



## PEDAGOGICAL - SOCIAL FACTORS AND FINDING A SOLUTION TO THEM

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**Abstract:** this article is written on pedagogical - social factors and their solution. We study this factor in several groups. The first factor is the “family”, the second factor is the roller and influence of the neighborhood. Let's get acquainted with these and other factors.

**Keywords:** factors, spirituality, family, pedagogy, psychology, neighborhood.

The spirituality of Uzbekistan is kemic, not full-fledged. The rich, consistent, depth and colorfulness of the content of our spirituality should be fully demonstrated that they are embedded in the depths of its co-history, their current potential is endless.

Therefore, the president of our country I. In his work “high spirituality - invincible power”, Karimov calls the following... we value our history holistically and persistently, adding ourselves to the enrichment and development of our spiritual heritage, on the basis of which we are in every possible way worthy and capable of such a great task as to occupy the heights of today's World Science and culture."In due course, the head of our autonomous country made it clear to himself the following factors of the formation and elevation of our national spirituality:

The first factor is “family”. From a pedagogical and psychological point of view, it is really the most pure and pure feelings of a person, the first life concepts and visions are formed in the bosom of the family in the first goal. It is natural that the spiritual criteria and views that determine the character, nature and worldview of the child, decide in the context of the family the foundation of such sacred concepts as goodness and goodness, Highness and kindness, honor and andisha.

That is why respect for the parents, who will be in the family environment, a deep understanding of the duty of their exalted debt to them, forms the basis of the qualities of humanity and family relations inherent in any person, the spiritual world of the family.

Many years of scientific observation and research show that it is during this period that the first buds of spirituality begin to manifest themselves in the soul under the influence of the environment in the family, taking into account the fact that the child's consciousness is formed mainly at the age of 5-7 years, when a person receives 70% of all information The wise proverb “The Bird does what it sees in the nest” of our people has a long-standing truth. Hamza Hakimzadeh Niyazi, one of the major exponents of the Fergana Valley Jadid movement, writes this in his poem “the punishment of a mother who caused a child to be bad”, in a narrative included in the Book of Qiraat, and says that if they were brought up well in the beginning, they made our language false, our ears indecent, as careful as possible from various plans, not favoring Our they would be divided. We would not be bad at all, and they themselves would not regret it so much...for thousands.”

Thus, the natural skills and characteristics that a person will need for a lifetime, such as the unique and self - appropriate ability of each child, his treatment of people around him, how he feels among his peers, whether he has leadership feelings or not, if necessary, his worldview-all this confirms in many examples that life experience is inextricably linked, first of all, with his innate nature,

It is during this period that the child begins to understand and realize everything good - bad, his impeccable consciousness absorbs all the events in the family, side by side, impressions from their times, like a piece of printed paper. His attitude towards his parents, grandfathers and moms, towards Mechri and respect, the environment that surrounds him, improves day by day.

In short, everything in the apartment - whether it is a tree and a plant, various toys, pets - all this appears in the child's eyes as a supposedly incomparable miracle of the universe, and thus discovers the bright world for himself.

Alas, " writes I. In the work, Karimov notes that some parents do not care about such interest and aspirations of their children, about the fact that every day a change in his mind and thinking occurs, and New -new questions appear in his eyes. When a father does not know how to behave in a family, in the chapter of morality he treats his children rudely instead of being an example, this situation naturally negatively affects the formation of the spiritual world of the child, when the hour comes and a situation unfairly present in his character as a person.

Or, when the family is dominated by the inability to see the neighbors, the fistfight, the ignominy, all this undoubtedly leaves a severe complication in the child's memory that cannot be corrected. In general, due to the spiritual atmosphere and upbringing in the family, it is not difficult to understand whether a child will come of age, either mekhruban and rahmdil, or huddin and tolerant.

Since we want to see the happiness and strength of our children, we must constantly think about the actions of people not only in the family, but also in the neighborhood and how the child affects the formation of a pure heart and mind, not forgetting what enormous responsibility we have in this regard.

In order not to make a mistake in the matter of family education, it was necessary to build first of all the spiritual climate in any honadan, on the basis of mutual respect, morality, human relations. Speaking about this, we make sure how much attention our ancestors paid to family, family spirituality in the example of the mutual treatment and communication of the characters in the work of our classical writer Abdullah Kadiri "past days", the lip speech of even their younger children"you".

President of our country I. On September 30, 2011, Karimov visited Namangan and Andijan regions in order to get acquainted with the progress of socio-economic reforms in the places, the work carried out and landscaping, during meetings with different segments of the population, emphasized this issue and expressed satisfaction with the work carried out in the field of Family Education.

Of course, putting a cocktail on a child, weaving their belly and idolizing them in their own way, but raising our children from youth on the basis of national upbringing, moral decency, high spirituality has always been of urgent importance for us. The issue of healthy offspring in the family has also always been a pressing issue. Therefore, raising and maturing a child in a healthy environment is one of the responsible duties of the parent. Therefore, it is

a fear that every family will be a stronghold of high spirituality. In our country's interpretation, a decent, knowledgeable, intelligent, hardworking, faith-loving child is the greatest asset not only of the parents, but of the whole society.

So it is natural for us all to be clear that the country is stable as long as the family is healthy, society is strong, society is strong.

The second factor is the roller and impact of the neighborhood. It is known that Uzbek neighborhoods are truly a place of national values. Customs and traditions inherent in our people, such as harmony and harmony, habitation of needy, helpless ones, stroking the head of orphans, holding weddings, Hashar and Ma'rakas with many, and being together both on a good day and on a bad day, were first formed and developed in the neighborhood environment. Reflecting on the neighborhood, which is a symbol of the motherland, we witness that the wise quotes "neighborhood-both father and mother", "seven neighborhoods to one child-parents" are not in vain.

Another third factor that directly affects the formation of spirituality is the educational system. It is known that our ancestors from time immemorial considered knowledge, education, an invaluable asset, the most basic condition and pledge of human perfection and prosperity of the nation. Of course, education is a product of consciousness, but at the same time it is the most important factor that also determines the level of consciousness and its development, that is, forms and enriches folk spirituality. This is a nationwide issue. It is necessary that we raise our children not only for today, but also for tomorrow-for the great future, and systematically carry out this process in close contact with education. From this simple requirement, to bring up our children as perfect people with independent and broad thinking skills, living consciously - the main goal and task of the educational and educational sphere and the sacred duty of any parent, teacher-mentor. Education cannot be separated from upbringing, and upbringing from education - this is an oriental vision, an oriental philosophy of life. Reflecting on this, I remember Abdullah Avlani's insightful words, "discipline is a matter of either life or life, or salvation or destruction, or happiness or disaster," I writes. Karimov-the more important and relevant these words of our great enlightened grandfather were for our nation at the beginning of the last century, the more important and relevant they are for us at the moment, and even more so .

The concept of "enlightenment" is closely related to the concepts of "spirituality" and "culture", and the history of enlightenment is an integral part of the history of society. The fourth factor in the formation of the National spirituality of students based on the views of the Fergana Valley jadidists is the study of materials on the topic, historical resource, if we look at it from the point of view of the discipline "history of pedagogy".

National liberation movement in Turkestan and its constituent Fergana Valley. The second half of the 19th century at the beginning of the 20th century, the national liberation movement went to the colonial occupation, against feudal backwardness, on the path of Enlightenment, during the struggle for Islam and sharia Islam.

The participation of Russia in World War I and the defeats in the war, the growing discontent of the popular masses not only from the central regions of the Empire, but also from remote colonies, hususan Turkestan, caused an increase in socio-political activity. Threatened by this, the colonists began to look for different ways to keep the population in a subordinate position. In order to immature the spirit of loyalty to the government, the king and his family members in the local population, the tsarist officials

organized the recitation of Khutba (propaganda, religious pand-exhortation) to the king and his family members in all mosques.

A letter to the military governor of the Fergana region by the Turkestan governor-general's court dated February 19, 1915 states that a text of 1,400 copies of hutba's vernacular, read in the emperor's name, was sent for the province of Fergana alone. This contradicted the Islamic foundations and trampled the religious beliefs of the local population.

It was natural for such situations to cause discontent moods among the population. On March 30, 1916, Namangan uyezd suburban precinct pristavi wrote to the head of Namangan uyezd that the imam of the mosque in the village of Kattatoshbuloq in the Kirghoorgan volost of the same uyezd, Mirza Mahmudkhoja Toychiboyev, did not want to read the hutba prayer written in the name of the emperor. He commented on this by saying, "Whoever prays to the unbelieving King will come out of religion." "There is little time left for this land to fall under Muslim rule," says the imam again. But when the locals are interviewed, no one confirms this fact, except for two people who reported this to the police.

From the above, one can draw the conclusion that by this period the political activity of the indigenous population had increased. The views of the intellectual strata of the population were reflected not only by the jadids, but also by the ulama hatred of the colonial system, confidence in the crisis of the power of the decaying empire in the coming days. The enlightened poet Muqimi of Kokand (1850-1903) thought that although social oppression, the essence of class inequality, the true causes of which could not be raised to the brink of scientific understanding, he could not continue like this, the experience of a bitter life, the trampling of the working people. More importantly, as a result of seeing social progress begin to rise at an increasingly rapid rate to the level of bourgeois relations, it has been concluded that "one good time is inevitable".

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