

## ENTWICKLUNG PÄDAGOGISCHER FAKTOREN AUFGRUND DER ENTWICKLUNGSSTRATEGIE

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**Zusammenfassung:** Im 21. Jahrhundert wird in der Zivilgesellschaft das Interesse an angemessenen Besonderheiten der gesellschaftlichen Entwicklung und der Kreativität des gesellschaftlichen Intellekts gesteigert. „Ich“ und seine „Ich-Bedeutung“ im Bewusstsein können sich nicht selbst verbessern, sondern es braucht soziales Umfeld und soziale Stellung. An dieser Stelle wird das „Ich“ und seine „Bedeutung meiner selbst“ mit erfinderischen, kreativen und phantasievollen Eigenschaften in Einklang gebracht.

Die Besonderheiten des sozialen Intellekts erfordern eine kreative und erfinderische Herangehensweise an den Gesichtspunkt des sozialen Nutzens und der sozialen Entwicklung. Wir nennen es „sozialkreativ“. Dieser Artikel untersucht die Bildung für das ganze Kind, wie sie historisch von Pädagogen und Philosophen gefördert wurde, erfordert, dass Lehrer alle Entwicklungsbereiche berücksichtigen, wie z. 1991). Dennoch wurde in den Vereinigten Staaten die spirituelle Dimension systematisch aus den Bildungsprozessen ausgeschlossen. Die Schulen haben ein Schweigen bezüglich des Teilens über das Innenleben (Bosacki, 2002) auferlegt, das im Kontext dieser demokratischen Gesellschaft sowohl problematisch als auch widersprüchlich ist. Dieses Schweigen wird problematisch, weil die Menschen in der Gesellschaft, wie Wright (2000) beschreibt, eine Dringlichkeit zu verspüren scheinen, nach dem Sinn und Zweck ihres Lebens zu suchen, und die Bildungsprozesse von dieser Dringlichkeit völlig entfremdet sind.

**Schlüsselwörter:** Modernisierung, Transformation, Erneuerung, geistige und kulturelle Sphäre, Kontemplation, Konzeption, Volkskultur, Ethnozentrik, Ethnokultur, Befragter.

## DEVELOPMENT OF PEDAGOGICAL FACTORS BASED ON DEVELOPMENT STRATEGY

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**Abstract:** In XXI century the interest of appropriate peculiarities of social development and the creativity of social intellect is increased in the civil society. “I” and its “importance of myself” in consciousness cannot improve itself, but it needs social environment and social position. At this point “I” and its “importance of myself” is harmonized with inventive, creative and imaginative features.

The peculiarities of social intellect demand creative and inventive approach to the point of view of social benefits and social development. We call it “sociocreative”. This article examines the education for the whole child, as fostered historically by educators and philosophers, requires that teachers attend to all developmental domains such as the: social, aesthetic, language, affective, physical, and cognitive, including the spiritual dimension (Clark, 1991). Nevertheless, in the United States the spiritual dimension has been excluded systematically from the educational processes. Schools have imposed a silence regarding sharing about the inner life (Bosacki, 2002) that is both problematic and contradictory in the context of this democratic society. That silence becomes problematic because people in society, as Wright (2000) describes, seem to feel an urgency to search for the meaning and purpose of their lives, and the educational processes are completely alienated from this urgency.

**Keywords:** modernization, transformation, renewal, spiritual and cultural sphere, contemplation, conception, people's culture, ethnocentricity, ethnocultural, respondent.

### **Introduction**

The word “Creative” came from Latin word “creature” and it means “to create” or “creator”. “Sociocreative” it is the sign of the useful action for government, people and society in order to create of social intellect.

Social intellect is not a simple model of imagination, knowledge and views, which are formed in social environment and social condition; it has an opportunity to change the life of society and social relationships. When human interacts with society and social world, he follows and accepts its formed rules, regularity and ethics. In this way, he shows himself as an object that is related to the certain ethnocentric place and nationality. The adaptation requires for human being in order to develop as a social entity, but consciousness does not want assimilation and it means it does not absorb in their stereotypes, conditions and places. It strives with the whole power and ability to develop acquired laws, regularity and behavior norms. In addition, it tries to join something suitable for their inner “me”.

The sociocreative features of social intellect are appeared when the inner "me" is actively related with the outer world and social existence, but it is happened subjectively. It can be explored by this approaches: knowing, the eagerness of

studying, widening outlook, national mentality, socio-cultural properties, values, transcendental ideal, cognitive research and creativity.

### **Literary review**

The interest of knowing the world and life is the characteristic feature of mankind. People invented civilization as a subject of socio-historical process due to the feature of generalizing gnoseological practice and using them for changing the surroundings. These procedures are connected with mind, knowing, keeping on learning. Professor N.A. Shermukhamedova mentioned that "we can certainly feel the existence of mind in the private and social practice, we also feel physiologically the results of the influence on mind itself, other people and the whole society. Nevertheless, the mind itself does not seem in the process. We can see events, which are happened in the world, but it is impossible to observe the mind. Unlike material phenomena, one can observe the mind as long as it is outside the boundaries of time and space. The function of gnoseology is to perceive the mind, to identify the connection between things and world and to make it a subject of research."<sup>1</sup> Thus, "empiricism, which denotes our experience in practice and rationalism that denies it," is also the result of a person's desire for knowledge and learning.<sup>2</sup>

Usually, knowing is daily experience or according to the mind of B. Russell it includes "individual practice and scientific knowledge"<sup>3</sup>. N.A. Shermukhamedova summarized gnoseologic experience and identified 20 forms of it.<sup>4</sup> So, human mind has unlimited and various eagerness for learning the world and gaining the knowledge. Sometimes, it is based on personal experience, but is transformed into scientific knowledge by passing social experience and contributing to the development of society. When applying this postulate to civil society it becomes necessary to take into account the daily experience, the relationship between individual knowledge, social experience and scientific knowledge. Since "it is considered that personal mind is the basis of all knowledge, with it we understand that there are no other ways to rely on common sources for many observations."<sup>5</sup> When civil society is emphasized people and human benefits, this personal experience, motive and human mind will be noted. Any personal experience, human mind and motive is valuable for civil society. However, these phenomena should not deny the existence of society and social interests, but must conciliate with them and serve society's development. Civil society has a humanistic and universal function, because individual consciousness and personal interest are interconnected with dialectical, social and social interests of society.

The motivation of knowing and learning is the main creative peculiarity of the mind. However, a person must connect his individual interests and aspirations with the requirements of progress in order to be important of this character. In this case,

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<sup>1</sup> Shermukhamedova N.A. Gnoseology – theory of knowing. –Tashkent: Editor, 2011. – 6 p.

<sup>2</sup> That page.

<sup>3</sup> Рассель Б. Человеческое познание. Его сфера и границы. –Москва: Ин.лит-ры, 1957. – С. 31.

<sup>4</sup> Look: Shermukhamedova N.A. Gnoseology – theory of knowing. –Tashkent: Editor, 2011. – 18-36 p.

<sup>5</sup> Russell B. Human cognition. Its scope and boundaries. –Moscow: Foreign., 1957. - p. 45.

knowing, learning to gain knowledge is the importance of sociocreative. Apparently, there is no evidence to prove the process of absolute learning, which is an egoistic reality, that does not have a profound personal interest or social character. Sometimes, they give nihilistic ideas and thoughts as examples. We think that it is not enough. In science, even the most irrational, paradoxical mind can be justified.<sup>6</sup> Initially, the creative researches of people, ideas in the mind, thoughts and approaches should not be against for themselves as well as should not lead to spiritual and moral degradation or decline. When civil society can give an opportunity for human to create an independent research, they will not consider the destructive forces. Civil society is the place where it puts the responsibility and duty in front of human. These values are composed of its social intellect and lead its behaviour through subjective impact. As social intellect demands knowing the civil society laws, personal intellect should respond these requirements adequately, which means to lead in accordance with the requirements of social development, behaviour and individual activity. Social intellect “is an acquired phenomenon of the evolution synthesis, which goes on 100 millions years”<sup>7</sup> and unexpectedly, it cannot be as an unnatural and inhumane form. But it is the function of civilization and society of leading it to the constructive and creative side. Sociocreative features of social intellect are appeared from human outlook and the existence of meaning and scientific, theoretical-philosophical approach. In fact, social intellect is the outcome of this world outlook, because social intellect is a reflection of certain knowledge, surroundings, the universe and the existence.

“Outlook,- mentioned Z.Freid, - is the intellectual system of finding solution to all problems in the world. It has an important role of tackling issues and problems that are related to our interests. People, who has wide outlook, feel necessity for the life, know how to use their motivate, interests and affects according to the aims.”<sup>8</sup>

Outlook is developed under the scientific and experimental basis. But sometimes practice, theory and fundament is not adequate. Outlook has transcendental feature and make people think strange things. The most surprising thing is that sometimes groups, the whole team, society even public and nation may accept the transcendental idea as outlook.<sup>9</sup> So, we should distinguish the peculiarities of outlook and the signs of social approaches.

Worldview is more wide concept than daily transcendental ideas, it is the system of tested ideas of practice, trial and social intellect. The idea, mind and concept which are not passed from life experience, scientific observations and tests, are mostly unsuitable and unimportant production of individual society and they have inner conflicts too. Social intellect is also influenced on these approaches, but it does not abandon its substantial basis and adaptation principles with the benefits of social development.

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<sup>6</sup>Look: Misguided mind? Diversity beyond scientific knowledge. –Moscow: Politizdat, 1990; Nisker V. Mad wisdom. - SPb.: “Peter”, 2000.

<sup>7</sup>Look: Anokhin P.K. Philosophical aspects of the theory of a functional system. - Moscow: AST. Astrel, 2008, p.

<sup>8</sup>Freud Z. Introduction to psychoanalysis. Lectures. - Moscow: Science, 1991. - P.399.

<sup>9</sup>Look: The same resource. – P. 401.

## **Method**

Globalization is a reaction to the existing social-political system, social governance, and global change. Socio-historical processes, the role of a person in history and their impact on the state and society, are also related to the issues of outlook. In short, the approach of a person to the state and society in the context of certain theoretical concepts that expresses his outlook.

In some experiments, economics is considered as the only factor to widen outlook. The given attention to the independent economics is the cause of creation of this concept. Z. Freud suspected to the main role of this factor.<sup>10</sup> He could not forget the inner, psychological, spiritual and cognitive effects as the expert on human psychology and consciousness. But this approach was related to the concept of the libido, even though Z.Freud states that "psychotropic cannot create a special worldview, it is part of a scientific outlook."

The outlook on social consciousness is not ordinary imaginations, hypotheses, prophecies, but subjective reality, which is based on scientific findings, which is consistent with the laws of social development and expresses them in ideas. If outlook is connected with social world laws, it supports people to live with socium and society. Or else, there are conflicts between society and people. Human society supplies with the object and structure of scientific research and it increases the results of social intellect and the importance of sociocreative minds.

## **Result**

Civil society is interested in science, technology, and rational research, which wants to create a scientific, critical worldview in the minds of every member of society. Since scientific-critical outlook observes the ways of strategic purpose of achievements and it assesses rationally the progresses and omissions that have been achieved. In a society where there is no such approach, autocracy, dogmatism, and worship is appeared, contrary to the essence of civil society is came across. The improvement of outlook is the function of scientific and pedagogical institutions. Therefore, civil society tries to productively use the chances and opportunities of scientific and pedagogical institutions. For this purpose, it envisages increasing the scientific potential, introducing new pedagogical methods in social and educational complexes.

National mentality is a consequence of the factors that lead to the formation of a person in a particular cultural-enlightenment. This consciousness, including the social intellect and it is the result of the ethnouhitic influence.

There is a direct connection national mentality and social intellect with sociocreative features. Ethnopsychological and ethnocultural research shows that a person finds himself easier to speak with people in the surrounding space, in the environment, and feels free in his actions. This demonstrates the conditions and

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<sup>10</sup>Look: The same resource. – P. 413.

places of acquired ethnocultural properties. If people are at a strange place and condition, they will try to return their initial social position, role as well as will try to change stereotype of social intellect and will have to adapt to the new place and situation. If people are at a strange place or condition, they will try to return their initial social position and role, have to change stereotype views in social intellect and tempt to adapt to the requirements of new place and environment. So, people at a certain ethnic environment enhance "personal modality" or "personal basis system".<sup>11</sup> Exactly, these personal peculiarities belong to national mentality and they illustrate the ethnocultural signs of people.

Social intellect and national mentality are not the same events. We think that social intellect is wider concept than national intellect. It includes national symbols and it socializes or internationalizes. National intellect relates to the specific nation and it expresses attitudes towards the surroundings, the world and itself too. Social intellect synthesizes these signs and makes it its own attribution. Sometimes, it is difficult to feel and notice this transformation because social intellect may turn into regulator. National intellect controls the behaviour, thoughts and attitudes of people in the monoethnic environment. Civil society is considered as polyethnic social sphere and equal living in different nationalities, equal rights of interrelationships, mutual cooperations and living in peace is received. But the problem of national mentality can be solved by looking at hypothetical issues. In the Western countries, where civil society has gained some historical experience, national-ethnic problems are not fully solved. Although ethnoculturalism is aimed at promoting interethnic accord in the country and creating the necessary conditions for the development of national cultures, in some ethnic groups, some of their representatives are dissatisfied with peace and stability. In that case, this is not necessary to happen with the result of the effects of internal factors, but there may be the impact of conflicts in international life, conflicts, international extremism, terrorist threats, movies and TV shows that are aggressive on TV. So, social intellect forms and transforms not only under the influence of inner factor but also international factors can impact it. Sociocreative nature of social intellect is a positive development in the national mentality, supporting the democratic development and shaping minds, thoughts and an ideological immunity. In this case, considering aims and functions of the social intellect from national ideas has an essential role.

Intellect is the complex event that it is impossible to see, to hold and it is difficult to measure and to compare with objects. But it is impossible not to see the results of it. Such results of social intellect reflect in social properties, values and ethnoculture. Originally, creativity is the mind or idea that is expressed its freshness by new things or creations.

The objections of social intellect in social values, values, and ethnoculturalism makes the important subjective phenomenon for the people. In fact, it is impossible to assess the subjective phenomenon without having to imagine human activity as a

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<sup>11</sup>Kasyanova K. National character and social archetype // Ethnopsychological problems yesterday and today. - Minsk: Harvest, 2004. - p.353.

whole, and to find its social significance correctly. In short, the sociocreative feature of social intellect is to make people keen on inventing socio-cultural wealth their activity.

Sociocultural wealth is composed of the surroundings, necessary artifacts for people and the productions, which are came from human activity. These properties have values, assence and function in the society as the activity production of wise people. Even the most frivolous syurrealistic, hyperperrealistic, or abstract artifacts are also aesthetically compatible with a particular group of people. For instance, we give a sample of the outstanding representative of syurrealism S. Daly's masterpieces. There are wonderful mixture of ghosts, ghostly eyes, abrupt abdomen, enormous human beings, big arms, ugly faces, gigant birds in dream and awe-inspiring ghosts. In his own words, "a paranoid-critical method of analysis"<sup>12</sup> impresses the mind which are adapted intellect to realism and rationalism. Soon, this non-happiness and non-existent images came to mind in Uzbek artists. There are many masterpieces of B. Djalolov, J. Umarbekov, M. Kagarov, M.Fozilov, A.Nur who are inspired by syurrealism. Nowadays, there are not any artists or sculptors who are not encouraged by syurrealism, abstractionism, cubism, or modernism in the field of fine arts. Once upon a time, there was K. Malevich's "Black Square" and his denial of nature, a beautiful woman, the perspective, the horizon, the nature, and the academic style was rejected.<sup>13</sup> Apparently, there is nothing but a black square in "Black square". It is impossible to believe that intelligent and bright artist may show it at the gallery. "Venera Meloskaya is a good example of degradation" таназзулнинг ёрқин намунаси", "Miceloangelo Davidi – ugliness", are the agitation of K.Malevich to reject the great Titsian and Renaissance period intelligences.<sup>14</sup> The most surprising thing is that, this nihilism and increase in keen on being non-existent is rebuilt and it has value as sociocultural wealth. Thus, current rejection of the intellect, research, and thought can be aporeciated tomorrow, and, on the contrary, what is respected today, can be lost its value, significance, relevance and importance while passing the time. However, the socio-historical development, the civilizations history shows that the property, the mind, the thought, the research of the universe, which are aimed at human's creativity, are eternal. The social positive intellect and sociocreative power then is that.

The hidden peculiarity of the mind, the inability of scientific research to find it, the inability to make rational research and change invisibly, come across transforming, rejection itself and turn into an absolutely different relationship as a result of it gives irrationality, transcendence, non-existent and intuition. Exploring the Intelligence with wise and rational research methods has never led to expected results, such studies have ended with the recognition of irrationality and transcendent. Nobel laureate, famous philosopher B. Russell wrote a beautiful piece of paper, which cinsists of 550 pages, on the subject "Human knowledge" ("Chelovecheskoe

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<sup>12</sup>Dali S. Diary of a genius. –Moscow: EKSMO-PRESS, 2000. - P. 20.

<sup>13</sup>Look: Malevich K. Black square. - SPb .: ABC, 2012. - p. 7.

<sup>14</sup>Look: The same. – P. 12.

poznanie"). But he did not mention intellect problem, he explored the procedure of knowing that is related to the intellect.

Irrationality makes the object search not only in experience and the universe but also the outer of the universe and practice. Especially, this object is the only God.

According to the essence of social intellect, it is necessary to study the interests of objects of social existence and observe corresponding to their developmental requirements. Nevertheless, it is difficult to imagine the social life and ideal world, that people wanted, without religion and without God. Even the lessons of the developed countries' schools are composed of specific religious curricula and it reveals that transcendental views and religion has an important role in the social intellect.

Z. Freud has suggested that religion is came due to the inability of people to the natural world, can not cope with and use their intelligence.<sup>15</sup> As a consequence, instead of confronting counterfeiter in the fear of man, the man has erased his intelligence and rationality so that the irrational, transcendental power that human beings can not reach is appeared.<sup>16</sup> The point is that at present, there is no need to repeat this pastor, the moral and spiritual impact of the religion, and the experience of influencing the minds of the religion can be regarded as a sociocreative incident. As social consciousness addresses the religious experience and its sociocreative methods, it also becomes a force for human existence. It is the exact point of the connection transendent, God, religion with social intellect. The most sophisticated thing is that the importance of the religion came from regardless of whether it is a God or a phenomenon under the mind, has the highest power in human beings and the belief in the highest ideal as mentioned K. Yung and E. Fromm.<sup>17</sup>

Social intellect connects with cognitive reserches of human and works. It is the apparently one appearance of the dialectical connection with social intellect and personal intellect. Human knowledge, inner condition through intellect, finds the psychological mechanisms of managing and directing his inner spiritual state, external behaviors. The cognitive research can lead individuals to the societal perception of the knowledge, information and experiences they have acquired, depending on their individual - psychological nature. Thus, cognitive research is not merely a matter of knowledge and information, but the ability to direct them to social interests and the external life of students is considered. From the point of view of the genesis and the essence of the spiritual pursuit of one's personality and social existence can not remain narrowly, personal interests in the context of the environment is not left. Human, who understand this law, their mind try to find the way of socializing.

Cognitive research and human works of social intellect can be seen in all spiritual spheres. It is impossible to imagine literature, art, science, intellectual activity and social control without cognitive researches and creative approaches. As

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<sup>15</sup>Look: Fromm E. Humanistic Psychoanalysis – SPb.: “Peter”, 2002. – P. 452.

<sup>16</sup>The same place.

<sup>17</sup>The same book. - P. 459.



long as a person deals with a social existence, it is impossible for them to be psychologically and internally influenced by these relationships. In this cognitive process, he seeks to transform, refresh, and enrich something from the imagination, the ideal thoughts that he has formed, and to say in the phrase of E. Fromm, "man needs to increase from his self-interest." This is often the case when applying the duplicating conclusion to the civil society: 1) social mind; 2) social relationships; 3) social action (activity) may be seen in this system. Social mind expresses precisely the social intellect and it is considered both substantial and appearance in a purely subjective manner. Through social thought, we identify people's perceptions of society, existence, system, surrounding events, their positions and ideal. Through social minds we can identify the society if people, the universe, system, the imagination of surrounding incidents, ideals and life positions. The pure subjective attribute of the idea is the fact that the knowledge, the outlook, the mentality, the ideal and the cognitive research of the person are subjective reality. Public opinion is based on these links which creates the next stage - social relationships.

The social intellect of the social activity is considered as the objection of actions and high position. Sociocreative peculiarity of the social intellect is appeared in this stage. Truly, there is a creative search for creativity in social thought and social relationships, but practical work is not only the expression of social consciousness, but also the criterion and the norm. For instance, social control. Control is the system of experience and certain actions. On the one hand, it contains a subjective characteristic of the social intellect, and on the other hand, it monitors, examines and corrects the activity of one or another object in accordance with the adopted laws. The most important institution of social management is social control in the civil society. Effective organization of social control gives an opportunity to identify the condition of society, to control rationally the activity of institutions and to direct them correctly to strategic aims. The norms formed in the social intellect and the ideals serve as the norm and the principle of social control. Just here the social intellect is a sociocreative attribute of social activity. The adoption of special laws on social control and social partnership in Uzbekistan indicates that social intellect is a crucial phenomenon for the development of civil society.

### **Conclusion**

Taking all into consideration, the sociocreative peculiarities of social intellect require to be correspond with the development purposes of the relationships between society and human as well as government and creator. Encouraging personal and public interests in the process of strengthening and expanding existing human rights and freedoms in civil society is an issue. Civil society wants to support human with creativity, and the creator is absolutely free to choose methods, approaches, and subjects. However, sociocreative peculiarity and function of social intellect expresses transformation process. Reforms in these transformation processes are rapidly gaining momentum in all social domains, society and human beings. Human cognitive research seeks to create an environment that has been created from space, from the established order, to new things, and even to new artefacts. Civil society

cannot bother to these researches, expressing its own creativity and positive power is regarded as the constitutional human rights. Personally cognitive research influences the social ideal, the social-moral norms formed in the intellect, the expression of the emperor, the quality of perceptions, and others This impact itself has features and substant.

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