



## **THE TRADITIONAL LABOR CULTURE OF THE KARAKALPAK PEOPLE**

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<b>Received:</b> 11 <sup>th</sup> February 2021 <b>Accepted:</b> 28 <sup>th</sup> February 2021 <b>Published:</b> 18 <sup>th</sup> March 2021	The article reveals the specifics of folk pedagogy, labor traditions as a factor of education, ethnographic features of the Karakalpak people, the principles of pedagogical cultures of all peoples, the principles of labor education in Karakalpak pedagogy, the pedagogical potential of traditional Karakalpak crafts and fakes
<b>Keywords:</b> Educational traditions; labor culture; traditions; labor traditions; customs; pedagogical culture; ethnopedagogical culture; principles of labor education; ethnopedagogical education; crafts and fakes	

The basis of folk pedagogy is educational traditions that act as a means of preserving, reproducing, transferring and consolidating social, work experience and moral values. Speaking about the specifics of folk pedagogy from the standpoint of the formation and development of the individual, the focus of attention should be placed on labor traditions as a factor in education. The content and technology of ethnic pedagogy is mainly reduced to the upbringing of a growing person in work, the formation and development of industriousness and, on this basis, other moral qualities (1).

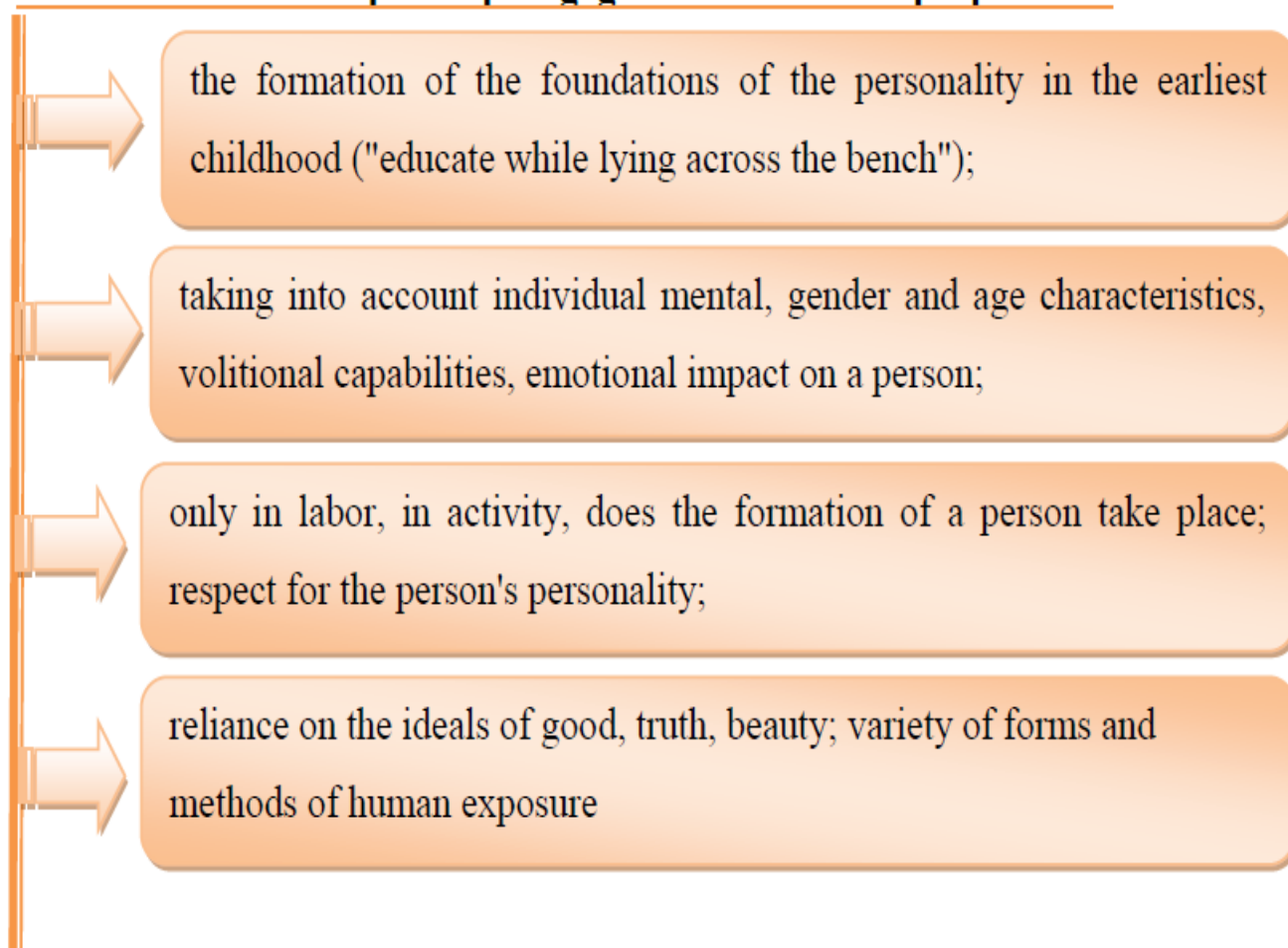
Labor traditions are historically formed forms and types of labor activity, which are characteristic of this ethnos, which are passed from generation to generation, including the views of the people on labor, on its role in the formation of the individual. Consolidating the experience of many generations and passing it on to subsequent generations, traditions serve as a mechanism for the accumulation of spiritual values. And for every nation, the formation and development of the personality is based on labor traditions (4, p. 58).

Customs and traditions are some of the ethnographic features of a people that distinguish it from others. Tradition as a social phenomenon arises at a certain stage of historical development as a response to the material and spiritual needs of people, reflects socio-economic, political and cultural processes. Family rituals are part of the cultural traditions of the people, their spiritual values. Being connected with the life and activities of people, they, like other aspects of socio-political life, are subject to transformations.

The core of the entire popular pedagogical system of education is labor education, and labor is the main factor in education. Labor is the beginning of upbringing in the true sense of the word, diligence is the final result of upbringing and the result of the formation of the younger generation. Each nation has its own pedagogical culture, based on its ethnoculture, ethnopsychology, ethnophilosophy, ethno-labor traditions. However, the pedagogical cultures of peoples standing at the same stage of civilization development, characterized by common historical conditions of development, have much in common. And this is due to the general principles of pedagogical cultures of all peoples, among which the following can be emphasized (Scheme 1):

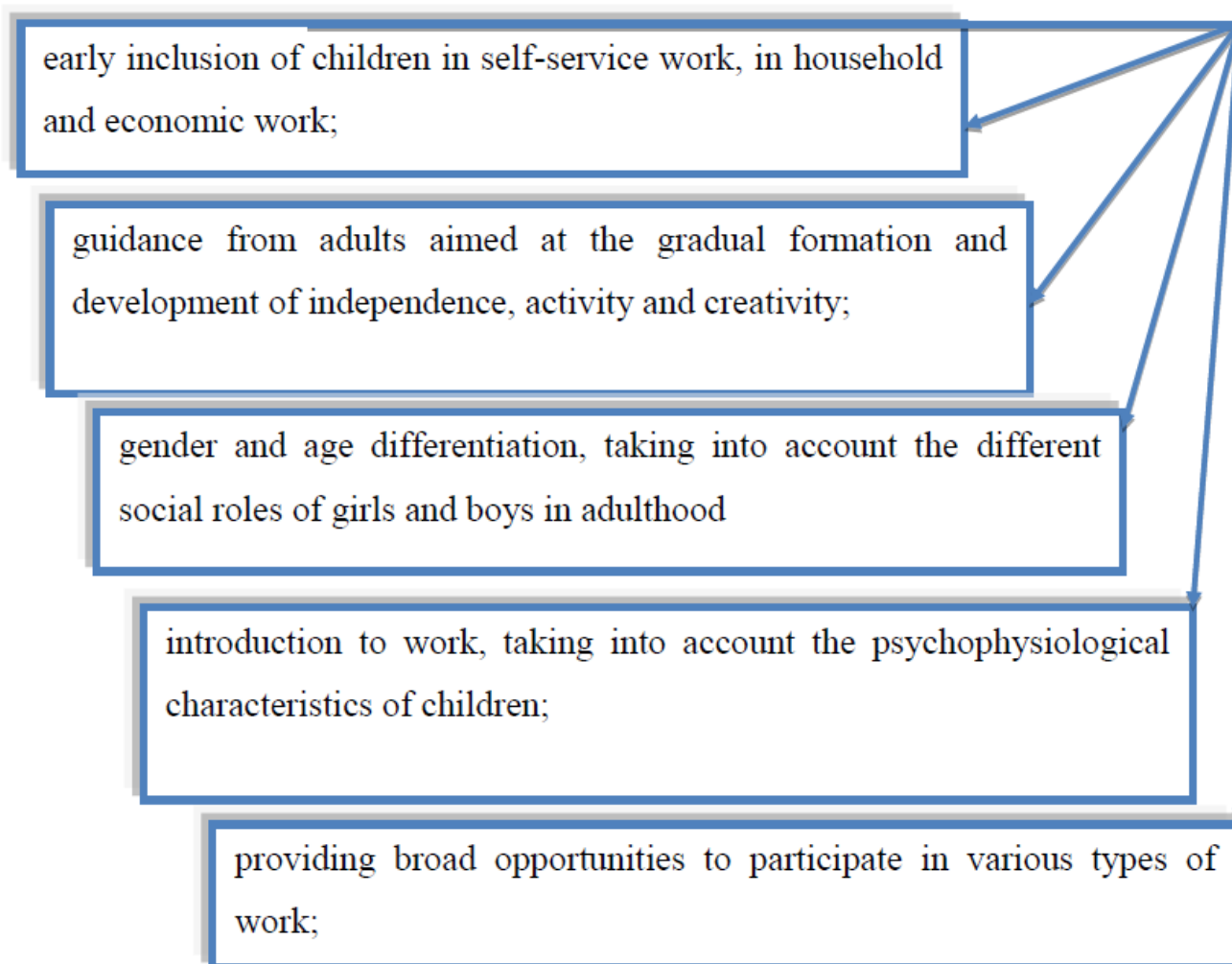
Scheme 1

**Principles of pedagogical cultures of all peoples**



For all ethnic groups, labor has always been and remains the basis of their existence, therefore, labor education in the ethnopedagogical culture of the people of Karakalpakia occupies a leading place. Every healthy child has a genetic need for activity. And folk pedagogy, relying on this natural need, strives at an early age to form the child's industriousness, to develop social, economic, moral, aesthetic motives of labor. Among the Karakalpaks, as a rule, children from a young age are involved in various types of labor in agriculture, livestock breeding, fishing, etc. psychological readiness for work, enriches the knowledge and skills necessary for an independent working life, develops the qualities inherent in a person of labor: hard work, conscientiousness, responsibility, perseverance, ingenuity, etc. Labor education in Karakalpak folk pedagogy is based on the following principles (Scheme 2) :

**Scheme 2**  
**THE PRINCIPLES OF LABOR EDUCATION IN KARAKALPAK PEDAGOGY**



The interrelation, interaction and interdependence of the selected principles give the ethnopedagogical culture of labor education of the people a systemic character. The family can be of great help in the work to revive the traditions of labor education in modern conditions. For this, the interaction of the family and the school is important, aimed at ethnopedagogical education of parents, equipping them with knowledge and skills of educational influence on children in the upbringing of family traditions, in familiarizing with folk art, etc. (1).

A special place in the use of Karakalpak folk traditions in labor education is occupied by the development of folk crafts and arts and crafts by students. It happens at different levels - from familiarization to creativity. Various forms of work are carried out: fairs, thematic conversations, lectures, creative evenings, meetings with artists and folk craftsmen, visiting exhibitions, presenting art products of schoolchildren, classes in local history circles. All these forms of work help students to master folk crafts at the elementary level. As a result, an interest in folk art, a desire to master the technology of crafts and applied arts, the development of motives for the development of folk crafts and arts. The realization of the desires of students is ensured in the classes of circles and associations of interests.

Mastering applied arts and crafts is based on work. The teacher sets the task to instill in children love and respect for national traditions, to form in them practical skills, which, with further development, will turn into mastery. It effectively regulates the development of eyes, tactile sensations, hearing, perception, observation, memory, imagination in children. The teacher strives to develop children's abilities to the point where amateur hobby becomes a professional business of a lifetime (Table).

**Table 1**  
**PEDAGOGICAL POTENTIAL OF TRADITIONAL KARAKALPAK CRAFTS AND FAKES (5)**

Functions Pedagogical potential		Traditions
<b>Educational:</b>	Familiarization mastering, systematization of knowledge about traditional Karakalpak crafts; - training in the manufacture of traditional Karakalpak products (toys, woven products, etc.); - mastering the correct skills and abilities of manual labor, consolidating them in practice;	1. Practical preparation of boys and girls to perform all kinds of work.  2. Mastering the complex art of creating toys for various fishing, agricultural fakes and animal crafts.  3. Preserving family traditions.  4. Development of the necessary skills to serve yourself and your family. This speaks of the skill, hard work, handicraft and thrift of young people.
<b>Developing:</b>	- development of a sense of composition, color, rhythm, symmetry, proportion; - development of independence and interest in Karakalpak crafts; - development of the skills of logical, spatial thinking, imagination, volitional qualities, activity, dedication, emotional mood; - development of creative abilities;	5. Instilling an aesthetic taste for various games, home life and comfort.  6. Educating young people of will, patience, perseverance, accuracy, etc.
<b>Educational:</b>	- labor education; - aesthetic education; - moral education; - mental education; - economic education; - ecological education; - forming spiritual culture; - fostering a respectful attitude to the spiritual values of the Karakalpak people; - education of personal qualities (accuracy, patience, perseverance, etc.)	

Modern life dictates such conditions under which a person needs to be able to survive. This circumstance raises the requirements for the labor training of young people. So, the market relations existing today force us to be especially demanding on the quality of their products. And the teachers decide the question of how, while maintaining the traditional form, content and national color of the product, apply new methods of influencing the material, make it using a new, more economical technology. At the same time, attention is focused on the fact that the objects of folk art are "handcrafted", because only handicrafts are unique and more in demand by consumers.

Thus, the folk traditions of labor education of the Karakalpaks are multifaceted and are of great value in improving the content, forms and technology of labor training of schoolchildren.

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