



EDUCATIONAL INSTITUTIONS IN THE DEVELOPED COUNTRIES OF THE WORLD - SOCIAL EDUCATION.(ON THE EXAMPLE OF THE WORLD'S YOUTH)

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ABSTRACT: This article deals with the current state of education of the world's youth, the education of schools and colleges, and the education of young people in higher education. The analysis of the socio-pedagogical potential of society and the theory of working with social groups is also presented.

Keywords: social, cultural-educational, upbringing, education, activity, school, college, society, art, library, museums, recreation centers, sports institutions.

Currently, research is being conducted in our country in the field of preventive prevention aimed at protecting unorganized youth from foreign ideas (A. Ismanova and others). In this regard, the experience in this area is of great interest. It is known that preventive programs serve to prevent the feeling of social conflict. Because their development has a negative impact on the subculture of unorganized youth. These programs are implemented in educational institutions, youth clubs, organizations, during the school year or on vacation. The main form of work is group work. Work methods include counseling, problem-solving, analysis, information exchange meetings, problem-solving, and training.

Practical work in this direction is being carried out in Uzbekistan. For example, sports grounds in colleges, conference halls, a wide range of opportunities for the use of spiritual and educational resources by the surrounding population.

“School and college buildings, equipment, playgrounds, art workshops, sports fields, conference halls - everything should be open to all the people around. Every cultural and educational institution funded by the state budget should implement educational programs



among all segments of the population," said Simon Mandi, President of the European Forum for Arts and Crafts.¹

The study of the experience of the developed state in the field of spiritual enlightenment shows that it operates in harmony with the education system and the family in this area. For example, the government resolution "America 2000: Education Strategy" (1991) states that educational institutions are "the center of development of a highly developed society."²

In the expenditure part of the Japanese state budget, the word "school" has been replaced by the words "school, culture, sports" since 1978. This budget is strengthened not only by the school, but also by out-of-school educational institutions (libraries, museums, recreation centers, sports facilities, etc.). This has made Japanese schools the center of students' daily lives.³

Social and pedagogical work with the family is an integral part of all social work. This includes activities aimed primarily at solving pedagogical and psychological problems. Familiarity with the content of social and pedagogical work with the family (client) in the United States allowed to determine the functions (diagnostic, prognostic, socio-medical, socio-pedagogical, psychological, social, daily, communicative) performed by the social worker in the intervention process.

The term "intervention" is used to describe an activity initiated at the request of the family or those around it and in collaboration with others who are responsible for the client's specific social conditions, either on their own or in response to a particular problem situation. It ensures the active, purposeful participation of the family and the social worker at all stages of the work process.

The intervention process of working with the family involves several key steps: 1) identifying the problem in the family and establishing communication; 2) data collection and evaluation; 3) planning and contracting; 4) identifying alternatives for intervention, considering the necessary areas of action; 5) final evaluation stage and completion of the process.

¹Cultural policy in Europe: choice of strategy and guidelines. - M., 2002. -p.99.

²Dzhurinsky A.N. "Comparative Pedagogy". - M.: Academy, 1998.-p.88.

³Dzhurinsky A.N. "Comparative Pedagogy". - M.: Academy, 1998.-p.160.



It is important to follow certain principles in social (including spiritual-enlightenment. A.Q.) work with the family. Principles are the main requirements for the content, forms and methods of socio-pedagogical work with the family, including: "principle of humanity", "principle of objectivity", "systemic principle", the principle of tolerance, the principle of "family as the center of life", " The principle of a positive image of the family. These principles help families identify their need for help and activate the family's role in solving their own problems.

Comparative analysis shows that many aspects of social work in the United States are well developed in Uzbekistan. For example, methods of data collection - research, observation, study of written materials. The method used to gain a correct understanding of the client is called the "social history" method. Many forms of social work currently used in the United States are used in Uzbekistan: cash assistance systems (benefits, payments, compensation), in-kind assistance systems (food, clothing, footwear, as well as medicines, free meals, (social services) service centers, benefits for housing services, privileged jobs, etc.), humanitarian assistance.

In the 50s, the theory of analysis of the socio-pedagogical potential of society and work with social groups was developed. This, in turn, as a pedagogical theory of social work has helped people in the microenvironment, in the living space. By the 1960s, an approach to solving customer problems was developed through working with all family members (family-centered approach). The authors of this technology G. Hamilton, N. Ackerman, M. Bouwen, D. Jackson, S. Minuchin, F. Hollis, V. Satir laid the foundation of psychotherapeutic method - family therapy, which is one of the leading methods of social work with the family in the United States.

The years 1910-1960 were the years when the medical model of social work organization was in effect in the United States. In the medical approach, family spirituality was approached as a potential patient, and all the problems that arose with it were assessed by the patient himself and his "spiritual illnesses". The "study-diagnosis-treatment" presented by M. Richmond in his book "Social Diagnosis" became the main paradigm of social work at that time.



Since the 1960s, social work has focused on applying an environmental approach that combines both treatment and change. The conceptual ideas of this approach in solving the spiritual problems of families were as follows:

- develops and adapts measures to respond to new conditions in the process of human interaction with the environment;
- internal and external factors must be taken into account for full development;
- "Man in society" - is the subject of social work

The ecological model of social work implies that the family environment faces problems that arise during certain life cycles. The main position of the ecological model of social work was introduced, first, to "record" the problems of man and his family, "social diagnostics" and then to help the person and his family in solving problems. In recent decades, the use of integrated models in practice in social work with the family has shifted.

A systematic approach involves an analysis of the internal structure, relationships, and interactions that make up a structural system. Such elements of the family system have been studied as external and internal boundaries, the structure of forces, the decision-making process, family goals, roles, communication style, the process of life cycles.

In socio-pedagogical work with the family, it is important to follow certain principles of social pedagogy. The main requirements for the content, forms and methods of socio-pedagogical work with the family include the "principle of humanity", "principle of objectivity", "systemic principle", "principle of family as a center", the principle of tolerance, the principle of "positive image of the family". is routinely followed. These principles help to activate the origin of the problem and the role of family spirituality in solving them.

Historically, in the United States, individual, group, and community work have been understood as rapid and effective ways of achieving a socio-pedagogical goal. In this case, the methods are interpreted as interactions⁴.

The problem of unorganized youth in both developed countries and Uzbekistan remains a topical issue of social policy. Foreign scholars E. Anderson, J. Austin, A. Ben-nette, N. Bentley, L. Crockett, R. Flacks, S. Hall, R. Hoggart, J. Hoggart, J. Kaplan, J. Kett, K. Mannheim, J. Short, S. Thomas, J. Williams conducted a number of studies. Among the

⁴Yaroshenko N.N. Socio-cultural animation: a manual. - M: MGUKI, 2000. - S.57 - 94.



works that reveal theoretical approaches in the study of this field are A. Bennette, A. Cohen, S. Eisenstadt, S. Frith, J. Garber, A. Giddens, A. McRobbie, D. Muggleton, T. Parsons, H. Pilkington, S. . Redhead, S. Thornton, J. Williams.

The problem of “disunity” has created a new spiritual-educational problem in the world - the subculture of unorganized youth. In the analysis of this problem, M. Atkinson, A. Bennette, D. Clark, R. Haenfler, D. Hebdige, P. Hodgkinson, E. Lamison, C. O’Hara, H. Rheingold, E. Smith, B. Wilson, studies of deviant behavior in young people include S. Bilchik, C. Clark, P. Fisher, D. Gottfredson, R. Jessor, L. Greening, M. Griffin, A. Hains and H. Hains, M. McDermott, M. Raywid, The works of J. Reid, N. Svensson, J. Walker and F. Krafeld, J. Leonard, E. Lutze-back, T. Mucke, G. Schaar, G. Stevenson on pedagogical forms and methods of dealing with youth are famous.

Proceedings of the 9th International Symposium on Socio-Pedagogical Work with Youth in Stuttgart, Germany, reports by scientists from the Victorian Research Center for Health, the Canadian International Center for Crime Prevention and the US Children's Court and Crime Prevention has a unique pedagogical value.

From the point of view of our research, the analysis of the above-mentioned foreign scholars' research reveals that the study of youth spirituality, subculture and unorganized youth consists of three theoretical approaches - systemic functionalism, class and postcultural approach. Within the framework of systemic functionalism, it performs the function of adapting unorganized youth to life, which helps to overcome social, mental and emotional difficulties in the process of entering adult life.

In terms of the class approach, unorganized youth spirituality manifests itself as an expression of protest against the dominant culture of society through the rejection of generally accepted behaviors and values.

The postcultural-based approach always takes into account the conditions of developed modern societies and examines the unorganized youth subculture in terms of a lifestyle that emphasizes different social roles. Scholars distinguish youth subcultures into two main theoretical approaches. These are systemic functionalism and anthropological approaches. The focus of the above-mentioned theoretical approaches is the adaptation of



unorganized youth to the social and spiritual life in different conditions of a changing society.

Priorities for social pedagogical work with unorganized youth in the United Kingdom, Germany, the United States, and Canada include the implementation of alternative educational and disciplinary programs, mobile communication with young people, and prevention programs. The following methods of work are used in the framework of the alternative education and discipline program aimed at changing the deviant behavior of young people. These include: arranging for young people to consult with educators and psychologists; it can include discussing their problems in communication with them. In addition to working in small groups, they are involved in contract social work, volunteer projects. A distinctive feature of mobile communication with young people is the organization of meetings with them and methodological assistance. It mainly uses individual, group counseling, educational negotiations and positive role models.

Using this foreign experience, it will be necessary for young people to adapt to socio-educational programs, to raise the pedagogical culture of parents in relation to the youth subculture, to explain to them the negative aspects of unorganized youth spirituality.

The main theoretical approaches in studying the characteristics of unorganized youth spirituality are available in national and foreign experiences. At the same time, when referring to foreign social and pedagogical experiments (A. Bennet, S. Fries, K. Kahn Harris, P. Hodkinson, H. Pilkington, B. Wilson), three main theoretical approaches can be distinguished in this regard.

The first approach was structural functionalism, which emerged in the 1950s in the departments of sociology and anthropology at the University of Chicago in the United States. Proponents of this approach (H. Becker, A. Cohen, S. Eisenstad, T. Parsons) have focused on industrial societies. They used methods to soften this process and teach unorganized youth to cope with life's challenges in their educational work with unorganized youth, noting that there are significant differences between family and community.

The second approach was this class, which emerged in the 1960s and 1970s at the Center for the Study of Modern Cultures at the University of Birmingham. Proponents of this



approach (D. Douenes, R. Gordon, D. Gobbs, P. Willis, P. Wilmot) consider the youth subculture as a serious process in changing the structure of society.

The third is the postcultural approach, which has recently become increasingly popular (D. Magleton, S. Redhead, S. Thornton, R. Wenzil), as it focuses on modern trends such as globalization, media development, the use of Internet technology. It examines the subculture, lifestyle and educational history of unorganized youth. However, in these areas there are aspects that can be improved in a complex way in terms of the spiritual environment.

Unorganized youth is studied as a national social and pedagogical problem in the field of subculture. The results of research by scholars (K. Clark, L. Green, A. Haynes, H. Haynes, J. Leonard, M. McDermott) who have conducted research on this topic show that in Europe and the United States, the unorganized youth subculture is viewed primarily as a pedagogical problem. This requires educators to be well aware of subcultural trends and to have a deep understanding of their impact on young people. In addition, the task is to respect the views of unorganized youth and to establish cooperation between teachers and parents and to neutralize the negative aspects of subculture. Types of unorganized youth subcultures are evaluated according to various criteria. In this regard, the research of M. Break, A. Cohen, R. Clovard, L. Olin pays special attention to the study of the impact of subcultures on society and youth.

Negative subcultures in the UK, Germany, the US and Canada include skinheads, punks, emo and goths. They work in three areas: the development of alternative education programs, mobile communication with unorganized youth, the adoption of preventive and preventive programs in cooperation with families, educational institutions, government and public organizations for young people to find their place in society.

Alternative educational-disciplinary programs for unorganized youth are widely used in the United States and Canada. The research of C. Kochlar-Bryant, R. Lacey, J. Kraemer, M. Raywid, B. Ruzzi on educational work with members of youth subcultures helped to reveal specific aspects of the programs. That is, the programs are aimed not only at imparting academic knowledge to unorganized youth, but also to neutralize the effects of their actions that threaten society - aggression, cruelty, vandalism. Main methods of work: counseling,



pedagogical, social pedagogue, psychologist and facilitates sincere communication with participants of the program, as well as individual conversations (helps to identify the problem and in-depth study. Features of the program include: low number of participants (10th 12 people) facilitates the acquisition of learning materials, facilitates friendly relations between teachers and students; variability of the schedule (evening classes contribute to the full coverage; gives

One of the effective methods of social pedagogical activity in developed countries is to involve young people in discussions on topical issues of interest to them. Participation in such discussions develops positive thinking skills in young people, as well as teaches them to "filter" information from different sources, measure it comprehensively and make decisions in solving social, spiritual and ideological problems. At the same time, an atmosphere of mutual trust, consideration, acceptance without criticizing their subcultural affiliation is important.

Teachers involved in alternative socio-pedagogical programs act as advisors, coaches and mentors. They work in partnership with parents and conduct weekly sessions with program participants. In order to improve the professional skills of social educators, training courses on youth subcultures will be organized for them. In addition, as part of an alternative program to share experiences, social workers working with members of the youth subculture will be involved.

Working with unorganized youth is part of the socio-pedagogical program. They operate on the principles of respecting and accepting the culture of young people, paying attention to their interests, being friendly, helping them in an environment that is typical for young people, the regularity and duration of pedagogical influence.

Analysis of the materials of the 9th ISMO Symposium "Reaching the Unreachable" in Stuttgart, 2008 International Symposium in Stuttgart and foreign research on work with unorganized youth (A. Dixon, K. Schiffer, N. Svensson). informational and educational conversations and the use of positive role models (former members of negative subcultures are involved). It takes place in the form of wellness and various promotions in the residences. An organizational base (office and unorganized youth clubs) will be established in the residences for the cooperation of specialists.



In working with unorganized youth groups in foreign countries, much attention is paid to the preventive method. It is implemented through socio-pedagogical programs aimed at reducing the level of social alienation, loneliness (separation from family, educational institutions). Particular attention is paid to issues such as low attendance, conflicts with peers or teachers and parents, lack of social skills to find solutions to difficult situations, participation in militancy and vandalism, intimidation of peers.

Working with unorganized youth subcultures led to the study, generalization of foreign pedagogical experience and the development of a number of recommendations for the use of its achievements in our national experience: development of public policy on unorganized youth to work with at-risk youth; Introduce targeted programs aimed at developing social skills in young people in the learning process in order to prevent the isolation of unorganized youth from society. It is necessary to develop socio-pedagogical programs to provide assistance to members of the unorganized youth subculture, where they meet, ie outside the community, educational institutions.

In addition, it is necessary to improve the spiritual and educational work with the mahalla, spirituality and enlightenment departments, leaders of the Youth Union of Uzbekistan and parents on issues related to the unorganized youth subculture. It was found that crime prevention, control, encouragement and social, cultural, educational activities should be given to improve the recreation of young people and meet their social needs under the supervision of community and youth union specialists.

It is possible and necessary to study the foreign experience of spiritual and educational work among young people and use the positive results of the experience in national practice. The following technological features of foreign experience in this area have been identified: there are preventive programs aimed at preventing the feeling of social alienation that can lead to participation in a subculture; the practice of providing psychological and pedagogical assistance to members of unorganized youth subcultures in order to establish friendly relations in their places of regular leisure (family, educational institutions, youth clubs and organizations); organization of individual and collective consultations with unorganized youth and their parents; role-playing; including discussions and informational and educational conversations.



Socio-pedagogical study of the problems of unorganized youth is a topical and new direction in the pedagogical science of Uzbekistan. Diagnosis of membership in a negative subculture in research, correction of its members based on the nature of the unorganized youth subculture (for example, the use of the experience of developed countries in working with members of a particular subculture, the development of new methods and forms). These measures require not only in-depth scientific research, but also complex experimental research.

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