaks to ideas of resilience, unity, and territorial consciousness. When students encounter such narratives, their own perspectives on responsibility, courage, and social duty are deepened [2].

Aesthetic perception is also shaped. Exposure to ancient geometry, carving techniques, and visual proportion refines students' visual literacy and appreciation for cultural diversity, essential components of a modern, globally minded worldview.

Students exposed to local monuments develop a stronger sense of cultural belonging and national pride. They realize that history is not a distant abstraction, but something physically embedded in the soil they walk on. This connection fosters emotional investment in national heritage, counteracting feelings of rootlessness that often emerge in the globalized digital age.

In addition, learning about cross-cultural influences (e.g., Zoroastrianism, Buddhism, Islam, Hellenistic art) that passed through ancient Khorezm introduces students to pluralism and tolerance, enhancing their ability to understand other cultures respectfully.

To utilize the educational power of cultural monuments effectively, the following methods are recommended:

Heritage-based field trips with structured reflective activities.

Project-based learning where students research specific sites and create multimedia presentations.

Storytelling and dramatization of historical events connected to the monuments.

Digital reconstruction and virtual tours, making heritage accessible to remote learners.

Cross-disciplinary curriculum linking history, art, geography, ethics, and environmental studies.

Such strategies turn passive learning into experiential understanding, making the abstract ideas of worldview formation tangible and relatable.

Despite the benefits, several issues hinder full utilization of cultural monuments in worldview education [3]:

Limited access to historical sites in remote areas.

Insufficient training of teachers in heritage interpretation.

Lack of funding for educational tourism or curriculum development.

Overcoming these challenges requires collaboration between educational institutions, cultural ministries, and local communities, ensuring that monuments are preserved not only physically but intellectually—as living sources of national philosophy.

In contemporary education, one of the key competencies to be developed in students is historical thinking—the ability to analyze events in context, identify cause-effect relationships, and understand change over time. Cultural monuments offer a concrete starting point for this abstract skill. When a student stands before the ancient walls of Topraqqala, they are confronted not just with stone and architecture, but with questions of civilization, governance, religion, and social order [4].

Conclusion

Cultural monuments in Karakalpakstan are more than historic structures; they are living textbooks through which students can experience time, identity, and meaning. Their role in shaping students' worldview is profound—encouraging critical thought, ethical reflection, and

national consciousness. Integrating these monuments into education through innovative, inclusive, and interdisciplinary methods will ensure that students grow not only as informed citizens but as culturally grounded individuals capable of contributing to global civilization.

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