



THE RELATIONSHIP OF NATIONAL CRAFTS WITH EDUCATION

Mahmudjonov Javokhir Abduvokhidjon ugli
Independent Researcher at Fergana State University

Abstract

National crafts are an important socio-cultural phenomenon that embodies the centuries-old history, culture and aesthetic views of the people. It is of particular importance not only as a type of economic activity, but also as a means of preserving national identity and passing it on from generation to generation. In this regard, the issue of developing national craft traditions among young people is of urgent scientific and practical importance today. First of all, the development of craft traditions among young people is an important factor in preserving national heritage. In the context of globalization, many national craft traditions are at risk of extinction. In particular, we are witnessing in today's real life that traditional textiles, woodcarving, crafts based on natural materials, pottery and traditional tableware are under threat of weakening. Scientific research shows that the types of crafts that are most at risk in the context of globalization are those that are based on manual labor, require a lot of time and skill, and are dependent on natural resources. Their loss leads not only to economic, but also to cultural and civilizational losses. Therefore, education and state support are of great importance for preserving these traditions. By involving young people in crafts, they develop a sense of national identity, historical memory, and respect for cultural heritage. This, in turn, serves to ensure spiritual stability in society. Crafts are an effective means of ensuring youth employment and increasing their economic activity. In modern market conditions, the demand for products based on manual labor is increasing. Products created using national patterns, traditional styles, and natural materials are competitive not only in the domestic but also in the foreign market. Therefore, teaching young people to crafts is of great importance in guiding them towards entrepreneurial activity. It is known that in folk arts, any image and color has a certain meaning. The elements that are represented by symbols, images and signs reflected in handicrafts reflect the



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 2, Issue 5, May, 2026

Website: usajournals.org

*This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.*

spiritual world of people, their religious and spiritual views, and their broad outlook on natural phenomena. Ornaments, shapes and patterns in handicrafts can be seen in embroidery, carpet weaving, jewelry, architecture, woodworking, pottery, painting and other crafts. In Uzbek embroidery, you can also see plant-like patterns, spatial objects, stylized images of fruits and animals, verses, patterns. National education, of course, plays a key role in the acquisition of professions by our youth. As Academician E. Yusupov noted, “The essence, goals and methods of education are related to the preservation and development of the unique historical and spiritual values of humanity. The goals and directions of education are also mainly spiritual foundations that express the uniqueness of a particular ethnic unity... National education is the use of national cultural heritage and values in the formation of a human personality, an attempt to give a unique direction to the spirituality of each people” [1.119.]. In our opinion, national crafts are important as a means of education in raising the spirituality of the people. According to Professor S. Otamurodov, “National education is a practical activity aimed at instilling in the representatives of the nation, especially its youth, the most advanced features and values of national heritage, customs, traditions and morality, forming national consciousness, worldview, spirituality, expressing identity, strengthening feelings of national pride and honor, instilling responsibility for the national interest and the future of the nation in the mind and heart, and enriching them on the basis of the heritage of national lands” [2.203.]. Accordingly, national crafts traditions are very important for national education. As researcher M.O. Inomova said, “National morality is formed as a result of national education. The basis of national education is family education” [3.24.]. The golden treasure created by the people over the centuries - the restoration of our national traditions, vocational training, and the development of crafts - have become the main issues of today. It is important to introduce programs aimed at the development of crafts in the education system. It is possible to form craft skills in young people through practical training in schools, colleges, and higher educational institutions, master-student traditions, special courses, and circles. The participation of experienced masters in this process is of particular importance. Craft skills differ from other types of knowledge in that they are formed mainly through practical activities. In scientific research, according to the



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 2, Issue 5, May, 2026

Website: usajournals.org

*This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.*

concept of “Experiential Learning” (Practical Education), knowledge and skills are effectively acquired through direct experience. Therefore, experienced craftsmen are important not as a source of knowledge, but as a subject that manages and models the practical process. In addition, the master-apprentice tradition is one of the most effective institutional forms of knowledge transfer in the field of crafts. In this system, craftsmen teach and instill in their students not only technical skills, but also professional ethics, aesthetic taste, and work culture. This elevates crafts from a simple production activity to the level of a cultural and social institution. Experienced craftsmen also play an important role in innovation processes. In many cases, it is the practical experience of craftsmen that is decisive in adapting traditional crafts to modern requirements. They are able to introduce new materials, design, and production methods while preserving traditional technologies. This process is explained in the scientific literature as the “Synthesis of Tradition and Innovation”. The participation of experienced craftsmen is also important in guiding young people to the profession and ensuring their social adaptation. Through their personal example, craftsmen form qualities such as attitude to work, patience and creativity. This has a positive effect on the personal and professional development of young people. However, today, in modern conditions, the mentor-apprentice system faces a number of problems. In particular, the decline in interest in crafts among young people, insufficient economic incentives and weak integration with the education system limit the effectiveness of this process. Therefore, it is necessary to strengthen institutional support mechanisms to ensure the active participation of craftsmen. Developing national craft traditions among young people is one of the effective ways to preserve national heritage, stimulate economic development and spiritual education of the younger generation. This area can be further developed by supporting, combining with education and innovation.

Social conflicts can also occur between youth social activism and national crafts. Conflicts between youth social activism and national crafts are being formed under the influence of modern socio-economic processes, especially globalization, urbanization and digital culture. According to scientific research, these conflicts are associated with the transformation of values, the distribution of time resources and changing priorities in the labor market. For example, among



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 2, Issue 5, May, 2026

Website: usajournals.org

*This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.*

modern youth, such desires as achieving success faster, earning high incomes and quickly becoming popular are in the first place. The improvement of national crafts requires patient, gradual development. In our opinion, the above situation is explained by the theory of “value modernization”, that is, the replacement of traditional values by individualistic and pragmatic values.

The contradictions between youth social activism and national crafts are closely related to the distribution of time and resources, changing values, the influence of the digital environment, and social status factors. However, these contradictions are not absolute. According to the scientific approach, they can be eliminated. That is, by integrating crafts with digital platforms, combining social activism with practical skills, and introducing modern design and market mechanisms. In this way, it is possible to create synergy between youth social activism and national crafts.

The dialectical connection between youth social activism and national crafts also corresponds to the law of negation of negation. The interdependence of youth social activism and national crafts plays an important role in the development of society. Analyzing these two processes from the perspective of the philosophical law of “negation of negation” allows us to understand the logic of their development more deeply. First of all, the social activity of young people is understood as their participation in the life of society, their initiative, and their desire to create new ideas. National crafts are the cultural heritage of the people, a system of traditional professions and crafts that has been formed over the centuries. At first glance, it may seem that there is a certain contradiction between modern youth and traditional crafts. Because in the conditions of globalization, young people are more inclined to innovation and technology and may move away from traditional areas. However, when viewed from a dialectical point of view, this process manifests itself as a stage of “Negativity”. That is, young people critically reconsider the old forms of traditional crafts, and sometimes even deny them. This is a natural process and a necessary stage of development. However, at the same time, this denial is not absolute, but relative.

According to the law of “negation of negation”, in any development process, the previous stage is in a sense rejected, and then it is restored at a new, higher level. In the example of national crafts, this can be explained as follows: young people



Modern American Journal of Social Sciences and Humanities

ISSN (E): 3067-8153

Volume 2, Issue 5, May, 2026

Website: usajournals.org

*This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.*

first reject traditional methods, but over time they restore them in a new form, combining them with modern technologies, design and market requirements. As a result, crafts acquire a new quality without losing their original meaning. The social activity of young people is of decisive importance in this process. They have the opportunity to popularize national crafts through startups, social projects, online platforms, and take them to the world market. Thus, crafts that were previously considered “outdated” gain new life. In short, the dialectical relationship between youth social activism and national crafts reflects the natural logic of development. The law of “negation of negation” forms the philosophical basis of this process, ensuring harmony between tradition and innovation. Thus, the active participation of young people in the preservation and development of national heritage is an important factor in the development of society.

As the basis of national crafts, the preparation of young people for social, economic life, and active participation in social labor activities, that is, labor education, plays an important role in the development of our society. At the heart of the traditions of crafts existing in society are concepts such as the moral qualities of a person: diligence, careful preservation of the environment, nature, non-waste of natural resources, generosity, appreciation of the labor of others, and the understanding that labor brings happiness, and they are of great practical importance in raising young people on the principles of labor education and increasing their social activity. It is clear to everyone that, thanks to democratic reforms, the historically formed labor traditions of the Uzbek people have also been freed from political and ideological chains and have become a factor of high development. Therefore, as the President of the Republic of Uzbekistan noted, “...our country has been famous for its creative traditions since ancient times” [4.436.]. Based on the above considerations, national crafts are a social educational complex based on material and spiritual values, such as humanism, teamwork, mutual solidarity, and mobilization of personal intellectual potential for the development of the Motherland and society.



***Modern American Journal of Social Sciences
and Humanities***

ISSN (E): 3067-8153

Volume 2, Issue 5, May, 2026

Website: usajournals.org

***This work is Licensed under CC BY 4.0 a Creative Commons Attribution
4.0 International License.***

References

1. Yusupov E.Yu. Spiritual foundations of human development. – Tashkent. University, 1998.
2. Otamurodov S. Globalization: Responsibility for preserving the nation (political and philosophical aspects). – Tashkent. “O’zbekiston” National Institute of Higher Education, 2018.
3. Inomova M.O. Pedagogical foundations of using national values in the spiritual and moral upbringing of children in the family (youth on the threshold of independent life): Doctor of Pedagogical Sciences... Dissertation/ Tashkent State Pedagogical University named after Nizami. – Tashkent, 1998.
4. Mirziyoyev Sh.M. The consent of our people is the highest assessment of our activities. Volume 2 – Tashkent: Uzbekistan, 2018.