

**PROBLEMS IN YOUTH UPBRINGING AND INNOVATIVE APPROACHES TO THEIR  
SOLUTION**

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**Abstract.** This article explores the current challenges in youth upbringing and emphasizes the need for innovative approaches to address them. The influence of globalization, 'mass culture' and technological advancements have led to a growing disconnect between young people and traditional moral values. Problems such as a declining respect for cultural and spiritual heritage, a weakened sense of national identity, and a negative shift in attitudes towards labor are highlighted. The article advocates for a comprehensive, systematic approach to youth education that combines traditional values with modern methodologies. It emphasizes the importance of collaboration between families, educational institutions, and communities, as well as the role of legal education in fostering responsible and patriotic youth. By adopting innovative approaches, such as promoting tolerance, positive attitudes towards work, and integrating technology into education, society can equip the younger generation to meet the challenges of the modern world while preserving their cultural roots.

**Key words:** globalization, "mass culture", antiideological sites, moral education, labor education, family values, spiritual education, ideological education.

**Introduction.** Human society, regardless of any negative processes that may occur, is a continuously progressing historical phenomenon. Wars and various types of revolutions in human history may slow down development for a certain period, but they cannot completely halt it. The tragedy of the 20th century, the bombing of Hiroshima and Nagasaki, significantly set Japan back in terms of development, but it did not stop it entirely. At present, the foundations and factors of societal development are explained differently depending on the historical stages. There have been many debates about the foundations of societal progress. Some scholars have linked societal development to absolute ideas, human intellect, human knowledge, mechanics, technology, the improvement of labor, and the advancement of production.

This issue remains one of the most debated topics for contemporary scholars. Even today, many scholars evaluate the economy, science and technology, and the development of productive forces as key factors in societal progress. It is essential to emphasize that beneath science and technology, production, economic advancements, great individuals, and their innovative ideas, as well as the laws and rules driving societal development, lies the foundation of human beings and their spiritual potential. In other words, while scholars of various eras may have been correct in explaining societal progress through different phenomena, in our view, the primary and fundamental factor in societal development is the human being and their spirituality.

**Literature review.** Today, the era in which we live represents a new stage of human progress that distinguishes itself from historical periods, known as the era of globalization. Globalization is a historical process that creates a foundation for all the countries of the world to live as a single human system. In other words, no country can operate independently and in isolation from this process in the new stage of development. Currently, its ideological sharpness and broad influence can be seen and felt in almost every sector. The strengthening of integration and cooperation between nations and peoples, the creation of favorable conditions for the movement of foreign investments, capital, goods, and labor, the creation of many new jobs, the rapid spread of modern communication and information technologies, and scientific achievements are some of its positive

results [1, 112]. However, this process is increasingly penetrating social, cultural, and spiritual life as well.

“Today, we are witnessing an increasing threat from various calamities such as religious extremism, terrorism, drug addiction, human trafficking, illegal migration, and the so-called ‘mass culture’ around us. Considering this, the profound meaning and importance of these words become even more apparent.

Indeed, the issue of youth education remains a matter of paramount importance that will never lose its relevance. The rapidly changing world is presenting humanity and, particularly, the youth with great new opportunities. At the same time, it is exposing them to unprecedented dangerous threats. Malicious forces are manipulating innocent and naive children, turning them against their own parents and country, ultimately leading them toward the loss of their lives and futures” [2].

This situation is fostering attitudes among some young people influenced by Western individualism, egocentrism, and a disregard for others, focusing solely on their own interests – qualities that are alien to our national values. At the same time, life shows that some are falling under the influence of extremist ideologies, which are completely contrary to the true spiritual values of Islam.

The destructive ideological impact of globalization on youth can also be observed in the following processes:

- In the moral and ethical identity of young people;
- In their attitude toward labor;
- In their relationship with values;
- In their lack of understanding of the spiritual essence of Islam;
- In the alienation present in their mindset;
- In how they spend their free time.

Of course, in our country, there are many young individuals who meet global standards and are introducing Uzbekistan to the world with their knowledge, intellect, and talent. The fact that special attention is being given to the youth in our country, that youth policy has become one of the priority directions of state policy, and that its legal foundations have been established are all important developments. The continuity of education and upbringing, the creation of the “family-mahalla and educational institution” concept, and the active operation of various funds supporting talented youth in our Republic are all part of our efforts to combat the negative influence of globalization.

As emphasized above, human spirituality is the foundation of all progress in society. This proves that the upbringing of our youth, who represent our future, requires special attention, and they must not be left unsupervised even for a moment. The process of education is a socio-cultural phenomenon, aimed at developing the skills necessary for individuals, especially young people, to live and function in society. In other words, youth must be educated in accordance with the fundamental requirements of the society in which they live. Today, the education of young people demands an innovative approach. This means that the upbringing of the youth should be purpose-driven, planned, and focused on their spiritual and physical development, while maintaining a strong sense of continuity. The older generation must pass on its entire spiritual and cultural heritage to the younger generation during the educational process.

When discussing the moral and ethical shortcomings in the youth's spiritual identity during the era of globalization, it is essential to remember the words of our first President, Shavkat Mirziyoyev, who stated: “We must not forget that a ‘mass culture, filled with alien and morally degrading vices, may invade our society from outside”. [3]

Innovative approaches to youth upbringing primarily consist of systematic education. This means that spiritual and moral education must be planned and conducted from an early age, starting from

preschool, through childhood, adolescence, and into adulthood. The younger generation should not be influenced by the violence, cruelty, and lack of compassion they witness in open media today. Instead, they should be raised with values such as respecting elders and parents, serving noble causes, appreciating life, and taking responsibility for their actions.

The special attention given by the President of Uzbekistan to the development of preschool education in the country is not without reason. Children must be nurtured from an early age to become individuals who are literate, thoughtful, diligent, enterprising, broad-minded, and observant of their surroundings. Over time, this mindset should evolve, enabling them to meet the demands of the modern world.

The youth of today cannot accept outdated educational methods filled with continuous moralizing or rebuking for not serving the elderly. In contemporary times, there are various ways in which "negative reinforcement" can influence youth behavior. To counteract this, it is necessary to also use traditional methods of moral and ethical education.

In this regard, the family, the community (mahalla), and educational institutions must work together consistently and purposefully, aligning their efforts to organize the educational process. Additionally, the upbringing of youth should be tailored to their psychological and physical capabilities, educational levels, and interests to yield effective results.

In our opinion, the formation of legal culture should be regarded as an essential part of youth education in a developing society. Throughout history, it is evident that ethics and law complement each other, serving as guiding principles toward moral perfection. Many of the young people who fall into the traps of "mass culture" or religious extremism often have very low levels of legal awareness. Therefore, in the process of shaping legal culture, it is crucial not only to educate law-abiding citizens but also to instill in youth a sense of patriotism, love for their homeland, respect for its laws and regulations, and the understanding that they must contribute their full strength to protect and enhance the nation's prosperity. It is vital to convey that the flourishing of the nation serves as the foundation for the well-being of themselves and their families.

One of the key innovations in youth education is the formation of tolerance. Humanity's national and ethnic diversity is a priceless cultural treasure, and it is essential to instill in young people the understanding that this diversity, reflected in various traditions, customs, and values, must be preserved and protected. This treasure should be passed down to future generations as part of each nation's historical heritage. Through this approach, young people can develop a culture of interaction and respect in interethnic relations. This aspect of education must be widely implemented, especially in the higher education system.

Another modern issue in youth education is the changing attitude towards labor. Many young people today view physical work, helping their parents in simple tasks or working in their own gardens, as beneath their dignity. Moreover, they often avoid participating in community clean-up activities organized by educational institutions. This indicates that more attention needs to be given to labor education among youth. Labor should be seen as a human value, an opportunity that elevates a person to the highest level and enhances their human qualities. It should be instilled in young people from an early age that respect and recognition are earned through hard work, and that only by sincerely and diligently fulfilling any task assigned to them can they gain respect in society.

In our view, an innovative approach to organizing youth labor education should begin with their active participation in maintaining cleanliness and order in their educational institutions. In the family, labor education should be reflected in parents explaining to their children how every necessity is earned through hard work and familiarizing them with their own work activities. In the mahalla (community), the responsibility should fall on elders to involve young people in

helping the elderly and the sick, as well as organizing weddings and other community events. Highlighting the work of exemplary youth at community meetings will produce positive results. Only then can a positive attitude towards labor be developed in the minds of young people.

As noted, "compassion, solidarity, and unity, helping those in need, comforting orphans, organizing celebrations and community events through consensus, being there for one another in both good times and bad—these values and customs, deeply rooted in our people, were shaped and nurtured in the mahalla environment." However, today, "for some young people, the concepts of compassion and morality are becoming increasingly alien. Indifference, irresponsibility, and a desire to live without working are growing problems, and this is a bitter truth. Numerous examples confirm this. Some young people return from short or long work trips abroad, adopting completely foreign ideas and bringing back ideologies and beliefs that are entirely incompatible with our values. This is the reality we must face. Such situations should concern all of us," and we must not forget the importance of addressing them [3].

One of the key innovative approaches in educating today's youth should focus on their attitude towards national values. Although this issue is less pronounced in rural areas, it is becoming more noticeable among youth in cities, especially in large urban centers where the influence of "mass culture" is stronger. These young people often view our national spiritual values as outdated remnants of the past, and they perceive the observance of such values as backwardness, a sign of being out of touch with modern times, and something practiced only by those who do not understand the demands of the present.

These youths misinterpret the qualities of courage, integrity, bravery, humility, helpfulness, and generosity in our young men, as well as the modesty, decency, chastity, diligence, kindness, and politeness in our young women. They misinterpret the fear of being criticized by the community for inappropriate behavior. Instead, they adopt the belief that only pursuing self-interest, wearing whatever they like, going wherever they please, and acting with impertinence and disregard for others are signs of modernity. Unfortunately, many of these youths have not yet fully fallen into the trap of 'mass culture' but merely imitate its trends.

Regrettably, some parents who consider themselves "modern" also approve of their children's behavior. To prevent such negative developments, a systematic approach is required, involving close collaboration between educational institutions and the community (mahalla). First, it is crucial to assess the family environment to determine whether the parents disapprove of their children's behavior, or whether they are actually encouraging it. Depending on this assessment, efforts should be made to work with both the family and the community.

As President Shavkat Mirziyoyev once said, "When we talk about the upbringing of the younger generation, I would like every one of us, especially our boys and girls who are just entering life, to follow the words of our great ancestor Abdurauf Fitrat. Here is what our illustrious ancestor wrote: "The rise or fall of a people, their wealth, happiness, and honor, or their subjugation and enslavement to others, depend on the upbringing they receive from their parents during childhood".

This highlights the importance of childhood upbringing in shaping the future of both individuals and the nation. It is essential to work systematically, ensuring that national values are instilled in young people while maintaining collaboration between families, educational institutions, and communities [4].

In our view, the upbringing of the youth is the highest responsibility of the entire society. Only when the task of raising future generations becomes the primary responsibility of all conscious citizens, regardless of their field of activity, will we be able to effectively protect our youth from the negative impact of globalization.



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