
**URGENT ISSUES IN EDUCATING YOUTH THROUGH SOCIAL AND
PEDAGOGICAL COOPERATION**

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Abstract

The article examines the issues of socio-pedagogical cooperation of families, communities and educational institutions in educating young people in New Uzbekistan, a comparative analysis with the experience of foreign countries, as well as the research work of our scientists who have made significant contributions to youth education in the Republic of Uzbekistan. the results of the comparative study were reflected. Ways to improve the socio-pedagogical cooperation of families, communities and educational institutions, the results of experiments, the results of organized seminars and trainings, suggestions, recommendations and conclusions are described.

Keywords: Person, education, upbringing, family, neighborhood, educational institution, social, spirituality, enlightenment, cooperation, activity, ability, discipline.

Introduction

Today, we can observe that significant reforms are being implemented in all spheres of life in Uzbekistan. The main focus of these reforms is people and their interests. In particular, profound changes are being made in the field of education and upbringing. The international community recognizes that in New Uzbekistan, opportunities have been created for the intellectual, moral, and physical development of youth, for acquiring knowledge in accordance with modern requirements, mastering professions and skills, and fully realizing and further developing their talents and abilities.

The innovative ideas proposed by the President of our country, Shavkat Mirziyoyev, in his addresses to the Oliy Majlis—which are shaping progressive changes in the history of modern statehood—have played an important role in improving cooperation between families, mahallas, and educational institutions in raising well-rounded, capable generations. Educating youth in a collaborative manner, fostering national and modern values, and instilling innovative ideas has become one of the essential demands of the present day.

In order to elevate our efforts in raising youth to be healthy and well-rounded, the Law “On State Policy on Youth” was adopted in a new edition. In this context, innovative approaches are being actively implemented in practice.

Based on the characteristics of our research object, it is important to examine the process of enhancing the effectiveness of spiritual and educational activities through social-pedagogical cooperation among families, mahallas, and educational institutions,

as well as how the content, forms, and methods of this process have been reflected in scientific studies. Therefore, in order to justify the problem under study and find its scientific solution, we analyzed the pedagogical features and aspects of spiritual and educational activities conducted through social cooperation among families, mahallas, and educational institutions within the educational process. First, the analysis was carried out based on existing scientific research and literature, as well as their implementation and practical application.

Today, the upbringing of a well-rounded generation is considered a primary and priority issue of the social and spiritual-educational cooperation between families, mahallas, and educational institutions. In this context, it is appropriate to clarify the concept of “spiritual and educational” activities while highlighting and analyzing the process of improving social cooperation among families, mahallas, and educational institutions through concrete examples of such activities.

One of the factors that determines Uzbekistan’s position and status in the world is its spirituality. Throughout the three-thousand-year history of the Uzbek state, this has been affirmed, and therefore, from the early years of national independence, the issue of preserving, restoring, and passing on spiritual values to future generations has become one of the most pressing concerns.

To fully elucidate the basis of spiritual and educational activities carried out through the social cooperation of families, mahallas, and educational institutions, it is appropriate to analyze the lexical meanings of the concepts “spirituality” and “enlightenment.”

The term “spirituality” originates from Arabic and means “a collection of meanings”, referring to the aggregate of a person’s philosophical, legal, scientific, moral, and religious ideas and concepts. Throughout its millennia-long historical development, humanity has accumulated life experience, cooperating with nature and the surrounding world, learning about natural phenomena, life, duties to the homeland, nation, and people, and shaping the individual. All this knowledge and activity have been passed down to subsequent generations. Similarly, the Uzbek people have accumulated a unique set of knowledge over centuries. However, over more than 120 years of colonial rule, national spirituality suffered significant negative impacts. A destructive policy was carried out aimed at alienating an entire nation from its millennia-old history and ancestors, undermining its spiritual foundations. Therefore, from the early years of Uzbekistan’s national independence, restoring, developing, and further shaping the nation’s distinctive **spiritual heritage—a collection of national meanings—**was elevated to the level of state policy. As noted: “When each nation defines, understands, and voluntarily integrates its spirituality into the intellectual and conscious structure of its people, it strengthens the nation, reinforces self-confidence, faith, and dignity.” Naturally, this was contrary to the dominant ideology during the former regime, which is why the word and concept of “spirituality” were systematically removed from our language.

In the process of theoretically studying spiritual and educational activities conducted through the social-pedagogical cooperation of families, mahallas, and educational

institutions, the social cooperation of the three key factors in raising a well-rounded generation is of primary importance. Therefore, when examining the problem, it is appropriate to first clarify the essence and content of the concept of social cooperation.. In clarifying the essence of social cooperation, it becomes necessary to highlight the socio-pedagogical aspects of the problem. According to social-historical and analytical sources studied in this field, social cooperation inherently involves the interests of individuals, interpersonal relationships, and the content of each person's activities, as well as serving as a mechanism that shapes and develops the joint activities of state and non-governmental institutions—namely families, mahallas, and educational institutions. This understanding prompts us, before examining the methodological aspects of the problem, to analyze the socio-cooperative activities of individuals and the collaboration between families, mahallas, and educational institutions from a pedagogical perspective. Organizing social cooperation first requires a careful study of the existing conditions within families, mahallas, and educational institutions. We believe that investigating the pedagogical mechanisms of social cooperation will help more accurately determine the essence of the problem.

From the perspective of our research, the three-tier measurement system developed by Doctor of Pedagogical Sciences M. Qurohob—which evaluates students' national upbringing criteria, indicators, levels, and virtues—holds particular significance. This is because, in the context of Uzbekistan, virtues such as patriotism, national pride, intercultural communication, conscientiousness, national ethics, and ideological awareness are formed through a combination of scientific pedagogy and traditional folk pedagogy. These virtues are directly and indirectly linked to the development of the national consciousness and identity of the growing individual.

This approach emphasizes the interconnectedness of moral, spiritual, national, ideological, political, and social education. In her doctoral dissertation on the moral and ethical upbringing of youth within the family, Doctor of Pedagogical Sciences M. Inomova concluded that the concept of “family education” refers to a systematic process of purposeful and consistent spiritual influence on a child. This process, carried out by parents through their life activities, lifestyle, and traditions, aims to shape the child's political, legal, moral, aesthetic, and religious views, ideas, and perceptions. This understanding highlights the essence of family education and opens up broad possibilities for studying it as a pedagogical process.

In preparing youth for family life and ensuring family stability, it is necessary to pay attention to the parents' level of education, lifestyle, character traits, and professional status. In improving the social cooperation of families, mahallas, and educational institutions, it is especially important to prepare girls for family life and consciously convey to them the true essence of family education. As noted by scholars H. Umirov, Q. Haydarov, and M. Holiqov, who collected Uzbek folk customs: “Once a girl reaches the age of seven, neither her father nor her brothers should kiss her, because at this age her reproductive development begins, and such actions could negatively affect her upbringing.”. In raising the youth, who are the future of Uzbekistan, the ideas and works

of our pedagogical scholars play an important role in improving the social-pedagogical cooperation of families, mahallas, and educational institutions.

Studying scientific research conducted to improve the social cooperation among families, mahallas, and educational institutions, as well as examining the activities of scientific centers established in foreign countries in this field, is of great importance. In enhancing this cooperation, it is essential to develop a work plan and to implement it consistently and systematically, which ensures effective and productive outcomes.

Recommendations

-In each educational institution and mahalla, social cooperation should be carried out regularly and continuously based on an annual plan.

-It is necessary to establish "Parent Universities" in educational institutions and mahallas.

-Each family should promote a reading culture by organizing libraries in families and mahallas.

-The activities of clubs and groups organized in mahallas and educational institutions should be regularly monitored and supervised.

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