



Historical And Spiritual Ideals And Them Social-Pedagogical Need For Development Of Axiological Attitude

Tursunova Dilnoza Adhamjon kizi

Doctoral student of Kokan SPI

Abstract. In this article, opinions are expressed about the socio-pedagogical necessity of developing historical and spiritual ideals and axiological relation to them. Also, the article contains some ideas, suggestions and recommendations that can be used in the methodology of teaching history.

Keywords: Historical and spiritual ideals, axiological attitude, methodology, development, worldview, culture, education, historical literacy.

Исторические И Духовные Идеалы И Они Социально-Педагогическая Потребность В Развитии Аксиологического Отношения

Турсунова Дилноза Адхамжон кызы

докторант Коканского ГПИ

Абстрактный. В данной статье высказываются мнения о социально-педагогической необходимости разработки историко-духовных идеалов и ценностного отношения к ним. Также в статье содержатся некоторые идеи, предложения и рекомендации, которые можно использовать в методике преподавания истории.

Ключевые слова: историко-духовные идеалы, ценностная установка, методология, развитие, мировоззрение, культура, образование, историческая грамотность.



Introduction

In the world, special attention is being paid to the formation of a universal worldview, taking into account the interaction of different forms of culture, the integration of world communities, and the introduction of universal values into the educational process. The era of globalization requires conducting scientific research on the formation of acculturative skills in the young generation in order to protect nations, peoples, different religions and cultures from conflicts, making them an integral part of their worldview, and educating them in the spirit of tolerance. After all, it is no coincidence that the special resolution called "Enlightenment and Religious Tolerance" at the 72nd Session of the UN in 2017 is aimed at establishing tolerance and mutual respect between peoples. In advanced higher education institutions, the processes of training specialists in social and humanities, in particular history, are organized based on the national and general cultural competence of students, the level of acculturative literacy, awareness of general cultural differences between different peoples, the development of general cultural standards, and the improvement of general cultural immunity in their pedagogical activities.

In the conditions of globalization in the world, the improvement of information technologies increases the factors that distract students and reduces their mobility to engage in science.

Literature analysis and methodology

To ensure the implementation of goals 71 and 77 set on the basis of the Decree No. PF-60 of the President of the Republic of Uzbekistan dated January 28, 2022 "On the development strategy of New Uzbekistan for 2022-2026", as well as "in the process of building a new society, the rich culture and It is not for nothing that "learning and using creative traditions" is defined as an important task, and it is recognized that "the true creator and creator of this history and culture are rightfully the people of this country"². In this regard, the task of "fully supporting the activities of humanities scientists" ³ has been determined, and in this



process, improving the system of developing the axiological attitude of students to historical and spiritual ideals is one of the urgent pedagogical problems.

Decree of the President of the Republic of Uzbekistan No. PF-60 dated January 28, 2022 "On the Development Strategy of New Uzbekistan for 2022-2026", April 29, 2019 "The Concept of Development of the Public Education System of the Republic of Uzbekistan until 2030 Decree No. PF-5712 "on approval", Resolution No. 187 of the Cabinet of Ministers of April 6, 2017 "On approval of State educational standards of general secondary and secondary special, vocational education", Decree of the President of the Republic of Uzbekistan on April 24, 2020 This study serves to a certain extent the implementation of the tasks defined in the January Address to the Oliy Majlis and other regulatory legal documents related to this activity.

Analysis and results

In the current complex and dangerous period, when ideological, ideological and informational struggles are intensifying, it is of urgent importance to improve the state of the social and spiritual environment, to raise spiritual and educational work to a new level, to protect the population from various ideological attacks, and to form a conscious attitude to life of our compatriots. We are currently living in a dangerous situation where globalization affects almost all aspects of human life, fundamentally changes the life of society, and, together with all its positive achievements, has a strong influence on the evolution of national consciousness and the erosion of our spiritual and moral values in a certain way. Therefore, focusing only on the positive results of the process and ignoring the negative results is a danger to the future of the nation and the development of the country. It is a pity that in some places we are witnessing the manifestations of "mass culture", certain immorality, indifference to national values, and irresponsibility, which cause the instability of the social and spiritual environment of our society, and become a mark for the nation, the Motherland, and human dignity. However, the manifestation of "mass culture" as a factor of erosion of the spirituality of nations and peoples



leads to the alienation of humanity from its national land and identity. In this process, citizens require systematic work such as formation of analytical ability, strengthening of educational resilience against existing risks, prevention of possible risks, establishment of an effective system of prevention work, awareness and vigilance. If this system is not paid attention to, it will lead to the formation of a crowd deprived of national image and national spiritual values. Therefore, it is necessary to effectively use the most effective methods to develop effective mechanisms to use our internal capabilities to eliminate existing threats to our national morality and protect against them.

The relevance of developing historical and spiritual ideals and axiological relation to them is determined by:

Firstly, the role and role of the national ideal in the formation and improvement of the national ideal, which is an important component of the universal spiritual ideal, and the formation and improvement of the national ideal, in the conditions of independence, through the practice of restoring the national ideal, enriching it with new content, and transforming its humanistic value on an international scale, analysis the need to do so is increasing day by day.

Secondly, revealing the content of the spiritual ideal and the forces driving it is an important problem in social philosophy. It is important to identify the concepts that make up the content of the spiritual ideal and reality, to create a clear system based on the regulation of relations between them, to consider the evolution of separate concepts, to analyze the forces that move the national ideal, and their nature. The national ideal is a phenomenon that develops along with the historical development of the nation. Today, the Uzbek national ideal is a synthesis of social ideals created by the Uzbek nation.

Thirdly, in the conditions of strengthening independence, democratization and renewal of society, modernization and reform, the demand for the national ideal, which is the age-old dream of the nation, is increasing several times. This is reflected in the process of reforms aimed at further strengthening the independence of our country. The development of society requires updating the



relationship between the spiritual ideal and reality from a theoretical and practical point of view.

Fourth, the expansion and deepening of the globalization process requires a serious analysis of the ratio of universal and national ideals. In globalism, the interests of certain states and powers are taking precedence over the interests of the general humanity under the guise of democracy, subjectless entry into globalization, and "mass culture" are being widely promoted. Therefore, today globalism and related ideologies demand to reveal their harmful consequences, to enrich the national ideal with content, to create factors that increase its attractiveness.

Fifth, the concept of further deepening of democratic reforms and development of civil society was developed in our country. The issue of forming a culture of objectifying one's participation in the intellectual and spiritual potential of social subjects, their assimilation of the social ideal, seeing and evaluating the extent, content and speed of realization of these ideals in real life is becoming more and more urgent. The study of the dialectic of the spiritual ideal and social reality helps in the systematic knowledge of this process and the realization of social ideals by a person as a devoted citizen, and the formation of new ideals.

Believing in the moral and spiritual strength of a person, freeing him from vices, indulgence in lust, showing him the existence of suffering in life is a socio-philosophical aspect of Buddhism.

In the oldest written monuments of our people, great attention is paid to nationally based ideals. The evidence in the written monuments of "Avesta", Sogd, Orhun-enasay inscriptions confirms these opinions. In the words of the ancient Greek sage Pliny, "consisting of a million songs", the Avesta contains valuable evidence about the history and culture of Movarounnahr and the ancient Iranian peoples, as well as the theory and practice of religion.

The holy book of Zoroastrianism "Avesta" describes the creation of the world, the development of a human being as a nation, the struggle for goodness with evil forces, the dreams of freedom, creativity and creativity. "Avesta" is a book about the sacredness of not only a person, but also a handful of soil, a sip of



water, and a breath of air. Therefore, glorification and idealization of existence and life is the main idea in "Avesta". As a result, Ahura-Mazda appears as an idealized image of the unity of "Good Thought", "Good Word" and "Good Deed". A spiritual ideal is a product of a subject's attitude to the outside world, society, and development, its expression in his mind, subjective views, epistemological experience of a person, spiritual and spiritual research. A spiritual ideal is only a product of the processes of subjectivization of the object and the idealization of simple ideas.

In Islamic philosophy, the idea of man and humanity is central. It is true that in Islam, man is not mature, perfect, ideal like God, but he is considered as a being who can have maturity, perfection, and divine qualities.

Our great zamindari al-Farabi, who analyzed the ideal unity of people in Islamic philosophy, considered the ideal society as an ideal model of human development. According to Farabi, "an ideal, mature society is a society with a regular order; it is similar to a living organism, in this society every person takes his proper place and fulfills his duties according to his abilities and knowledge. The thinker believes that "the ideal way of governing an ideal city is a monarchy."

In our opinion, the fact that the historical ideal is a comprehensive and complex reality encourages us to identify its internal systems, to group the signs and characteristics of these systems, and to create an internal logical whole and system. "Classification is a method of organizing a collection of empirical information. The purpose of classification is to put internal systems in a certain order, a lot of information to measure-normative..." means. In the classification, each event, internal object is revealed according to its place in the general system. This is a systematic approach. Such a diversity of opinions creates a dialectic. In recent years, the dialectic of spiritual ideal and reality and the socio-philosophical problems of its formation, the impact of the "social ideal" and "social reality" categories on social consciousness have been widely studied. However, specific scientific and practical proposals have not yet been developed within the framework of these issues. The main reason for this is that the motive



driving the social ideal - social reality - is not sufficiently understood. That's why most of the current studies focus on providing detailed information about various aspects of social reality. A valid question arises here. So what is the spiritual ideal and social reality? In our opinion, social ideal is a set of purposeful thoughts, ideas, visions, and predictions that are closely related to social reality, or at least motivate its realization. Social reality is an instrument in the realization of social ideals, a person's communication with the subject of influence, be it material or imagined. Such communications are described within the framework of the system of concepts "goal - object - tool - result".

Therefore, the spiritual ideal and reality are interrelated, contested, and a dialectical process. On the basis of his research, the dissertation classified the typology of spiritual ideal and reality and explained its essence with the present day: socio-political ideal and reality; socio-legal ideal and reality; socio-moral ideal and reality; religious ideal and reality; artistic-aesthetic ideal and reality; virtual ideal and reality; justified the spiritual ideal and reality. So, a spiritual ideal means a concrete and abstract attitude to life based on the goals, values and emotional state of a person, different social groups, in a philosophical sense. Its concrete nature refers to the past and present, while its abstract state is expressed in more future-oriented ideas. And social reality is expressed as the conscious life of people, the inner quality of their conscious actions and the necessary conditions of their way of life

Suggestions and recommendations

1. The spiritual ideal has social and moral significance according to its content. It directs a person's consciousness, thoughts, morals and activities based on social laws. The spiritual ideal serves as the foundation and foundation in the social formation of a person. Taking this into account, it is desirable to hold more roundtable discussions with students.
2. It is not enough to acquire the scientific basis of history teaching in order to know the purpose of teaching history, educational tasks and content. The teaching of history, as well as students' learning of historical materials,



continues in extracurricular activities. In this sense, it is necessary to pay attention to the independent study and mastering of scientific works and historical reality aimed at forming a scientific worldview in students as another didactic opportunity of teaching history.

3. We said above that the main organizational form of educational work in history teaching is the lesson. Students receive the main content of the lesson material during the class. Of course, not all the knowledge and skills that students need to learn in the history program can be included in the classroom. Taking this into account, it is necessary to raise the quality of additional training.

Conclusion

Revealing the content of the spiritual ideal and the forces that move it is an important problem in social philosophy. It is important to identify the concepts that make up the content of the spiritual ideal and reality, to create a clear system based on the regulation of relations between them, to consider the evolution of separate concepts, to analyze the forces that move the national ideal, and their nature. The national ideal is a phenomenon that develops along with the historical development of the nation.

A spiritual ideal is a product of a subject's attitude to the outside world, society, and development, its expression in his mind, subjective views, epistemological experience of a person, spiritual and spiritual research. A spiritual ideal is only a product of the processes of subjectivization of the object and the idealization of simple ideas.

A spiritual ideal is a vision of high standards in life, an image of a perfect society. Measuring such an ideal based on the criteria of reality with the development traditions of society is of great importance in understanding the past and future of society. Because it is determined by the priority of solid socio-historical development policy and strategy.

References



1. <https://lex.uz/docs/5841063>. Decree of the President of the Republic of Uzbekistan dated January 28, 2022 No. PF-60 "On the Development Strategy of New Uzbekistan for 2022-2026"
2. Mirziyoyev Sh.M. Together we will build a free and prosperous, democratic country of Uzbekistan. - Tashkent: Uzbekistan, 2017. - P. 5.
3. Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis. December 28, 2018. - Tashkent: Uzbekistan, 2019. - P. 40
4. Степанянс М.Т. Восточная философия. –М.: Восточная литература, 2001. С.16-17.
5. Плиний Кай Секунда. Естественная история. М., 1820. Фрай Р. Наследие Ирана. - М.: Восточная литература, 2002. — 463 с.
6. Mahmudov T. About "Avesta". - Tashkent: Sharq, 2000. - 5 p.
7. Jumaboyev Y. From the history of the development of philosophy and moral thoughts in Uzbekistan. -Tashkent: Teacher - Ziya-Nashir, 1997. - 81 p.
8. Классификация. //Новейший философский словарь. – Мн.: Издательство В.М.Скакун, 1998. –316 с.