

Pedagogical Opportunities for The Moral and Ethical Education of Unorganized Youth on The Basis of An Innovative Approach

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ABSTRACT

This article analyzes the pedagogical opportunities for the moral and ethical education of unorganized youth on the basis of an innovative approach. Under current conditions of globalization, digitalization, and social transformation, work with unorganized youth has become one of the urgent areas of pedagogical research. The article highlights the importance of an innovative approach in shaping the social activity, attitudes toward moral values, ethical positions, and life orientations of unorganized youth. It also reveals the pedagogical potential of cooperation among the mahalla, family, educational institutions, youth leaders, and the wider public in organizing moral and ethical education. The study substantiates effective forms and methods of educating unorganized youth through interactive methods, project-based activities, mentoring, digital educational resources, social partnership, and an individualized approach. Pedagogical recommendations aimed at developing their social responsibility, civic position, and commitment to national and universal values are proposed.

Keywords: Unorganized youth, moral and ethical education, innovative approach, pedagogical opportunities, social partnership, mahalla, family, mentoring, interactive methods, project-based activities, individualized approach, national values, civic position, social activity, educational technologies.

INTRODUCTION

At the core of the reforms being implemented in the national education system lies the strategic objective of educating a socially active, initiative-driven, competitive, and morally mature younger generation. This task is not limited to general secondary schools, vocational institutions, or higher education establishments alone; rather, it constitutes a complex pedagogical process that requires the active participation of all social institutions, particularly the mahalla system. From this perspective, work with unorganized youth in mahallas should be viewed not merely as a matter of social protection or employment, but as an urgent issue requiring a profound spiritual and pedagogical approach. This is because the partial alienation of this category of youth from society, the

uncertainty of their life goals, the meaningless use of leisure time, and the weakening of social control make it necessary to reconsider the system of moral and ethical education at the mahalla level.

The elevation of youth issues to the level of state policy by President Shavkat Mirziyoyev provides an important conceptual basis for scientific and practical inquiry in this area. In particular, in his speech at the 75th session of the United Nations General Assembly in September 2017, special emphasis was placed on realizing the potential of young people, protecting their rights and interests, and creating conditions for them to occupy a *достойное* place in society. The subsequent organization of the Samarkand Forum on Youth Rights and the initiative to advance an

International Convention on Youth Rights also demonstrate that youth issues in Uzbekistan are being addressed through a systematic approach. A practical expression of this socio-political orientation can be seen in the Five Important Initiatives advanced on March 19, 2019. These initiatives encompass such areas as engaging youth in culture and the arts, creating conditions for sports participation, developing effective digital literacy, promoting reading culture, and ensuring women's employment. These aspects are especially important when assessing the pedagogical opportunities for the moral and ethical education of unorganized youth, since they create socially and educationally meaningful platforms within the mahalla itself that correspond to the interests, needs, and capacities of young people.

It is precisely these normative and political foundations that demonstrate the existence of a number of pedagogical opportunities for the moral and ethical education of unorganized youth in mahallas on the basis of an innovative approach. First, because the mahalla is the social environment closest to the daily life of young people, it makes it possible to organize educational influence in a natural and continuous form. Unlike educational institutions, the mahalla can observe and coordinate a young person's family environment, peers, social relations, and leisure time within a unified socio-pedagogical context. This creates favorable conditions for linking moral and ethical education not only with theoretical explanation, but also with real social life. In this regard, the application of an innovative approach in the mahalla makes it possible to shift the educational process from formal advocacy to practical activity. For example, book clubs, media literacy sessions, social projects, sports and arts clubs, youth dialogue platforms, and vocational guidance meetings directly correspond to the content of the Five Important Initiatives. Such activities contribute to the moral and ethical development of youth by ensuring meaningful leisure, the acquisition of positive social experience, the development of collective responsibility, and opportunities for self-expression.

It is well known that an innovative approach strengthens personality-oriented pedagogical mechanisms in work with youth. Unorganized youth in the mahalla are not a socially homogeneous group: some are excluded from education and employment because of economic hardship, others due to weak family supervision, psychological depression, reduced motivation, or the absence of vocational orientation. Therefore, a uniform approach does

not produce the expected results. By contrast, an innovative pedagogical approach makes it possible to select an influence mechanism that corresponds to the actual needs of each young person through diagnosis, individual observation, motivational conversations, mentoring, small-group work, peer influence, and digital communication tools. Thus, the mahalla constitutes a unique social space capable of bringing together the family, educational institution, preventive structures, youth leader, psychologist, women's activist, and public representatives in educational work. In this sense, moral and ethical education within the mahalla can be built as a multi-actor cooperation model based on an innovative approach. Such a model makes it possible to analyze a young person's problem not merely from the perspective of discipline or employment, but in relation to spiritual needs, social status, psychological condition, and future plans. As a result, education is transformed from a set of episodic activities into a systematic socio-pedagogical process.

Another important pedagogical opportunity in this direction is the possibility of linking moral and ethical education with employment and life purpose. The behavior of unorganized youth is often characterized by aimlessness, insecurity, and social indifference. Therefore, their moral and ethical education becomes effective not simply through advice or lectures, but only when it is combined with helping them envision their future, identify professional interests, and find their place in useful activity. The President's Addresses to the Oliy Majlis have also emphasized the need to introduce a national index for evaluating youth policy and to measure the effectiveness of work with youth, which indicates the importance of outcome orientation and targeted impact in this process.

At the same time, the innovative approach makes it possible to enrich the content of moral and ethical education with modern communication tools. Today's younger generation lives in an information environment; consequently, in addition to traditional explanatory methods, it is important to use digital content, short videos, online communication, educational platforms on social networks, interactive training, and case methods based on real-life situations. Since these methods correspond more closely to the ways in which young people receive information, they strengthen the internalization of moral and ethical ideas. In the third of the Five Important Initiatives, the task of developing effective computer and internet use skills among youth was specifically identified,

which also reinforces the technological foundation of innovative education.

Thus, the elevation of youth issues to the level of state policy in our country, and their designation as a priority area in the initiatives and Addresses of the President, has created a solid political-legal and socio-pedagogical foundation for the moral and ethical education of unorganized youth. This foundation, through an innovative approach, makes it possible to transform the mahalla from a simple territorial unit into an active pedagogical environment that serves the resocialization of youth, their spiritual support, vocational orientation, and the formation of a positive life position. In this sense, the pedagogical opportunities for the moral and ethical education of unorganized youth in mahallas are manifested through personality-oriented work, multi-actor cooperation, value-based content, innovative methods, and the integration of socially useful activity.

The pedagogical opportunities for the moral and ethical education of unorganized youth on the basis of an innovative approach can be analyzed as follows:

- The mahalla represents the most favorable social environment for educating unorganized youth, since it broadens the possibility of linking educational work to the real life, behavior, communication, and interests of young people.
- One of the most important pedagogical opportunities of the innovative approach is the possibility of working individually with each young person. Since the family conditions, psychological states, and life views of such youth vary, targeted educational work should be organized on the basis of diagnosis, conversations, counseling, and mentoring.
- Activity-based organization is of great importance for effective moral and ethical education. In the mahalla setting, volunteer work, community service, sports, reading activities, and cultural events foster in youth a sense of responsibility, solidarity, and belonging to the community. In this way, education is enriched with practical content.
- Another pedagogical opportunity of the mahalla lies in its ability to unite the family, mahalla, and educational institution. If parents, youth leaders, teachers, psychologists, and public representatives work together

with the young person, the problem can be studied comprehensively. As a result, the educational influence becomes consistent and effective.

- This process also creates significant opportunities for inculcating national and universal values. Concepts such as respect for elders, diligence, conscience, duty, and patriotism can be conveyed through life-based examples, while innovative methods help communicate these values to youth in ways that are accessible and impactful.
- The use of interactive and digital tools actively involves youth in the educational process. Through training sessions, debates, role plays, short videos, and online communication, their sense of social responsibility and confidence in the future can be strengthened. This constitutes an important pedagogical opportunity for the reintegration of unorganized youth into society.

These pedagogical opportunities demonstrate that the mahalla possesses substantial educational resources for the moral and ethical education of unorganized youth on the basis of an innovative approach. Its main advantage lies in its capacity to connect education with the real social environment, the needs of the individual, collective cooperation, and practical activity. Therefore, if this process is properly organized, it is possible to develop in youth moral consciousness, social responsibility, civic position, and stable life goals.

At the current stage of social development, the issue of the moral and ethical education of unorganized youth has acquired particular socio-pedagogical significance. Work with this category of youth should be viewed not merely as a set of preventive or organizational measures, but as a purposeful pedagogical system aimed at ensuring their personal development, socialization, formation of life goals, and ability to occupy a worthy place in society. From this perspective, the activation of the educational potential of the mahalla environment and the mobilization of the inner resources of youth through an innovative approach constitute an essential condition for solving this problem. In this process, the integrated activity of teachers, educators, mahalla chairpersons, youth leaders, psychologists, parents, and the broader public assumes decisive importance.

In forming moral and ethical qualities in the individual, the pedagogical functions of teachers and educators are much broader than traditional forms of upbringing. Above all,

they require deep engagement with the young person's inner world, including an analysis of moral needs, spiritual searches, life difficulties, and the influence of the social environment. In work with unorganized youth, the teacher's task is not limited to explaining moral norms or imposing disciplinary requirements. Rather, the teacher must study the psychological state, interests, abilities, family environment, communicative circle, and attitudes toward the future of the young person and develop an individualized model of educational influence. Such an approach transforms education from general advice into a targeted, result-oriented pedagogical process.

The personal example of the teacher or educator occupies a special place in this process. The effectiveness of moral and ethical education depends to a large extent on the personal position, communication culture, responsibility, humane attitude, and worldview of the educational subjects. Qualities such as honesty, justice, sense of duty, diligence, patience, tolerance, patriotism, and social responsibility are often established in youth directly through personal example. Therefore, when personal example is combined with innovative educational technologies, it produces even greater results. In this context, it is important for the educator to perceive the young person not as a guilty or problematic subject, but as an individual with developmental potential, to express trust in them, and to establish positively oriented communication.

The essence of the innovative approach is manifested прежде всего in transforming youth from passive objects of the educational process into active participants. Within this approach, it is appropriate to use interactive methods, social projects, problem situation analysis, case studies, role plays, psychological training, motivational conversations, socio-emotional development sessions, mini-startup and career guidance programs, as well as counseling and monitoring through digital platforms. These methods help youth not only understand moral concepts, but also acquire the ability to apply them in real life. For unorganized youth especially, educational content becomes internalized and activates personal initiative only when it is linked to practical life.

The mahalla environment serves as a natural socio-pedagogical space for this process. It is a close social system in which the young person's daily life, social relations, cultural environment, behavioral manifestations, and the influence of the community are all present.

Therefore, the mahalla institution should be regarded not as an external mechanism of control, but as a supportive, guiding, and developmental socio-pedagogical environment in moral and ethical education. Through the cooperative initiatives of the mahalla chairperson, local activists, elders, women's activists, youth leaders, and representatives of educational institutions, it becomes possible to create an educationally rich, empathic, and socially beneficial environment for youth.

The spiritual and educational meetings organized in the mahalla, conversations based on real-life examples, meetings with elders, reading evenings, historical and educational excursions, cultural events, and sports and creative competitions all broaden the moral worldview of young people. Particularly through theatrical performances, staged scenes based on real events, discussions illuminating moral choices and their consequences, and collective creative assignments, moral categories are understood not as abstract concepts but as social values manifested in practice. This, in turn, makes it possible to develop the emotional, cognitive, and activity-based components of moral and ethical education simultaneously.

An activity-based approach is one of the most effective mechanisms in working with unorganized youth in mahallas. This is because moral qualities are often reinforced not through lectures or admonitions, but through participation in socially useful activities. From this perspective, involving youth in beautification activities, ecological campaigns, volunteer support initiatives, social projects aimed at resolving community problems, master-apprentice vocational sessions, career-oriented practice, and collective initiatives is of particular importance. Such participation fosters in them a sense of belonging to the community, the need to be useful, personal responsibility, respect for labor, and an active attitude toward life. As a result, social indifference decreases, a sense of responsibility for one's own life increases, and the level of social adaptation improves.

In this process, the systematic organization of cooperation among the family, educational institution, and mahalla is also an important pedagogical condition. The moral and ethical character of youth is shaped simultaneously under the influence of several social environments. If there is no harmony among these environments in terms of goals, content, and methods of influence, the effectiveness of education diminishes. Therefore, at the level of the

mahalla, it is necessary to establish mechanisms such as purposeful conversations with parents, psychological and pedagogical counseling, family support programs, and collective problem-solving in difficult situations. Such an approach makes it possible to assess the young person's problem not merely as an individual deficiency, but as a complex issue connected with the social environment.

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