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MODERN PEDAGOGICAL METHODS OF ORGANIZING EDUCATIONAL (UPBRINGING) ACTIVITIES IN THE NATIONAL EDUCATION SYSTEM AND MECHANISMS FOR THEIR IMPROVEMENT

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Abstract: This article examines how upbringing (tarbiya) activities are organized within the national education system of Uzbekistan under the conditions of ongoing educational reform. The study analyzes the regulatory framework adopted in recent years, reviews contemporary pedagogical approaches such as project-based, experiential, cooperative and digitally supported upbringing, and assesses their practical potential in general secondary schools. Based on a synthesis of domestic policy documents and international research, the author proposes a set of organizational, methodological, personnel-related and evaluative mechanisms intended to raise the effectiveness of upbringing work. The findings suggest that upbringing becomes more effective when it is integrated into the entire educational process rather than treated as a separate set of events, and when the school, the family and the mahalla act as coordinated partners.

Keywords: upbringing, educational activity, national education system, modern pedagogical methods, character education, social and emotional learning, project-based learning, school–family–mahalla cooperation, improvement mechanisms.

Introduction

The formation of a harmoniously developed personality has long been regarded as a strategic goal of the Uzbek state, and in the last decade this goal has been reinforced by a wide-ranging modernization of the education sector. The Law of the Republic of Uzbekistan "On Education" defines upbringing as a systematic process aimed at shaping the spiritual, moral and physical qualities of learners, and places it on an equal footing with instruction.[1] Consequently, the question is no longer whether schools should engage in upbringing, but how this work can be organized so that it produces durable changes in pupils' values, attitudes and behavior.

At the same time, children today grow up in an environment shaped by digital media, rapid social change and a wide variety of competing value messages. Traditional forms of upbringing work, often reduced to occasional assemblies, lectures and celebratory events, struggle to compete for young people's attention and rarely engage them as active participants. International experience indicates that programmes which place learners in authentic situations, give them responsibility and develop their social and emotional competences tend to show measurably better outcomes.[2] The purpose of this article is therefore to identify modern pedagogical methods suitable for organizing upbringing activities in the national education system and to outline practical mechanisms for their further improvement.

[1] Law of the Republic of Uzbekistan "On Education" No. ZRU-637 of 23 September 2020. National Database of Legislation (lex.uz).

[2] Durlak J.A., Weissberg R.P., Dymnicki A.B., Taylor R.D., Schellinger K.B. The impact of enhancing students' social and emotional learning: A meta-analysis of school-based universal interventions // Child Development. – 2011. – Vol. 82, No. 1. – P. 405–432.

Regulatory and Theoretical Foundations

The current reform of upbringing in Uzbekistan rests on several interconnected policy documents. The Concept for the Development of the Public Education System until 2030 identifies the strengthening of the educational function of schools and the involvement of parents and the community as priority directions.[3] Shortly afterwards, the Concept of Continuous Spiritual Education set out a step-by-step model in which value formation begins in the family and continues through preschool, school, vocational and higher education.[4] A further milestone was the introduction of "Tarbiya" as a separate school subject, which replaced several fragmented courses with an integrated curriculum focused on moral, civic and practical life skills.[5] These measures are reflected in the broader Development Strategy of New Uzbekistan for 2022–2026, which links the quality of education directly to the formation of a responsible, creative and patriotic young generation.[6]

From a theoretical standpoint, modern approaches to upbringing draw on several traditions. John Dewey argued that education is meaningful only when it grows out of the learner's own experience and connects school life with the life of the community.[7] Albert Bandura's social learning theory highlighted the role of observation and modelling, reminding educators that the personal example of teachers and parents often shapes behavior more strongly than verbal instruction.[8] Thomas Lickona's concept of character education, in turn, describes good character as a unity of moral knowing, moral feeling and moral action, which implies that upbringing must address cognition, emotions and conduct simultaneously.[9] For the national context these ideas resonate with the humanistic heritage of Eastern thinkers and with the traditional educational role of the family and the mahalla, which makes them relatively easy to adapt rather than simply transplant.

Modern Pedagogical Methods of Organizing Upbringing Activities

Analysis of current practice and research literature allows several groups of methods to be distinguished. The first is experiential learning. According to David Kolb, learning unfolds as a cycle in which concrete experience is followed by reflection, conceptualization and active experimentation.[10] In upbringing work this means that a lesson on kindness or responsibility should not end with a discussion; pupils need to carry out a real action, such as helping elderly neighbors or caring for a school garden, and then reflect on what they felt and learned.

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[3] Decree of the President of the Republic of Uzbekistan "On Approval of the Concept for the Development of the Public Education System of the Republic of Uzbekistan until 2030" No. PF-5712 of 29 April 2019.

[4] Resolution of the Cabinet of Ministers of the Republic of Uzbekistan "On Approval of the Concept of Continuous Spiritual Education and Measures for Its Implementation" No. 1059 of 31 December 2019.

[5] Resolution of the President of the Republic of Uzbekistan "On Additional Measures to Further Improve the Education System" No. PQ-4884 of 6 November 2020.

[6] Decree of the President of the Republic of Uzbekistan "On the Development Strategy of New Uzbekistan for 2022–2026" No. PF-60 of 28 January 2022.

[7] Dewey J. Experience and Education. – New York: Macmillan, 1938. – 116 p.

[8] Bandura A. Social Learning Theory. – Englewood Cliffs, NJ: Prentice Hall, 1977. – 247 p.

[9] Lickona T. Educating for Character: How Our Schools Can Teach Respect and Responsibility. – New York: Bantam Books, 1991. – 478 p.

[10] Kolb D.A. Experiential Learning: Experience as the Source of Learning and Development. – Englewood Cliffs, NJ: Prentice Hall, 1984. – 256 p.

The second group comprises project-based and service-learning methods. Here pupils plan and implement socially useful projects – environmental campaigns, local history research, charity initiatives – usually in cooperation with the mahalla, libraries or museums. Such projects develop initiative, teamwork and civic awareness, while also giving pupils a visible result of their efforts. Research on character education programmes has shown that opportunities for service and for practising moral action are among the features most consistently associated with positive outcomes.[11]

The third group is cooperative learning, which structures group activity so that each member is responsible both for personal contribution and for the success of the team. D. Johnson and R. Johnson demonstrated that well-organized cooperation fosters mutual respect, empathy and a stronger sense of belonging compared with competitive or individualistic arrangements.[12] Techniques such as “jigsaw”, round-table discussions and peer mentoring are particularly suitable for “Tarbiya” lessons and class-hour activities.

The fourth group includes interactive and reflective methods: case studies based on real moral dilemmas, role plays, debates, “brainstorming”, and the analysis of literary and historical examples. These methods move the pupil from the position of a passive listener to that of a participant who formulates and defends his or her own judgement. Finally, digital tools are becoming an independent channel of upbringing. Educational platforms, school media studios, online quizzes and moderated discussion groups allow teachers to continue value-oriented dialogue outside the classroom and to develop media literacy, which the OECD regards as part of the competences young people need in a rapidly changing world.[13]

Mechanisms for Improving Upbringing Activities

The methods described above can only realize their potential if they are supported by appropriate institutional mechanisms. Based on the analysis, four groups of mechanisms may be proposed.

Organizational mechanisms. Upbringing should be embedded in the school’s annual plan as a coherent programme with clear goals for each age group, rather than as a calendar of disconnected events. It is advisable to coordinate the work of deputy directors for spiritual and educational affairs, class teachers, school psychologists and youth leaders through a single upbringing council, and to formalize partnerships with the mahalla, parents’ committees, cultural institutions and non-governmental organizations.

Methodological mechanisms. Teachers need ready-to-use but adaptable resources: collections of cases rooted in national values, scenario templates for projects and class hours, and guidelines for integrating upbringing goals into subject lessons such as literature, history and natural sciences. Regional methodological centres could accumulate and disseminate examples of effective practice so that successful school experience does not remain isolated.

Personnel-related mechanisms. The quality of upbringing depends largely on the personal and professional maturity of the teacher. Pre-service and in-service training programmes should therefore include modules on facilitation, conflict resolution, social and emotional learning and the

[11] Berkowitz M.W., Bier M.C. What Works in Character Education: A Research-Driven Guide for Educators. – Washington, DC: Character Education Partnership, 2005. – 32 p.

[12] Johnson D.W., Johnson R.T. Cooperation and Competition: Theory and Research. – Edina, MN: Interaction Book Company, 1989. – 253 p.

[13] OECD. The Future of Education and Skills: Education 2030. – Paris: OECD Publishing, 2018. – 23 p.

use of digital tools for educational purposes. Moral and material incentives for class teachers who achieve tangible results would help to raise the status of this demanding work.

Evaluative mechanisms. Upbringing outcomes are often assessed only by the number of events held, which says little about real changes in pupils. A more informative approach combines questionnaires on values and attitudes, observation of behavior, portfolios of pupils' social projects and feedback from parents and the community. Regular monitoring of this kind allows schools to see which methods work in their specific conditions and to correct their programmes accordingly. Meta-analytic evidence suggests that programmes delivered in a sequenced, active, focused and explicit manner produce stronger effects, which provides a useful benchmark for such self-evaluation.[14]

Conclusion

The study shows that the national education system has created a solid legal and conceptual basis for upbringing, including the Law "On Education", the Concept of Continuous Spiritual Education and the introduction of the "Tarbiya" subject. The main challenge now lies in implementation: moving from formal, event-centred activity to approaches in which pupils act, reflect and take responsibility. Experiential, project-based, cooperative, interactive and digitally supported methods offer practical means for such a shift. Their effectiveness, however, depends on coordinated organizational structures, methodological support, well-prepared teachers and outcome-oriented evaluation. Further research could focus on developing valid national instruments for measuring upbringing outcomes and on comparing the effectiveness of specific methods across urban and rural schools.

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[14] Durlak J.A. et al. Op. cit. – P. 408–410.