

Factors Affecting The Formation Of Students' Social Adaptation Competences

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Abstract

this article discusses the role of national consciousness and pride in the formation of students' social adaptability competencies, the spiritual and educational activities of public life, the upbringing of a harmonious young generation with intellectual potential, the improvement of their knowledge and thinking about the national idea in the system of continuous education, as well as the development of their universal human values, kindness, tolerance, patriotism, loyalty through pedagogical means of influence.

Keywords: social adaptability, student, pride, competence, awareness of national identity, initiative, social professionalism, perfection, spiritual and moral qualities.

One of the main directions of the reforms being implemented in the Republic of Uzbekistan today is the upbringing of the younger generation as comprehensively harmonious, free-thinking, socially responsible, spiritually rich and independent individuals. The main goal of the idea of "New Uzbekistan" is to develop the personality based on national values and prepare it for global changes.

One of the important tasks facing the education system is to form the competence of students to understand their own identity, to guide them to understand their personal "I", to understand their place in society and to make independent decisions. At the heart of this process are national values, historical memory, moral criteria and cultural heritage. It is through these values that a person's self-awareness, determination of their place in society, and a deep sense of the principles of patriotism and humanity are formed.

National values are a unique expression of the traditions, moral norms, historical and cultural monuments and spiritual worldview of the people formed over the centuries. They serve students to:

understand their personal and national identity, find their place in society, make decisions in life based on moral criteria.

In modern education, these values are required to be mastered not in the form of knowledge, but in the form of competencies. Therefore, the formation of self-awareness competence in students is considered one of the main directions of the educational process.

Nevertheless, in today's education system, there are pedagogical and social factors that hinder the development of this competence: the priority of a knowledge-oriented approach, the lack of reflective and person-oriented methods, indifference in the social environment, global cultural pressures, among others.

This problem is considered a socio-pedagogical problem and requires the development of scientific and theoretical foundations and the identification of pedagogical conditions for the formation of students' self-awareness competencies in harmony with national values. Therefore, the relevance of this study stems from the need to:

develop a personality based on national and spiritual values;

educate a self-aware, independent-thinking and responsible generation;

harmonize modern education with the principle of individual orientation.

In accordance with the humanistic and democratic principles of education and upbringing, the issues of spiritual maturity of young people, their social adaptability in understanding their national spiritual identity are put forward as urgent tasks. Because, the national idea, which is nourished by the source of our national lands, and the socially adaptable youth in understanding their national identity, play an important role in their upbringing, instilling these ideas in them. In particular, any nation and people, any social system and state live on the basis of certain principles and values, but also act in pursuit of their own interests, goals, aspirations and aspirations.

In particular, in the historical development of all periods, the honor and pride of each nation, each country is measured by the spirituality created by this people, its historical monuments, works of art, and its scientists and thinkers who contributed to the development of world science. Therefore, in these material and spiritual wealth, the uniqueness of the nation's spirit, lifestyle, and dreams are perfected. The national self-awareness of each people is an objective process. Like all social phenomena, neither the nation nor its culture can develop in isolation from the outside world. National cultures develop through mutual influence and interdependence. In this process, competition arises between nations. In such relationships, an atmosphere of "superiority" is created, and this process strengthens their desire for self-awareness. After the Republic of Uzbekistan gained independence, a number of scientific

studies were conducted on the problem of radically improving the education system. One of the scientists of our republic, Z. Solieva,¹ B. Khodjaev ²The research conducted by the researchers focused on the problem of training the younger generation as mature personnel with high intellectual, socially active, initiative, and spiritual and moral potential at the heart of the reforms. O. Jamoldinova³, Q. Nazarov ⁴ The authors touched upon such problems as the formation of national pride and national identity in young people, as well as the culture of a healthy lifestyle and patriotism, spiritual and moral education, and the upbringing of socio-pedagogical abilities in the spirit of national development.

In particular, Z.T. Solieva, in her research, touched upon the issues of developing the spiritual culture of the individual: "understanding young people as biological and psychological, social and spiritual, understanding and self-awareness, rational and irrational unity; considering them as individuals in need of pedagogical support and requiring individual treatment; respecting the role of high social values in the development of the human personality, the individuality and uniqueness of each young generation; recognizing their social rights and freedoms."

B.Kh. Khodjaev in his research analyzed the issues of "In the framework of a competent approach, three more elements are added to the three traditional elements of education: knowledge, skills and qualifications: practical experience, competence, competence".

¹ Солиева З.Т. Педагогика олий таълим муассасалари талабаларининг маънавий маданиятини ривожлантириш механизмларини такомиллаштириш: Автореферат. дисс.. пед. фан. док. – Т., 2017. – 14 б.

² Ходжаев Б.Х. "Умумтаълим мактаби ўқувчиларида тарихий тафаккурни модернизациялашган дидактик таъминот воситасида ривожлантириш". Пед. фан. доктори... дис. автореферати. – Т., 2016. – 82 б.

³ Жамолитдинова О.Р. Ёшлар соғлом турмуш маданиятини ривож-лантиришда узвийлик ва узлуксизлик тамойиллари амал қилишининг педагогик механизмларини такомиллаштириш.: Автореф. дис. ... пед. фан. док. – Т., 2015. – 51 б.

⁴ Фалсафа: Қомусий луғат (Тузувчи ва масъул муҳаррир Қ.Назаров). – Т.: Шарқ, 2004. – 496 б.

O. Musurmonova, studying the pedagogical aspects of spiritual and moral education in the upbringing of the younger generation, emphasizes in her research: education is based on the construction of internal control of human behavior, such as moral consciousness, conscience, duty, responsibility, modesty, pride. The main principles that form the essence of morality are humanity, democracy, honest labor, mutual assistance, friendship, cooperation, mutual respect, internationalism, patriotism, attention to nature and the environment, a sense of duty, and human qualities such as humility, denial of pretentiousness and loneliness.

K. Nazarov, studying the issue of the role of national values and values in the upbringing of the younger generation, states: the concept of "value", which is used by many in everyday life, is of great importance for people. The usefulness and value of natural and cultural objects are determined by their ability to satisfy human needs and serve their goals. K. Nazarov defines "In this sense, value is not applied to the value of things and objects, but is a philosophical category used to express the value and social significance of forms, states, objects, events, processes, conditions, qualities, demands, procedures, etc. of reality that have some significance for a person." Today, the intensification of globalization processes, geopolitical instability, growing intercultural conflicts, the increasing complexity of transnational threats such as religious extremism and terrorism require every state, in particular the education system, to form active and conscious citizens. Against the background of these processes, the formation of the spiritual immunity of young people, their protection from ideological threats and foreign ideas, is emerging as an urgent social task.

In these conditions, a special place in the educational policy of Uzbekistan is given to the upbringing of the younger generation on

the basis of universal and national values such as loyalty to the Motherland, humanity, selflessness, justice, and social responsibility. Such an educational process, in turn, is closely related to the formation of social adaptability competencies in students.

However, experience shows that in some cases, ideological and educational work is carried out superficially among unorganized youth from remote areas and representatives of socially vulnerable groups. This leads to the following negative consequences: young people's involvement in crime, religious extremism and radical movements, increased disregard for national values, increased number of early marriages and family breakups, addiction to mass culture and social instability.

These circumstances show that the system of integrated cooperation between education, family and community in shaping the social consciousness of young people is not working effectively enough.

Therefore, the urgent task of the education system is to educate individuals who are able to protect young people from global threats, including: terrorism, religious extremism, human trafficking, mass cultural pressure, and illegal drug trafficking, who have a stable social position and are aware of their national and civic identity.

To achieve this goal, students need to: develop the competencies of understanding their personal "I", appreciating national identity, adapting to social relations, making morally independent decisions, finding their place in society.

In conclusion, the formation of ideological immunity among young people, strengthening their conscious social position and preparing them for active citizenship, forming the competence of social adaptability based on national values, is a requirement of the time, a priority direction of educational policy and

an urgent scientific and pedagogical problem.

One of the main goals of the modern education system is not only to arm the student with knowledge, but also to form him as a well-rounded person who understands his identity as a person, can find his place in society, thinks independently and is able to adapt socially. In this process, understanding national identity is a decisive factor in forming the social consciousness of young people, increasing their social activity and, most importantly, developing the competence of social adaptability.

In today's conditions of globalization, ideological pressures, mass culture and information onslaught, it is of great importance to educate the younger generation as individuals who are loyal to their national identity, aware of their values and steadfast in their chosen path. It is from this perspective that the moral and educational views of Eastern thinkers, the rich cultural and historical heritage, customs, traditions of our people become the main socio-spiritual resource in the formation of self-awareness competence.

The following aspects clearly express the place of national identity in the formation of this competence: A student who understands his national identity finds his place in the life of society, understands his mission, and strives to contribute to social development with his actions. In this, such qualities as personal responsibility, patriotism, self-sacrifice and justice are formed.

A person who understands his national identity is committed to the principles of respecting others, practicing tolerance, and maintaining harmony in society. This forms the skills of social integration and living in a culturally diverse society.

Future teachers who educate the future generation should have high competence in self-awareness. They, in turn, should be

proactive participants in social projects such as: "Enlightenment is the foundation of the future", "Creative youth", "Student pulpit", "Mentorship". Active participation in these projects creates the opportunity for self-development, effective communication of one's thoughts to society, and promotion of national ideas.

In the formation of self-awareness and social adaptation competencies in the younger generation, the influence of socio-spiritual tools such as:

culture (literature, theater, music, cinema), press and mass media, publishing activities is great.

Through these tools, it is possible to instill the priority of national and universal values, and form a strong ideological position in young people.

In the spiritual education of young people, the integral cooperation of the neighborhood and educational institutions is important. Through this, an education system based on: social activity, social cooperation, community is established in a sustainable way.

Thus, the formation of social adaptation competencies in students is a complex, multi-component process that encompasses not just communicative or psychological skills, but also national identity, social involvement, spiritual stability, moral position, and active citizenship. In the formation of this competency, national values, cultural tools, the teacher's spiritual example, and activity in social projects are of decisive importance.

Therefore, it is urgent to promote social stability, creativity, and building a healthy society as a national goal by instilling the noble idea of "From national revival to national advancement" in the minds of young people.

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