

**EFFECTIVE WAYS OF SPIRITUAL AND MORAL EDUCATION BASED ON  
SOCIAL PARTNERSHIP IN EXTRACURRICULAR ACTIVITIES***Zhuraev Avazbek Umar ugli**Termez State Pedagogical Institute Preschool and Primary  
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**Annotation:** This article highlights the theoretical and practical aspects of the effective organization of the spiritual and moral education of students based on social partnership in extracurricular activities. The study analyzes the forms of social partnership existing in the education system of Uzbekistan, ways to achieve educational goals through them. It is scientifically substantiated that multilateral relations between the family, mahalla, school, non-governmental non-profit organizations, and cultural and educational institutions serve to increase the effectiveness of extracurricular activities. The article is based on social constructivism, the activity approach, and the methodology of systematic analysis. Based on the results of the experiment, the author reveals the structural model of extracurricular activities, the level of their educational influence, and their harmony with the social environment. In conclusion, pedagogical conditions and effective methods for organizing extracurricular activities based on social partnership are proposed.

**keywords:** Spiritual and moral education, extracurricular activities, social partnership, school-Mahalla-family triad, pedagogical conditions, educational effectiveness, activity approach, social institutions, moral values, multilateral cooperation, national upbringing, education system.

**INTRODUCTION** The 21st century, marked by the rapid processes of globalization, informatization, and digital transformation, demands not only technological, but also spiritual and moral maturity from humanity. The spiritual maturity of society, especially the moral education of the younger generation, is one of the important factors determining the future of each nation. Therefore, any education system, along with modern knowledge, considers the formation of spiritual and moral values in the individual as its priority task. In the Republic of Uzbekistan, educational documents also emphasize this aspect, and the harmonious formation of national and universal values in young people is noted as one of the central directions of educational policy[1].

At the heart of today's reforms is the issue of educating the new generation as a healthy, educated, strong-willed, patriotic, and at the same time, mature individuals with high moral qualities. In this regard, President Shavkat Mirziyoyev noted: "As we begin a new stage of development in our country, we must first of all educate our youth with new thinking. We must deeply instill in their hearts the ideas of goodness, justice, and loyalty to the Motherland."

The above idea embodies the relevance of youth education, in particular, their spiritual and moral development. In achieving this goal, school education, especially educational work carried out from the initial stage, is of decisive importance. However, this process should not be limited to classroom activities, but should be enriched with extracurricular activities that prepare students for social life. Because extracurricular activities are an important educational environment that ensures the student's social activity, independent thinking, and awareness of their place in society[3].

From this point of view, extracurricular educational activities should be assessed as one of the main mechanisms of spiritual and moral education. Through these activities, students strive to master such moral qualities as independent activity, teamwork, a culture of behavior in the social environment, love for the Motherland, respect for the family, obedience to elders, honesty, diligence, conscientiousness. This process is effectively implemented through the student's direct interaction with surrounding social institutions - family, neighborhood, school, NGOs, religious and educational institutions[4].

The term "social cooperation" is a multifaceted concept in pedagogy, which is often interpreted in the context of the socialization of the student's personality, their interaction with the community, and their interaction with social institutions. In educational activities carried out at school, social cooperation is important not only as organizational support, but also as a means of enriching the content of education and upbringing, bringing it closer to social-real life[5]. This makes the role of extracurricular activities, organized on the basis of social cooperation, in spiritual and moral education even more relevant.

The organization of educational activities based on social cooperation, on the one hand, ensures the social orientation of education, and on the other hand, requires a multifaceted approach to this activity. That is, extracurricular activities should be organized not only within the framework of the school, but also in cooperation with families, mahallas, libraries, museums, art centers, theaters, and the media. Such an approach leads to a qualitative improvement in upbringing. Because the student has the opportunity to test their social status in an environment close to real life, to think on the basis of moral criteria[6].

The "School - Mahalla - Family" cooperation program, developed by the Ministry of Public Education of the Republic of Uzbekistan, was formed on the basis of the aforementioned integrated approach. It defines specific measures for enriching the spiritual world of students, ensuring their moral development, and meaningfully organizing their free time through extracurricular activities. At the same time, this program reveals the necessity of social cooperation in coordinating the upbringing of students[7].

Also, in national pedagogy, such thinkers as Abdurauf Fitrat, Mahmudhoja Behbudi, Abdulla Avloni, in their works, assessed spiritual and moral education as a factor in the development of society. In particular, in his work "Turkic Gulistan or Ethics," Avloni emphasized the decisive role of the social environment and relationships in society in the formation of moral qualities[8]. This idea has not lost its relevance even today and shows the need to instill national values in the hearts of young people through extracurricular activities, to ensure social harmony among them.

In the context of increasing external factors (media, internet, social networks, advertising, etc.), there is a risk of damage to spiritual and moral values. Especially among young people, the desire for an easy life, indifference to spiritual values, and irresponsibility towards oneself, family, and society are increasing. In such conditions, the education system, especially the school institution, must rationally use its educational potential. From this point of view, extracurricular activities should be considered as an important tool for strengthening moral and ethical immunity[9].

The psychological characteristics of primary school students are characterized by their impressionability, tendency to imitate, aesthetic sensitivity, and a high level of emotional perception. Therefore, it is advisable to organize educational activities at this age based on a social information environment and convey them to their consciousness in effective and impactful ways. It is extracurricular activities that provide this opportunity and have a complex

impact on the student's thinking, feelings, and behavior in an environment of social cooperation[10].

Thus, the relevance of the article lies in the fact that it analyzes spiritual and moral education in integration with the idea of social cooperation, which occupies a leading place in modern pedagogy. In this case, the possibilities, methods, forms of extracurricular activities, the functions of participating institutions, and their interrelationships are scientifically and methodologically substantiated.

This article focuses on the following issues:

- the role of extracurricular activities in spiritual and moral education;
- the essence and pedagogical conditions of social cooperation;
- mechanisms of interaction between social institutions;
- methodological ways and innovative forms of extracurricular activities;
- analysis of effectiveness based on national and international experience.

**METHODS (METHODOLOGY)** The methodological basis of this study is based on pedagogical analysis, the concept of educational systems, social pedagogy, the activity approach, and the theory of social constructivism. With the help of these methodologies, an in-depth analysis of the effective organization of spiritual and moral education in extracurricular activities and the role of social cooperation in this process is carried out.

First of all, the theoretical basis of the research is the **social constructivism** approach. According to this approach, the student does not simply receive knowledge and values in a ready-made form, but independently forms them in a social environment, based on active communication, observation, and experience. This is reflected in the socio-psychological theories developed by Lev Vygotsky[1] and Jerome Bruner[2]. Therefore, in extracurricular activities, the student's direct interaction with the surrounding social environment and the assimilation of moral criteria through it is considered natural and effective.

Also, the second main research approach is the **activity approach**, which was substantiated by such scientists as A.N. Leontiev, S.L. Rubinstein[3]. According to this approach, upbringing is not just teaching, but the process of forming a personality through conscious activity. Extracurricular activities, as a field of activity, allow the student to actively participate, gain experience, and draw independent conclusions. Through this, they learn to make ethical decisions in real-life situations.

The general classification of the methods used in the study is as follows:

**Theoretical analysis methods:**

- study and analysis of existing scientific and theoretical sources (monographs, articles, legislative acts);
- comparative study of advanced foreign and domestic experience;
- structural analysis of didactic models.

**Empirical methods:**

- observation (monitoring the participation of students in extracurricular activities);
- conversation (semi-structured conversations with teachers, psychologists, parents, and students);
- questionnaire (determination of the level of moral values of students through diagnostic questionnaires);
- experiment (determining effectiveness based on pedagogical experiments).

**Analytics & Content Analysis:**

- generalization, analysis, and graphical representation of the collected data;
- thematic and content analysis of written and oral statements.

The object of the research was the extracurricular educational activity carried out in **general secondary educational institutions**. The subject is the study of effective methods for **the formation of spiritual and moral education based on social cooperation**. The subjects of the study were primary and middle school students, their parents, class teachers, social pedagogues, mahalla officials, and psychologists.

6 general education schools of Surkhandarya, Tashkent, and Fergana regions were selected as the study area. Based on real observations, the organization of extracurricular activities in these schools, the level of social cooperation in them, and the criteria for their effectiveness were studied.

Based on the methodological basis of the research, the following stages were carried out:

**1st stage: Theoretical preparation (literature analysis):** At this stage, scientific literature, articles, practical manuals, national and foreign documents on the topic were studied. In particular, the works of such authors as Avloni, Muminova, Yuldashev, Makhmudov, Khasanov became the main theoretical source.

**Stage 2: Diagnostics (questionnaires and interviews):** Diagnostic questionnaires were conducted among students (N=120), teachers (N=30), and parents (N=45). The questionnaire questions were focused on students' moral values (responsibility, honesty, respect, assistance, fairness, patience) and were assessed based on the Likert scale.

**Stage 3: Experiment:** Two control groups and one experimental group were formed. In the experimental group, extracurricular activities based on social partnership were conducted, and the development of moral qualities was studied through pre- and post-diagnostics.

**Step 4: Analysis of the results:** The collected numerical data were analyzed using the SPSS statistical program. Through content analysis, a semantic analysis of open opinions of students and parents was conducted. Photos and videos of the events were visually analyzed.

**Advantages of methodological approaches:** These approaches simultaneously provide the following advantages: - Provides a comprehensive, systematic approach to research; - Based on real school life, practical decisions based on evidence are made; - Effectiveness is assessed in a state of integration with social institutions; - Subjective (interview, conversation) and objective (observation, testing) methods are used together.

**Ethical Approach:** During the study, confidentiality, voluntariness, and ethical standards were observed with all participants. Surveys and interviews were conducted on the basis of verbal consent. Unable to disclose personal data of students and parents.

**Restrictions:**

The study was conducted only on the example of schools in some regions and does not fully cover the situation at the national level. Extracurricular activities also depend on the variability of curricula and the state of social partnership, which can affect outcomes.

**RESULTS (ANALYSIS AND RESULTS)** As a result of theoretical analysis, empirical observations, surveys, and experiments conducted within the framework of this study, a number of important scientific and practical conclusions were identified regarding the formation of spiritual and moral education based on social cooperation in extracurricular activities. Below is an analytical review of these results.

At the first stage of the study, the degree to which students have mastered spiritual and moral values, their connection with social institutions, their participation in extracurricular

activities, and the quality of this participation were studied. Observations have shown that if extracurricular activities in school are organized on the basis of social partnership, students will have a much higher sense of personal responsibility, a culture of self-control, and teamwork skills[1].

**Questionnaire results:**The survey involved 120 students from 6 schools, 45 parents, and 30 teachers. Students were given a Likert scale test consisting of 12 questions. The test asked for responses to moral statements such as "I consider it important to help others," "Doing good is my duty," "My parents and mentors are teaching me to be an exemplary person."

The results of the answers are as follows:

- 78% of students noted that they considered such qualities as help, honesty, friendship, and responsibility to be important;
- 62% of students expressed a positive impression of the interaction of parents and teachers;
- Although 34% of students admitted to actively participating in extracurricular activities, these activities were often assessed as formal or boring;
- 19% of students reported participating in events held in cooperation with the mahalla and other social institutions.

These figures show that elements of social partnership are present in extracurricular activities, but they are not sufficiently systematic. This does not have a full impact on the formation of moral values in students.

**Interview analysis:**In conversations with parents, in most cases, their activity is underestimated by the school. However, parents admitted that schools were passively involving them in events. At the same time, a lack of a mutually trusting environment within the "school-mahalla-family" triad and a weak exchange of information were identified. Teachers have cited bureaucratic documentation and lack of time as the main obstacles in this regard.

**Results of the experiment:**Extracurricular activities in the experimental schools were conducted on the basis of social partnership for 3 months. They are grouped as follows:

- "**Exemplary mahalla**" project (students met with mahalla elders, got acquainted with their life experience);
- "**Open Doors Day**" (trainings on communication with children were conducted for parents in cooperation with parents and school psychologists);
- "**Moral lessons**" (conversations on goodness, patience, kindness, honesty were held with the participation of the local imam-khatib and mahalla activists);
- **The "My Love - My Neighborhood" campaign** (students carried out work on improving the territory of the mahalla, helping lonely elderly people).

Before and after the experiment, students were tested on moral values. Their results are as follows:

- The number of people who rated the value of "helping" as "important" increased from 54% to 82% in 3 months;
- The number of people who expressed a positive opinion about "loyalty to the Motherland" increased from 61% to 89%;
- Those who expressed a conscious understanding of the "sacredness of the family" increased from 47% to 76%.

These indicators show that when extracurricular activities are organized on the basis of social cooperation, significant changes occur in the moral consciousness of students. These changes were recognized as significant at a significance level of  $p < 0.05$  in statistical analysis[3].

**Observation results:**In the observation of practical activities, it was possible to determine:

- in schools limited to simple official events, students showed low interest, they participated passively;
- At events with the participation of the mahalla, family, and NGOs, students showed more excitement, active communication, initiative, and a creative approach;
- only events in the form of lectures were less effective; conversely, those conducted in the form of interactive, role-playing games, conversations, and team projects were more effective.

**Conclusion based on the resulting model:** Based on these observations and analyses, the results were systematized based on the following **functional-structural model:**

1. **Content component:** Events should reflect national and universal values and be close to students' life experiences.

2. **Organizational component:** Events should be organized in cooperation with schools, families, mahallas, NGOs, and religious and educational institutions.

3. **Methodological component:** The use of interactive methods, dramatization, team projects, and problem-based learning in the activity proved effective.

4. **Motivational component:** When the student's inner passion, independent thinking, and creative approach are encouraged, moral and ethical results are strengthened.

5. **External Relations Component:** With the active participation of social partners, the events will become more lively, and the educational impact will be enhanced.

**Summary:** - Extracurricular activities organized on the basis of social partnership can become the main means of spiritual and moral education; - Moral values are formed more deeply in students, their responsibility in society increases; - If the "school-mahalla-family" triad works actively, the effectiveness will increase; - The formation of a single "educational field" strengthens the moral immunity of the younger generation.

**DISCUSSION (DISCUSSION)** A deep analysis of the research results clearly showed that social partnership is an important strategic tool in the formation of spiritual and moral values in students through extracurricular activities. This conclusion is discussed in direct connection with international and national pedagogical experience, existing theoretical approaches.

First of all, the concept of spiritual and moral education was formed as a multifactorial pedagogical process. A. Avloniy did not say in vain that "Education for us is a matter of either life or death, salvation or destruction"[1]. The result of upbringing is reflected in the student's personal and social consciousness. However, it is difficult for this process to achieve full effectiveness without strong social support. Extracurricular activities provide an opportunity for the student to express themselves, develop personal values, and understand their place in society.

**Comparison with international experience:**In the experience of Western Europe and Scandinavian countries, the educational process is considered as a constant integration of society and school. For example, in the Finnish education system, students are encouraged to participate not only in school but also in public activities, environmental projects, and cultural events. Such approaches shape civic consciousness, social responsibility, and moral views in the younger generation[2]. The results of our research also showed that activities organized on the basis of social partnership lead to a significant increase in the spiritual development of the student.

The reforms being carried out in Uzbekistan's schools are also aimed precisely in this direction. Through the "School - Neighborhood - Family" triad and the "Comprehensive Program of Measures to Enhance the Spirituality of Youth," close integration of the school with social institutions has been established[3]. However, in practice, this system often remains at the level of formality. The study revealed that the majority of students do not actively participate in extracurricular activities, and their parents attend only when called. This, in many cases, leads to a weakening of the educational influence.

**The Role of Activity in Personality Development:**The activity approach is a fundamental principle in pedagogy that shapes personality. According to A.N. Leontyev, human activity is not only a set of actions, but also a source of personal spiritual growth, self-awareness[4]. From this perspective, students' participation in extracurricular activities serves as an important tool in shaping their personal thinking and moral position.

Also, if the social component of this activity is strong (i.e., if the family, mahalla, public organizations participate), it automatically connects the student to society, awakens in him a sense of social responsibility. The high level of attitude of students in the experimental group towards such qualities as honesty, integrity, assistance, and friendship during the study also proves this point.

**Effectiveness of interactive forms:**Analysis of the methodological forms used in the events is also important in the discussion process. Unlike classical lecture or teacher-centered events, interactive methods (problem situation, role-playing, "quiet mirror," "moral trial," etc.) helped students think independently, develop a culture of communication, and consciously understand values. Through these methods, the student became an active subject, escaping the position of a passive listener and freely expressing their opinion. This circumstance reaffirms Bruner's ideas in social constructivism theory - "knowledge should not be presented ready-made, it is discovered by the student through his own activity"[5].

**Lack of activity from the mahalla and parents:**Practical observations have shown that the effectiveness of extracurricular activities largely depends on the level of social partnership. Often, only teachers are involved in large-scale events organized at schools, while the activity of the mahalla and families is weak. This situation leads to the formation in parents of a passive position "I am not responsible" for the upbringing at school. On the contrary, in the experimental groups, at events involving parents, mahalla elders, representatives of religious and educational organizations, students experienced increased motivation, active participation, respect, and a sense of responsibility[6].

Also, if parents themselves are not mature in moral culture, the educational influence in school will be limited. Therefore, the discussion puts forward the need to create a system of educational seminars and psychological trainings for parents by the school. Otherwise, the values given at school are denied in the family environment, and a state of internal contradiction of the student may arise.

**Development of the concept of education in Uzbekistan:**Special attention is paid to the unity of education and upbringing within the framework of the New Uzbekistan Development Strategy. In this regard, the Address of the President of the Republic of Uzbekistan dated January 28, 2022 "Building a New Uzbekistan - Our Noble and Glorious Work" serves as an important basis[7]. It emphasizes the need to organize the upbringing of the younger generation within the framework of social partnership and involve everyone in this process. Our research also yielded results in accordance with these strategic principles.

**Features of the national mentality:** Another aspect that should be paid attention to in the discussion process is the tradition of collectivism and collectivism in the Uzbek mentality. Such characteristics as neighborhood, kinship, relationships with relatives, and the formation of minors under the influence of adults also directly affect the pedagogical process. These mental foundations can be transformed into pedagogical power in a positive direction. That is, building extracurricular activities based on the socio-spiritual characteristics of the Uzbek people will increase effectiveness.

**Harmonization of results with theories:** Comparing the research results with the socio-psychological theories of such psychologists and educators as Vygotsky, Bruner, Leontyev, the following conclusions can be drawn: - In the conditions of social environment, communication, cooperation, the moral consciousness of the student is formed faster; - Knowledge and values are stable when they are discovered not under external influence, but through the student's own activity and experience; - For the upbringing of an individual, it is necessary to involve them in constant activity, to learn the skills of behavior in society[8].

**CNCLUSION (CONCLUSIONS AND PROPOSALS)** Through this study, ways of effectively organizing the spiritual and moral education of students based on social partnership in extracurricular activities were deeply analyzed. Based on theoretical analysis, empirical observations, diagnostic tests, interviews, and pedagogical experiments, the following main conclusions were reached:

**Summary:**

1. **Extracurricular activities - an important means of spiritual and moral education.** They involve students in direct communication with society, creating the opportunity to form values through practical activity. These activities are distinguished by their proximity to social reality compared to classroom activities.

2. **Social cooperation is an indicator of the quality of upbringing.** Events organized on the basis of the school-mahalla-family triad play an invaluable role in the formation of such moral qualities of students as personal responsibility, honesty, respect, kindness, and patience. Events without social connections often take on a formal character and cannot deeply influence the reader's consciousness.

3. **An activity-based approach plays an important role in the formation of students' moral consciousness.** In extracurricular activities, the student acts as an active subject: makes a moral choice, assesses the consequences of their actions, expresses opinions in discussions, and understands their place in the team.

4. **The methodological form of activities determines effectiveness.** Interactive methods - role-playing, problem situations, "moral judgment," stage performances, project work - serve the conscious perception of moral criteria by students. Activities conducted in the form of simple lectures create passive listening.

5. **The results of the experiments showed** that the organization of extracurricular activities based on social partnership leads to a significant improvement in the development of students' moral qualities. The short-term experience also increased students' conscious attitude towards values.

6. **Low activity of the mahalla and parents limits the effectiveness of upbringing.** Special methods and mechanisms should be developed to involve them in the educational process as conscious, responsible, and active participants.

**Suggestions:**

1. **Develop a special program for organizing extracurricular activities in each school based on social partnership.** This program should clearly define a cooperation plan with the mahalla, family, NGOs, cultural and educational institutions.
2. **To actively involve parents in educational activities, launch regular projects such as "Open Doors Day," "Family and School - Towards a Common Goal."** This allows parents to delve deeper into school life.
3. **District departments of public education coordinate the establishment of real practical cooperation with the mahalla and other social institutions.** They create a system for information exchange, joint activities, and resources between the mahalla, school, library, museum, theater, mosque, and social service organizations.
4. **Methodological manuals should be prepared for elementary school students, including scripts, didactic games, and staged performances related to moral education.** This will enrich the content of extracurricular activities.
5. **Introduce separate modules on the "Methodology for Organizing Extracurricular Education Based on Social Partnership" in professional development courses for teachers.** Form an innovative approach in them through practical classes.
6. **Implement a monitoring and evaluation system at school events.** This will measure effectiveness through surveys involving students, parents, and social partners, as well as through evaluation criteria.
7. **Use modern communication tools in educational activities.** That is, a new format of effective environment will be created through online parent meetings via Telegram, Zoom, WhatsApp, and posting content on moral topics on social media pages.

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