

Pedagogical Conditions Actualizing the Potential of The Karakalpak Traditions of Labor Education in The Content of Theoretical, Methodological and Practical Training of Students

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Abstract. The article reveals the main labor qualities of the Karakalpaks, highlights the set of pedagogical conditions and traditions of labor education in the content of theoretical, methodological and practical training of students; influence of different genres and types of activities (games, fairy tales, songs, stories, sayings, etc.) for the labor education of children; in the course of the research, the main labor qualities of the Karakalpaks were determined.

Key words: folk pedagogy, labor qualities, pedagogical conditions, pedagogical potential, traditions of labor education, handicrafts, information culture of the individual, technological practice, individual approach.

Introduction.

Labor became from generation to generation more diversified, more perfect, more versatile. Progress in work entailed progress in upbringing, unthinkable without self-education: setting goals for yourself is its concrete manifestation. And as for the goals "ever higher", they testify to the emergence of the idea of perfection in the depths of still primitive forms of education. The formation of a perfect person is the leitmotif of national education. The most convincing and most striking evidence that man is "the highest, most perfect and most excellent creation" [1, 18] is his constant and irresistible striving for perfection. The ability for self-improvement is the highest value of human nature, the highest dignity, the whole meaning of the so-called self-realization lies in this ability.

The improvement of the individual turned out to be conditioned by two of the greatest acquisitions of the human race - heredity and culture (material and spiritual). In turn, the progress of mankind would be impossible without the striving of people for perfection. This improvement itself, generated by labor activity, proceeded in parallel in the sphere of material and spiritual culture, went in a person and outside him, in human communication (Table 1).

Table 1

The influence of various genres and types of activities (games, fairy tales, songs, stories, sayings, etc.) on the labor education of children

Types		Genres
1.	Legends (rituals)	"besik toy", teething, the first haircut - karyn shash (aydar toy), the first steps of a child (tusaw kesiw), loss of milk teeth, circumcision (súnnet toy); dishes; wishes to the child and his family for health, happiness, longevity, success in work, fame and fame in the name of the family and the whole people. that at an early age, children, regardless of gender, were under the supervision of their parents, close relatives, "kindik sheshe" midwives, and the transition from this age category to a higher one was conditioned by the initiation rite, for example, among boys, circumcision of the foreskin "súnnet" (Orazbaeva G. and etc.);

2.	Proverbs	"baliqshı dawılda, diyqan jawında, padashı ólgende tınadı" (buk. a fisherman resting in a storm, an earthmaker in the rain, and a shepherd when he dies); your plowed "; Without labor you will not achieve the goal "; If you want to provide for yourself for one year - sow rice, for ten years - plant a tree, for a hundred years - prepare a person to become a shepherd; labor is the father of everything; the coal miner is not ashamed of his black face; Superfluous craft does not dizzy "; " Seventy crafts are not enough for the young man; "Qanaat qarın toydırar, biyqanaat malın soydırar" (The temperate one will feed his stomach, the glutton will slaughter the last horse);
3.	Sayings	"jar qulasa jayın óledi" (the shore will collapse, the catfish dies), "bası bar da shashı joq, kózi barda qası joq - baliq" - a riddle (head without hair, eyes without eyebrows-fish); "If you have a hardworking son, then your arable land is plowed"
4.	Folk tales	"Well done and seventy arts are not enough"; "Skillful hands"; "I'm too lazy" (Uzbek)
5.	Games	alchiki (asıq); bektas or bes tas; game using sheep droppings (toǵız qumalaq), kite (pátpelek) for boys' games, sling (saqpan) - throwing device from a bag and ropes; sling (palaqpan) - a belt with an extended middle part for throwing stones; langı - a piece of hide with an attached piece of lead or iron necessary for weight, used in boys' games; hunting (ańǵa shıǵıw oyını) or a hunter (ańshılar); (altın qabaq atıw) - a competition of shooters in archery at a suspended pumpkin; In many of their games, children-fishermen used separate parts of old fishing tackle (baliq awlaw áspapları) or made them themselves from clay, wood, reeds, rope and other materials; "aw sal" (to fish); "ań awlaw" (to hunt); the game "Úy-úy"; (altın qabaq atıw) - a competition of shooters in archery at a suspended pumpkin; "Dam" (Kót qurmash), Untangling the net "(aw kóriw); "labor games ": make a doll (quwırshaq soǵıw), a vegetable garden (qawın-qawın), a house (úy-úy) - which bring up diligence in children and familiarize with the craft; games entertainment: where is the magpie? (Hákke qayda?), lunar embrace (ay qulash), grandpa in law (qudaǵay), ritual - Bádik (Bádik), háwjár, rash on the body (Gúlapsan), competitions in wit ("Aǵa biy" - among urban youth, "Geshtek" or "qız jigittiń oyını" - at the rural "Dam" (Kót qurmash), Untangling the net "(Aw kóriw);
6.	Epos	Alpamis "(V.M.Zhirmunsky emphasized that the Kazakh and Karakalpak" Alpamis "have a single most ancient epic plot of all those preserved by the Kazakhs, Uzbeks, Karakalpaks) or" Hoblan "(" Qoblandı ") (Common among Kazakhs, Karakalpaks, Nogays, Bashkir, Tatars, the epic "Qoblandı-Batır" tells about the struggle of the "Kipchaks" (members of the Nogai union of tribes with the Kalmyks); "Qiriq qız"; "Sharyar", Garip ashıq"
7.	Folk art	Wood carving, Karakalpak folk embroidery; one of the most ancient types of artistic leather processing were stamping, applique, embroidery, "reaching great expressiveness in tebengs" - lining under stirrups, in "shanash" - long trapezoidal bags for flour, cereals, fried millet, in "jipek jona" - saddles, in "shını qap" - cases

		for bowls and teapots, in "qnap" - scabbard, in "temeki qalta" - bags for tobacco, etc. ; , , craftswomen of the once famous types of patterned weaving, used for the decoration of the yurt: "aqbasqur", "qizilbasqur", "janbaw", "aq qur", etc.); pottery; folk chapans; Jewelry (necklace, choker, earrings, bracelet, rings);
8.	Folklore	Collectivity of the creative process, tradition, improvisation, artistic method of Karakalpak folklore; the essence of the general aesthetic attitude to reality, the aesthetic ideal of the people, their ideas about the beautiful, the sublime, the tragic, the comic, the ugly, the base, etc. In the folklore of the Karakalpaks, plots about the use of bows and arrows from early childhood are most often found, they serve as an inapplicable element in various kinds of competitions, entertainment, which batyrs perfectly mastered, and it is not rare for girls.
9.	Poems	"Nadan bolma" ("Don't be stupid"), "Balam" ("My son"), "Kim aytar" ("Who will say"), "Eken" ("It turns out"),
10.	Dastans	" Aydos baba "

There are no historical and non-historical peoples, peoples capable of pedagogical creativity and incapable of it. All peoples, large and small, have a conscious concern for the upbringing of a perfect person.

Man is the decoration of the universe, man is the best gold. In the words of the song - a call to be worthy of a human name. This appeal is national only in form, but in essence it is universal [1, 26].

Results and discussions.

The Karakalpak people constantly remembered the goals of upbringing, which were presented as care for the improvement of the individual. One person cannot absorb all the perfection necessary for the people. Therefore, in folk pedagogy, the concept of the total, cumulative perfection of the members of the clan was fixed. People's teachers tried to bring the goals of education into a system. In Central Asia, the commandment about three good human qualities is known - good intention, kind word, good action.

The thousand-year experience of folk pedagogy has crystallized the most effective means of influencing the personality. Imagination is striking the differentiation of educational means associated with the formation of well-defined personality traits [3].

In the course of the research, the main labor qualities of the Karakalpaks were determined:

1) there should be no disdain for work; 2) all work must be loved; 3) education in work is the main leymotif of the Karakalpak people; 4) stubbornness and laziness are unacceptable; 5) popular belief in a person, in his mind, readiness to overcome any difficulties in order to achieve the intended goal; 6) honest and conscientious work; 7) people make fun of a person who is looking for easy work; 8) the quality of labor must be taken care of from the very beginning; 9) mastery comes gradually, thanks to hard work, etc.

Theoretical consideration of the research problem, analysis of school practice, the results of the ascertaining experiment conducted by us made it possible to identify and substantiate the set of the following pedagogical conditions (4, 86) (table 2).

Table 2
A set of pedagogical conditions (L.N. Andreeva)

Types of conditions	<i>genres</i>
1.	a) the creation of various toys by age, handicrafts, embroidery, weaving, sewing and others are initially laid down in educational, developmental and upbringing functions; b) Special training of students is carried out in three main directions: theoretical (mastering the relevant knowledge about the Karakalpak labor traditions as part of folk culture, the foundations of educational methods based on the Karakalpak traditions of handicraft), methodical (the formation of skills in adolescents to use the Karakalpak traditions in labor activity) and practical (a set of methods and experience of artistic and creative activity based on the Karakalpak traditions of handicraft, the development of skills in arts and crafts).
2.	Development and implementation in the educational process of the optional "National traditions of labor education of the Karakalpak people" The purpose of the course is to improve the labor training of students based on the use of the Karakalpak traditions of handicraft. The content of the elective is aimed at solving the following tasks: - the formation of ideas about the history of the development of national labor traditions; - traditions of Karakalpak folk art; - acquaintance with the origins and development of handicraft radiation; - development of professional skills and abilities for making products based on traditional Karakalpak crafts and their creative use in artistic and creative activities; - development of skills and abilities to use new information technologies in the manufacture of hand-made products based on traditional Karakalpak crafts
3.	The use of new information technologies in teaching contributes to the formation of the information culture of the individual; increases the efficiency of the educational process and the quality of vocational training of students. In the educational process, the computer performs several functions: it serves as a means of communication, creating problem situations, a partner, a tool, a source of information, controls the student's actions and provides him with new cognitive opportunities. Educational computer programs are divided into illustrative, consulting, training programs, training control programs, operating environments. The main aspects that should be guided by the analysis of the training computer program and its application: - psychological - how this program will affect the motivation of learning, the attitude to the subject, increase or decrease interest in it; - pedagogical - to what extent the program meets the general orientation of the course and contributes to the development of correct ideas among students; - methodical - whether the program contributes to a better assimilation of the material, whether the choice of the tasks offered to the student is justified, whether the material is presented methodically correctly;

		<p>- organizational - whether the lessons with the use of a computer and new information technologies are rationally planned, is there enough time to perform independent work.</p>
4.	Providing the applied orientation of technological practice (making national souvenirs, folk costumes)	<p>the criteria for the readiness of students to use the Karakalpak traditions of labor education are the need-motivational, cognitive, practical, methodological and personal-creative components. It should be noted that in the process of passing the elective, namely in the process of manufacturing products, students realize and understand the personal and social significance of the finished product (need-motivational criterion). Based on the results of the work performed, provided for by the elective program, students are given marks, which contributes to the development of a practical criterion of readiness, and based on the results of completing assignments, the best students are encouraged (personal and creative criterion). When organizing an elective, it is necessary to proceed from the fact that students will be able to effectively use knowledge about the Karakalpak traditions of labor education, as well as the skills and abilities to make products based on the Karakalpak traditions of labor education of students. Labor education in the organization and conduct of electives, provides research work for students (cognitive and methodological criteria). Thus, the applied orientation of the elective will contribute to the development of the labor skills of students, as well as the further personal development of the student as a bearer of the national culture.</p>
5.	Implementation of an individual approach to learning, taking into account the creative potential of a teenager and environmental factors (local, ethnic, family traditions of various crafts)	<p>We believe that an individual approach is teaching, upbringing and development of students, taking into account their individual (age, physiological and psychological) characteristics, educational needs and capabilities, personal inclinations by creating an adaptive pedagogical system and the most favorable conditions for mental, moral, emotional, physical, labor and creative development of the individual.</p> <p>To implement an individual approach to learning in the context of our research, it is necessary to determine: 1. The level of development of the student and his creative potential 2. Individual characteristics and peculiar traits. 3. Basic principles of studying individual characteristics. 4. Environmental factors (local ethnic and family traditions).</p>

Conclusion.

The first pedagogical condition presupposes the actualization of the pedagogical potential of the Karakalpak traditions of labor education in the content of the theoretical, methodological and practical training of students.

The second pedagogical condition is the development and implementation of the optional "National traditions of labor education of the Karakalpak people" into the extracurricular educational process.

The third pedagogical condition is the use of new information technologies in teaching.

The fourth pedagogical condition is to ensure the applied orientation of the labor education of students in the Karakalpak traditions (making national souvenirs, folk costumes).

The fifth pedagogical condition is the implementation of an individual approach to teaching, taking into account the creative potential of students and environmental factors (local, ethnic, family traditions of labor education).

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