



## WAYS TO PREPARE STUDENTS FOR SOCIAL LIFE-AS A SOURCE OF INCREASED EDUCATIONAL EFFICIENCY

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**Annotation:** The article explains the concepts of youth education, enlightenment and spirituality, defines the role of education in society and in the lives of young people.

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A certain useful work can be judged as a way of life that a person performs many times during his life, as a result of which he becomes his national value, absorbed in his soul. Each person's lifestyle varies. This activity is highly dependent on the area in which he lives, his nationality, the knowledge he possesses, the field of labor activity, the religion he professes. In fact, the pursuit of enlightenment is one of the most important criteria for Human national pride. Enlightenment is, above all, one of the components of national pride and serves to form certain qualities. Therefore, the reports on the subject of "fundamentals of spirituality" in students of vocational colleges, while gaining universal understanding during training, it will be necessary to mean and educate the national pride-that one of the parts of unung constitutes a people's spirituality. "Upbringing is the task of ensuring the development of society by means of transmitting the positive - historical experience of the previous generations to new generations of people in accordance with the goals of one or another qualities or social groups in a broad sense. The narrow meaning of upbringing is the process of conscious, goal - oriented, regular formation of an individual in order to prepare him for his life activities, social tasks and the performance of roles in each circle of social practice within the framework and influence of social insecurities. Upbringing is the main people of socialization, it is inextricably linked with teaching and is a component of the educational system," the Explanatory Dictionary on the subject of pedagogical theory says. So, if "upbringing is the main people of socialization, it will be inextricably linked with training," the upbringing process also provides for both the theoretical foundations of national reality, that is, the upbringing of national pride, the topic covered in our issue. Because, in the subject of the educational course of pedagogy, it is the task of arming students with artistic, mythological, historical-literary, theoretical knowledge and bringing to adulthood a person and a perfect person, formed in every possible way by means of a work of art in the process. History, in particular, serves as an important tool for the spiritual formation of life, influencing the will, consciousness, consciousness of students by truthfully portraying it, showing reality in the process of development. Likewise, with such specific aspects of pedagogy as knowledge-giving, image-information aesthetic (creative thinking), psyche, social, practical (semiotic), pleasure-giving (idionistic), interaction (communication), it has a significant impact on the formation of national pride directly in the individual, in particular in students.

It is reflected in the development of the process of development of the educational system, that is, it finds expression in socialization, self-education and professional influence. These processes are carried out during the interaction of the person of the three main

subjects with the formative-society, the individual himself and the educator with the bio object.

On society. The concept of "socialization" is very widely used in the theory of upbringing. Researchers explain according to his valuable instructions and principles of upbringing. Even in this regard, certain traditions have arisen, a large amount of scientific material has been collected, socialization is very actively analyzed in the sociological and psychological literature. At the same time, the interpretation of the role of society and personality in social life leads to the formation of the concept of socialization, which, of course, is opposite. Proponents of the so-called concept, called strict socialization, argue that representatives of the functional school define this process as the full involvement of the individual in the social system. In the analysis of socialization, sociology relies on the concepts of "adaptation", "convenience", "equality", balance.

The main task in their research is to adapt individuals to the social environment. The concept is opposed by proponents of "new humanization". They see a critical overcoming of the individual who creates their abilities and abilities in socialization, as well as the elements that prevent the self-realization of the individual. However, in the first case, there is talk of influencing the environment developed in a certain way, while in the second case, a complete confusion of the concepts of "socialization and personality" is taking place. Socialization in the educational system is trying to almost exclude, replace it with self-education, and the upbringing professionalism is the task of ensuring the independence of the person being formed. The first point of view reinforces the focus on the problem of reworking the progressive foundations of social life, while the second focuses cultural creativity on giving freedom to the creative abilities of the individual.

As you know, none of these two opposite points leads to the improvement of upbringing practices in practical cases. True, it is impossible to allow the inner world of a person to be fully connected with his social interests. But it cannot be taken into account that bari affects and affects a person in a society. Socialization means the environment, the impact of society on the individual. At the same time, exposure is considered very necessary in the organization of the individual, even if it is not enough. Society - "in general, a special force is self-centered human relationships and interactions. Without these things, a person also remains an animal that can adapt very much to the environment anyway" Human relations that come to the face during relations-this is what this society means.

As we talk about socialization, both a person and a group and a bioengineer and a cosmos are visible to the human eye and reflect in its soul, forming a person by accidentally influencing a person (by appearance, by Essence, inevitable and legitimate), even if it is not purposeful. In reality, invisible exposure to the eye is an uncontrollable process. It is impossible to find out when, in what sequence, with what personality these or that elements of the environment enter into relationships. It is not even possible to identify each of them. However, it will be difficult for an individual to feel joy in forcing the conditions and principles of nature, which are formed for him, which are an ode to his worldview. A person organizes his own life, he chooses what he will do: he will be happy looking at the world, if he sees his own life in it. However, fate limits the possibility of personal choice. Fate puts before a person the existing situation chosen by the previous generation, carried out by others, cannot be judged by. It should be perceived as an inheritance, as a basis of personal life, and respect for these experiences should be treated bialn. The environment in itself conveys monand

information to a person, provides information about the occurrence of an individual, while not forcing these information to a person. Those who wish can master it. Then his life will not remain against fate, there will be no obstacles to the development of his fate. His attitude to the world - whether in a joyful or practical form, will be much deeper in content.

Therefore, society supposedly naturally tries to show the child his good side, to "laugh" at him. To the person entering this life, a special attitude is not only impartial, but also the care of society. It is the most correct way of tensioning that has been formed over the centuries. This is the only thing that can cause an individual to smile. When involving an individual in the environment and presenting a person with the opportunity to be in a relationship with a wide community and phenomena, their response assessment for the individual remains the main norm in the development of a personal criterion-this is what is called socialization. It does not consist in professional educational activities either, but is a relatively independent process, with the individual being given a special task of 'challenging' the role-playing game. Without it, he becomes unrecognized and isolated in society. Personality is the creator of culture, the stem of the environment -- a necessary condition when creating a creative personality. And recognizing the independence of the process of socialization does not mean abandoning any attempts to improve the direction of humanization of this process. It is impossible to socialize with the influence of the environment on a person who is inhuman, the activity of a new person is suppressed for no reason, the competence of the individual, the compulsion of social tasks without taking into account aspirations. Socialization -- it is the process of interaction of the person being formed and the unit that defines its possible form. the concept of 'humanization' is often understood to refer to the scope of spiritualization.

It is now a widely used concept, with general directional significance. Humanization is considered as the main task, it is impossible to talk about social progress without solving it. Humanism -- it's also a concern to think about what a person is like, what his essence is. it is self-awareness and, at the same time, the protection of existence. Affirmation of an individual's worth is an expression of the constancy of any attempt to view the individual as a means alone. After that, patriotism presupposes the view of the individual as a social person. The formation of a mechanism for ensuring the stability of the subject in social life-this is an idea. Any social group, whether large or small, and the individual and society more or less form their own idea. The idea is not focused on the appearance of a non-objective world, but on the production of a system of view of the world within a framework in which the idea-conveying preservation is ensured. Of course, if the idea is deeply developed, if the connection of the subject with other subjects is taken into account, then such an objective consciousness also contrasts with the general trend of social development, even if it can almost match. But it can never be complete with him, because society and its individual subject are similar, it cannot be.

Non-ideational -- centripetal orientation without this system of knowledge of the subject -- Social Thought does not exist at all, they are means of overcoming centripetal forces of entropy, the perturbation of the subject. Within the framework of ideas, knowledge about basic social values arises, is developed. This knowledge becomes the basis for the formation of spiritual culture, with the help of which, within the framework of the idea, the egoistic accent inherent in existing values is lost, visions of humanization are formed.

The influence of socialization and self-education are usually associated with another process-the so-called upbringing of the individual, that is, with the positive activity of the

educator. The essence of this activity is -- to control the processes of socialization and self-education. Indeed, there are many similarities in political and pedagogical processes. Both of them are highly dependent on many factors. Such a concept of politics as the "art of opportunities" is also suitable for pedagogy. Often the size of such an opportunity is deliberately exaggerated, sometimes, on the contrary, reduced. Sometimes people of high prestige of the spiritual life of the human community cancel the issue of upbringing. For Example, L. N. Tolstoy writes: "... upbringing, as long as we want to teach, educate, remains complicated and difficult. If we can explain to others that we can only educate ourselves, then the question of upbringing disappears, and the question of life remains: How Should I live myself! (Tolstoy L.N., collection of Works, Volume 22, I. 1984y. 19t. 346 PP.

The issue of such upbringing remains nevertheless. Even "how to live ourselves", " how to have the ability to match the demands of one's own life with the demands of life?" when solving the last question, a person (primarily a child, but sometimes also an adult) is explained by an educator, a teacher, who helps to systematize internal and external influences, return an answer to them accordingly, and understand and connect the formation of an individual.

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