
**TRENDS IN NURTURING SPIRITUAL AND MORAL QUALITIES IN
YOUTH THROUGH SOCIO-PEDAGOGICAL COOPERATION IN
UZBEKISTAN**

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Abstract

This article examines the enhancement of socio-pedagogical cooperation among families and educational institutions in educating the younger generation in New Uzbekistan. A comparative and analytical study of foreign experiences is conducted alongside a review of research papers by national scholars who have significantly contributed to the spiritual and moral development of youth in the Republic of Uzbekistan. Furthermore, the article outlines effective pathways for improving this three-tier partnership, reflecting on experimental outcomes, seminar-training results, and providing targeted pedagogical recommendations and conclusions.

Keywords: Individual, human capital, education, upbringing, family, educational institution, social, spirituality, enlightenment, cooperation, activity, capability, discipline, patriotism, courage.

INTRODUCTION

It is well known that comprehensive and large-scale reforms are currently being implemented across all sectors in Uzbekistan. The primary driving factor behind these reforms is the human interest and well-being of the individual. In this context, radical transformations are also being carried out in the field of education and upbringing. Consequently, the global community highly acknowledges the opportunities created in New Uzbekistan for the intellectual, spiritual, moral, and physical development of youth, enabling them to acquire knowledge that meets modern standards, master professions, and demonstrate and further enhance their talents and capabilities.

The innovative ideas put forward by the Head of our State, Shavkat Mirziyoyev, in his Addresses to the Oliy Majlis which are introducing progressive changes into the history of our modern statehood, have gained significant importance in improving the cooperation among families, mahallas, and educational institutions in raising a harmoniously developed generation in our country. Educating youth collaboratively in both national and modern spirit, as well as instilling innovative ideas into their minds, is one of the key imperatives of the present day.

In order to elevate our joint efforts with families and educational institutions in raising youth to be comprehensively healthy and well-rounded individuals to a qualitatively

new level, the Law "On State Youth Policy" was adopted in a new edition. Consequently, innovative approaches are being actively implemented into social life.

Based on the specific characteristics of the object of our socio-pedagogical research, it is highly important to analyze the extent to which the process, content, forms, and methods of enhancing the effectiveness of spiritual and educational work within the socio-pedagogical cooperation of families and educational institutions are reflected in scientific research. Therefore, to substantiate the problem under study and find its scientific solution, we extracted and analyzed the pedagogical features and dimensions of spiritual and educational work within the socio-cooperation of families and educational institutions in the educational process. First of all, we conducted this analysis based on existing scientific research, literature, their implementation, and practical execution in this direction.

It is universally acknowledged that raising a well-rounded generation is the core and priority issue of the social, spiritual, and educational cooperation between the family and the educational institution. To achieve this, it is appropriate to define and analyze the concept of "spiritual and educational" while elucidating the improvement of this socio-cooperation through the lens of spiritual and educational activities.

One of the defining factors of New Uzbekistan's global standing and advancement is spirituality. This has been proven throughout the three-thousand-year history of the Uzbek statehood, and for this reason, from the very first years of national independence, the issue of spiritual values, their preservation, restoration, and transmission to future generations has become an urgent matter.

Therefore, in order to fully uncover the essence of the spiritual and educational work carried out through the socio-cooperation of families and educational institutions, we deemed it appropriate to analyze the lexical meanings of the terms "spirituality" and "enlightenment" . The word "spirituality" is derived from the Arabic language and means "a collection of meanings" – representing the synthesis of individuals' philosophical, legal, scientific, moral, and religious perceptions and concepts. Throughout its millennia-long historical development, humanity has accumulated vital experience, interacted with the surrounding nature and existence, and passed down to subsequent generations all information and activities related to natural phenomena, life, duties towards the Motherland, nation, and people, as well as the formation of an individual as a person. Similarly, the Uzbek people have accumulated a unique repository of knowledge over the centuries. However, the national colonialism that lasted for more than 120 years had a tremendous negative impact on the development of our national spirituality. A destructive policy was carried out aimed at spiritually alienating an entire nation from its thousand-year history and ancestors. Therefore, starting from the first years of Uzbekistan's national independence, restoring, developing, and further shaping the unique national spirituality – the national collection of meanings – was elevated to the level of state policy. This is because a nation is strengthened when it identifies and understands its own spirituality and voluntarily incorporates it into the structure of its intellect and consciousness; this reinforces its

self-confidence, faith, and dignity. Naturally, this was contrary to the dominant ideology of the former Soviet regime. For this reason, the word and concept of "Spirituality" had been practically forced out of our language.

In clarifying the theoretical framework of spiritual and educational work within the socio-pedagogical cooperation of families and educational institutions, the social partnership of these three factors plays a crucial role in raising a well-rounded generation. Therefore, in the process of studying the problem, it is vital to first elucidate the essence and substance of the concept of social cooperation.

In revealing the essence of social cooperation, a necessity arises to highlight the socio-pedagogical aspects of the problem. As can be seen from the socio-historical and analytical sources that studied this field, social cooperation serves as a mechanism that shapes and develops individual interests, interpersonal relations, the content of human activity, and the collaborative operations of state and non-governmental organizations, namely families and educational institutions. This prompts us to clarify the issue of interpersonal and collaborative social activities of families and educational institutions from a pedagogical perspective before studying the methodological facets of the problem. Organizing social cooperation primarily requires studying the current conditions within families and educational institutions. We believe that researching the pedagogical mechanism of socio-cooperation will help define the core essence of the problem more precisely.

From the perspective of our research, the three-tiered measurement system developed by Doctor of Pedagogical Sciences M. Kuronov for measuring students' levels, indicators, criteria, and qualities of national upbringing is of particular importance. Indeed, approaching the harmonious formation of Uzbekistan patriotism, national pride, intercultural communication culture, conscientiousness, national etiquette, and national ideological consciousness based on the practical unity of scientific and folk pedagogy reveals qualities that are directly and indirectly linked to the national sentiments of a developing individual.

This approach emphasizes the interconnectedness of moral, spiritual, national, ideological, political, and social upbringing tracks. Doctor of Pedagogical Sciences M. Inomova, in her doctoral dissertation on the spiritual and moral upbringing of youth in the family, concluded that: "Family upbringing is a pedagogical concept that implies a purposeful, systematic, and consistent process of exerting spiritual influence, aiming to shape political, legal, moral, aesthetic, and religious views, ideas, and perceptions in a child's personality through the parents' own life activities, lifestyle, and traditions." This reveals that extensive opportunities exist for researching the core essence of family upbringing as a pedagogical process.

It is emphasized that when preparing youth for family life and ensuring family stability, it is necessary to pay close attention to the educational level, lifestyle, character traits, and professional background of their parents. In improving the socio-cooperation of families and educational institutions, preparing girls for family life and consciously delivering the true essence of family upbringing to them is of paramount importance.

"When a girl turned over seven years old, neither her father nor her brothers would kiss her in greeting, because they knew that the stage of puberty was beginning in her organism, which could affect the girl's upbringing," write scholars H. Umirov, Q. Haydarov, and M. Kholiqov, who collected Uzbek folk customs. The ideas and works of our pedagogical scientists are highly significant in improving the socio-pedagogical cooperation of families and educational institutions in raising the youth who represent the future of Uzbekistan.

In enhancing the socio-cooperation of families and educational institutions, it is vital to study the scientific research conducted in this area, as well as the activities of scientific centers established in foreign countries. In optimizing this tripartite cooperation, drawing up a work plan and directing its execution on the basis of continuity and consistency ensures effective outcomes.

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