

THEORETICAL FOUNDATIONS OF TEACHING PRIMARY SCHOOL PUPILS A CULTURE OF WEALTH THROUGH LABOUR EDUCATION

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Abstract. The article examines the theoretical foundations of developing a culture of wealth in primary school pupils through labour education. The concept of a culture of wealth is interpreted not as a narrow orientation toward material accumulation, but as an integrated personal quality that includes respect for labour, careful use of resources, responsible consumption, appreciation of property, elementary economic thinking and ethical decision-making in everyday life. The study is based on normative-document analysis, pedagogical interpretation of Uzbek research, theoretical modelling and generalisation of primary education practice. The article substantiates that labour education becomes effective when practical activity is linked with reflection on the origin, value, cost, preservation and social usefulness of material goods. The proposed approach connects technology lessons, mathematics, reading, upbringing classes and family-school cooperation into one educational logic. The results show that the formation of a culture of wealth in primary school requires age-appropriate tasks, a safe social environment, consistent teacher modelling, simple budgeting exercises, productive handwork and evaluation criteria that measure not only the final product, but also economy of materials, discipline, cooperation and responsibility.

Keywords. primary education, labour education, culture of wealth, economic literacy, saving, responsible consumption, property, value formation, practical activity, pedagogical conditions.

INTRODUCTION

The issue of teaching primary school pupils a culture of wealth through labour education has become pedagogically significant because the modern child enters economic relations much earlier than previous generations. Even before mastering systematic economic concepts, children observe money, goods, advertisements, gifts, digital purchases, family expenses and differences in material opportunities among peers. These observations may develop into responsible attitudes, but they may also produce consumerism, carelessness toward things, social comparison and a distorted

idea that wealth appears without labour. Primary education cannot ignore this formative period, because pupils aged six to ten acquire stable habits through repeated actions, imitation and emotionally meaningful experience.

In the context of primary education, the culture of wealth should not be reduced to the desire to be rich or to the ability to count money. Its pedagogical meaning is broader and more ethical. It means that a pupil understands that every object used in daily life is connected with human labour, natural resources, time, skill and social cooperation. A notebook, bread, school uniform, chair or handmade toy becomes an educational object when the teacher helps the child trace the labour, material and responsibility hidden behind it. Such understanding protects the child from wastefulness and forms respect for people who produce goods and services.

Labour education is a natural basis for this process because it transforms abstract value into visible action. A pupil who measures paper before cutting it, uses glue carefully, finishes a task responsibly and keeps the workplace clean does not merely perform a manual operation. The pupil learns the logic of resource use, quality, order, patience and responsibility. If the teacher limits the lesson to copying a ready-made sample, the educational potential of labour disappears. If the same task is connected with questions of why the material must be saved, who produced it, how much effort was spent on it and how the final product can be useful, manual work becomes an instrument of economic and moral development.

The normative basis of this problem is connected with the general aims of education in Uzbekistan. The Law of the Republic of Uzbekistan "On Education" defines primary education as a stage aimed at forming the foundations of literacy, knowledge, skills and competencies necessary for continuing general secondary education [1]. This definition allows labour education to be interpreted not as a secondary decorative subject, but as part of basic competencies. The Concept of Continuous Spiritual Education also emphasises the need to form responsibility, diligence, respect for national values and socially useful behaviour from early childhood [2]. A culture of wealth develops precisely at the intersection of competence, morality and practical life experience.

The relevance of the topic is also determined by changes in the social environment of children. Consumer goods have become more diverse, digital advertising is more intensive, and children increasingly evaluate objects through brand, price and external attractiveness. Such an environment creates a pedagogical risk. If the school does not teach the difference between need and desire, value and price, ownership and care,

children may equate wealth with possession rather than with labour and usefulness. Therefore, primary school must create situations in which pupils experience the connection between effort and result, expenditure and preservation, individual choice and collective benefit.

LITERATURE REVIEW

Uzbek pedagogical thought has traditionally connected labour education with moral development, social usefulness and preparation for life. R.A. Mavlonova, H.R. Sanaqulov and D.P. Xodieva describe labour and its teaching methodology as a field that develops not only manual skills, but also pupils' psychological readiness, discipline, interest in occupations, aesthetic taste and practical thinking [3]. This approach is important for the present research because it shows that labour education in primary school has a complex structure. It includes motivation, perception of materials, planning of operations, accuracy, cooperation and evaluation of the result.

General works on pedagogy by Uzbek scholars also support the idea that education and upbringing cannot be separated in primary school. Pedagogical influence becomes productive when knowledge, activity and personal attitude are formed together [4]. This position is directly related to the culture of wealth. A pupil may know that wasting paper is wrong, but the knowledge remains weak if it is not supported by repeated practice, teacher example and emotionally understandable explanation. Conversely, a pupil may carefully perform a craft activity, but without reflection the action may not become a conscious value. The pedagogical task is to unite knowledge, action and attitude.

Research on economic education in primary classes gives the theme a more specific direction. M.K. Ismailov argues that the formation of economic concepts among primary school pupils should be connected with practical situations, age-appropriate tasks and the integration of economic content into different subjects [5]. This view is methodologically important because pupils do not yet operate with abstract categories such as production, market, capital or budget in a fully scientific sense. They first understand these ideas through concrete experiences such as choosing materials, comparing quantities, planning simple expenses and discussing the usefulness of an object.

K.K. Matyakubov's research on the use of national traditions in labour education demonstrates another important dimension of the topic. Labour education becomes more convincing when it is connected with cultural memory, family experience, crafts,

respect for elders and national forms of productive activity [6]. This means that the culture of wealth should not be taught only through modern economic vocabulary. It can be formed through examples of craftsmanship, household thrift, care for bread, respect for tools, collective help and responsibility for the results of work.

The analysed literature reveals a common theoretical line. Labour education, economic literacy and moral upbringing should be treated as interrelated components of primary education. However, many classroom practices still separate them mechanically. Technology lessons may focus on making an object, mathematics may focus on calculations, upbringing classes may focus on moral conversation, and family education may remain outside the teacher's methodological plan. Such fragmentation weakens the formation of a culture of wealth. The present article therefore develops an integrated theoretical approach in which labour activity becomes the central practical field, while economic and ethical meanings are revealed through interdisciplinary links.

MATERIALS AND METHODS

The article uses a theoretical and methodological research design. The main materials are normative documents of the education system, Uzbek pedagogical studies on labour education and economic upbringing, and generalised observations of primary school practice. The study does not claim to present experimental statistical results. Its purpose is to clarify the conceptual framework, identify pedagogical conditions and propose a methodologically grounded model for teaching a culture of wealth through labour education.

The methodological basis consists of normative analysis, content analysis of pedagogical sources, conceptual clarification, didactic modelling and pedagogical generalisation. Normative analysis made it possible to connect the topic with the legal and educational aims of primary schooling. Content analysis was used to identify key ideas in Uzbek studies on labour education and economic concepts. Conceptual clarification helped distinguish between wealth as material accumulation and a culture of wealth as a responsible value-based attitude. Didactic modelling was used to define the sequence of educational actions suitable for primary school pupils.

The research interprets labour education through five interconnected components: motivational, cognitive, practical-operational, value-orientational and reflective. The motivational component expresses the pupil's interest in useful work and willingness to finish a task. The cognitive component includes elementary understanding of labour,

material, cost, saving, ownership and usefulness. The practical-operational component is seen in measuring, cutting, joining, decorating, sorting, cleaning, repairing and using materials economically. The value-orientational component includes respect for labour, property, collective result and natural resources. The reflective component appears when pupils explain what they did, why they saved materials, what mistakes occurred and how the product can be used.

The age characteristics of primary school pupils were treated as a methodological constraint. At this stage, children think mainly through concrete images, visible actions and emotionally coloured examples. Therefore, the proposed approach avoids abstract economic lectures. It relies on objects, stories, handwork, classroom routines, simple comparisons, role-based situations and short reflection questions. This is the smallest pedagogical change that can make the idea workable: the teacher does not need a separate complicated course on economics, but must deliberately reveal the economic and moral meaning already present in ordinary labour tasks.

RESULTS

The theoretical analysis shows that the culture of wealth in primary school may be defined as a stable set of elementary knowledge, habits, attitudes and practical behaviours through which a child understands the connection between labour, resources, property, needs and responsible consumption. This definition is more pedagogically accurate than the everyday understanding of wealth as money or expensive things. For a child, wealth culture begins with simple but repeated actions: not tearing a notebook unnecessarily, using paper economically, keeping books clean, respecting school property, sharing tools, finishing handmade products carefully and understanding that things have a labour history.

The first structural element of this culture is respect for labour. Pupils must understand that material goods are not neutral objects separated from people. Every object has passed through human effort. Bread involves farmers, millers, bakers, drivers and sellers. A notebook involves paper production, printing, transport and parental expenditure. A school desk involves design, wood or other material, factory labour and maintenance. When pupils learn to see this chain, they begin to treat things not as disposable items, but as results of social labour.

The second element is resource consciousness. In primary school this concept should be explained through concrete actions rather than theoretical environmental discourse. A pupil who uses only the necessary amount of paper, closes the water tap, returns

unused material to the box, repairs a damaged object instead of throwing it away and keeps personal belongings in order is already developing resource consciousness. Labour education offers repeated opportunities to form this habit because every practical task requires material choice, measurement, accuracy and control of waste.

The third element is elementary economic thinking. This does not mean teaching complex market categories. It means forming the ability to compare need and desire, plan a simple action, understand that resources are limited, estimate the usefulness of a product and see the difference between price and value. For example, when pupils prepare a handmade greeting card, the teacher may ask them to choose between using a whole sheet or dividing it for several cards. The task becomes economic when the child understands that a beautiful product can be made without unnecessary waste.

The fourth element is property culture. Primary pupils often perceive ownership emotionally: “mine”, “yours”, “ours”. Pedagogy must gradually transform this into responsibility. Personal property must be cared for, another person’s property must not be damaged, and common property must be protected because it serves the whole class. This is especially important in school because textbooks, classroom tools, furniture and visual materials are used collectively. A child who learns to respect common property also learns the social meaning of wealth.

The fifth element is ethical consumption. Children are strongly affected by comparison with peers. Clothes, toys, gadgets and gifts may become signs of status in the classroom. If this process is ignored, economic education can unintentionally deepen inequality or shame. Therefore, teaching a culture of wealth must avoid comparing families by income. The teacher should focus on effort, care, usefulness, generosity, modesty and responsibility. In this sense, a culture of wealth is not the glorification of possession, but the humanisation of material relations.

The analysis also shows that the most effective classroom mechanism is the “labour path of an object” method. The teacher selects a familiar object and guides pupils through its origin, material, production stages, human effort, cost, use, care and possible reuse. The method can be applied to bread, a pencil, a book, fabric, a chair, a toy or a handmade classroom item. Its advantage is that it requires no expensive equipment and fits the cognitive level of primary school pupils. It changes the pupil’s perception: the object is no longer seen as something simply bought, but as a result of labour and resources.

Another result is the need to evaluate labour education by process indicators, not only by the external beauty of the final product. A pupil who makes a neat product but wastes much material, leaves the workplace dirty or refuses cooperation has not fully achieved the educational aim. Evaluation should include planning, economy of materials, safe use of tools, accuracy, cooperation, completion of the task, explanation of the product's usefulness and care for the workplace. Such criteria connect labour skills with wealth culture and prevent the lesson from becoming a mechanical craft activity.

The proposed pedagogical model includes four stages. The first stage is perception: pupils observe an object and identify its material, purpose and producer. The second stage is action: pupils perform a practical task using materials carefully and following safety rules. The third stage is reflection: pupils explain what resources were used, what could be saved and why the result is useful. The fourth stage is transfer: pupils apply the same attitude at home, in the classroom or in another subject. This sequence is simple, age-appropriate and consistent with the logic of primary education.

DISCUSSION

The main difficulty in forming a culture of wealth through labour education is not the absence of topics, but the weak methodological connection between action and meaning. Many labour tasks in primary school already contain economic content. Cutting, measuring, sorting, repairing, decorating, cleaning and presenting a product can all teach thrift, planning and responsibility. Yet these meanings remain hidden if the teacher gives only technical instructions. A lesson becomes educationally complete when each practical operation is accompanied by a short and clear question: why do we save this material, how can we avoid waste, who may use the product, and what should be done if a mistake occurs?

Another problem is the risk of moralising without practice. Pupils may hear many statements about diligence, saving and respect for property, but stable habits emerge only when these statements are embodied in repeated classroom routines. For example, a "material keeper" role, a box for reusable paper pieces, a rule of returning tools, a weekly repair minute for damaged classroom items and a short reflection after each practical task may influence behaviour more effectively than long explanations. Primary education needs small but systematic practices, not overloaded theoretical conversations.

The family factor is decisive. School efforts weaken if the child hears one set of values in the classroom and sees the opposite at home. However, teachers cannot control

family income or household consumption style. The realistic solution is to establish modest forms of cooperation: parent reminders about careful use of textbooks, family tasks on repairing or reusing simple objects, conversations about the labour behind bread and clothing, and joint classroom exhibitions of useful handmade items. Such cooperation should never expose family poverty or wealth. Its aim is to unite adults around the value of labour and responsibility.

The digital environment creates an additional challenge. Children are increasingly exposed to content that encourages immediate desire, brand comparison and passive consumption. Labour education can counterbalance this influence because it requires effort, time and patience. A handmade product is pedagogically valuable not because it is more expensive than a purchased item, but because it teaches the child to experience creation. The pupil begins to understand that value may come from care, imagination and usefulness rather than from price alone.

Social equality in the classroom must be handled carefully. Teaching wealth culture should not become a hidden comparison of children's possessions. Assignments must be designed so that all pupils can participate regardless of family income. Materials should be ordinary, accessible and often reusable: paper, cardboard, cloth pieces, natural materials, packaging, thread, buttons and simple household items. The teacher's language must also be precise. Instead of praising expensive materials, the teacher should praise accuracy, economy, creativity, patience, cleanliness and mutual help.

The subject integration potential of the topic is wide. In mathematics, pupils can calculate simple quantities, compare costs, divide material and solve tasks about saving. In reading lessons, stories about diligence, honesty and respect for bread can be discussed. In upbringing classes, pupils can analyse situations involving lost property, waste, envy or generosity. In technology lessons, pupils can create useful objects and reflect on the labour process. Such integration prevents the culture of wealth from being isolated in one subject and turns it into a repeated educational line across the primary curriculum.

The theoretical model proposed in this article is realistic because it does not demand radical curriculum change. Its success depends on teacher awareness and methodological discipline. The teacher must deliberately plan the value component of each practical task. A simple lesson plan may include the name of the product, materials, labour operations, safety rules, expected economic meaning, reflection

question and behavioural criterion. This small addition changes the lesson from manual reproduction into conscious labour education.

The development of a culture of wealth also has long-term educational significance. A child who learns to respect labour and property in primary school is better prepared for later financial literacy, career orientation, ecological responsibility and civic behaviour. These qualities cannot be formed suddenly in adolescence. They require early foundations. Primary school is therefore not too early for economic and labour-related upbringing; it is the most sensitive period for shaping the first habits of responsible material behaviour.

CONCLUSION

Teaching primary school pupils a culture of wealth through labour education is a theoretically justified and practically necessary direction of modern pedagogy. The culture of wealth should be understood as an ethical, practical and cognitive attitude toward material goods rather than as a desire for accumulation. It includes respect for labour, careful use of resources, elementary economic reasoning, property responsibility and ethical consumption. Labour education provides the strongest practical basis for these qualities because it allows the child to experience the transformation of material into a useful product through personal effort.

The effectiveness of this process depends on several pedagogical conditions: age-appropriate practical tasks, clear connection between action and meaning, interdisciplinary integration, teacher example, socially safe classroom language, cooperation with family and process-based evaluation. The most serious failure mode is the reduction of labour education to mechanical craft reproduction. When pupils only copy a sample, the lesson may develop hand skills, but it does not necessarily develop responsibility. When the same activity is connected with resource saving, usefulness, cooperation and reflection, it becomes a means of forming wealth culture.

The proposed model can be applied in ordinary primary school conditions without additional financial burden. It requires methodological clarity rather than expensive equipment. Each practical task should help pupils answer three core questions: what labour and resources stand behind this object, how can I use materials responsibly, and how can the result be useful for myself and others? Through such repeated educational situations, primary school pupils gradually learn that real wealth is created by honest labour, preserved through responsibility and valued through usefulness to people.

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