

## THE SIGNIFICANCE OF NATIONAL EDUCATION AND PROFESSIONAL REFORMS IN IMPROVING YOUTH'S KNOWLEDGE AND WORLD VIEW



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### ABSTRACT

*The socio-economic role of vocational education is determined by the central core cluster in the set of criteria and goals. Its connection with life activities is formed through direct or indirect influence on economic activities. On the one hand, the effect of vocational education is determined by the development of a person, his work ability and behavior, and on the other hand, by its social, sectoral and regional usefulness in every field and life activity. This article discusses the role and importance of national education and vocational reforms in improving the knowledge and worldview of young people in the conditions of New Uzbekistan.*

**Key words:** National education, vocational education, educational reforms, "philosophy of education", "sociology of education", "psychology of education", "history of education", national qualification, vocational training, system design, value

## ЗНАЧЕНИЕ НАЦИОНАЛЬНОГО ОБРАЗОВАНИЯ И ПРОФЕССИОНАЛЬНЫХ РЕФОРМ В УЛУЧШЕНИИ ЗНАНИЙ И МИРОВОЗЗРЕНИЯ МОЛОДЕЖИ

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### АННОТАЦИЯ

*Социально-экономическая роль профессионального образования определяется центральным кластером в совокупности критериев и целей. Ее связь с жизнедеятельностью формируется путем прямого или косвенного влияния на экономическую деятельность. С одной стороны, эффект*

*профессионального образования определяется развитием человека, его трудоспособностью и поведением, а с другой - его социальной, отраслевой и региональной полезностью в каждой сфере и жизнедеятельности. В данной статье рассматриваются роль и значение национальных реформ образования и профессионального образования в совершенствовании знаний и мировоззрения молодежи в условиях Нового Узбекистана.*

**Ключевые слова.** Национальное образование, профессиональное образование, реформы образования, «философия образования», «социология образования», «психология образования», «история образования», национальная квалификация, профессиональная подготовка, системный дизайн, ценность.

## INTRODUCTION

The socio-economic role of vocational education is distinguished by the fact that it is an economic and social sphere that is distinguished by its multifaceted tasks and scope. The role of vocational education in the economic system is characterized by its coverage of various stages of training of qualified personnel of the population and families. This scale creates specific sectoral and inter-sectoral problems in vocational education. We evaluate these problems in the following directions;

- formation of an innovative economy of vocational education and scientific potential
- formation of vocational education and economic growth and balanced development
- providing vocational education and social development.

The practical methodology of vocational education is formed and developed based on its socio-economic development trends, promising directions, and aspects of active forecasting [1].

The effectiveness of vocational education as a field is evaluated according to several macro and sectoral measures. The economic efficiency of vocational education, the elasticity between the expenditure on vocational education and the growth of the gross domestic product, is expressed as a single-sector model with a high function. Its socio-economic role is measured by the quality of vocational education, the dynamics of scientific potential in its products, and the dynamics of the formation of behavioral models in vocational education. Of course, these qualities and their effects are not measured by analytical expressions and regression models, but by qualitative changes and synergistic effects. It is known that the goal of the National Personnel Training Program is to "fundamentally reform the field of education, free it from the ideological views and prejudices of the past, provide

highly qualified personnel who meet high moral and ethical requirements at the level of developed democratic countries. is to create a National system of training»[2].

### MAIN PART

The assessment of the socio-economic role of vocational education can be analyzed with the structural changes and dynamics occurring in economic and social life. First of all, the need for innovative work and the dynamics of their change should arise in the work process. Thus, classically, changes in vocational education can be compared with changes in the dynamics of habits, fields, and management systems that require science. Sometimes the growth of the service sector; If the household economy and some infrastructure sectors play the role of the leading link of development, the demand for educated personnel will not match. Therefore, with the expansion of the market of qualified personnel and the development of fundamental sectors, structural changes may occur in vocational education. In modern conditions, the vocational education system is based on commercial interests. Exporting or importing students for vocational training to foreign markets leads to the expansion of vocational education as a commercial activity and the creation of competitive vocational education centers. The material and technical base of vocational education, personnel potential, scientific potential, economic growth, export of personnel, and expanding the market of vocational education services with payments. "It is known that education of the young generation has always been important and relevant. But in the 21st century in which we live, this issue is becoming a matter of life and death" [3].

Complex changes in the field of modern vocational education have a great role in ensuring socio-economic and socio-cultural stability. The philosophy of vocational education occupies a priority place in determining the directions of dialectical and synergetic development of social life. Also, the vocational education institute demonstrates its main socio-cultural goal through human socialization. Vocational education is important not only in teaching certain scientific activities or developing their practical aspects but also in improving knowledge about the field of socio-cultural relations, general culture, and worldview [4].

Vocational education activities related to vocational education should take into account many elements of vocational education and the general laws and vocational skills that exist in general vocational education. should be analyzed and updated based on the match between the specific individual laws of vocational education. "Vocational education is a complex pedagogical field of knowledge, which is inextricably linked with several fields of knowledge and includes a large number of concepts and terms, researching integrative phenomena and processes. The complexity of the pedagogy and methodology of vocational education is that these

disciplines are connected with the process of preparing a person for a profession, which is a multifaceted, very complex being in the interdependence of vocational education and training" [5].

The features that determine the current stage of development of the local vocational education field, which is actively influenced by world trends, will allow the future specialist to be competitive in the labor market and consist of the principles of continuity, integration, and democratization. Vocational education is a product of social development, a product of the development of human civilization, and it can also be said that it is a product of human intellectual development and labor education. And this is a product of a special period of development. Vocational education benefits society, and society can benefit from vocational education. Helping socio-cultural development reflects the main goals and tasks of vocational education. The modern vocational education system is based on the experience of human society in the long history, the work of scientists, thinkers, and pedagogues, in various fields of production. In Central Asia, the fundamental foundations of labor education and the training of specialist personnel were created in the 8th and 13th centuries.

Education and science have always been and will remain one of the most discussed issues in the life of societies. This is a very natural issue in itself. Human society has realized that its progress and well-being of life depend on thinking and that the tools and instruments that can be created as a result of this thinking depend on performing various tasks and learning the secrets of the existing nature. That is why the first people created music and songs in addition to studying or understanding the world of things and phenomena surrounding nature. We can see this in the works of philosophers belonging to the school of Pythagoras in ancient Greece in the 6th century BC. On the one hand, they emphasize the integrity of nature and society (philosophy), on the other hand, with the study of quantitative measures that create this integrity (mathematics), and on the third hand, they study the harmony between nature and man (music). who were engaged in learning, and in doing so they set themselves serious problems. Because we see the way of approaching the world in its existing integrity for the first time in the school of Pythagoras.

Differences in attitudes and expectations towards science and education are also clearly visible. It is always the social space (natural-geographical conditions, traditions, beliefs, lifestyle, spheres of activity, etc.) and social time (demographic number and composition, general mental state, or social consciousness) in which any society exists. related to production). and level of consumption, health, level of development of science and technology, level of general culture and civilization, etc.). All these are factors that determine the organization of education and its content.

Therefore, it is more correct and useful to take into account the real situation of the country, its social psychology, and the level of social consciousness, rather than imitating someone in the organization and setting the content of education. As for best practice, it has always been, and always should be, mastering and applying it. Here, analysis and synthesis are more useful than imitation.

The content of our education system has been based on European experience and science from the very beginning. Because the content of natural sciences and technical sciences is mainly based on the scientific theories and ideas of European scientists. As for social and humanitarian sciences, their basic concepts and constructions are based on European sciences. Their construction, construction, and systematization are based on local materials in a certain content and form. When studying the history of the emergence and development of any field of science, and its current level, it is not without reason that we turn to Europe. There is no other way. They started this early and went ahead. And instead of wasting time trying to reinvent the wheel, we should use what's already available. But we should think about world science not only as erudition, knowledge for knowledge's sake, as a system of beliefs but also to apply it to our life, to our existence, to solve the issues arising from our existence and life. European science developed in the 16th and 17th centuries precisely in response to the requirements of European life and European thought. To meet the demands of its development, this science has created an internal logical base and theoretical field of science together with scientific laboratories. Therefore, we should think about which areas of science and education we should give priority to today, and create an educational system and scientific centers equipped with the latest equipment that can meet the needs and requirements of this area. Here it is difficult to imitate someone and imitate someone to give the expected results. It should be remembered that the development of education and science is related to two important factors: 1) solving problems arising from the real life of society; and 2) solving problems arising from the internal logic of science. Also, these do not exist separately, they are issues in a single unit, these two factors determine the center of gravity of the social movement, the speed of change and development, at least the world experience starting from the 16th and 17th centuries confirms this. [6].

Yes, social existence or community life is created, built, and lived based on thinking, thinking, and its implementation. But thinking will never exist only within ready-made, systematized, programmed knowledge. Because this knowledge is not based on thinking, but on memory, and the basis of such knowledge, it is impossible to find the optimal option when analyzing a life problem that arises in any concrete situation. Ready knowledge only applies to standard cases and functions. Here, not the thought process, but the execution of the assigned task, the executive function



appears. In this case, a person becomes a mechanism, a robot. In other words, many people become a mechanism created by a small number of people. In this case, the cognitive process or the thinking process, or the ability to think begins to lose its natural function. In this case, the laws of development of thinking ability, which were introduced into the educational process by Socrates in the 5th century BC and are still relevant today, are suppressed and weakened.

These thoughts are because now we have entered the computer age and there is a lot of noise around the computer. Even the "information society" myth, like other myths, was born. It is forgotten that social life is defined not by information but by thought and production. In this commotion, it is forgotten that the computer is also a telephone-telegraph, a car, an airplane, etc. Being one of the technical innovations, the burden of this innovation, unlike the previous ones, is the transportation and delivery of information. However, it takes critical thinking skills to gather, group, verify, refine, and build a business based on this data. A computer cannot give this idea. Because this is a characteristic of the human brain, a phenomenon created as a result of the activity of approximately one hundred billion brain cells.

This quality cannot be obtained with any device made by the mind. When the brain's unlimited potential is unlocked, it creates more complex, larger-scale devices and mechanisms. However, it is impossible to create a device that can replace itself. Because the human brain is the most unique, rarest substance created by nature, and its work activity consists of receiving information at the first stage, and analyzing and thinking about this information at the second, higher stage. Unthinking work is work based on certain algorithms. For example, the work of telephone or computer operators is such a job. Therefore, of course, using a computer in educational work is not only necessary, but also important. But it is childish naivety to look at the computer as a miraculous thing that solves everything and solves everything through it.

The computer is a great technical innovation, but this technical innovation cannot be considered as a thought phenomenon or as a whole process. Reasoning is a phenomenon related to speech and conversation, which involves questions that can be asked in different ways depending on the situation and can test the ability to think and reason. The computer is not connected to the situation. There is no unity of space and time, no state of mind. Because it's just a mechanism. Therefore, replacing live conversation, explanation and communication with computers leads to impoverishment of thought, confusion in facts and failure to see transitions and affect relationships. All these are issues related to the leading role of the teacher in the educational process, therefore, only the teacher can fully determine how independent and creative the student's ability to approach any issue is. Mechanization and

automation cannot give the desired result here. Because these are for standard, repetitive work. Therefore, it is better to use some other method besides the computer to pass the exam to the students. It is known that many applicants who passed the entrance exams later study poorly in higher education institutions. Because they prepare for tests instead of studying the educational material systematically, and remember it piecemeal as a result of many repetitions. Not only memory, but also the ability to think is needed to understand the fundamental and systematic lessons in the higher school, the internal logical connections of these courses [7].

It should be remembered that not everything learned in the educational process will be remembered, sooner or later it will be erased and lost. The most important asset from education is the ability to think. Werner Heisenberg, the famous German physicist, said that education is what remains on the ground when you forget everything you learned or the ability to think. Because if you have this ability, they can be easily restored and used when needed. everything learned in the educational process is not remembered, sooner or later it is erased and lost[8].

Since the society is not considered in its place, one or another changes are taking place in its life, education can never have a single set of principles and requirements set forever. The system of principles adopted in it is always based on the current situation and calculated for the near future. This is usually called a learning strategy. However, developing this strategy is not an easy task. It is necessary to correctly study, calculate, plan and predict all the processes from demography to globalization and the economic, scientific and cultural development of the country, to the physical and spiritual health of the population. So, educational planning, programming and forecasting macro and microeconomics, science, material and spiritual culture, management, public health (medicine), etc. should be based on the results of serious scientific-philosophical and sociological research conducted in the fields. Education cannot be limited only to the work done and to be done in the field of school and educational organization. Because it is related to the implementation or implementation of educational activities after the content and purpose of these activities have been determined.

Failure to fully define the content and purpose of education, its scope; insufficient attention to specific differences between vocational education, secondary vocational education and higher education the fact that we don't give is the result of not understanding it so well that we are sometimes relegating higher education to a level. For example, there are proposals to reduce the number of theoretical subjects. They forget that higher education, in addition to combining professions and specialties, prepares intellectuals with a broad worldview and a flexible mind. Intellectuality cannot be formed only through professional and special education.

Intelligence is not directly related to any field of activity, it is the ability to control oneself in all life matters and to be able to correctly analyze any situation and try to find the most optimal way. For this, in addition to professional and special knowledge, subjects that reveal the meaning and essence of thinking, action, and life should be included as compulsory subjects in educational programs. First of all, philosophy should be included among these sciences.

Among those who lead the educational system, there are surprising and regrettable strange ideas about philosophy. They roughly say: 1) all sciences abandoned philosophy, and philosophy remained without a subject. It is not known what he is doing; 2) sciences such as sociology and political science have already separated from philosophy, and philosophy has become something that no one needs.

So, these people, who always hear the simplest and most negative things from the debates on the topic of philosophy, will never be familiar with the works of philosophers living not only in foreign countries, but also in our own country on the topic of philosophy. Therefore, they do not have even the simplest idea about the science of modern philosophy and its importance.

Just as any mechanical device is set in motion by the impulse given to it, any concrete society moves, changes, advances and develops at a small or large speed depending on the impulse given to it and the strength of this impulse. Someone looks for the source of this momentum given to social life in a supernatural force, someone in the principles of material production and its distribution, and someone in the power of human intelligence. Undoubtedly, in each of these views, elements included in the contents of the others can be found separately. But in general, these are different approaches or conceptions of existence, including social existence or social life. I need not analyze these concepts here. But I can say that from the XVII-XVIII centuries, from the time when the problem of the progress and development of society was introduced to science, until now, the source and engine of this development is the human intelligence, which has been confirmed by history itself, and it is impossible not to accept it. Therefore, I support this concept and certainly rely on it.

The main source of development, progress and development of society is intelligence, thinking, intelligence, along with all its spheres. But what is this mind, thinking, intelligence itself, based on? How is it obtained? Everyone knows now that the only source and factor here is education and the system of its organization. This issue has been and remains one of the problems discussed by the philosophy of enlightenment and education from the 17th-18th centuries to the present day. Because there is no limit to the development of society or education.



Education at different levels is systematic knowledge given to the brain for the opening of the potential, on the one hand, for this potential to act on its own, and on the other hand, for the opening of this potential. Of course, this knowledge is given from simple to complex. On the one hand, it depends on age, on the other hand, it depends on ability, inclination, and interest. As for the potential of the brain, it is not the same for everyone, and the white board here does not mean that everyone is the same. The process of education, teaching and upbringing reveals the power, interest and inclination of the brain. The educational process is divided into different stages so that the stages after the compulsory education stage are based on the already accumulated knowledge potential, brain power, inclination and interest. Nothing can be achieved by coercion here. On the contrary, it is possible to get mental and physical disability. When the concept of "compulsory education" is used above, it does not mean that everyone receives compulsory education at the same level. Although the educational process here is conducted on the basis of the same program and requirements, the assimilation of the taught knowledge is different, and it is necessary to agree with this opinion. Here explanation, various pedagogical and psychological methods cannot be replaced by any violence. In our opinion, this is the core of democracy in education or the democratic way of education.

Education and training is not limited to the school and will not be limited. Here, the family and society should be able to perform their work and tasks. The school is an institution that deals with this work consistently and systematically at a professional level. However, if the family and society do not support the work of the school, the school will face greater difficulties and will not be able to fulfill its mission at any level. If the school pays more attention to education and upbringing, the family and society serve more to form moral qualities.

The change of historical periods is directly accompanied by the social processes taking place in the life of society, the emergence of new social qualities and values, which creates the need to determine the content of the current social time and its leading factors. Identifying such factors requires a synergistic approach to both social life and its increasingly important educational sphere. Synergy is an approach to any object on the basis of their single unity in the interaction and influence of all the elements that make up its structure within the framework of the existing system. Here the starting point or starting point was not any element, any aspect taken in isolation, but the relationship between elements, aspects, properties. Here, the traditional question of starting over becomes the question of where to start. Therefore, synergism is a new field of science that has risen from the specific fields of science to the level of philosophical thought and philosophical approach, methodology. It is not for nothing that this field of science is rapidly developing and being applied in the

present social period, in which we live at the end of the 20th century and the beginning of the 21st century. This process greatly helps in the formation of national mentality.

The concept of mentality means, first of all, mind, thinking. This intelligence and thinking should be manifested in the most advanced science, technology and technical fields of its time, in socially oriented individual entrepreneurial skills. In "Philosophy: an encyclopedic dictionary" published by the National Society of Philosophers of Uzbekistan, mentality is approached as follows: "Mentality (lat. "mens" intellect, understanding) is the level of thinking, the spiritual potential of a society, nation, community or an individual. , the ability to analyze the laws of life, mental ability formed in certain social conditions»[9].

Sometimes they say that if we take Western science, technology, and technology, we should preserve our own mentality. This is a half-hearted approach to the concept of mentality. This is also a good wish, a dream. We can all see that for the time being we are getting not the science and technology of the West, but the frivolous and useless things that are criticized in them. but we have to keep our mentality. This is a half-hearted approach to the concept of mentality. This is also a good wish, a dream. We can all see that for the time being we are getting not the science and technology of the West, but the frivolous and useless things that are criticized in them. In G. Hofstede's article "The nation-state as a source of common mental programming" ("The nation-state as a source of common mental programming") "national identity is a part of the mental program consisting of symbols, traditions, and the image of heroes at the conscious level" [10 ],- is called.

The education of Uzbekistan should form our national mentality at different levels. The content of this mentality should include modern acquisition of professional and special knowledge, acquisition of modern technical and technological knowledge, production of something and living with the income from this production, initiative, ability to think freely, will. The core of this mentality should be to be active, stand out from others, prove yourself and live an honest, legal life, not objectively harm others, and be able to build your own business. The concept of mentality was introduced into the intellectual life of the West as a correction that required the identification of consciousness with reason from the point of view of enlightenment. In today's philosophy, cultural studies, publicism, this term is used as a characteristic of the national characteristics and cultures of peoples... Cultural mentality is a historically formed in the mind and behavior of many generations of people, in which national cultural development has been going on since time immemorial. It is interpreted as a "deep system of culture that unites the mothers" [11].

As for higher education, it should be taken into account that those studying at the bachelor's and master's level are the people who will assume the main center of gravity in society's thinking, practical activities, and management system tomorrow. These people also constitute the main intellectuals. Such people should be taught such issues as a broad worldview, all subtle aspects of social consciousness, the unity and harmony of individual consciousness and interest with social consciousness and public interest, and should be inculcated into their psychology and way of thinking. Here the irreplaceable role and task of philosophy appears.

### CONCLUSION.

It should be noted with regret that the role and importance of philosophy in our educational system is still not properly understood. That is why philosophy hours are reduced in higher educational institutions, and in some, they are completely removed. Philosophy and philosophy teachers cannot be equated. Here, it is not necessary to lose philosophy as a science, but to increase the demand for personnel teaching philosophy. It should not be forgotten that it is impossible to educate an intellectual without teaching philosophy. The whole essence of higher education is to train an intellectual as well as a professional specialist. Because intellectuals are the thinking and thinking part of society, the force that moves society forward. A society that does not pay enough attention and value to intellectuals and intellectual education weakens its development and makes it difficult to solve its problems. The result is arrogance, shallow thinking, and naivety. That is why training of professional specialists who can think at the national, national and state level has always been and will be one of the main tasks of higher education. Now everywhere, serious attention is being paid to the education of the intellectual elite of the modern level. This requires the teaching of theoretical courses, including philosophy. We need not zombies, cyborgs, but smart young people with independent, deep and entrepreneurial social consciousness.

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