

EDUCATION AS AN INVESTMENT IN THE FUTURE

Mukhamedov Sherzod lecture

Tashkent State University of Uzbek Language and Literature

Abstract: The article discusses the basic functions of education as one of the important factors of human development. Impact of education on human growth, main roles and objectives of education in social relations.

Keywords: Education, development, sociology, spiritual and moral, sociological science, cultural value.

Human capital is the stock of skills, knowledge, and social and personal attributes that influence people's ability to produce economic value from their labor. Undertaking higher education is one method of accumulating human capital. It can result in overeducation and skills mismatch for some, while others may not find the economic returns from attending higher education to be financially beneficial. However, carefully designed and targeted career information and advice can improve student's knowledge about the costs and benefits of educational investments. Further, expanding the skill base of the labor force may lead to lower levels of wealth inequality for all.

In the field of research, many specialists led education and its functions. In Western sociological science, the most common viewpoint is a functional approach to education, developed by Emil Durkheim, John Dewey, Talcott Parsons, Robert King Merton, etc.

Proponents of a functional approach to education believe that the interaction of the education system with other social institutions has a very positive impact on society. Thus, according to E. Durkheim, the main function of education is to convey the values of the dominant culture. He saw education as reflecting the essence of society rather than transforming its social system. He believed that the primary function of education as a social institution was to maintain the link between the individual and society, strengthening the integrity of the latter. [1, p. 1-3]. D. Dewey focused his research on the social problems of schools, believing that education is a fundamental method of social progress and reform. The Deuin concept of «growth-development» as a dialectical method is fruitful and necessary, but as a goal and result of education has a number of drawbacks. «Growth» as a methodology emphasizes the usually recognized but insufficiently considered design nature of goal setting, with its impossibility of initial certainty even regarding the material object of the project. Moreover, the less certain is possible with regard to the human being as the purpose of the project, in particular, because the human being himself changes under the impact of target determination. However, «growth» as a goal and an outcome that emphasizes immaturity leads to a loss of criteria, ideals, and norms of maturity. Nevertheless, the perspective of the infinitely unfolding future is characteristic of the look from childhood, and youth. He believed that education had the task of improving society and solving even class problems, including political ones. However, his ideas and views on education were also his critics. P. Bourdieu develops the theory of the reproductive function of education and the role of the inherited transfer of cultural capital. He writes about the relative independence of the school, which allows the traditional educational system to contribute to the reproduction of the structure of class relations. He notes that in a society where the receipt of privileges is increasingly dependent on the possession of academic recommendations, the school provides the bourgeois estate with a smooth continuity that can no longer be exercised, directly and openly.

There is a sociocultural approach considered by Neil Smelter, which emphasizes the importance of the function of translation, the transmission of knowledge «social experience». For example, Neil Smelter argues that education is the process of transferring values and specific skills that are characterized by institutionalization. That is, sociology turns to the consideration of education in its institutional aspect, which requires turning to the definition and characteristics of social institutions. In the first place, it is said that students are taught to impose certain cultural values on privacy, competition, and respect for authority. Second, it is understood that the transmission of such values requires formal organizations, such as secondary schools.

Third, it is understood that the whole process of education is aimed at socializing people, in this case, students of secondary school. Finally, the content of education is not always in the true interests of students; in fact, it may sometimes conflict with them.

At the same time emphasizes three main functions of education: firstly, the orientation of education towards the development of the material and spiritual culture of the society around it, which implies the translation of socio-cultural codes, The Committee welcomes the State party's efforts to strengthen the National Human Rights Commission and the National Human Rights Commission.

Secondly, through education, the individual socializes himself, integrating him into the system of social relations and communications, and improving his communication skills. Third, education is a tool for the dissemination and assimilation of certain spiritual and moral orientations, values, and behaviors. Education thus plays a crucial role in the reproduction of socio-cultural life. On this basis, education develops man in several directions and gives life experience. That is, education is not only transferring certain knowledge to the person, but also brings up, and shapes the person as a person.

In Russian sociological sources, education is generally regarded as a social institution performing economic, social, and cultural functions in society. Thus, F.R. Filippov believed that the social functions of education have access to various spheres of social life: education and work, education and social life

The functions of the Institute of Education are interpreted as its social universals designed to satisfy certain public needs. There is every reason to agree with the experts who say that the functions of education are systematic because at all levels of social life their implementation is carried out by an extensive network of formal organizations under state control. In this context, it is quite Legitimately understood these functions as relatively sustainable directions of influence of the institute of education on the main spheres of public life. [3, p. 54]

Structure, educational system, and spiritual life of society; the role of Education in the comprehensive development of the individual. According to A.M. Osipov, education is, firstly, a relatively independent subsystem of public life, possessing a complex set of interconnected internal structures, saturated with social relations, secondly, a social institution, Performing a number of functions with respect to it and its separate subsystem [6, p. 256].

The functions of the Institute of Education are interpreted as its social universals designed to satisfy certain public needs. There is every reason to agree with the experts who say that the functions of education are systematic because at all levels of social life their implementation is carried out by an extensive network of formal organizations under state control. In this context, it is quite Legitimately understood these functions as relatively sustainable directions of influence of the institute of education on the main spheres of public life According to many authors, education – is a relatively independent system, which is a system of training and education of members of society, focused on the acquisition of certain knowledge, ideological and moral values, skills, skills, norms of behavior, the content of which, in the final analysis, is determined by the socio-economic and political structure of a given society and the level of its material and technical development» [2, p. 5].

Polish specialist in the field of education Z. Krechynski calls such functions of education:

- Reductive function, which consists in the organized reproduction of universal and national culture, as well as in the transmission and reproduction of the existing structure;
- An adaptive function designed to develop the ability of students to adapt to professional and social roles and to strengthen confidence in the necessity and continuity of existing systems;
- Emancipation function, including the need for continuous self-improvement gradually leads to the extension of individual barriers and restrictions[4, p. 17-18].

He also suggests a change in the social functions of education. It is concluded that education should assume the role of mediator between existing and emerging cultures between the present and the past, and between the various parties to social conflicts. It has already been stated that education is linked to all spheres of public life. This connection is realized not through mediocrity but through the person, involved in economic, political, spiritual, and other social ties.

References:

1. The Sociology of Education: A Durkheimian View –Ragged
<https://raggeduniversity.co.uk/2014/08/13/sociology-education-durkheimian-view/>
2. Kolesnikov L.F., Turchenko V.N. Effektivnost obrazovaniya. M., 1991. 5 p.
3. Kurilovich N.V. Sociologiya obrazovaniya. Minsk 2020. 54 p.
4. Kwieciński Zbignie. The sociopathology of education. Torun “Edytor” Poland, 1995,. 17-28 p
5. Osipova A.M. Sotsiologiya obrazovaniya. Pod redaktsiey M., 2018., 256 p.
6. Piskunova A.I. Istoriya pedagogiki i obrazovaniya. Uchebnoe posobie dlya pedagogicheskix uchebnykh zavedeniy Pod redaktsiey akademika