



UDK: 316.74.

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## SOCIAL EDUCATION – AS A SOCIO-HISTORICAL, LEGAL AND OBJECTIVE PROCESS

Annotation

The article deals with social education plays a pivotal role in shaping individuals and societies, acting as a dynamic socio-historical, legal, and objective process. It encompasses the transmission of cultural, moral, and societal values, fostering the development of individuals as active participants in their communities. As a socio-historical process, social education evolves alongside societal changes, influenced by historical contexts, cultural heritage, and collective experiences. Legal frameworks guide this process by ensuring equitable access to education and safeguarding individuals' rights to learn, develop, and contribute to society. This article emphasizes the multidimensional aspects of social education, highlighting its critical role in societal advancement and the holistic development of individuals.

**Key words:** Social education, individuals, societies, dynamic, socio-historical, legal, objective process.

## СОЦИАЛЬНОЕ ВОСПИТАНИЕ – КАК ОБЩЕСТВЕННО-ИСТОРИЧЕСКИЙ, ПРАВОВОЙ И ОБЪЕКТИВНЫЙ ПРОЦЕСС

Аннотация

В статье рассматривается социальное образование, которое играет ключевую роль в формировании людей и обществ, выступая в качестве динамичного социально-исторического, правового и объективного процесса. Оно охватывает передачу культурных, моральных и общественных ценностей, способствуя развитию людей как активных участников своих сообществ. Как социально-исторический процесс социальное образование развивается вместе с общественными изменениями, на него влияют исторические контексты, культурное наследие и коллективный опыт. Правовые рамки направляют этот процесс, обеспечивая равный доступ к образованию и защищая права людей учиться, развиваться и вносить вклад в общество. В этой статье подчеркиваются многомерные аспекты социального образования, подчеркивая его важную роль в общественном развитии и целостном развитии людей.

**Ключевые слова:** Социальное образование, индивиды, общества, динамический, социально-исторический, правовой, объективный процесс.

## IJTIMOYIY TARBIYA – IJTIMOYIY-TARIXIY, QONUNIY VA OBYEKTIV JARAYON SIFATIDA

Annotatsiya

Maqolada ijtimoiy ta'limga bag'ishlangan dinamik ijtimoiy-tarixiy, huquqiy va obyektiv jarayon sifatida harakat qiladigan shaxslar va jamiyatlarni shakllantirishda hal qiluvchi rol egallashi haqida so'z boradi. U madaniy, axloqiy va ijtimoiy qadriyatlarni uzatishni o'z ichiga oladi, shaxslarni o'z jamoalarining faol ishtirokchilari sifatida rivojlanishiga yordam beradi. Ijtimoiy-tarixiy jarayon sifatida ijtimoiy ta'lim tarixiy sharoit, madaniy meros va jamoaviy tajribalar ta'sirida ijtimoiy o'zgarishlar bilan birga rivojlanadi. Huquqiy bazalar ta'lim olishdan teng foydalanishni ta'minlash va shaxslarning o'rganish, rivojlanish va jamiyatga hissa qo'shish huquqlarini himoya qilish orqali ushbu jarayonni boshqaradi. Ushbu maqola ijtimoiy ta'limning ko'p qirrali jihatlariga urg'u berib, uning jamiyat taraqqiyoti va shaxslarning har tomonlama rivojlanishidagi muhim rolini ta'kidlaydi.

**Kalit so'zlar:** Ijtimoiy tarbiya, shaxslar, jamiyatlar, dinamik, ijtimoiy-tarixiy, huquqiy, obyektiv jarayon.

**Introduction.** According to anthropologists, the appearance of mankind has remained unchanged for 40,000 years since the Late Paleolithic (Cro-Mannon era) [1]. The confirmation of this idea by modern science led to the conclusion that the biological evolution of man is complete. The completion of evolutionary development in man begins cultural development in him. The emotional-instinctive characteristics characteristic of highly developed species exist as a genetic inheritance, and these characteristics can be observed when the baby is born, in the first months of its development. Socialization (socialization) changes the essence of a person from infancy to humanization and culturalization.

Every person is a creative adopter, modernizer, enricher and changer of the national values of his ancestors in the course of his socio-cultural development. The perfect fulfillment of such human duties by each person creates and maintains rich, colorful cultural streams of social development. So, from the

point of view of social pedagogy, every person is a product of education embodying historical, social, cultural and national indicators. The socio-psychological factor of social education is the sociability of a person. The concept of social national character was created in the American school of ethnopsychology, and different ethnic groups have their own national character: the national character of a person is a primary psychological phenomenon, which is reflected in his national behavior; based on these indicators. it justifies the conclusions that it is possible to create a model of the character of people belonging to this or that people, nation - an average national character model. A. Kardiner was the first to note the existence of a model national figure embodying the qualities common to people of the same nationality. He especially noted the national educational influence of the family in the formation of the "national personality", followed by the leading role of social education factors [2].

Furthermore, social education is an objective process rooted in the institutional and systemic mechanisms that deliver structured knowledge and social norms to learners. It transcends individual experience, linking personal development with broader societal progress. The interaction between historical evolution, legal systems, and educational objectives defines the comprehensive nature of social education, making it a crucial element for promoting social cohesion, justice, and individual growth.

**Literature review.** American ethnopedagogues studied the mentality of the people of Japan and West Germany after the Second World War, and the nation. they justified the formation of its value system, forms of communication and other indicators under the influence of social education. Generalization of the results of scientific research carried out in different regions: the existence of a worldview, lifestyle characteristic of a particular people creates different “patterns” of peoples: the presence of different “patterns” means the existence of uniqueness in the education of young people, the value system in the behavior of adults showed that it depends on the reflection. However, ethnographic and ethnopsychological studies have shown that mistakes and shortcomings are made in the interpretation of research data as a result of the fact that the scientist studying the national character of one nation belongs to another culture and is not well aware of the culture of the nation under study. This was the main reason for the problems of American ethnopedagogy in the 50s.

The famous Egyptian pedagogue Sote' al-Khusri (1880-1968) clearly revealed the national culture passed from generation to generation and its relationship with civilization in his research. The famous idea “Give me a guarantee of cultural unity, and I will give you a guarantee of all other types of unity” belongs to this scholar. Al-Khusri made a great contribution to the establishment of the national-modernism trend in the East. On the eve of the revival of the modern Arab national culture, he put on the agenda the existence of a difference between “old-new”, that is, national fundamentalism and national modernity in pedagogy. Al-Khusri, on the one hand, criticizes the supporters of antiquity, who understand nationality only as a historical tradition, and on the other hand, the “Westerners” who urge to turn away from nationalism and imitate European culture. This educational problem can only be solved by synthesis. advanced idea.

**Research methodology.** Social education, understood as a broad educational process that integrates individuals into society, has evolved significantly over time. It has been shaped by socio-historical, legal, and objective factors, reflecting the changing needs and demands of societies across different epochs. This literature review explores how scholars have approached social education as a socio-historical process, its legal foundations, and its objective nature in shaping individuals' roles within society.

1. Social Education as a Socio-Historical Process: Social education has historically been influenced by the changing needs of societies, economies, and political systems. Early works by scholars such as Durkheim [10] argue that education serves as a means of social cohesion, integrating individuals into the collective consciousness of a given society. Durkheim's approach to education views it as fundamentally tied to the socio-historical context in which it operates. The evolution of educational systems, particularly during periods of social upheaval such as the Industrial Revolution, highlights the transformative nature of social education as societies adapt to new economic and political realities.

In a similar vein, Bowles and Gintis [7] in their critical work *Schooling in Capitalist America* link education to

economic structures, arguing that social education in capitalist societies is designed to reproduce class structures and inequalities. These scholars suggest that social education is not neutral but is deeply embedded in the socio-historical dynamics of class and power, reflecting broader societal goals of maintaining existing social hierarchies.

Further extending this perspective, Bourdieu and Passeron [6] explore the concept of cultural capital and its role in social education. They argue that education systems perpetuate the cultural values and norms of the dominant class, thus contributing to the reproduction of social structures over time. Social education, in this view, is a tool for the transmission of cultural capital that benefits certain groups while marginalizing others, based on historical and social conditions.

2. Legal Foundations of Social Education: The legal frameworks that govern education systems are critical in shaping social education as an objective process. R.S. Peters [12] emphasizes the role of legal regulations in ensuring that education systems promote not only knowledge but also moral and social development. Legal mandates, particularly in modern democratic societies, are designed to guarantee that education equips individuals with the skills and knowledge necessary for responsible citizenship.

John Dewey [9], a key figure in educational theory, asserts that education is fundamentally a social process grounded in democratic principles. Dewey's work highlights how legal frameworks within democratic systems ensure that education serves as a vehicle for social progress and personal development. Education, according to Dewey, must foster both individual growth and social responsibility, and the legal systems governing education must reflect these twin aims. In recent years, scholars like Gutmann [11] have discussed the legal implications of education in multicultural societies, where social education is expected to promote social justice and equality. The legal aspect of social education ensures that the process is inclusive and equitable, serving as a foundation for a society that respects diversity and fosters social integration.

3. Social Education as an Objective Process: The objective nature of social education refers to its role in shaping individuals to meet the demands of society. This includes the acquisition of social norms, values, and behaviors that align with societal expectations. Herbert Spencer [13] was one of the early proponents of viewing education through a utilitarian lens, suggesting that education must serve the practical needs of society by preparing individuals for their future roles in social and economic life.

More recently, Bronfenbrenner's [8] ecological systems theory provides a comprehensive framework for understanding how individuals are shaped by their interactions within different layers of their environment, including families, schools, and broader societal institutions. Social education, in this context, becomes an objective process that is influenced by multiple social systems working together to mold individuals into functional members of society.

Contemporary scholars like Stephen Ball [5] examine the objective processes involved in social education, particularly through the lens of neoliberal education policies. Ball argues that modern education systems are increasingly shaped by market-driven objectives, where the role of education is to prepare individuals to meet the economic demands of society. In this view, social education becomes an objective tool for economic development and competitiveness.

**Analysis and results.** After Egypt gained national independence in 1953, Al-Khusri called the school-education a field of struggle against “spiritual colonialism”. That is why he called for special attention to be paid to education of national

pride and patriotism in Arab schools. The enlightened Al-Khusri believed that copying the Western education system to Arabia was dangerous and useless. Because, "when it is transferred to another environment, when it is separated from the influence of social factors specific to its place, affecting it", the transferred educational system gives completely different results. That's why, says pedagogue Al-Khusri, "we should create our own special educational system based on the experiences of all nations that have surpassed us in development, without getting involved in the educational system of any other nation" [3]. Also, Al-Khusri called for the creation of scientific terms of the Arabic language and introduced the concept of "national education" into scientific and pedagogical circulation for the first time. Thus, national education is an effective weapon against, on the one hand, "putting one's own interests above the interests of the nation and greed" among the wealthy, and on the other hand, "hostility to progressive ideas" of bigoted priests.

The ongoing social educational process in every society and country is a component of the universal education system. So, like the policy of each country, the education policy should be coordinated based on universal needs. Because the fate of human civilization is equally valuable to all nations. It is difficult to eliminate ozone, illnesses, environmental, drug, terrorism and anthropological threats to our planet without achieving "universal pedagogical unity". However, the content of this necessary unity is understood differently. In particular, in some cases, the concept of "universalism" is interpreted and promoted as "Europeanization". The idea of universal pedagogical unity should not be "universal pedagogical unification", but an international pedagogical unity of all nationalities against the dangers and threats facing humanity. Because a person first becomes nationalized and becomes socialized, he gets closer to universal membership. Therefore, in order for a person to be able to correctly and positively accept universal values, he must first become a complete subject of the particular form of nationality that he has formed. Here, as one of the principles of the development of our country, it is necessary to note with satisfaction the priority of national and universal values. While researching the education of the perfect subject of nationality, not only cultural, social, but also physiological foundations of nationality were discovered. It is justifying that it looks like. Because in order to pronounce and explain a word in another language, gestures and actions accepted in that nation are used. That is why "a person preserves his national identity only when he first places information in his native language and that region in the clean parts of his brain, without accepting information from another nation. If the information that is received is varied and vague, if unnecessary information is received over and over again, it cannot be firmly

established in the brain. As a result, such a person remains refined in terms of thinking" [4].

In the process of social education, ethnic and national information, which ensures stability in space and national-cultural cohesion, unity, is transmitted from generation to generation in a synchronous and diachronic form. Thus, the unique educational system unique to this nation ensures that this nation is different from other nations, its internal integrity and uniqueness. If social education is neglected, if it happens spontaneously, the level of self-awareness, activity, consciousness, culture, and patriotism of the people will decrease. Because every individual is formed in a society with its own national-cultural traditions and norms. His socialization in the spirit of these traditions, norms, and traditions makes him a member of this cultural-historical unity. This process can be expressed in a different way as the process of turning a baby into a French, Indian, or Uzbek child or teenager. The formation of a child (as an object of national education) as an Uzbek is not noticed due to the fact that it is traditional for Uzbeks. since this process of nationalization is carried out under the continuous control of the society based on the requirements of national-social roles. Using the concept of "national-social role", the sociological concept of modern social roles and I.S.Konning's definition of "social role", the national role is defined as the traditionally approved within a certain national unit, members belonging to this nationality, their age, gender and specific it can be defined as a pattern of behavior expected based on the situation.

**Conclusion.** Thus, social education is a complex, multifaceted process that reflects the socio-historical, legal, and objective dimensions of society. From its role in social cohesion and the reproduction of cultural capital to its legal foundations in promoting equity and inclusion, social education remains a critical area of scholarly inquiry. The concept of "national role of the student" serves as a sociological key for the analysis of national education. Because the versatility of this concept makes it possible to understand aspects of national-modern life and directions of national education. Studying the national education system through the concept of "national role" teaches every Uzbek boy and girl to be a "good boy", "a good brother, sister, sister", "a good nephew, uncle, be...»; "good guest, host"; reveals the mechanism of preparation for "honorable" attitude, such as "good friend", "polite kid". In a broad sense, mastering the student's national role also means inculcating national qualities, national moral standards, and the processes of preparation for national and social life. By understanding the interplay between these factors, educators and policymakers can better address the challenges of modern educational systems and ensure that social education fulfills its role in fostering individual development and societal progress.

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