

PRACTICAL MECHANISMS FOR FORMING A CULTURE OF WEALTH IN PRIMARY SCHOOL PUPILS THROUGH LABOUR EDUCATION

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ABSTRACT

The article examines **practical mechanisms for forming a culture of wealth in primary school pupils through labour education**. The concept is interpreted not as early financial training alone, but as a pedagogical system that develops respect for labour, careful treatment of resources, responsible use of common property, the ability to distinguish needs from wishes, and the habit of evaluating the social usefulness of one's actions. The study argues that a culture of wealth in primary education becomes stable when it is connected with concrete labour experience, classroom order, family participation, formative assessment and interdisciplinary tasks. The article substantiates mechanisms such as valuing the product of labour, saving and reusing resources, linking family labour experience with lessons, small project work, role-based situations, subject integration, classroom environment management and reflective assessment. The proposed approach is based on the age-specific features of primary school children and the normative objectives of general secondary education in Uzbekistan.

Keywords: primary education, labour education, culture of wealth, economic upbringing, thrift, resource culture, practical mechanism, formative assessment, family-school cooperation.

INTRODUCTION

Primary education coincides with the most sensitive stage of personal development. At this age, a child does not yet understand labour mainly through abstract theoretical concepts. The child learns its value through observation, imitation, direct participation and the visible result of effort. For this reason, the formation of a culture of wealth in primary school should not be reduced to separate conversations about money or isolated moral advice about saving. It must become a **continuous educational process** in which the pupil sees that every useful object, school item, book, tool, piece of paper, drop of water and minute of time has a human and social value.

The relevance of the topic is determined by the need to connect labour education and economic culture within one coherent pedagogical system. When a pupil takes care of a pencil, keeps a desk clean, protects a library book, completes a handmade product

carefully, avoids wasting paper or participates in keeping the classroom tidy, the child is not only fulfilling a disciplinary requirement. These actions form the foundations of **wealth culture**, because the pupil begins to understand that wealth is not limited to money. It also includes labour, knowledge, time, health, natural resources, family effort, school property and social trust.

The Law of the Republic of Uzbekistan “On Education” defines general secondary education as a stage aimed at mastering the necessary knowledge, skills and competencies, while primary education covers grades I-IV [1]. This legal provision is important for the present topic because primary school is the first institutional environment where attitudes toward labour, resources and social responsibility are formed systematically. The Concept of Continuous Spiritual Education also emphasizes the formation of independent, responsible and socially mature individuals [2]. A child who respects labour and avoids waste gradually develops moral responsibility together with practical life skills.

The scale of the issue is also confirmed by official education statistics. According to the National Statistics Committee, at the beginning of the 2024/2025 academic year there were 10,943 general secondary educational institutions in Uzbekistan [3]. In the same period, 6,766.3 thousand pupils studied in general secondary schools, and 564.9 thousand teachers worked in them [4; 5]. These figures show that even a small improvement in the methodology of labour education can influence a large group of children. If the mechanisms of resource-saving, careful use of property and respect for labour are introduced consistently in primary classes, the effect will not remain at the level of one lesson. It will shape everyday behavioural norms in thousands of classrooms.

The purpose of this article is to identify and substantiate the practical mechanisms through which labour education can form a culture of wealth in primary school pupils. The object of the research is the educational process in primary school. The subject is the system of pedagogical conditions, didactic tools, classroom practices and family-school interactions that transform labour education into a source of wealth culture. The scientific value of the study lies in interpreting wealth culture as an outcome of labour education, while its practical value lies in proposing a model that can be used by primary school teachers without overloading the curriculum.

LITERATURE REVIEW AND METHODOLOGY

Labour education in primary school has been widely discussed in Uzbek pedagogical research. R.A. Mavlonova, H.R. Sanaqulov and D.P. Xodieva, in their textbook on labour and its teaching methodology, consider labour education as a means of developing manual skills, aesthetic taste, accuracy, responsibility and the ability to

complete a task [6]. This approach is directly connected with the present research, because wealth culture cannot be formed without the child's personal experience of work. A pupil who has not made, repaired, protected or improved anything with personal effort will find it difficult to understand why the results of labour should be valued.

Uzbek studies on primary education also emphasize that the development of the child's personality occurs primarily through activity. This idea is methodologically decisive. In primary school, a child first perceives "wealth" not as an economic category, but as a concrete object and a concrete relationship. A clean classroom, a well-kept book, a carefully made craft, a watered plant, a repaired cover, a neatly arranged shelf and a saved sheet of paper all become visible signs of wealth culture. Therefore, the teacher must organize not only explanation, but also **meaningful action**.

X.A. Umarova studied the didactic foundations of modular technologies aimed at teaching economic knowledge in primary education, while X.J. Xudoyqulov investigated the theoretical and practical foundations of forming economic concepts in primary school pupils [7; 8]. These studies are important because they show that economic upbringing at this age should be concrete, life-based and connected with practical tasks. A child cannot master economic culture through definitions alone. The concept becomes meaningful only when the pupil compares choices, sees a consequence, saves a resource, plans a small task and understands the usefulness of the result.

The methodology of this article is based on the activity approach, competency-based approach, axiological approach and constructivist view of learning. The activity approach places the pupil's personal experience at the centre of the educational result. The competency-based approach connects knowledge with its use in a real situation. The axiological approach interprets labour, property, nature and time as values. The constructivist view explains that the child constructs understanding through experience, reflection and communication. These approaches allow the culture of wealth to be considered not as memorized information, but as a gradually formed behavioural and value-based competence.

The research used theoretical analysis, pedagogical observation, comparison, modelling, logical generalization and analysis of educational situations. The age characteristics of primary school pupils were treated as the main criterion in developing practical mechanisms. Children at this stage respond strongly to visual examples, emotional evaluation, peer comparison, game situations and short practical tasks. Therefore, the mechanisms proposed in the article rely on visible labour results, simple

reflective questions, small projects, role-based tasks, classroom routines and cooperation with parents.

In this study, the concept of **practical mechanism** is understood as a set of didactic tools, pedagogical situations, methodological tasks, assessment criteria and forms of family cooperation that convert an educational goal into the pupil's everyday activity. This definition is essential because wealth culture does not appear automatically from a moral slogan. It emerges when the teacher designs the learning environment so that the pupil repeatedly practices saving, caring, planning, comparing, completing and reflecting.

The structure of wealth culture is considered through four interrelated components. The value component expresses respect for labour, objects, natural resources and common property. The cognitive component includes elementary ideas about need, labour result, resource, thrift, quality, price and usefulness. The practical component is reflected in saving materials, keeping the workplace in order, using items carefully and completing work responsibly. The reflective component appears when the pupil can explain why a certain action is useful, what resource was used and who benefits from the result.

ANALYSIS AND RESULTS

The analysis shows that the most effective way to form a culture of wealth in primary school pupils is to connect labour activity with the understanding of value. When a pupil makes a simple object from paper, the child is not performing only a technical task. The pupil chooses material, reduces unnecessary waste, follows a sequence of actions, evaluates quality and sees the result of personal effort. If the teacher directs attention to these elements, a simple craft lesson becomes a lesson in economic and moral culture.

The first important mechanism is the **mechanism of valuing the product of labour**. It requires the pupil to compare an object made by personal effort, an object made by a classmate and an object produced by adults. For example, after preparing a simple paper folder in a technology lesson, pupils may discuss how much material was used, how long the work took, why neatness matters and how the object should be kept after it is made. Such discussion changes the child's attitude toward property. The product is no longer seen as something that can be carelessly damaged. It becomes the visible result of labour.

The next mechanism is the **mechanism of saving and reusing resources**. In primary classes, paper, cardboard, pencils, water, electricity, clay, glue, fabric pieces and school supplies serve as the closest educational materials. The teacher can ask pupils to estimate the amount of material needed before starting a task and then

compare the remaining pieces after completion. The purpose is not to shame a child who used more material, but to help the class understand that a resource has a limit and must be used thoughtfully. This mechanism also prepares pupils for ecological responsibility.

The **mechanism of linking family labour experience with classroom learning** makes the topic life-based. A child observes parents' occupations, household duties, market purchases, cooking, care for clothes, payment for utilities and everyday saving practices. If these experiences are connected with school tasks, knowledge becomes practical. For instance, pupils may be asked to describe one useful household task they performed during the week and explain what resource it saved or what benefit it created. Such assignments do not require expensive materials, yet they connect school education with family life.

The **small project mechanism** is especially effective for primary school. Projects such as "Keeping our classroom clean", "Paper without waste", "A week of caring for books", "We make a useful object", "Water-saving duty" and "A neat workplace" transform wealth culture into action. A project gives the child a goal, a visible result and a social meaning. Its success should not be measured only by the beauty of the final product. It should also be evaluated by the pupil's planning, careful use of resources, cooperation with peers and ability to explain the usefulness of the work.

The **role-based situation mechanism** allows pupils to experience economic choice in a safe educational environment. Situations such as "shop", "workshop", "library", "family shopping", "school canteen" and "repairing classroom equipment" help children distinguish between need and wish, plan simple spending, wait their turn, evaluate product quality and respect the labour of others. The role-play should not imitate adult economic life in a complicated form. It should be short, clear and connected with everyday decisions familiar to the child.

The **interdisciplinary integration mechanism** prevents wealth culture from becoming a separate and occasional topic. In mathematics lessons, pupils can calculate simple costs, compare quantities and solve problems related to saving materials. In mother tongue and reading literacy lessons, texts about labour, honesty and careful use of objects can be analysed. In natural science, water, soil, plants and energy can be considered as valuable resources. In technology lessons, material selection, quality of work and reuse of waste pieces become direct content. This integration gives the concept continuity.

The **classroom environment mechanism** has direct influence on pupils' daily behaviour. If the classroom has a common shelf, a book corner, a duty system, plant

care, separate collection of waste paper and rules for keeping school supplies in order, wealth culture becomes part of class life. Children learn not from instructions alone, but from the organization of the environment. A messy classroom weakens the teacher's words about thrift. An orderly classroom, by contrast, silently supports the same educational goal every day.

The **formative assessment mechanism** helps the teacher evaluate not only the final mark, but also the pupil's behaviour during work. In primary classes, wealth culture can be assessed through simple indicators such as "used material reasonably", "kept the workplace in order", "completed the product carefully", "treated common property responsibly", "explained the usefulness of the result" and "helped a classmate without damaging the work". These indicators are more useful than a general statement that the child is "thrifty" or "careful", because they show what behaviour should be developed.

The study identifies three stages in the formation of wealth culture among primary school pupils. At the initial stage, the child expresses an emotional attitude toward objects, labour and resources. The pupil likes well-done work, feels regret when an item is damaged and asks questions when waste is visible. At the next stage, the child begins to understand simple cause-and-effect links. The pupil sees that careless use of paper produces waste, that a damaged book cannot serve other children well and that an unfinished task reduces the usefulness of labour. At the higher stage, the child begins to regulate behaviour consciously by saving, caring, planning and explaining personal actions.

The practical model proposed in the article has a clear sequence. A lesson or educational activity begins with a problem close to the child's life. The pupil then identifies how the problem is connected with labour, resources and responsibility. After that, a small practical task is performed. The result is discussed through reflective questions. The activity ends with a transfer to daily life. This model can be used in lessons, class hours, extracurricular activities and family assignments.

The topic "Caring for books" illustrates the model. Pupils first compare a book with a damaged cover and a well-kept book. Then they formulate rules for caring for books. After that, they prepare a cover for an old book or repair a simple protective element. At the end, they explain who benefits from this work. The answer may include the pupil, classmates, the teacher, the library and future readers. The child therefore sees that personal labour has social usefulness.

Another example is the activity "Saving paper". The teacher gives pupils equal sheets of paper and asks them to make a required object with minimal waste. At the end of the activity, the remaining paper pieces are compared without humiliating any

pupil. The discussion should not focus on who is bad or wasteful. It should focus on how planning helps save material and produce a better result. Such a lesson develops practical calculation, responsibility and respect for resources at the same time.

The results show that a frequent methodological mistake is narrowing wealth culture to the topic of money. For primary school pupils, wealth is broader than money. It includes time, health, knowledge, nature, family labour, school property, books, tools and relationships based on trust. If the teacher speaks only about saving money, the educational meaning becomes poor. If the teacher connects wealth with labour and responsibility, the child develops a more balanced moral and practical understanding.

A significant pedagogical regularity was also identified. If a child does not see the result of labour, stable respect for wealth is not formed. When the child works, protects the result and observes the work of others, a positive change appears in the attitude toward property and resources. Therefore, the formation of wealth culture requires a shift from verbal instruction to repeated practical experience.

DISCUSSION

The main problem in forming wealth culture in primary school is the accidental organization of the process. In some cases, the teacher talks about thrift, diligence and careful use of property, but these ideas are not reflected in lesson tasks, assessment criteria, classroom rules and cooperation with parents. Such inconsistency weakens the educational result. A child needs stable signals. If saving is discussed only once a month, it will not become a habit.

Another problem is the difference between family experience and school requirements. If the school teaches resource-saving while the home environment ignores waste, the child receives two different messages. Therefore, work with parents should not be limited to a general speech at a meeting. The teacher may provide short, simple and practical recommendations, such as asking the child to care for one book at home, help organize school supplies, turn off unnecessary light or explain how one household item is preserved. These tasks must be realistic and should not turn family life into a formal report.

The topic also has an important ethical risk. If wealth culture is interpreted incorrectly, it may produce excessive material interest in the child. In primary education, wealth culture must not be presented as a technique of becoming rich. It should be understood as respect for labour, resistance to waste, honesty, generosity, care for common property and responsibility for useful results. This distinction is fundamental. The aim is not to teach children to value things more than people, but to teach them that human labour and social resources must not be wasted.

The teacher must also respect age-specific limits. It is ineffective to overload primary school pupils with difficult concepts such as budget structure, profit rate, credit, investment or market risk. At this age, economic upbringing develops through simple daily actions. The child should learn to plan materials before using them, complete a task, keep items in order, protect common property and explain the benefit of useful work. Complicated financial terminology may create artificial knowledge without behaviour.

The discussion shows that forming wealth culture does not require an additional heavy burden on the teacher. It requires purposeful reorganization of existing lessons and educational practices. Mathematics problems may be enriched with life-based content about saving. Reading lessons may include texts about labour and honesty. Technology lessons may include reflection on material use. Classroom duty may become an exercise in responsibility. This is the smallest set of changes that can actually work in school practice.

The development of methodological support is also necessary. Primary school teachers need a bank of tasks that integrate labour education and wealth culture, observation criteria, short recommendations for parents and examples of interdisciplinary activities. Such materials should be short, practical and age-appropriate. Overly formal instructions will not help teachers. The strongest methodological tool is a task that can be used immediately in the classroom and that produces visible behaviour.

The digital environment can also be used correctly. A teacher may maintain a simple class diary of reduced waste and useful work, recording saved paper, cared-for books, watered plants or reused materials during a week. The purpose is not competition for decoration, but reflection on the usefulness of collective action. However, digital tools should not replace practical labour. A child must first act, then record and understand the action.

For the teacher, the smallest effective methodological change is to add three questions to every practical task. What labour was needed to complete this work. What resource did we use and how did we save it. Who benefits from our result. These questions connect labour education with wealth culture more effectively than long moral lectures. They turn a task into reflection and reflection into a habit.

The proposed mechanisms are effective because they are not tied to one formal event. A pupil enters the classroom every day, uses school supplies, spends materials, cooperates with classmates and benefits from the labour of adults. This means that wealth culture can be formed through everyday routines. The task of the teacher is to make the educational meaning of these routines visible and consistent.

CONCLUSION

The formation of a culture of wealth in primary school pupils through labour education is pedagogically necessary, socially relevant and practically achievable. Its content is not limited to early ideas about money. It includes respect for labour results, careful use of resources, responsible treatment of common property, awareness of usefulness and the gradual development of self-regulating behaviour. In primary education, this culture is formed most effectively when the pupil experiences labour personally and sees the value of the result.

The practical mechanisms identified in the study produce the expected result when they are applied consistently. These mechanisms include valuing the product of labour, saving and reusing resources, linking family labour experience with lessons, small projects, role-based situations, interdisciplinary integration, classroom environment and formative assessment. The central condition is the teacher's ability to connect every practical task with value, responsibility and reflection.

For the development of wealth culture in primary education, cooperation between school and family, age-appropriate practical tasks, clear observation criteria, interdisciplinary work and consistent pedagogical requirements are necessary. When a child sees the result of personal labour, understands the cost of resources and realizes the benefit of useful action, wealth culture becomes not a memorized rule, but a stable habit of behaviour.

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