

The Important Role of Craftsmanship in The Lifestyle of the Population

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Abstract. The article describes the historical roots of handicrafts in detail, and the definitions given by scientists of each nation to handicrafts are included. Geographical, economic, climatic and ethnic factors that create the basis for the creation of handicrafts are listed. Crafts are divided into small groups according to internal factors to make learning easier.

Keywords: weaving, pottery, blacksmithing, stonework (masonry), jewelry, carpentry, goldsmithing, tanning, carving, local minerals, landscape, "Synthetic Philosophy System", Comte theory, Herbert Spencer, stability theory, modern, industrial, post-industrial.

Since ancient times, livelihoods have facilitated the development of society in places rich in natural resources. The reason for this is the development of productive forces, science, technology, and culture. During the development of society, handicrafts were initially part of agriculture and animal husbandry, and were divided into various specialties such as weaving, pottery, blacksmithing, stonework (stonework), jewelry, carpentry, goldsmithing, tanning, carving. Folk crafts did not develop uniformly everywhere, but initially developed depending on the availability of natural resources necessary for their activity. For example, where there is good soil, pottery, textile and tanning in many places of wool and leather, and shipbuilding developed along the river banks.

The factor determining the economic, social and political structure of society is the geographical environment [16:672,5:412]. In fact, natural conditions can accelerate the course of social development, give it an impetus and have a positive effect. But it cannot be the force that determines the image of the society, the nature of the social system, and the transition from one system to another. Because the change and development of society happens faster than the change of natural conditions[7:171]. Nevertheless, the natural-geographical environment is the primary influencing factor in the development of crafts.

L.N. Gumelev put the craft into scientific use as a "satisfying landscape", i.e., a way of ensuring the lifestyle of the population [8,9,6]. The author shows this understanding that the emergence and development of crafts is connected with the ecological role of the natural landscape, the transformation of developing ethnic groups into a "satisfying (cultural) landscape". At the same time, Gumelev also shows a comparative analysis of the factors affecting the production of existing crafts. Among them, he considers the following: the change of geographical habitats, the disruption of contact with the cultural "satisfying landscape", the existence of different ethnic groups and confessions, the technical revolution, the change of ideology, the formation of a new economic structure and the crisis of the old one, and social upheaval. So, the factors indicated by the author, in turn, have a direct impact on the lifestyle of the

population and the state of production of the society, and also have an impact on the passing of specific stages of development. This is also important for today's state of craft production. At the end of the 19th century, the author shows the types of crafts that existed in several groups: hunting, fishing, marine animal industry, silk and silk products, local and non-local crafts (agriculture and non-production), manual production (art) - fibers, leather processing, woodworking, metalworking, mixed production (agricultural machinery, musical instruments, toys). In addition, the main attention is paid to the concept of craftsmanship in different historical periods. The term craftsmanship exists in the languages of all nations and peoples, and its basis is formed from the combination of the words "hand" and "labor". For example, in English "hand" and "craft"[1], in German "hand" and "werk"[4:177], in French "travail" and "manuel"[2], in Italian "abilita" and "manuale" [2] is a combination of the words "desteresa" and "manual" [2] in Spanish, which means "manual work", "handicraft". It corresponds to the term "remeslo" in Russian, "handicraft" in English, "handwerk" in German, "travailmanuel" in French, "abilitamanuale" in Italian, "destrezamanual" in Spanish[3:12]. There is also a certain contradiction when it comes to defining craftsmanship. Firstly, it is an art-based work that requires special skills and skill to make a product by hand, and secondly, a craft is a work that does not require a creative approach and is repeated in the same way based on the same pattern.

Therefore, changes in the development of crafts are influenced by various factors, first of all, the economic activity of a person, as well as various drastic changes (cataclysm) in natural and social life also affect its transformation. For example, species formed or rooted in the natural-geographical environment, local minerals, landscape, ancient settled and nomadic culture.

Without denying the role of the natural factor in the development of crafts, man also affects nature and changes it in order to create new conditions for himself. Based on this, traditional crafts are based on the following principles:

1. The method of economic management is related to the lifestyle of the population (sedentary, semi-sedentary, nomadic, semi-nomadic); level of civilizational development; agriculture (farming, animal husbandry and mixed type); city (servant, merchant, military, etc.);
2. Method of creation - traditions of collective farming; transition to market demand-commodity-money relations and emergence of capitalist management in the economy; compliance of state policy in the period of state commitment and economic reforms; war; revolution and cultural changes;
3. Organizational aspect - home crafts (traditional), village-specific crafts (for family, neighbors and community); cottage industry and craft industry (crafts that work at home, without factory and technical equipment for the market);
4. Social structure - people engaged in economic activities living in the city and its surroundings with crafts can be classified as craft artels (several people working together within a specific time frame).

In the study of the history of crafts, it is necessary to highlight the events and processes arising from the relations between groups of people who participate in the economic, social, and political life of the society and differ not only in income level, but also in the source of income, lifestyle, value system, behavior style and motives.

According to the approaches to the study of crafts, the concepts of craft, home craft and craft production have the same meaning and are manifested in the economic, political, social and cultural environment of the state, society and city in their own

ways. In addition, crafts show various forms and structural aspects of human activity in the social system and maintain their compatibility [19:27,17:304]. In addition, satisfying the material and spiritual needs of people, trade, social distribution of property and labor play an important role in the development of handicrafts. As a result of the division of labor according to people's abilities, the social-class structure of society, that is, a number of categories, groups, classes, strata, strata and classes, engaged in various professions, is created. Classes are defined as large groups of people, distinguished by their role in social production and division of labor, their relationship to the means of production, the method of obtaining profit, and their share in social wealth [15:20].

French philosopher Auguste Comte (1798-1857) shows the necessity of division of labor and cooperation in the theory of society formation[14:384,13:386]. In the development of society, these factors have a positive value, due to which social and professional groups are created in reality, the diversity of society grows, and the material well-being of people increases. These views help to determine whether the division of labor, artel, cooperation in the society has changed in the craft.

Also, O. Comte sees the natural laws of social reality in the direction of social statics and dynamics. Social statics studies the stability, balance, and basic order in any society, while social dynamics reveals the consistency and sequence of changes and development in society. Social dynamics can be considered as a category representing the influence of internal (endogenous) and external (exogenous) factors of changes in crafts. For example: the division of labor between farmers, herders and artisans begins to be noticed in antiquity, that is, from the time of the appearance of the first cities. Therefore, the development of crafts led to the expansion of the scope of mutual goods exchange. Artisans began to produce goods in the form of goods. This situation led to the development of trade relations and, as a result, the emergence of cities. Since the political rapprochement of states and the existence of active trade relations between them were considered important factors, handicrafts played an important role not only in the economic and social, but also in the political life of society. Therefore, the mobility and changes in the actions of social groups, individuals, classes and strata that make up society represent social dynamics[11:48].

English sociologist Herbert Spencer (1820–1903)[18:512], developing the theory of O. Comte, shows in his work "Synthetic Philosophical System" (1862–1896) that social evolution in society consists of the improvement of differentiation and integration at the same time. G. Spencer emphasizes that social evolution is objectively related to human needs and consists of a system of maintenance, distribution and management of craftspeople[12]. Previously, the social cohesion of people did not correspond to the functions of society. In this regard, the idea of social cooperation of the French sociologist E. Durkheim is appropriate. He supports the structural approach, emphasizing that the main task of the division of labor is to support social cooperation [10:572]. E. Durkheim states that the coincidence of events arises from the specific needs of the social system. E. Durkheim showed that the processes of differentiation and integration in society determine the mechanism of communication between individuals and groups[10:358].

From time immemorial, the Uzbek people have been accustomed to living together, working together, and always helping each other in collective cooperation. Mutual cooperation is, first of all, to act for the society while maintaining personal (individual) activity. In addition, social cohesion is provided by mutual economic relations of

people and division of labor. So, in the process of social development and division of labor, three types of handicrafts are formed: home handicrafts, handicrafts that make products on the basis of orders, and handicrafts that make products for the market.

The contradictions in the division of labor between traditional and modern societies are huge. Even the largest societies typically had about 300–400 full-fledged trades, whereas the modern industrialized system can be seen to have thousands of different specialties. The reason for this is the growing economic interdependence, one of the main features of the current society. Due to the dominance of the class approach in the historiography of the Soviet era, the craftsmanship of the social system, its level of development, was interpreted as the backwardness of the society, the lack of necessary conditions for its development. Now it is possible to approach the issue in a different way, because it is possible to illuminate it in a new conceptual content, free of ideological patterns.

The structural approach allows to study the division of labor and the increase of types of professions in crafts at all stages of the historical development of society, production of products for demand and consumption, interaction between craftsmen, changes in their lifestyle, traditions, customs and rituals from a historical-ethnological point of view. One of the most important characteristics of the economic system of modern societies is the development of an extremely complex and diverse division of labor and the production of products for the market. Western sociological teaching leads to a one-sided explanation of society due to the failure to take into account the internal conflicting features of the development of social systems. For example, the pace of technological innovation in industrial societies is much higher than in traditional societies, because inventions and discoveries made in one area lead to similar changes in other areas. For example, with the increase of machines, the number of factories and factories in the industrialized economy, most of the labor force begins to move to stepwise processes. The structural approach studies the processes of production and division of labor in the economy, economic relations, material supply, production according to need, and functional laws such as population economy. In addition, the social development of society is primarily related to its economic foundations. The higher the social development, the higher the level of development of social spheres.

As an index of social variability-mobility, stability-stability, society can be seen in traditional, modern, industrial, post-industrial and other forms. The research reveals the role of folk crafts and production in each of these societies.

Today, handicrafts are a form of small business oriented to the production of small quantities of goods and provision of services based on individual orders in order to meet the household, aesthetic and other needs of the population or economic entities based on the specific requirements of the population. The state of production during the development of society and the role of handicrafts in the economy can be seen in the following main directions:

- 1) Coordination of activities of folk craftsmen, protection of their rights and interests;
- 2) Provide support to masters and craftsmen with material and technical resources, tools, small mechanization tools, help in sales of manufactured products, including export, in creating conditions for them to work at home;
- 3) To study the market requirements and to develop recommendations on the use of new types of local raw materials and materials for the production of high art products;

- 4) To promote and advertise the products of folk masters in the country and abroad by publishing illustrated materials and catalogs, organizing exhibitions and auctions;
- 5) It consists in preserving the traditions of folk art and inculcating the skills of making high-quality art objects in young people, training skilled craftsmen.

Craftsmen independently determine the prices of their products based on demand and supply in the consumer market. Produced products can be sold through special sales branches or in markets, shopping complexes, using cash registers according to the rules provided for retail trade. Also, he can engage in crafts not only as an individual entrepreneur, but also in the form of a family business, a simple company without a legal entity. A craftsman, unlike other individual entrepreneurs, has the right to have apprentices who are 15 years old and older and who receive the "Master Apprentice" state scholarship from the funds of the state fund for wages and employment assistance for their work.

The revival of ancient traditions, the promotion of national culture, and the freedom of the creative person serve as the basis for the development of handicrafts in the republic.

Turning to the role of craft as a "saturating landscape" in the economy: crafts can be a source of livelihood for a wide segment of the population, being considered one of the means of initial capital accumulation at the same time; craft production serves to fill the market with products and services and can enter into competition with large manufacturers in some branches of production; craft production has the ability to quickly adapt to market fluctuations, which ensures its relative stability; the development of handicrafts reduces the rate of unemployment; handicraft preserves and develops the historical domestic and national traditions and culture of the people; the involvement of the population in craft production develops their independent activity, allows a person to show his personal characteristics, helps him to find his place in society and enter into market relations.

If in the development of the economy of Uzbekistan, small business and entrepreneurial activities have been necessary since the early days of the reform, it should be considered that national handicrafts have been developing for centuries, relying on national customs and ancient traditions. Nevertheless, it is desirable to expand the export of national handicraft products abroad, to ensure that our national products reach the world markets. In this regard, it is necessary to study the experience of foreign countries, use its specific and appropriate aspects, and expand the export of handicraft products. It is worth mentioning that, by definition, entrepreneurship and homemaking cannot be considered the same concept as craft. It is worth mentioning the traditional, modern and artistic functions of handicrafts: traditional handicrafts are the most ancient form of handicrafts, mainly produce household items, work tools and satisfy the household needs of the population; artistic craft - highly skilled labor based on national traditions and creativity, meeting aesthetic standards and functional needs, the product of labor at the level of a work of applied art; modern craft emerged with the emergence of new materials and new technical tools. There are types of quilling, quilting, decoupage, card making, scrapbooking, felting, pechvork, fusing, foamiran, flocking, etc.[3:14].

In the further development of handicrafts, it is necessary to pay attention to the study and implementation of advanced foreign experiences in the development of handicrafts and household activities, that is, providing services at home by telephone, advocacy, creating software products. Because the factors affecting the economic

efficiency of business activity are necessarily interrelated with the general criteria of production efficiency. At the same time, no matter how perfect the material support for small business and private entrepreneurship is, it will not give the expected result if the terms of payment for labor are not carried out together with the improvement of the entire system of its organization, management and economic management mechanism. Increasing the economic efficiency of entrepreneurship activity in the form of salary is related to the labor contribution of the employee. Because internal factors are studied in terms of their theoretically possible and practical results and losses (the client's strengths and weaknesses), and external conditions are studied in terms of positive or negative impact on the activity of the entrepreneur. Each country's unique path to market economy depends on the following factors:

- Geographical location;
- Availability of natural resources and their reserve;
- Level of historical development;
- Traditions and customs of the population;
- Level of development of production forces;
- Social direction of society.

According to the above considerations, ethnology studies the internal and inter-ethnic processes of the ethnos that shape ethno-cultural relations. Previously, these problems were not given importance by research. Today, the science of ethnology is the main subject of research into the content of ethnic culture in people's daily relationships, the problems of maintaining balance in a rapidly changing life environment. Also, in studying the history of Uzbek traditional crafts from a theoretical and methodological point of view, it is not necessary to completely abandon the scientific works written on the basis of the Soviet Union's concept of the development of all nations and peoples as one, but to analyze them through a historical-critical approach and the various methods of Western scientists who have conducted research in this regard. encourages.

Handicrafts are divided into different sectors based on the level of development and organizational aspects. While some industries are domestic handicrafts that serve only the personal needs of the craftsman and have a natural character, others appear to be well-organized and specialized in the production of goods for the market. The production of handicraft products is primarily characterized by the fact that it is aimed at satisfying (consumption) the economic and cultural and household needs of the local population.

In general, if we make scientific conclusions based on theoretical and methodological aspects, folk traditional crafts in the past and today occupy an important place in the social culture and economic conjuncture along with agriculture, animal husbandry, factory industry, modern industry.

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